

**CLASS at Wisdom's Goldenrod, Hector, NY**  
**with Anthony Damiani (AD)**  
**March 15, 1982**  
**ASTROLOGY; THEORY**

TOPIC: Astrology  
SUBJECT: Theory

SUBSUBJECTS: Jung, Typology, Aspects, Ether, Causal-Subtle-Gross, Intuition, Alchemy, Chakras, Introversion-Extroversion, Superior-Inferior Functions

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NOTES:

- **RETYPE PARTIAL TRANSCRIPT (hence V10).** From 1982 0315 ASL Astrology Theory 03p.PDF. THERE ARE NO AUDIO CASSETTE TAPES EXTANT.
- All spelling, capitalization, and punctuation has been corrected.

# **1982 03/15 at Wisdom's Goldenrod Astrology; Theory**

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ASTROLOGY March 15, 1982

Jung's Typology and Astrology

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**Aspect Pattern**

The totality of all possible aspects belong in the causal, not a specific aspect pattern. It is really number, not aspects; it is number which guides, directs, and coordinates aspects. The individual's aspects would belong more to the subtle or gross.

**Ether**

The totality of the cosmos, the solar system, subsists within the lower or gross ether. This ether is actual space, the locus, the fifth element. All the Gods, Mundane, Liberated, etc., subsist in various levels of the ether which extends from the gross to the causal.

**Intuition** (directed against Von Franz's notion)

When you have an intuition, it's about something, a specific hunch. It is not just the seeing of a set of possibilities.

**Subtle and Gross Functions**

In the gross, the subtle functions through the body. In the subtle, there is no reference to the gross; there is only psychic functioning rather than the psychological functioning of the gross body.

On the gross level we have the reason principles in matter; in the causal they are in God, and in the subtle they are in man. The reason principles belong to all three levels.

In the subtle the functions are psychic functions; a kind of willing, feeling, or knowing could take place which is above the manifested body. The whole subtle column is the imagination, the psychic realm. You must try to think of it as separable from the physical so that the life functions can be seen as reason principles on their own account before they pervade the body. The chakras are the points through which the subtle manifests into the gross.

The causal is what organizes the psychosomatic organism which is the psyche and its manifestation. You don't have the perceived world without having the psychic at the same time. In the dream analogy, the person having the dream is the causal. Concomitantly manifested you have on the one hand the appearance of the dream with a dream subject and dream object, perceptible qualities; on the other hand you have the thinking, willing and feeling which are going on on the psychic side. You won't have one without the other. The dream subject has the reflected understanding, while the dreamer has imageless understanding of the dream subject and dream object. When the dream subject appears in the dream, it's like a reflected consciousness of the dreamer, but the dream subject has, built into its constitution, certain factors, *vasanas*, which distort the perception of the imagined reality. The psychology distorts the archetypal imaged reality from above. So the subtle is concomitant with gross, both having been manifested by the causal. For example, if you have an inward experience -- either psychic or mystical, as when the kundalini arises -- what you see is in the subtle world; there is no way of measuring the column you see or locate it in the physical body. But they are both there. If you think intensely, you lose sight of the corporeal body and then just live in the dream consciousness. You've still got an experience of the psychosomatic organism. They're really two sides of one coin; the body is still there. The chakras are what connects them. Even Jung says that the psychical and physical are manifestations of something underlying both -- he called it the *Unus Mundus*.

In Alchemy the three conjunctions are first between thinking and feeling, second between these two and the body, and in the third you cooperate with the primary world. Possibly we can correlate Uranus with the first, Pluto with the second, and Neptune with the third.

For the Buddhists, the causal column might be the central channel of the chakras, and the subtle and gross would be the left and right channels woven around it.

### **Introversion-Extroversion**

We have said that the houses relate to circumstances and the signs to inner meanings; so the introvert is related to the Dragon whose vitality is living itself out through the objective psyche.

In another view, the cardinal signs could represent extroversion, the fixed, introversion. Your attention can be directed to what constitutes the outer object, or what constitutes the inner object. The former is represented by the extrovert, his attention is directed by circumstances, while the latter, the introvert is fixed by the attitude he operates with. The mutable signs would connect these two. For the introvert the reason principles which constitute him are given primary consideration, and that's what orients his attitude to the world. The introvert, in engaging in symbolism shows he is defending himself against the object -- he doesn't attack the object directly but only through his symbolic mode of understanding. The mutable is more free to operate with the subject or the object. The signs on the four cardinal cusps would be critical in determining the attitude, although planetary distributions would of course bring modifications.

We spoke of the Tropical Zodiac as the tropes or life systems in the subtle realm. When the signs are then manifest with the house system, they indicate a propensity -- in circumstances -- towards subjectivity, objectivity, and adaptability. So the Dragon attacks you, retreats, or stands pat, and Von Franz's example of migrating birds brings in biological foundations for these attitudes. All this is different from the planets which have more to do with the development of individuality. Here, in the house cusps (a combination of

sign with house) we are seeing the intentionality of the Dragon, how he's going to manifest in circumstances, whether he's going to go out and attack through extroversion, stand pat and look around, or be concerned with his own inner meanings or biological contents. These are real animal processes that are brought in -- the habits of defense, etc are truly within us.

One's attitude could change -- you could be an introvert and a major conjunction or progression could change all that. Sometimes a meaning of an event is brought about through extroversion, sometimes through introversion. This may help us to understand the parts. We should remember that it is the inferior function which keeps us connected to the world of reason where the reason principles are.

### **Typology**

So far we have spoken about three ways of seeing the types: the dignities as causal, the quadrature as subtle, and the four elements as gross; that is, maybe these three represent intuition-thinking-feeling-sensation at different levels. When we bring in the planets, we are bringing something of the real individual into the psychosomatic experience. A domination of planets in a particular element could point to the superior function insofar as the planets are the psychic organs, and thus indicate the most individual development; i.e., the planets differentiate the function which the element represents. The inferior function in this view would then be that element in which the fewest planets appear. Again, in this view, the planet position by house [sic; sign] represents the introverting attitude, and by house the extroverting attitude.

(It is important to keep in mind that the psychologists have delineated these polarities of superior and inferior through the particular type of person who came to them. This is a different set of people than those who come to astrologers.)

### **Example of Trans-Saturnian Planets:**

Pluto in Alan's chart indicates an obligation he has to the world to live in a certain way and develop the feeling function. It is in a water house. Whereas Uranus is in Cancer, by sign, introverted feeling, which indicates impersonal choice or feeling, and may be headed for the unio mentalis.

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