

A Critical Biography of Dane Rudhyar

by Sanaa Tanha

Dane Rudhyar (1895-1985), is best known as one of the leading 20th century astrologers, although he was also a skilled composer, 'transcendental artist' and philosopher. Rudhyar's career as an astrologer spanned nearly fifty years and his extensive body of work includes more than a thousand articles and several dozen books on astrology and related topics. This paper is a critical biography, which concentrates on the philosophical and metaphysical underpinnings of Rudhyar's astrology - and is specifically concerned with the influences that shaped his astrology. Campion portrays Rudhyar as the most 'significant' astrologer to arise from the U.S.A., and Hillenbrand argues that he was of fundamental importance in the modern reformulation, and popularisation, of astrology. Scholarship has identified various sources of influence on Rudhyar's astrology and this study proposes to investigate these claims and attempt to discover any further influences – internal or external – which might have moulded his distinctive approach to astrology.

Introduction

Dane Rudhyar (1895-1985), is best known as one of the leading 20th century astrologers, although he was also a skilled composer, 'transcendental artist' and philosopher.¹ Deniz Ertan describes Rudhyar as 'a unique cultural polymath', who investigated the interface between different branches of the humanities.² Rudhyar's career as an astrologer spanned nearly fifty years and his extensive body of work includes more than a thousand articles and several dozen books on

¹ Ian Davis, 'Dane Rudhyar', Lives of Celebrated Astrologers, Urania Trust., <http://www.uraniatrust.org/lives-of-celebrated-astrologers/dane-rudhyar.html> [hereafter Davis *Dane*].

² Deniz Ertan, 'The Wholeness of Dane Rudhyar', From Beyond the Stave (2009), Deniz Ertan, *Dane Rudhyar: His Music, Thought and Art*, Rochester (N.Y.: University of Rochester Press, 2009), [hereafter Ertan, *Thought*], p. 1.

astrology and related topics.³ This paper is a critical biography, which concentrates on the philosophical and metaphysical underpinnings of Rudhyar's astrology - with possible incursions into his astrology when this is warranted by the subject matter – and is specifically concerned with the influences that shaped his astrology. A segment of Rudhyar's opus is explored, as are works by Plato, H. P. Blavatsky, Jan Smuts, C. G. Jung, Roberto Assagioli, Abraham Maslow and Richard Wilhelm.⁴ Up to date, scholarly literature on Rudhyar has not been very extensive but biographical studies by Ertan, Nicholas Campion, Ian Davis, Michael Meyer and Candy Hillenbrand are taken into consideration, in order to place his work in a critical and historical context.⁵ Campion portrays Rudhyar as the most 'significant' astrologer to arise from the U.S.A., and Hillenbrand argues that he was of fundamental importance in the modern reformulation, and popularization, of astrology.⁶ Scholarship has identified various sources of influence on Rudhyar's astrology and this study proposes to investigate these claims and attempt to discover any further influences – internal or external – which might have moulded his distinctive approach to astrology.

Seed-man

Daniel Chenneviere was born in 1895, in Paris, France; and in 1917, while Europe was in the throes of World War I, he emigrated to the United States and,

³ Candy Hillenbrand, 'Towards an Astrology of Meaning and Purpose: The Legacy of Dane Rudhyar (1895-1985)', *The FAA Journal*, Vol. 29, No. 1 (March 1999), [hereafter Hillenbrand, *Legacy*].

⁴ Plato, 'Timaeus', *Plato in Twelve Volumes*, Vol. 9, trans. W.R.M. Lamb (Cambridge, MA: Harvard University Press; London, William Heinemann Ltd., 1925), [hereafter Plato, *Timaeus*]; H. P. Blavatsky, *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, Vol. 1 (London and New York: The Theosophical Publishing Company Ltd., 1999 [1888]), [hereafter Blavatsky, *Doctrine*]; Jan Smuts, *Holism and Evolution* (London: MacMillan and Co. Ltd., 1927), [hereafter Smuts, *Holism*]; Carl Gustav Jung, *Answer to Job*, trans. R. F. C. Hull (London and New York: Routledge Classics, 2002 [1954]), [hereafter Jung, *Job*]; Carl Gustav Jung, *Memories, Dreams, Reflections*, trans. Aniela Jaffe (New York: Pantheon Books, 1963), [hereafter Jung, *Memories*]; Roberto Assagioli, 'Dynamic Psychology and Psychosynthesis', *Psychosynthesis Research Foundation*, pp. 57-76. (1959), [hereafter Assagioli, *Psychosynthesis*]; A. H. Maslow, 'A Theory of Human Evolution', *Psychological Review*, n. 50, (1943): pp. 370-396., [hereafter Maslow, *Evolution*]; Richard Wilhelm, trans., *The Secret of the Golden Flower*, Cary F., Baynes, trans. (London: Kegan Paul, Trench, Trubner & Co. Ltd., 1947 [1931]), [hereafter Wilhelm, *Flower*].

⁵ Ertan, *Thought*; Nicholas, Campion, 'The Extent and Nature of Contemporary Belief in Astrology' (PhD diss., University of the West of England, 2004), [hereafter Campion, *Astrology*]; Davis, *Dane*; Michael R. Meyer, ed., 'An Illustrated Biographical Sketch', <http://www.khaldea.com/rudhyar/bio1.shtml>; [hereafter Meyer, *Sketch*]; Hillenbrand, *Legacy*.

⁶ Campion, *Astrology*, p. 118.; Hillenbrand, *Legacy*, p. 2.

shortly after his arrival, changed his name to Dane Rudhyar.⁷ According to Ertan, this new name invoked traits of 'integrity and self-sufficiency' for Rudhyar, who associated it with the Hindu god Rudra, the primeval form of Shiva, '...the god of radical transformation and therefore of death-rebirth.'⁸ In line with the above, Hillenbrand comments that he consciously decided to be a 'seed-man' in the *New World* - thus making it imperative to renounce 'past conditioning' and embrace an essential 'mutation'.⁹ A lifetime later, at the age of eighty, Rudhyar recalled his encounter with astrology in 1920: 'It was while staying in Hollywood near the Krotona Institute [...] that I became interested in astrology.'¹⁰ The Krotona Institute was the base of operations of the American Theosophical Society [TSA], founded in 1875 by Helena Petrovna Blavatsky (1831-1891).¹¹

That same year in Hollywood, Rudhyar met and befriended two theosophists who were to have a great importance for his life and work: B. P. Wadia, editor of the journal *The Theosophist* and chief assistant of Annie Besant (the president of the TSA at the time); and Alice Bailey, the future founder of the 'Arcane School' (an offshoot of the TSA).¹² Wadia inspired Rudhyar to study Blavatsky's books in depth, and published Rudhyar's first article in English; while Bailey later published his first book.¹³ Rudhyar also reported that he met the astrologer Marc Edmund Jones in 1930 and studied from the mimeographed courses that Jones sent to the members of the 'Sabian Assembly' - a group of students of esoteric astrology.¹⁴ Campion observes that Jones, who was the leading promoter of theosophical astrology in the USA, followed in the steps of the theosophist and astrologer Alan Leo (1860-1917), the initiator of the above-mentioned discipline in Britain and the original translator of 'theosophical cosmology' into 'practical astrology'.¹⁵ *The Astrology of Personality* - Rudhyar's first, and seminal book - was published in 1936 by Bailey's theosophical Lucis

⁷ Meyer, *Sketch*, part 1.

⁸ Ertan, *Thought*, p. 3.

⁹ Hillenbrand, *Legacy*, p. 3.

¹⁰ Dane Rudhyar, 'From Humanistic to Transpersonal Astrology', Palto Alto, CA: The Seed Center, (1975) http://www.khaldea.com/rudhyar/fromhtot_1.shtml, [hereafter Rudhyar, *Transpersonal*].

¹¹ Rudhyar, *Transpersonal*, part 1; Meyer, *Sketch*, part 3.

¹² Rudhyar, *Transpersonal*, part 1; Meyer, *Sketch*, part 3; Campion, *Astrology*, p. 118.

¹³ Rudhyar, *Transpersonal*, part 1; Meyer, *Sketch*, part 3; Campion, *Astrology*, p. 118.

¹⁴ Rudhyar, *Transpersonal*, part 1.

¹⁵ Campion, *Astrology*, p. 117, p. 112.

Press.¹⁶ Bailey had encouraged Rudhyar to write a book developing the articles he had been writing since 1933 for the periodical *American Astrology*.¹⁷ Rudhyar dedicated the book to Bailey and acknowledged the influence on his work of Blavatsky's books, in particular *The Secret Doctrine*, 'which had meant so much to the development of my historical sense and my deeper mind.'¹⁸

'Wheels within wheels'

In *The Secret Doctrine*, published in 1888, Blavatsky claimed that there once was an ancient and universal civilisation whose religion was at the core of all contemporary religions.¹⁹ She stated that this primal religion had been kept veiled but alive by an 'Occult Brotherhood' of which she was a member.²⁰ Moreover, she specified that the purpose of her disclosure of this 'life-giving sacred lore' was to show humanity the 'occult side of nature' and 'to assign man his rightful place in the scheme of the Universe.'²¹ According to this doctrine - anchored in a combination of Western esoteric Neo-Platonic and Hermetic traditions with 'eastern teachings' - the universe has soul, the history of the world is 'written in the stars', and humanity is subject to the law of karma and reincarnation.²² Campion argues that Blavatsky's 'teleological, evolutionary, spiritual cosmos' was fully endorsed by Rudhyar and both Campion and Ertan assert that his theosophical fervour never diminished through the years.²³ In 1929, Rudhyar wrote that Theosophy 'is the *pi* of the Cosmos, the LAW', but in 1975, he alluded to 'difficult experiences' that compelled him to reassess his worldview and to 'question many things [he] had accepted at first unquestioningly.'²⁴ Unfortunately, he did not elaborate further, and there seems to be no evidence in his writings of a distancing from Theosophy's basic tenets, but the above at least raises the possibility of a private disenchantment with some of its aspects. In fact, in an interview in 1977, Rudhyar spoke of the necessity for 'a new formulation of

¹⁶ Rudhyar, *Transpersonal*, part 1.; Dane Rudhyar, *The Astrology of Personality* (Garden City, New York: Doubleday, 1970 [1936]), [hereafter Rudhyar, *Personality*].

¹⁷ Rudhyar, *Transpersonal*, part 1.

¹⁸ Rudhyar, *Transpersonal*, part 1; Blavatsky, *Doctrine*.

¹⁹ Blavatsky, *Doctrine*, p. viii; Campion, *Astrology*, p. 57.

²⁰ Blavatsky, *Doctrine*, p. viii.

²¹ Blavatsky, *Doctrine*, p. xxxv, p. viii.

²² Campion, *Astrology*, pp. 55-56, p. 57; Blavatsky, *Doctrine*, p. vii, p. viii, p. 639.

²³ Campion, *Astrology*, p. 122, p. 121, Ertan, *Thought*, p. 2.

²⁴ Dane Rudhyar, Zahaz D. Rudhyar, 'Theosophy - The Triune Soul of the Cycles', *The Canadian Theosophist*, (1926) <http://www.khaldea.com/rudhyar/triunesoul.shtml> [hereafter Rudhyar, *Triune*]; Rudhyar, *Transpersonal*, part 1.

archetypal truth' and argued for the inclusion of modern psychologies within the traditional theosophical teachings.²⁵

The Secret Doctrine establishes a complex theory of cyclic evolution, wherein 'cycles of matter' and 'cycles of spirit' interact in time and calibrate individual, racial, national and universal destinies.²⁶ Blavatsky described these cycles in time as 'wheels within wheels' and Rudhyar remarked that Blavatsky's repeated allusions to cycles confirmed a spontaneous revelation he had had at the age of sixteen 'that all life processes and the very essence of 'Time' were cyclic.'²⁷ In 1926, Rudhyar defined a cycle as a 'unit of organization in time', in which a soul 'differentiates from the bosom of cosmic substance, grows, matures, and is reabsorbed into the One' and in 1936, he stated that astrology is 'philosophically meaningless' if not based on a profound awareness of cycles and of the 'creative potency' of each moment in time.²⁸ Furthermore, Davis affirms that for theosophists an impending *New Age* implied a state of readiness for radical transformation and according to Campion, this last notion was pivotal to Rudhyar's 'entire body of work'.²⁹ In the book *Occult Preparations for a New Age*, published in 1975, Rudhyar asserted 'a New Age dawns!' and erected an elaborate astrological teleology for the coming of 'tomorrows that sing'.³⁰ Considering this, it can be surmised that Rudhyar's astrology found echo in two basic theosophical principles. The first is the ensoulment of the universe, a notion descending in a direct line from Plato (428 BC - 348 BC), who repeatedly described the cosmos as 'a Living Creature' and the second is the theory of cyclic time and 'zodiacal eons' - an elaboration of the Hindu esoteric tradition of *yugas* or 'great ages' - leading to the expectation of the coming *New Age*.³¹

Operative Wholeness

In an article written in 1975, Rudhyar looked back on his astrological career and wrote that he had felt the growing need to approach the birth-chart holistically and to readjust his astrology to his 'general philosophy of existence'.³²

²⁵ William Quinn, 'An Interview with Dane Rudhyar', *The American Theosophist* (1977), http://www.khaldea.com/rudhyar/at_interview1.shtml

²⁶ Blavatsky, *Doctrine*, p. 638; Campion, *Astrology*, p. 54.

²⁷ Blavatsky, *Doctrine*, p. 641; Meyer, *Sketch*, part 3.

²⁸ Rudhyar, *Triune*; Rudhyar, *Personality*, p. 123.

²⁹ Davis, *Dane*, p. 1; Campion, *Astrology*, p. 121.

³⁰ Dane Rudhyar, *Occult Preparations for a New Age* (Wheaton, Ill.: Theosophical Publishing House, 1975), http://www.khaldea.com/rudhyar/op/op_c1_p1.php, [hereafter Rudhyar, *Occult*], ch. 12, part 2.

³¹ Plato, *Timaeus* [32d]; Campion, *Astrology*, p. 53.

³² Rudhyar, *Transpersonal*, part 1.

In 1930, four years after the publication of the book *Holism and Evolution* by Jan Smuts, for which Rudhyar had shown a deep interest, he coined the term 'the philosophy of operative wholeness'.³³ Smuts, a South African statesman and philosopher, argued that the redemption of 'the soul of our civilisation' depended on 'the great saving unities' - of which the ultimate was 'the unity of man's spirit with the mystery of the Cosmos.'³⁴ Campion holds that Rudhyar's holism was an apt addition to his theosophical teleology and that it was based on the assumption that the cosmos is inevitably advancing towards increasing wholeness.³⁵ In 1936, Rudhyar contended that *true* astrology is primarily concerned with 'operative wholes' and wrote of the 'whole-making energy which is the inner-most reality of time.'³⁶ Ertan asserts that Rudhyar was ultimately interested in the 'wholeness of experience', and Hillenbrand comments that he perceived the universe as a 'system of interpenetrating wholes'.³⁷ Taking into consideration all of the above, it could be proposed that holism mirrors Plato's cosmology, in which God moulded the Cosmos 'to be One single Whole, compounded of all wholes, perfect and ageless and unailing.'³⁸ Smuts observed that a 'Metaphysic of Holism' remained to be written - had Plato already written it and had Rudhyar adapted it to the 20th century?³⁹

Individual and Collective

Rudhyar recorded that he got 'fully acquainted' with the work of C. G. Jung (1875-1961) in the summer of 1933, when he read all of his translated books. He declared that, suddenly 'the idea that I could develop a series of connections between Jung's concepts and a reformulated type of astrology came to me.'⁴⁰ Davis relates that Sigmund Freud's psychoanalytical work had been an essential influence on Rudhyar, although he ultimately found Freud's apparent absence of spirituality dissatisfying, but he considered Jung to be 'a modern spiritual guide'.⁴¹ Moreover, the development of esoteric astrology, 'astrology of the soul',

³³ Smuts, *Holism*; Rudhyar, *Personality*, p.7; Dane Rudhyar, 'A Philosophy of Operative Wholeness', part 1, *The Glass Hive* (1930), http://www.khaldea.com/rudhyar/pow_1.shtml

³⁴ Smuts, *Holism*, p. 12.

³⁵ Campion, *Astrology*, p. 120.

³⁶ Rudhyar, *Personality*, p. 58, p. 61.

³⁷ Ertan, *Thought*, p. 4, p. 2; Hillenbrand, *Legacy*, p. 2.

³⁸ Plato, *Timaeus* [33a].

³⁹ Smuts, *Holism*, p. 12.

⁴⁰ Rudhyar, *Transpersonal*, part 1.

⁴¹ Davis, *Dane*, p. 3.

by the likes of Leo and Jones, was, according to Campion, the basis upon which psychological astrology – centred on personality and not on the prediction of events – could flourish.⁴² In *The Astrology of Personality*, Rudhyar’s adoption of Jungian terms and concepts in his reformulation of astrology is impressive: for example, he contended that the astrological Sun is the symbol of ‘the process of individuation’ - the gradual conscious integration of the elements of the unconscious.⁴³ Jung had formulated the *individuation process* as the psychological technique through which ‘consciousness must confront the unconscious’ until the tension between opposites is integrated and ‘the personality is permeated by light’⁴⁴ Campion claims that Rudhyar amalgamated ‘twentieth-century psychology’ with ‘nineteenth-century theosophy’, and contrived for the first time – for an English readership - to effectively apply depth psychology to astrology.⁴⁵

Jung postulated that the human psyche carries ‘a common substratum transcending all differences in culture and consciousness’ and designated this substratum as the ‘collective unconscious.’⁴⁶ Rudhyar embraced Jung’s formulation incorporating it into astrology, and asserted that an individual psyche draws its substance from a ‘vast reservoir’ of the generic unconscious of humanity, or from smaller - racial, tribal, national, familial - categories within it.⁴⁷ Incidentally, it might not be contentious to assume that Jung had read Blavatsky – since his work was admittedly influenced by many aspects of both Western and Eastern esoteric traditions: an example of this would be his avowal that the Chinese esoteric treaty *The Secret of the Golden Flower* had a crucial influence on his formulation of the unconscious.⁴⁸ Campion shows that Jung partially adopted the theory of the ‘astrological eons’ from Blavatsky - without citing her.⁴⁹ Indeed, Jung repeatedly referred to the astrological ‘great ages’: for example, he maintained that the thousand years from 1 A.D. to 1000 A.D., ‘correspond astrologically to the first half of the Pisces aeon.’⁵⁰ In Campion’s opinion, Jung established a ‘historical philosophy’, where cultural transformations reflect major variations in the collective unconscious, mirrored in the heavens through ‘psychic

⁴² Campion, *Astrology*, p. 5.

⁴³ Rudhyar, *Personality*, p. 251.

⁴⁴ Jung, *Job*, p. 138.

⁴⁵ Campion, *Astrology*, p. 120, p. 121.

⁴⁶ Jung, *Flower*, p. 83.

⁴⁷ Rudhyar, *Personality*, p. 195.

⁴⁸ Jung, *Memories*, p. 197.

⁴⁹ Campion, *Astrology*, p. 68.

⁵⁰ Jung, *Job*, p. 109.

projection'.⁵¹ If Jung had not read Blavatsky, this last articulation would be intriguing, since it appears to clearly echo her aforementioned concept of 'cyclic evolution', which raises the question of the actual extent of theosophical influences on Jung's ideas.

In 1936, Rudhyar acknowledged that the work of Abraham Maslow, the founder of 'humanistic psychology', had notably influenced his thought.⁵² Maslow proposed that one of the five basic human needs is the need for 'self-actualization', the urge to evolve into the totality of one's being, and declared 'What a man *can* be, he *must* be.'⁵³ In the 1930's, Rudhyar held freedom to be the intrinsic faculty to manifest the potential of an 'individual self-hood' - but in 1966, he admitted that 'if you are *really* your true self, then you are no longer free' because you are impelled to live in line with your personal truth.⁵⁴ Thereupon, in the last year of his life, Rudhyar asserted that depth psychologists degraded metaphysics to the status of psychology, and accused Jung of opportunely dumping into the collective unconscious anything that perturbed 'his subservience to the scientific and empirical assumptions of the European culture.'⁵⁵ Davis affirms that Jung's exclusive concern with life processes was limiting from Rudhyar's theosophical viewpoint.⁵⁶ He adds that Rudhyar's aim was that of creating a 'specific transpersonal astrology' where personal development was only the beginning of a wider process of universal integration.⁵⁷ In fact, Rudhyar is credited by Hillenbrand with inventing the term 'transpersonal' in the article 'From 'Personal' to 'Impersonal''', written in 1929, where he argues that 'instead of impersonal, let us use another word more telling - *transpersonal*.'⁵⁸ Rudhyar held that a human birth is the embodiment of the 'Universal into the Particular'; that 'a soul can manifest only through a

⁵¹ Champion, *Astrology*, p. 68.

⁵² Rudhyar, *Personality*, p. ix.

⁵³ Maslow, *Evolution*, p. 382.

⁵⁴ Rudhyar, *Personality*, p. 470; Dane Rudhyar, 'Blueprint for the Total You, A Prelude to Humanistic Astrology', *American Astrology Magazine*, (1966), <http://www.khaldea.com/rudhyar/astroarticles/blueprintforthetotalyou.php>, [hereafter Rudhyar, *Blueprint*]

⁵⁵ Dane Rudhyar, 'Human, All Too Human and Beyond', *What is Enlightenment?* (1985), <http://www.khaldea.com/rudhyar/toohuman.shtml>, [hereafter Rudhyar, *Human*]

⁵⁶ Davis, *Dane*, p. 3.

⁵⁷ Davis, *Dane*, p. 4.

⁵⁸ Hillenbrand, *Legacy*, p. 2; Dane Rudhyar, 'On 'Personal' and 'Impersonal'', *The Glass Hive* (1929), http://www.khaldea.com/rudhyar/per_imper.shtml, [hereafter Rudhyar, *Impersonal*], p. 2.

personality'; and that a transpersonal stance is one where the 'universal unconditioned self' uses the personality as a tool.⁵⁹

Supreme Synthesis

Eight years after the publication of the above article, in 1937, Rudhyar travelled to Italy where he met and befriended Roberto Assagioli, founder of 'Psychosynthesis' – an integrative and holistic approach to psychology, specifically concerned with the study of the states of consciousness.⁶⁰ Like Rudhyar, Assagioli was Bailey's close friend and had been a student at her theosophical 'Arcane School'.⁶¹ Assagioli adopted the term 'transpersonal' and argued that there is a 'true self', a 'synthesizing center' located outside the personality, and that the 'personal conscious self', can be regarded 'merely as its reflection, its 'projection' in the field of the personality.'⁶² These words seem to reflect almost exactly Rudhyar's foregoing affirmation, shorn of its theosophical coating, and according to Davis, Assagioli conceded that Rudhyar's thinking reflected the 'spirit of psychosynthesis'.⁶³ In another parallel, Rudhyar wrote that 'the creative' is the 'reconciling operative principle' between the individual and the collective; while Assagioli posited that the 'realization of one's true self' can be achieved only through the discovery of a 'unifying center'.⁶⁴ In addition, Rudhyar asserted that 'the spirit of synthesis' can function both in a limited way within an individual and on a global and planetary level; whereas Assagioli affirmed that Psychosynthesis is the personalised form of a universal law of synthesis.⁶⁵ In Assagioli's words, the 'Supreme Synthesis' is the Spirit working upon and within all creation ... shaping it into order, harmony and beauty, uniting all beings.'⁶⁶ To wit, the postulation of a universal, ensouled, integrative principle can be seen as another echo of Plato's thought, for whom the universe was 'a perfect body compounded of perfect bodies', and soul was 'stretched throughout the whole of it.'⁶⁷

⁵⁹ Rudhyar, *Impersonal*, pp. 1-2.

⁶⁰ Meyer, *Sketch*, part 6; Assagioli, *Psychosynthesis*.

⁶¹ Kenneth Sørensen and Hanne Birkholm, Roberto Assagioli - His Life and Work, trans. Gunnar Hansen, ch. 4., <http://www.psykosyntese.dk/a-146/>

⁶² Assagioli, *Psychosynthesis*, p. 61, p. 63, p. 64.

⁶³ Davis, *Dane*, p. 4.

⁶⁴ Rudhyar, *Personality*, p.153; Assagioli, *Psychosynthesis*, p. 66.

⁶⁵ Rudhyar, *Occult*, ch. 2, part 1; Assagioli, *Psychosynthesis*, p. 75.

⁶⁶ Assagioli, *Psychosynthesis*, p. 76. p. 75.

⁶⁷ Plato, *Timaeus* [34b].

In 1966, Rudhyar expounded on the future of astrology and distinguished two trends since 1900 – the first hinged on ancient astrological traditions transmitted by the ‘Greco-Roman-Alexandrian’ scholars; and the second on a reformulation of astrology ‘better attuned to the psychological needs of humanity.’⁶⁸ Differentiating further, Campion contends that the two ‘distinct but related’ forms of modern astrology stemming from Theosophy are esoteric astrology (centred on the soul), and psychological astrology (focused on the ‘development of personality’) - this last being what most Western astrologers actually practice.⁶⁹ From the body of evidence presented in this paper, it can be surmised that Rudhyar was a pioneer (if not *the* pioneer) in the development of person-centred, psychological astrology. Rudhyar claimed that astrology ‘deals with subjective interpretation of objective facts’, since an event in itself is meaningless until we give it meaning.⁷⁰ He described astrology as a ‘discipline of thought’, a practice that fosters the intuitive apprehension ‘of deep sea-currents underneath the play of surface-waves.’⁷¹ Ertan observes that Rudhyar’s approach to astrology was fundamentally ‘nonhierarchical and nonabsolutist’, Campion notes his ‘profound relativism’, and Hillenbrand comments that he was alert to the ‘context-bound nature of interpretation’.⁷² Rudhyar himself, always understood astrology to be a symbolic language striving to translate ‘an immensely complex structure of relationships between the universe and man.’⁷³ Hillenbrand asserts that the concept of astrology as a symbolic language was a revolutionary step in astrology’s history and credits Rudhyar with a ‘postmodernist perspective’.⁷⁴ It could be argued that if Rudhyar was postmodernist because he perceived astrology to be a language, so were the Mesopotamian astrologers of 2000 B.C., who described the starry sky as the ‘writing of heaven’.⁷⁵

Conclusion

As assumed by his biographers, the theosophical influence on Rudhyar’s astrology cannot be understated, but evidence for a specification has emerged

⁶⁸ Rudhyar, *Blueprint*.

⁶⁹ Campion, *Astrology*, p. 107.

⁷⁰ Rudhyar, *Blueprint*.

⁷¹ Rudhyar, *Blueprint*.

⁷² Ertan, *Thought*, p. xii; Campion, *Astrology*, p. 124; Hillenbrand, *Legacy*, p. 4.

⁷³ Rudhyar, *Transpersonal*, part 1.

⁷⁴ Hillenbrand, *Legacy*, p. 5.

⁷⁵ Erica Reiner, ‘Astral Magic in Babylonia’, *Transactions of the American Philosophical Society*, New Series, Vol.85, no. 4, (1995).

from this paper: he was primarily influenced by Theosophy's basic tenets as divulged in Blavatsky's *The Secret Doctrine*, and had little patience for the later theosophical establishment of dogma. In particular, Rudhyar endorsed, elaborated and perfected Blavatsky's concept of 'wheels within wheels' - of cyclic evolution and the consequent expectation of a 'New Age', in an elegant and all-embracing astrological teleology based on the cycle. Furthermore, the importance of Jung's thought in his formulation of a psychological astrology has been shown to be remarkable - in particular through his adoption and incorporation into astrology, as of 1936, of the Jungian concepts of 'the individuation process' and of the 'collective unconscious.' Maslow's postulation of the human need for self-actualisation has been found influential in the formulation of Rudhyar's person-centred perspective, but his disillusionment with the idea of an astrology geared only towards the development of the personality was seen to lead to his articulation of a transpersonal approach to astrology. Furthermore, it has been shown that the consequence for Rudhyar's astrology of Smuts' and Assagioli's work was momentous, since it inspired Rudhyar to move away from what he considered to be the excessive analysis and fragmentation of depth psychology and to seek integration, wholeness and synthesis in the birth-chart. Moreover, a line of evidence that runs through the entire paper, is the underlying influence of Plato's cosmology - on Blavatsky, Smuts, Jung, Assagioli, and Rudhyar himself. To conclude, it could be argued that the three great influences on Rudhyar - theosophical teleology, depth psychology, and Smuts' and Assagioli's great integrative principles, all stem from Plato's cosmology - which thus becomes the major and ultimate influence on Rudhyar's astrology.

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