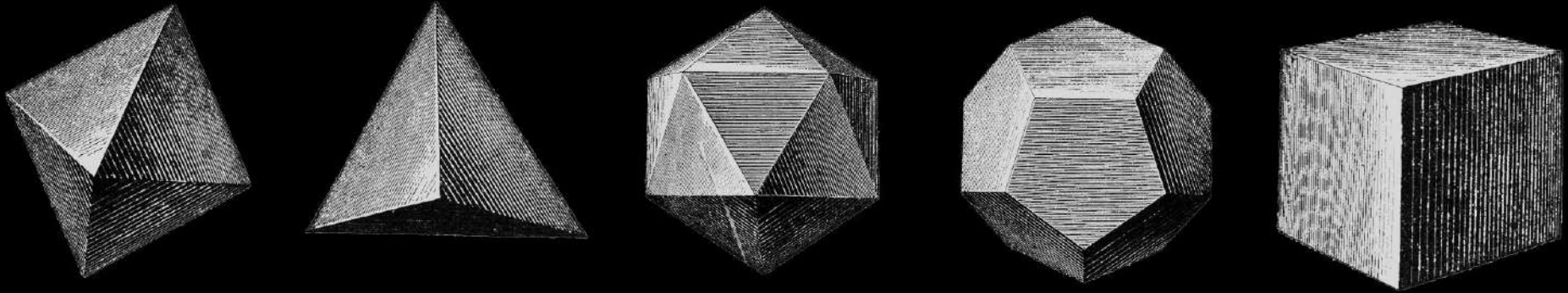
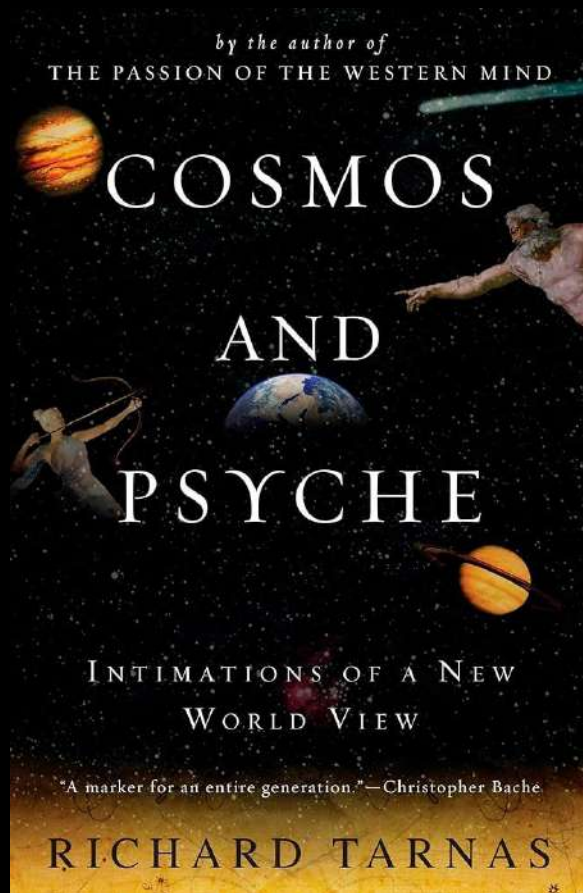


Archetypal Process: Astrology as a Framework for Panexperientialism

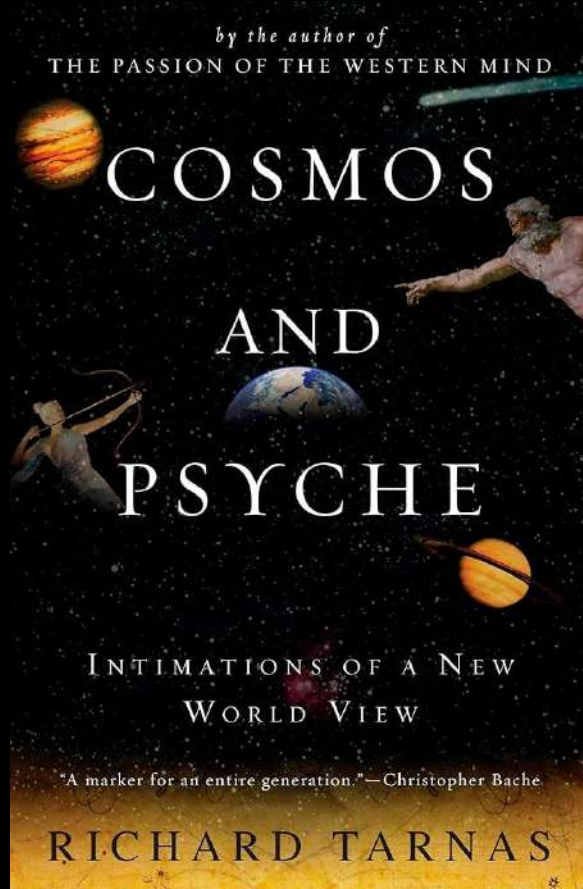




Richard Tarnas' Landmark Book "Cosmos & Psyche" (2006)



Tarnas on Astrology as “Archetypally Predictive”



“I gradually came to recognize that, contrary to its traditional reputation and deployment, such an astrology is not concretely predictive but, rather, archetypally predictive... the essential structure of this emerging astrological paradigm appeared to be focused not on the prediction of specific concrete outcomes but rather on the precise discernment of archetypal dynamics and their complex unfolding in time.”

- Richard Tarnas

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What Tarnas Says about Saturn (♄)

- Saturn the principle of **limit**, structure, contraction, **constraint**, necessity, hard materiality, concrete manifestation
- time, the past, tradition, age, maturity, mortality, the endings of things
- gravity and gravitas, weightiness, that which burdens, binds, challenges, fortifies, deepens
- the tendency to confine and constrict, to separate, to divide and define, to cut and shorten, to negate and oppose, to strengthen and forge through tension and resistance, to rigidify, to repress, to maintain a conservative and strict authority
- to experience difficulty, decline, deprivation, defect and deficit, defeat, failure, loss, alienation
- the labor of existence, suffering, old age, death
- the weight of the past, the workings of fate, character, karma, the consequences of past action, error and guilt, punishment, retribution, imprisonment, the sense of “no exit”
- pessimism, inferiority, inhibition, isolation, oppression and depression
- the impulse and capacity for **discipline** and duty, order, solitude, concentration, conciseness, thoroughness and precision, discrimination and objectivity, restraint and patience, endurance, responsibility, seriousness, authority, wisdom
- the harvest of time, effort, and experience
- the concern with **consensus reality**, factual concreteness, conventional forms and structures, foundations, **boundaries**, solidity and stability, security and control, rational organization, efficiency, law, right and wrong, judgment, the superego
- the dark, cold, heavy, dense, dry, old, slow, distant
- the senex, Kronos, the stern father of the gods.

What Tarnas Says about Neptune (♆)

- Neptune is associated with the transcendent, spiritual, ideal, symbolic, and imaginative dimensions of life
- with the subtle, formless, intangible, and invisible
- with the unitive, timeless, immaterial, and infinite
- with all that which transcends the limited literal temporal and material world of concretely empirical reality: myth and religion, art and inspiration, ideals and aspirations, images and reflections, symbols and metaphors, dreams and visions, mysticism, religious devotion, universal compassion.
- It is associated with the impulse to surrender separative existence and egoic control, to dissolve boundaries and structures in favor of underlying unities and undifferentiated wholes, merging that which was separate, healing and wholeness
- the dissolution of ego boundaries and reality structures, states of psychological fusion and intimations of intrauterine existence, melted ecstasy, mystical union, and primary narcissism
- with tendencies towards illusion and delusion, deception and self-deception, escapism, intoxication, psychosis, perceptual and cognitive distortions, conflation and confusion, projection, fantasy
- with the bedazzlement of consciousness whether by gods, archetypes, beliefs, dreams, ideals, or ideologies
- with enchantment, in both positive and negative senses.

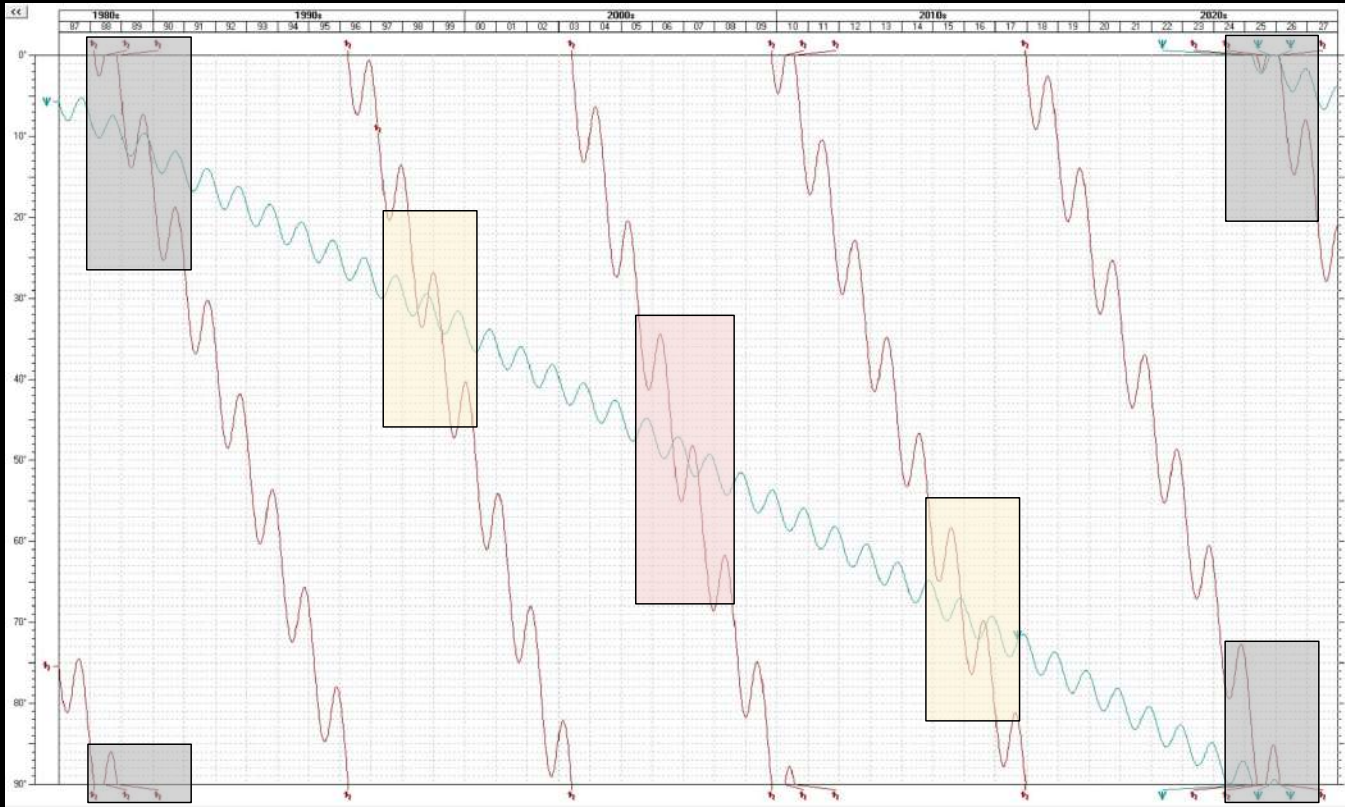
た せ

Tarnas on Saturn–Neptune: “each side perceiving the other to be living in a state of delusional self-deception.” (2006)



- Tarnas, R. (2006). *Cosmos and psyche: intimations of a new world view*. p. 470. Viking.
- Image via Bye, K. (2026, January 9). *Saturn-Neptune Spiderman Meme Where Everyone Else is the Deluded One*. Meme generated via <https://imgflip.com/memegenerator/206151308/Spider-Man-Triple>

Saturn-Neptune Quadrature Aspects 1987-2027 (15° orb for δ & ♁ , 10° orb for \square)



$\text{♄} \text{ } \delta \text{ } \Psi$
 11/1987-
 2/1991

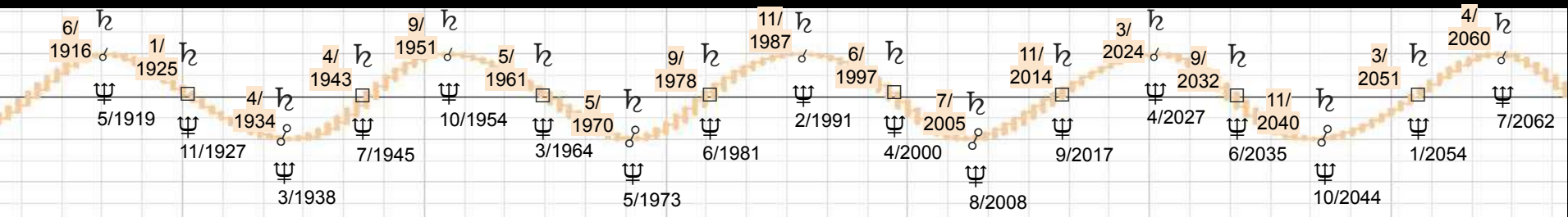
$\text{♄} \text{ } \square \text{ } \Psi$
 6/1997-
 4/2000

$\text{♄} \text{ } \text{♁} \text{ } \Psi$
 7/2005-
 8/2008

$\text{♄} \text{ } \square \text{ } \Psi$
 11/2014-
 9/2017

$\text{♄} \text{ } \delta \text{ } \Psi$
 11/2024-
 4/2027

Saturn-Neptune Quadrature Aspects 1916-2062 (15° orb for ♄ & ♆, 10° orb for ♀)



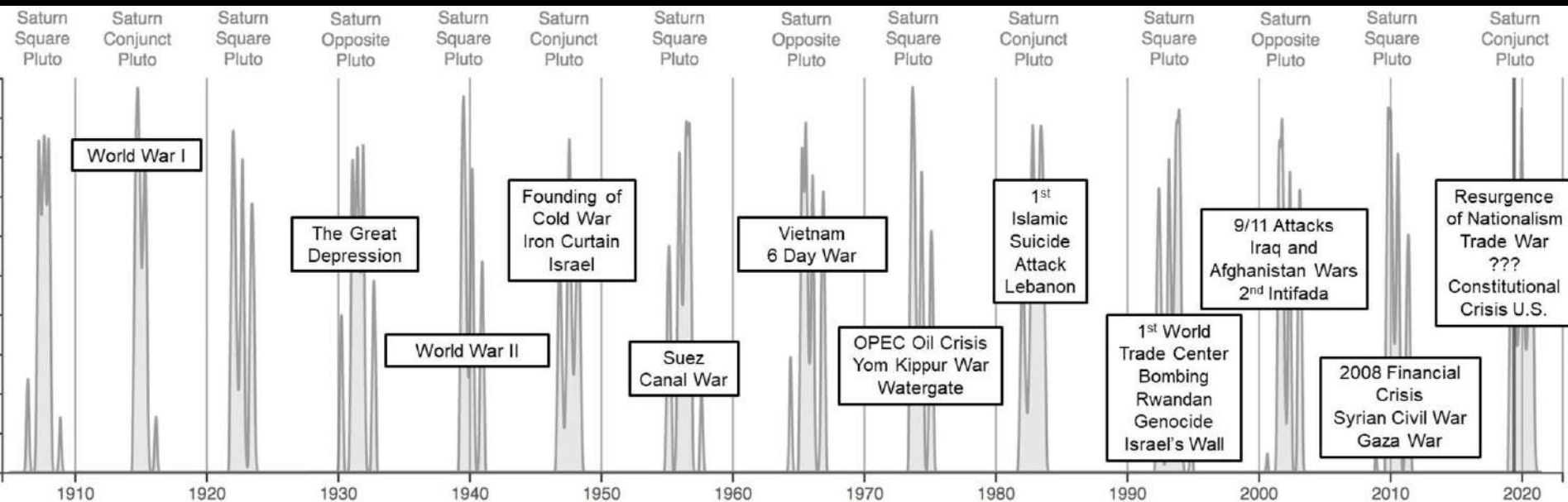
♄ ♀

1916-9	1925-7	1934-8	1943-45
1951-4	1961-4	1970-3	1978-81
1987-91	1997-2000	2005-8	2014-7
2024-7	2032-5	2040-4	2051-4

**"It is really true what philosophy tells us,
that life must be understood backwards.
But with this, one forgets the second
proposition, that it must be lived
forwards."**

- Søren Kierkegaard

Saturn-Pluto Diachronic Cycles (Tarnas, 2006) (Harris, 2019)



- "profoundly weighty events of enduring consequence;"
- "violence and death on a massive scale;"
- "termination of an established order of existence;"

- Tarnas, R. (2006). *Cosmos and psyche: intimations of a new world view*. (p. 210) Viking.
- Graphic via Harris, C. (2019, June 25) *Evolution of Consciousness and the Psychological Individuation of Humanity [Poster]*. The Science of Consciousness, Interlaken, Switzerland.

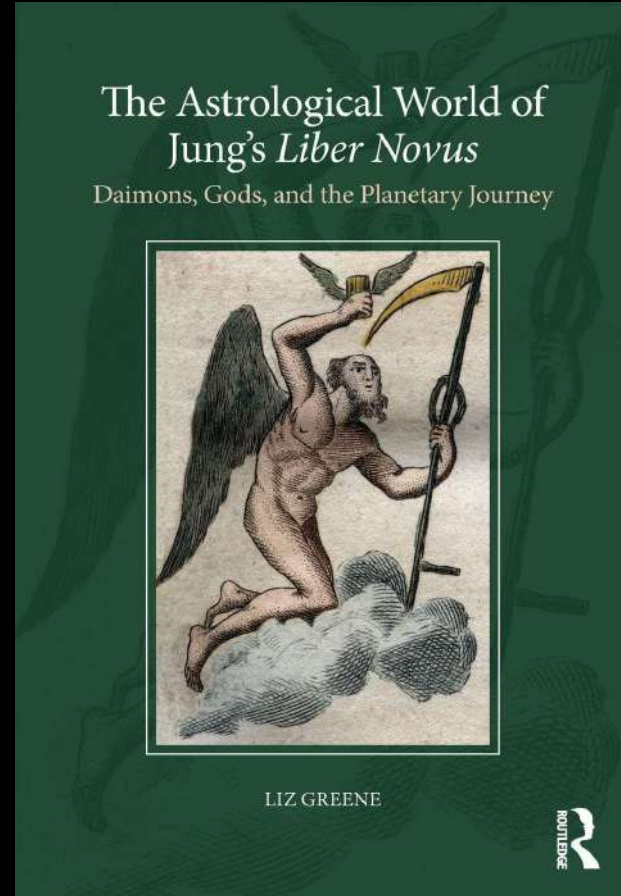
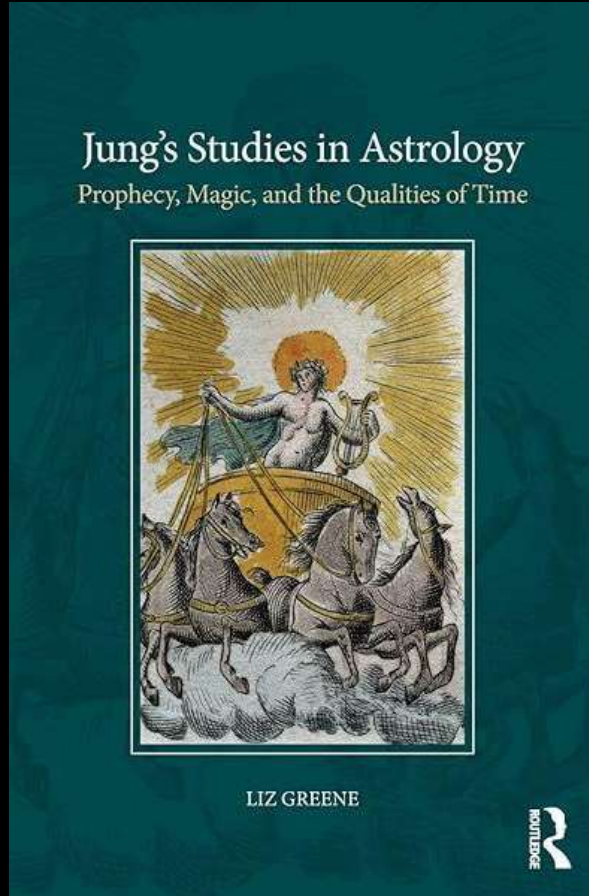
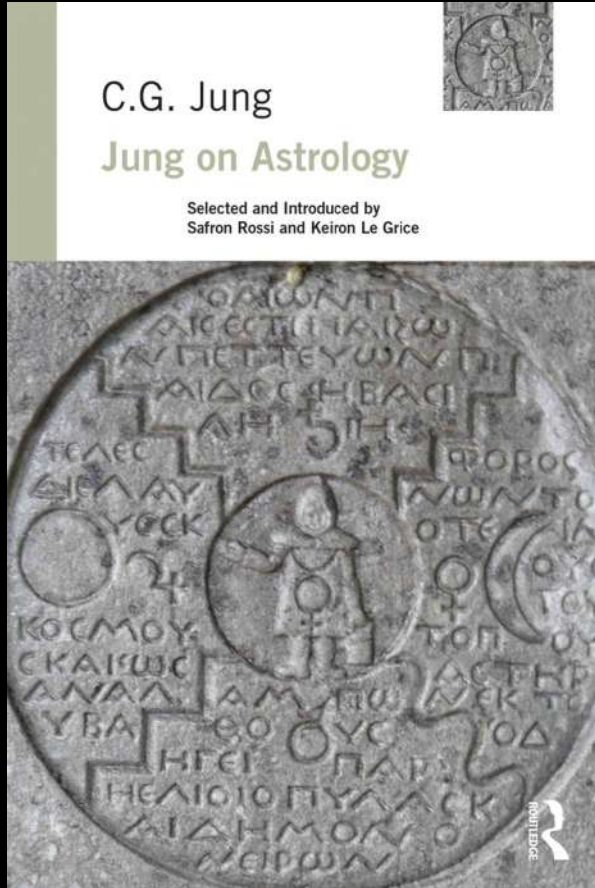
Stanislav Grof on Astrology



"I have come to regard astrology, particularly transit astrology, as the long-sought "Rosetta stone" of consciousness research, providing an essential key for understanding the nature and content of holotropic or non-ordinary states of consciousness, both spontaneous and induced."

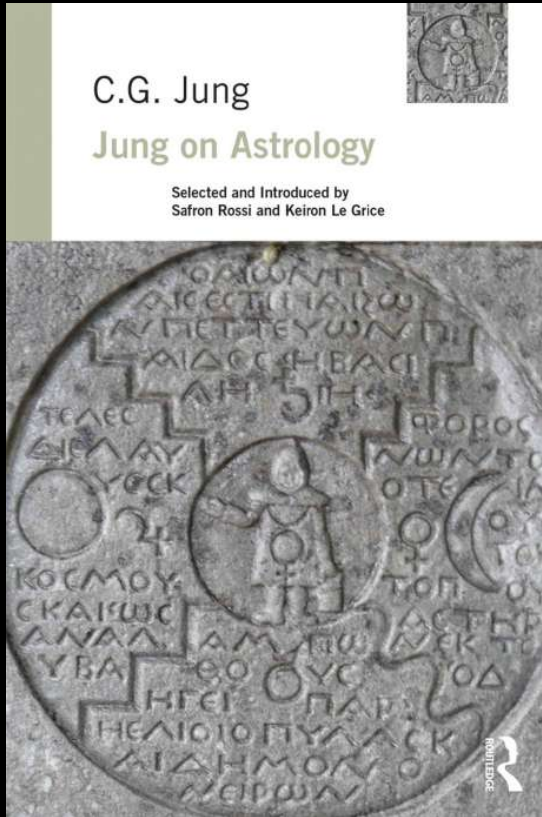
- Stanislav Grof

Recent Scholarship on Jung & Astrology (2018)



- Jung, C. G., Rossi, S., & Le Grice, K. (2018). *Jung on Astrology*. (p. 2) Routledge.
- Greene, L. (2018). *Jung's studies in astrology: Prophecy, magic, and the qualities of Time*. Routledge.
- Greene, L. (2018). *The Astrological World of Jung's "Liber Novus": Daimons, gods, and The planetary journey*. Routledge.

Astrological Influence on Jung's Thinking

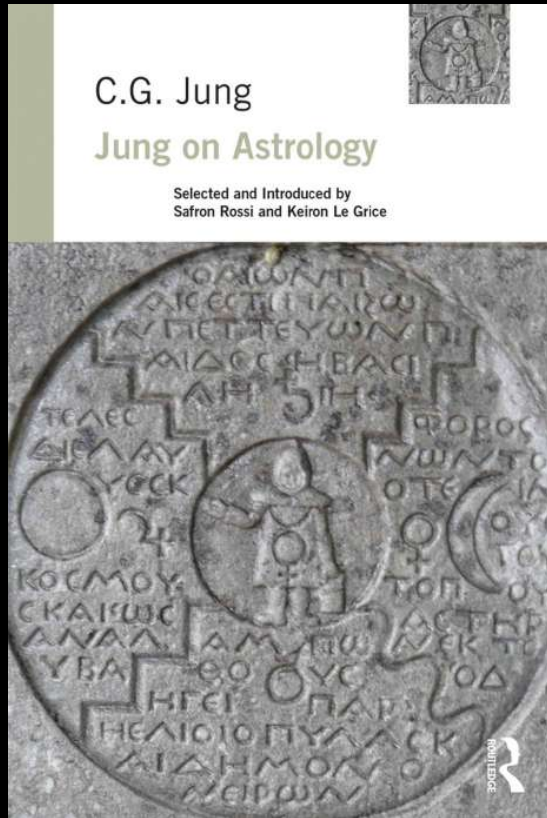


"Such is the interconnection between astrology and Jungian ideas that the compilation of Jung's writings on this topic also constitutes an excursion into many, if not all, of the central aspects of his psychology, encompassing his theories of archetypes and the collective unconscious, individuation, synchronicity, the self and mandala symbolism, alchemy, myth, the evolution of the God-image, and more. Perhaps this range is not so surprising when we take into account Jung's view that astrology represents "the sum of all the psychological knowledge of antiquity [*]."

-Keiron Le Grice and Safron Rossi

- Jung, C. G., Rossi, S., & Le Grice, K. (2018). *Jung on Astrology*. (p. 2) Routledge.
- * Jung, "Richard Wilhelm: In Memoriam" (1930) in *Spirit in Man, Art, and Literature* (CW 15), p. 81.

Jung's Seven Potential Explanations of Astrology



- 1.) Astrology as an embodiment of Hermetic “As Above, So Below” sympathies principle.
- 2.) Astrology as an embodiment of the Pythagorean “All is Number” transcendental, numerical archetypes.
- 3.) Astrology as the qualitative dimension of time symbolized by the horoscope.
- 4.) Astrology as psychological projection of symbols via the collective unconscious.
- 5.) Astrology as an acausal synchronicity between the heavens and humans.
- 6.) Astrology as divination with synchronistic "lucky hits."
- 7.) Astrology as caused by naturalistic & measurable celestial phenomena.

Introduction

Astrology as a Panexperientialism Framework

Elemental Metaphors for Process Philosophy

- 1. As Above, So Below**
- 2. All is Number**
- 3. Qualitative Time**
- 4. Psychological Projection**
- 5. Acausal Synchronicity Between Heavens & Humans**
- 6. Astrology as Divination**
- 7. Naturalistic Mechanism**

Conclusion

Introduction

Astrology as a Panexperientialism Framework

Elemental Metaphors for Process Philosophy

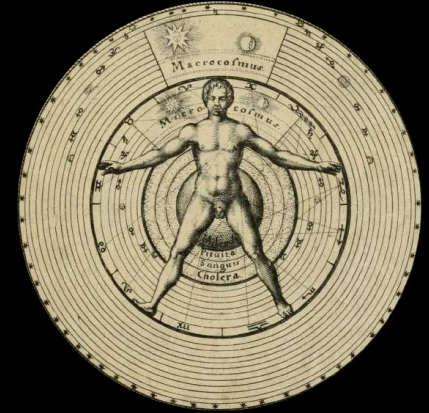
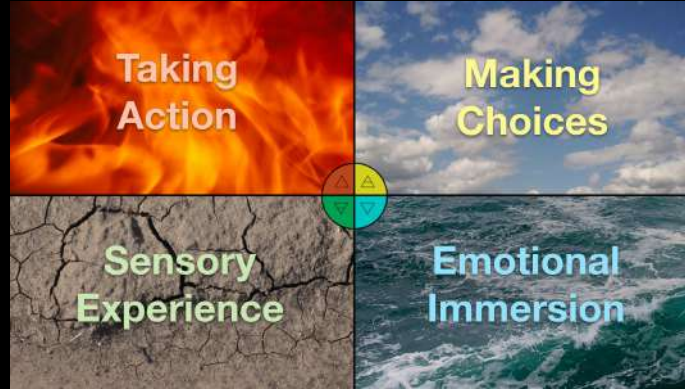
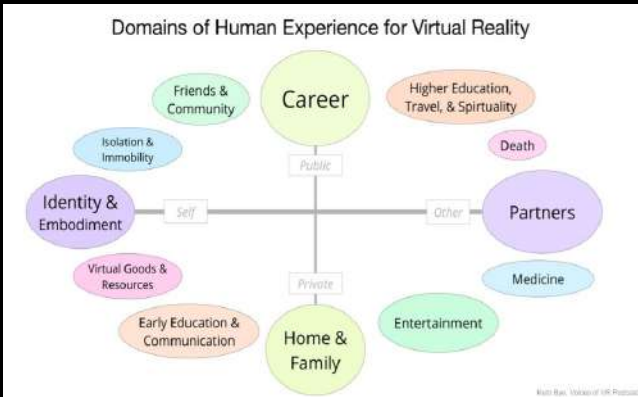
- 1. As Above, So Below**
- 2. All is Number**
- 3. Qualitative Time**
- 4. Psychological Projection**
- 5. Acausal Synchronicity Between Heavens & Humans**
- 6. Astrology as Divination**
- 7. Naturalistic Mechanism**

Conclusion

“True character is revealed in the choices a human being makes under pressure – the greater the pressure, the deeper the revelation, the truer the choice to the character's essential nature.”

— Robert McKee

Placed in a Context with Pressure + Make Choices & Take Action = Essential Character is Revealed

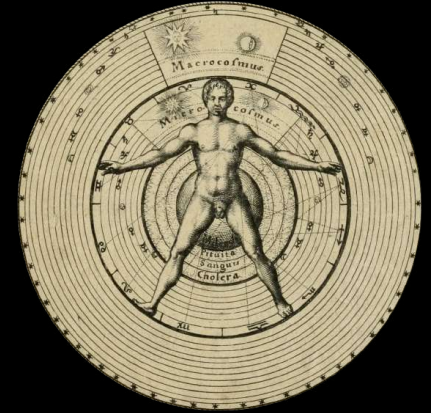
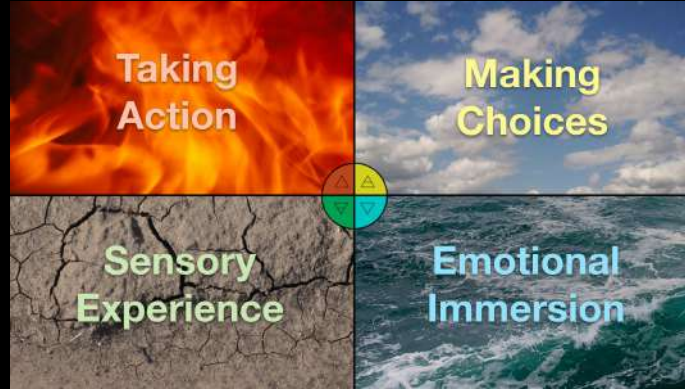
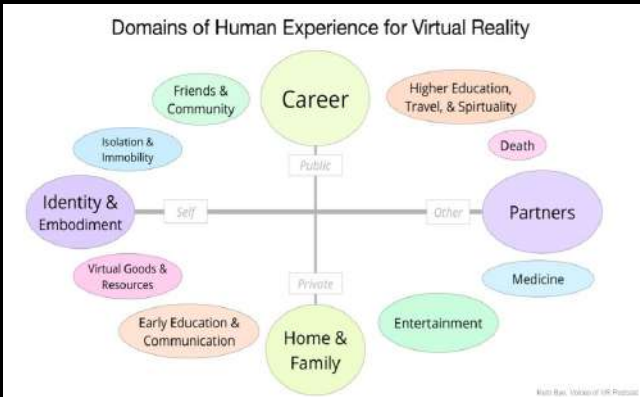


Story Unfolding over Time

Astrological Houses Context

Elements Quality

Planets & Aspects Character



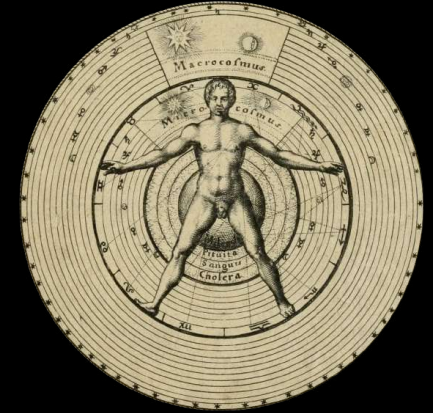
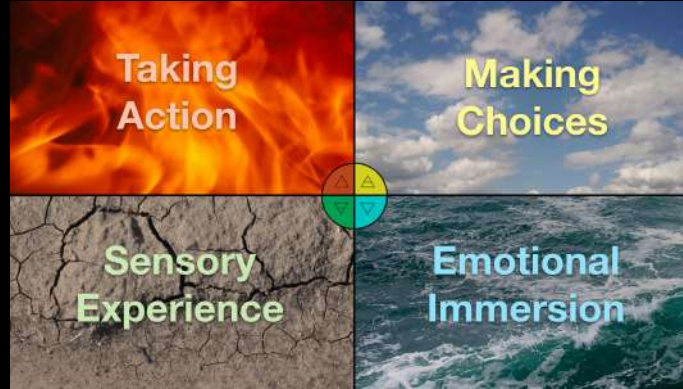
Story

Unfolding Processes like Transits, Progressions, Timing Techniques

Astrological Houses Context

Elements Quality

Planets & Aspects Character



Story

Unfolding Processes like Transits, Progressions, Timing Techniques



Fire

Air

Earth

Water

**Active
Presence**

**Mental & Social
Presence**



**Embodied &
Environmental
Presence**

**Emotional
Presence**



Bye, K. (2024, May 13). Elemental Theory of Presence + Primer on Experiential Design & Immersive Storytelling. *Voices of VR Podcast*. <https://voicesofvr.com/1389-elemental-theory-of-presence>.

**Active
Presence**

**Mental & Social
Presence**



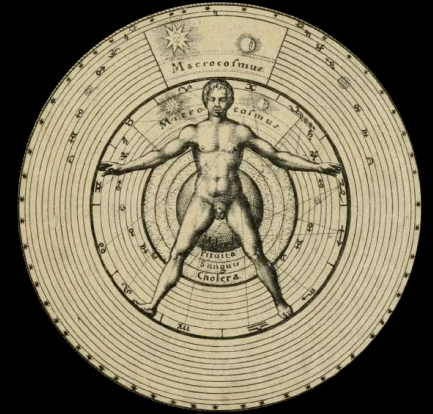
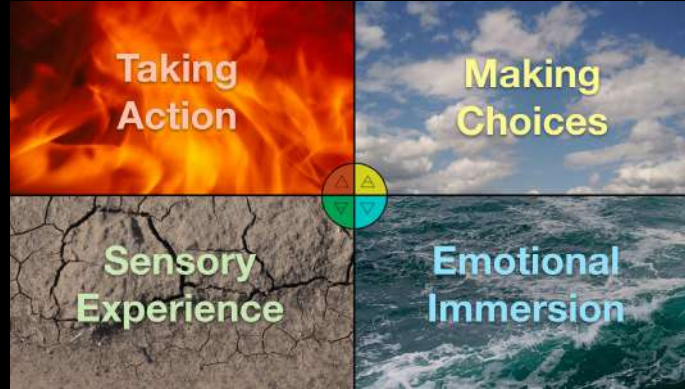
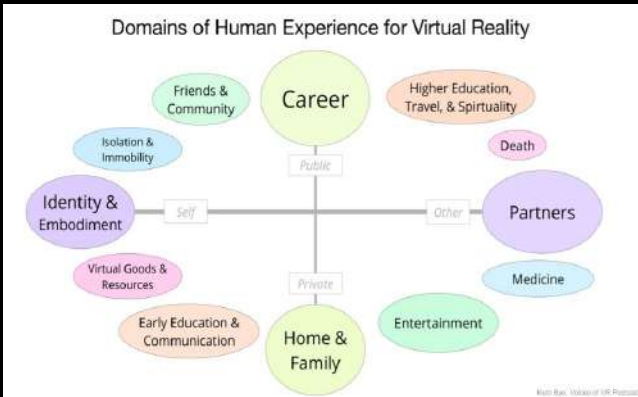
**Embodied &
Environmental
Presence**

**Emotional
Presence**

Context

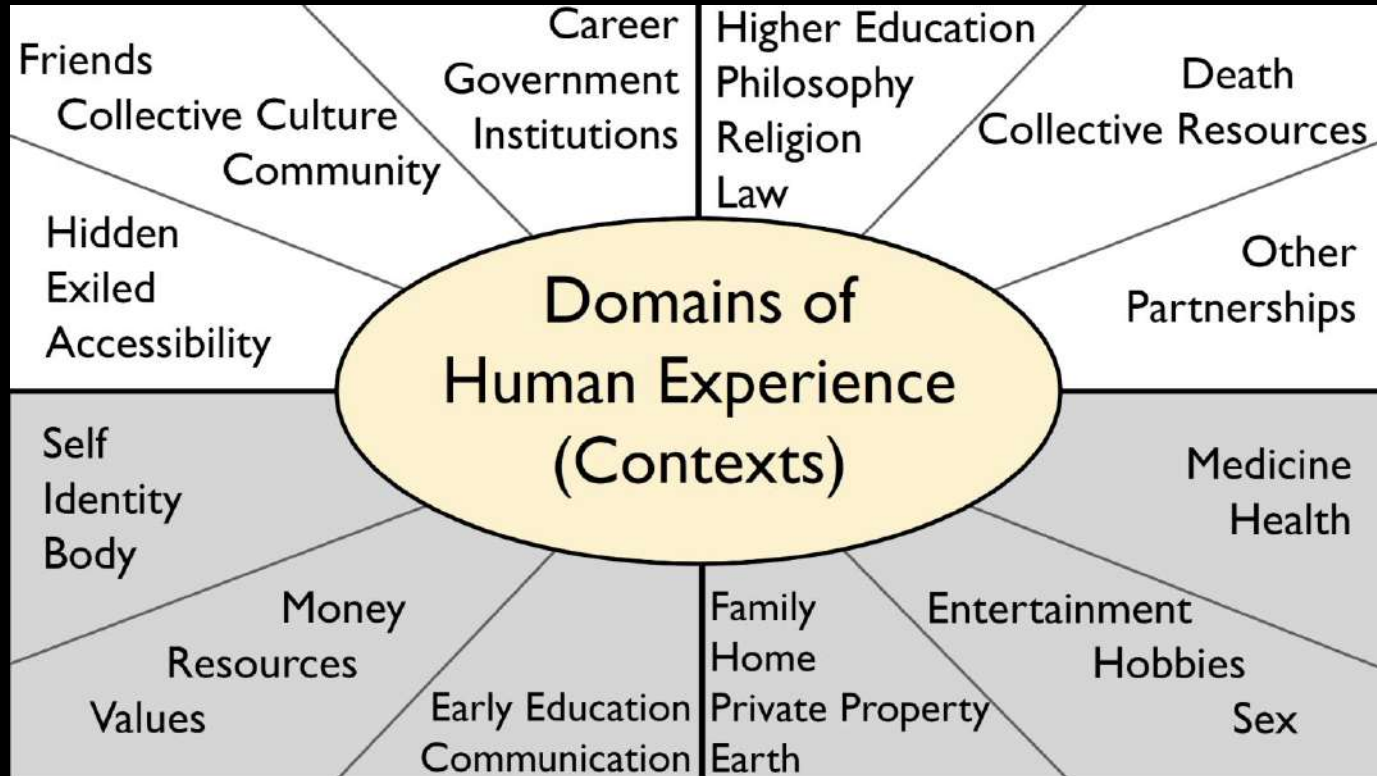
Quality

Character



Story

Astrological Houses as the Contextual "Set & Setting," but also differentiation of identity, self, & consciousness



THE ABC OF

CONTEXTUAL

INTEGRITY

[HTTPS://PRIVACY.INFO](https://privacy.info)

A **Privacy** = appropriate flow of information

B **Appropriateness** = informational norms in a given context

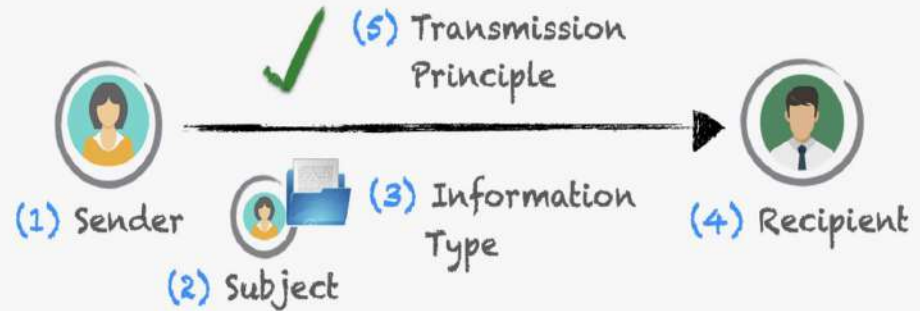
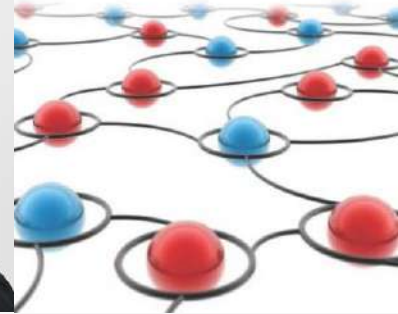
C **Information Norms** = 5 key parameters



PRIVACY IN CONTEXT

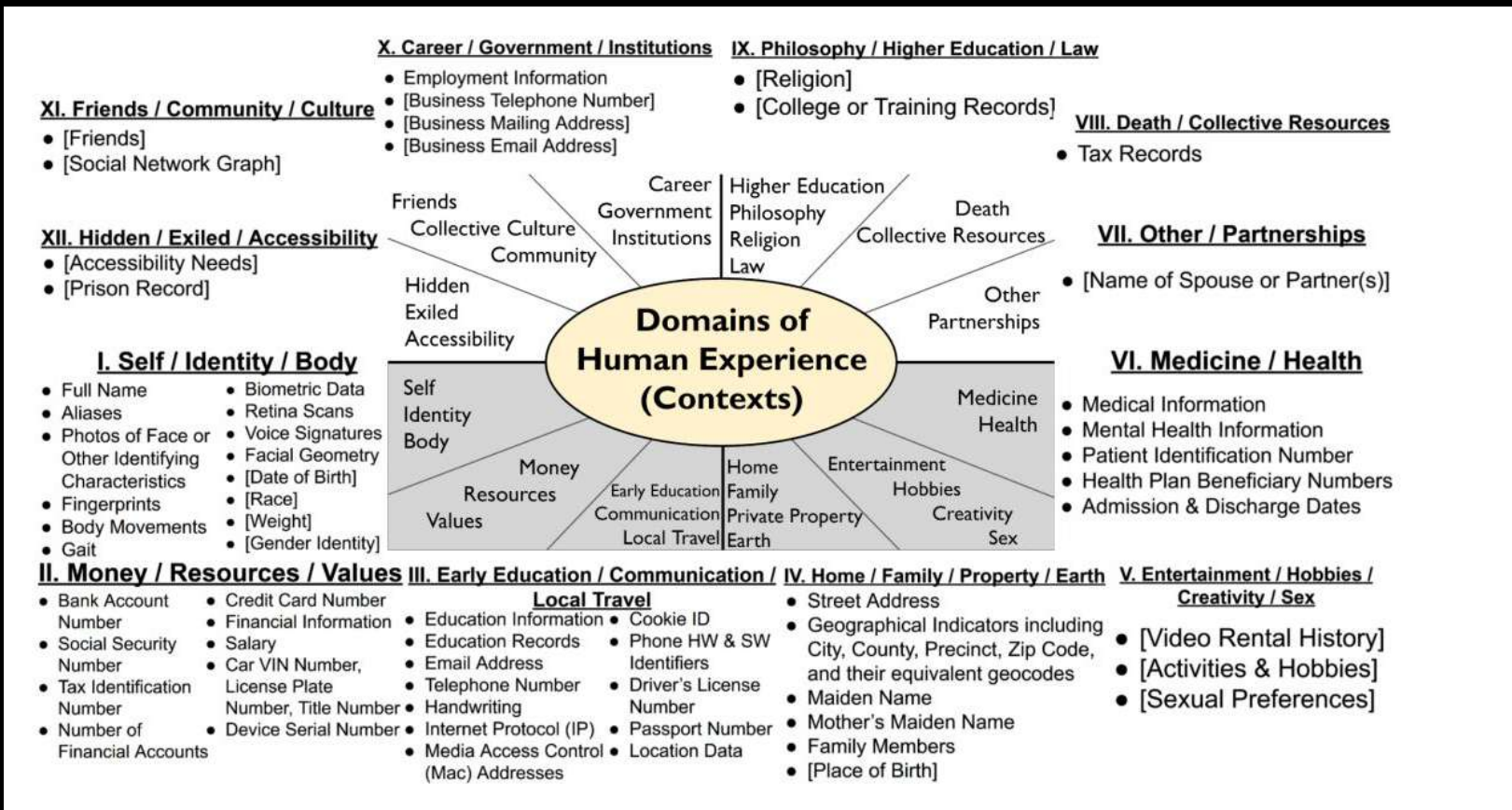
Technology, Policy, and the Integrity of Social Life

HELEN NISSENBAUM



- Image via Yan Shvartzshnaider (April 15, 2020) <https://twitter.com/ynotez/status/1250578500588879873>.
- Nissenbaum, H. (2010). *Privacy in Context: Technology, Policy, and the Integrity of Social Life*. Stanford University Press.
- Bye, K. & Nissenbaum, Helen. (2021, June 24). #998: *Primer on the Contextual Integrity Theory of Privacy with Philosopher Helen Nissenbaum*. Voices of VR Podcast. Retrieved on April 2, 2023 from <https://voicesofvr.com/998-primer-on-the-contextual-integrity-theory-of-privacy-with-philosopher-helen-nissenbaum>.

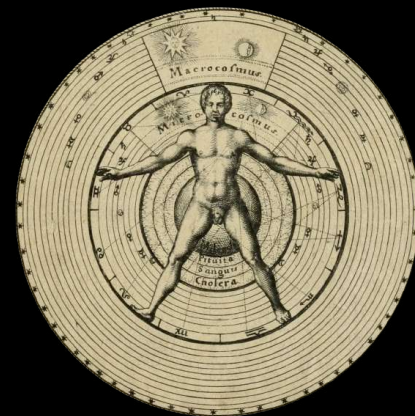
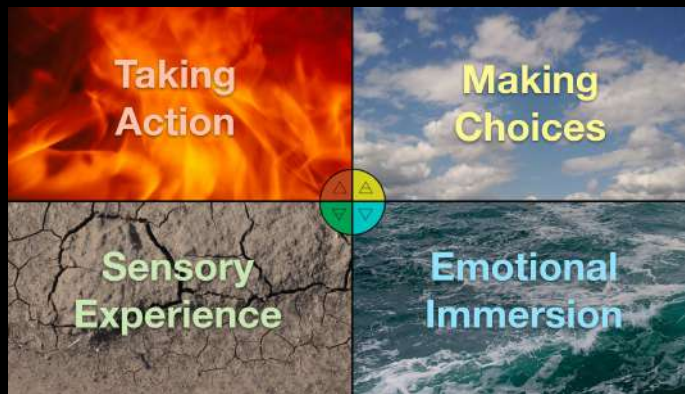
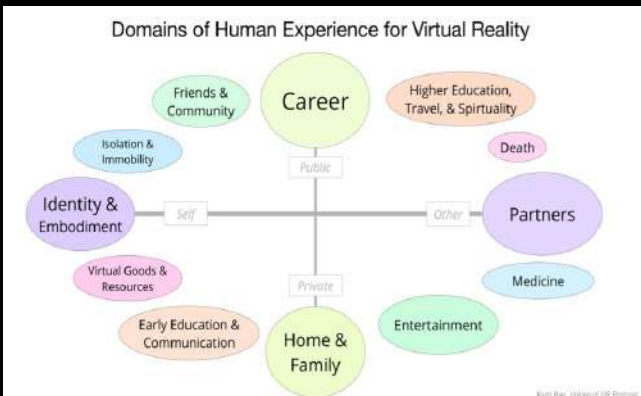
Relationship between Context & Privacy



Context

Quality

Character

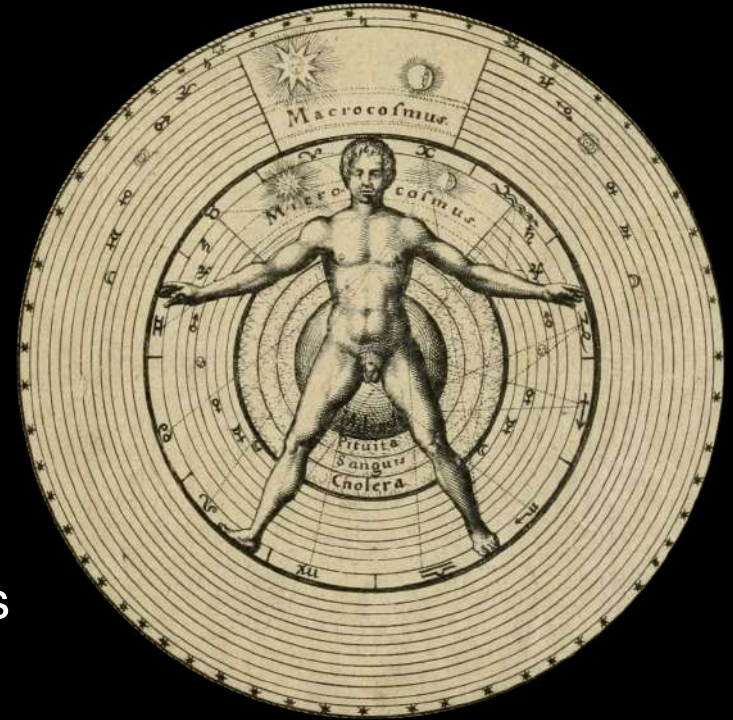


Story

Connection Between Value-Theory to Character in Davis' *Whitehead's Universe* (2026)

"We now need to return to a fundamental conviction surrounding the axiological status of possibilities — that is, the fact that possibilities, as experienced and entertained, are not neutral and value-less, but *value-full*. For Whitehead, all possibilities are "possibilities of value"

- Andrew M. Davis



- Davis, Andrew M. (Forthcoming in 2026). *Whitehead's Universe: A Prismatic Introduction*. Orbis Books.
- Bye, K. & Davis, A.M. (2025, Dec 6). #1708: How Process Philosophy Centers Experience. A Prismatic Tour of "Whitehead's Universe" by Andrew M. Davis. Voices of VR Podcast. Retrieved Dec 10, 2025 <https://voicesofvr.com/1708-how-process-philosophy-centers-experience-a-prismatic-tour-of-whiteheads-universe-by-andrew-m-davis/>.

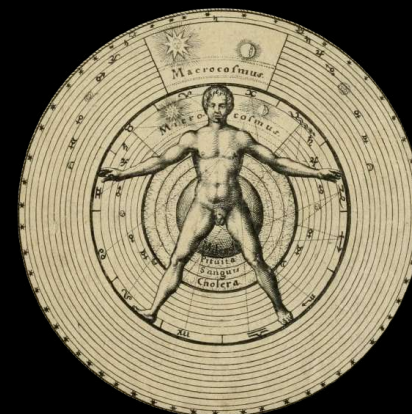
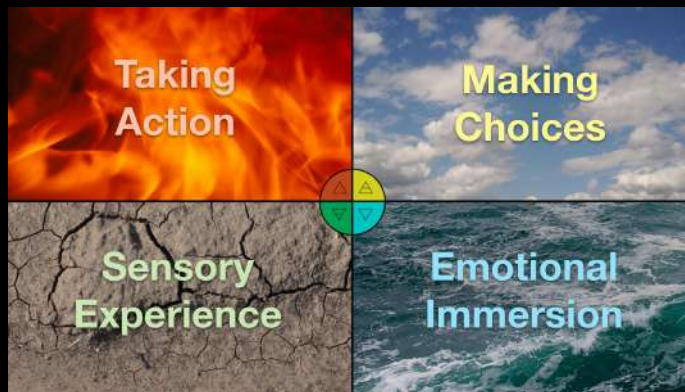
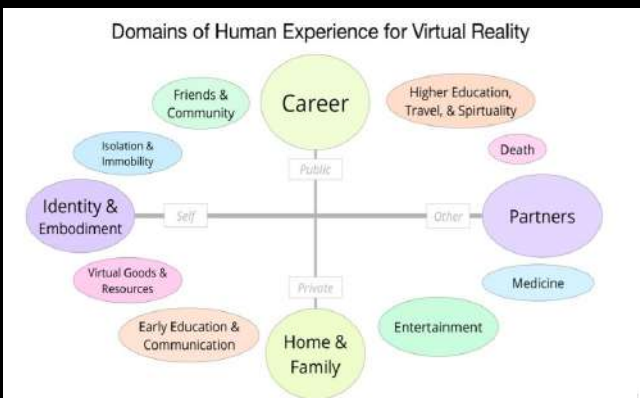
Truth (ћ), Beauty (♀), Goodness (2)

☾ ♀ ♀ ⊙ ♂ 2 ㄱ ㄴ ㄷ ㄹ

Context

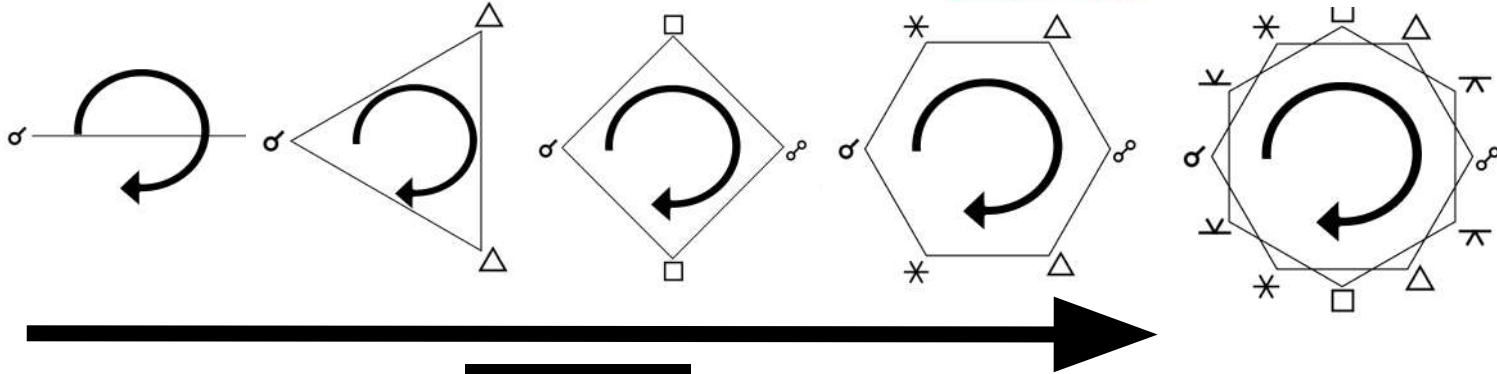
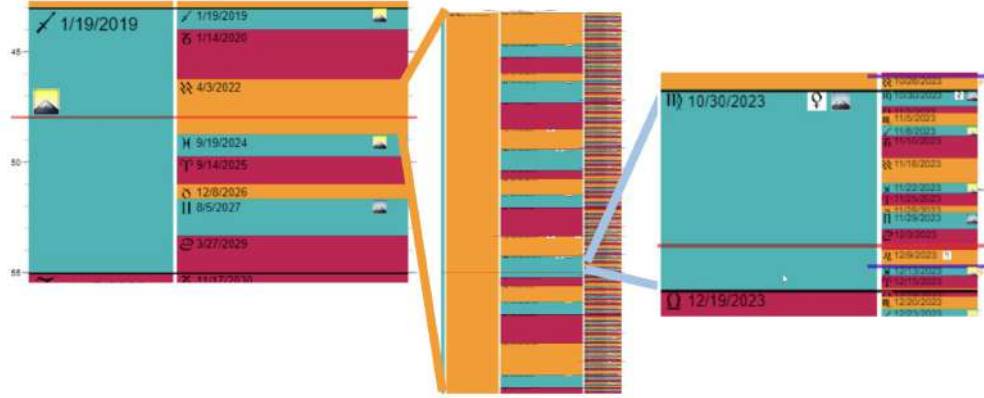
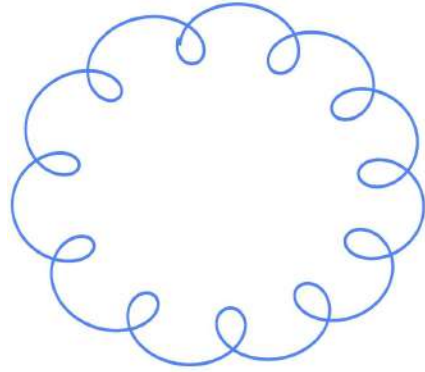
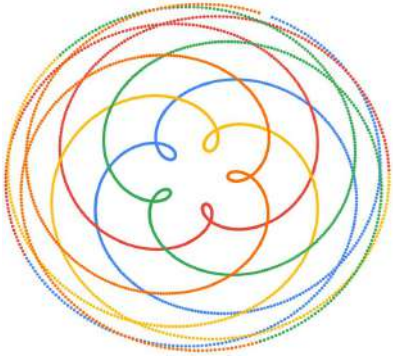
Quality

Character



Story

Astrological Cycles & Unfolding Process Over Time

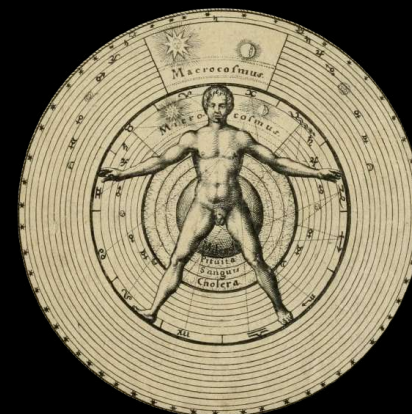
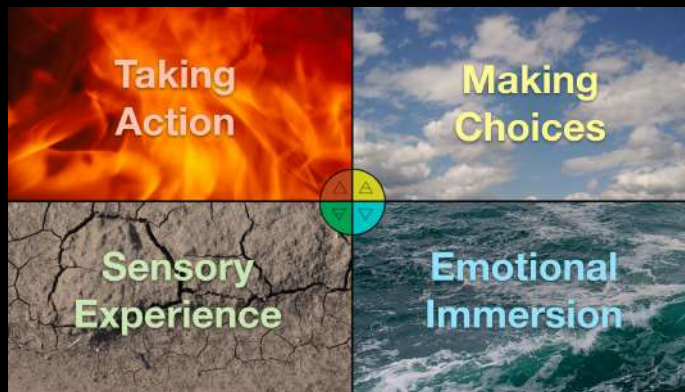
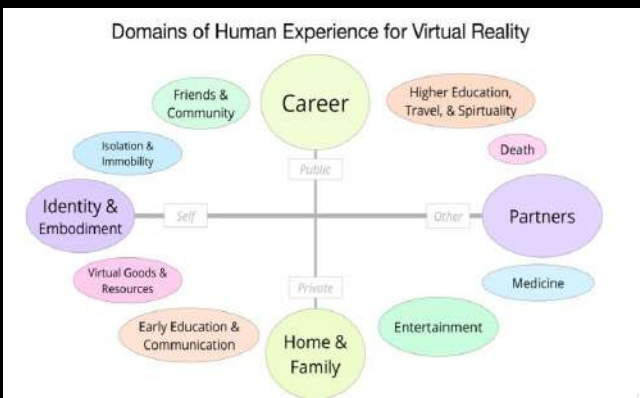


Story

Context

Quality

Character



Story

Introduction

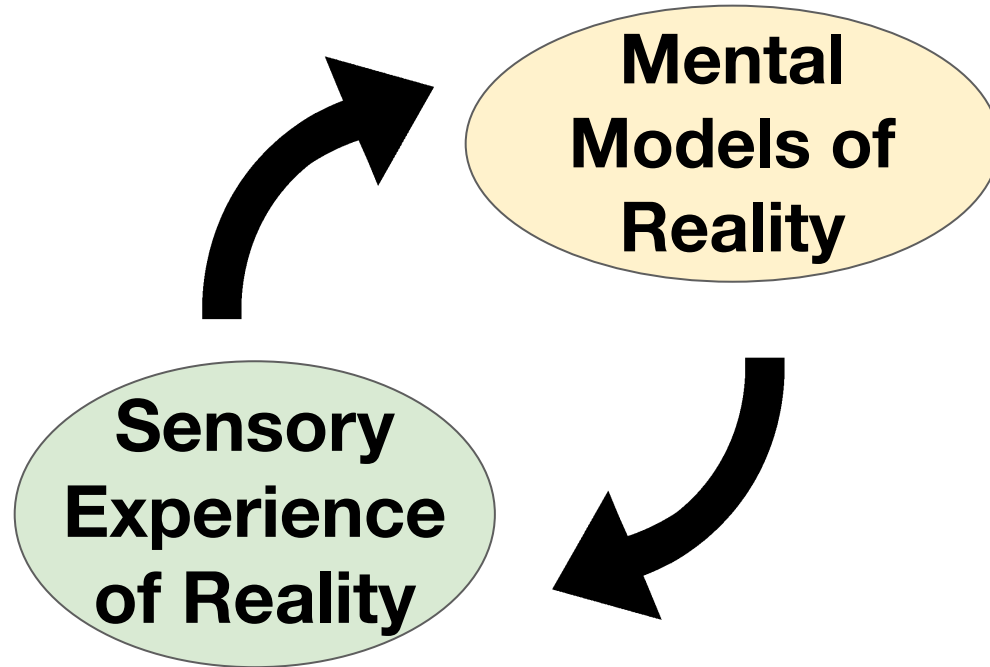
Astrology as a Panexperientialism Framework

Elemental Metaphors for Process Philosophy

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Conclusion

Predictive Coding Theory of Neuroscience



- Stefanics, G., Kremláček, J., & Czigler, I. (2014). Visual mismatch negativity: a predictive coding view. *Frontiers in Human Neuroscience*, 8. <https://doi.org/10.3389/fnhum.2014.00666> Retrieved Feb 20, 2020 from: https://www.researchgate.net/figure/Simplified-scheme-of-the-hierarchical-predictive-coding-framework-Friston-2005-2008_fig1_266401430.
- Millidge, B., Seth, A., & Buckley, C. L. (2022, January 22). Predictive coding: a theoretical and experimental review. *arXiv preprint arXiv:2107.12979*. Retrieved on April 23, 2022 from <https://arxiv.org/abs/2107.12979>.
- Mendonça, D., Curado, M., & Gouveia, S. S. (Eds.). (2021). *Philosophy and Science of Predictive Processing*. Bloomsbury Academic.

Predictive Coding Theory of Neuroscience

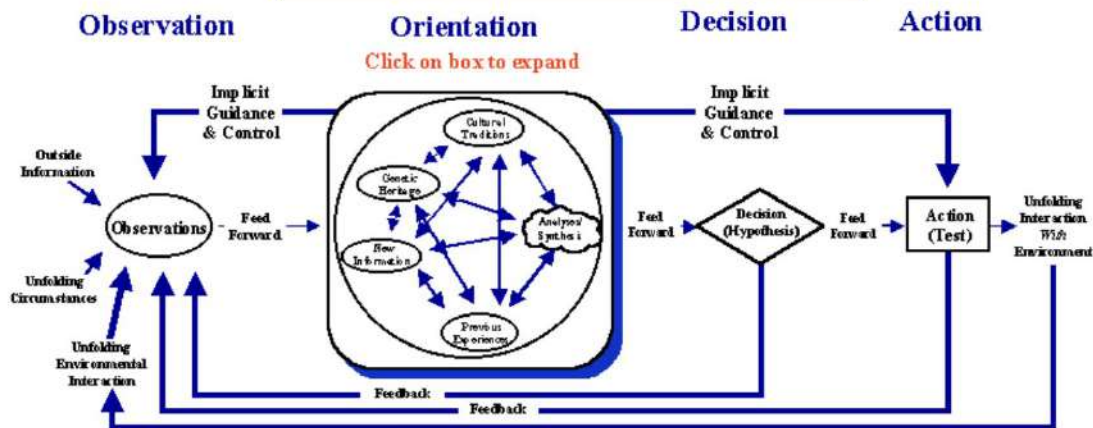
Mental Models



Sensory Experience

Boyd's Original OODA "Loop" (1995)

The OODA "Loop" Sketch

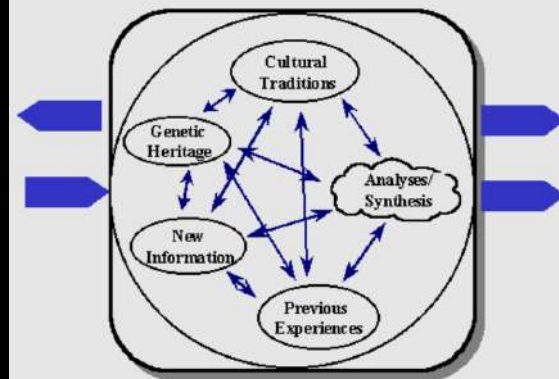


Insights:

Note how orientation shapes observation, shapes decision, shapes action, and, in turn, is shaped by the feedback and other phenomena coming into our sensing or observation window.

Also note how the entire "loop" (not just orientation) is an ongoing many-sided implicit cross-referencing process of projection, empathy, correlation, and rejection.

Orientation



... an interactive process of many-sided implicit cross-referencing projections, empathies, correlations and rejections

(Use the **BACK** button on your browser to return to the OODA Loop Sketch)

- Boyd, J.R. (1995, June 28 with Revision 1996, January). The Essence of Winning & Losing [A five slide set]. Belisarius.com. Retrieved March 11, 2026 via https://web.archive.org/web/19981202035710/https://www.belisarius.com/modern_business_strategy/boyd/essence/eowl_frameset.htm
- Boyd, J.R. (1995, June 28 with Revision 1996, January). The Essence of Winning & Losing [A five slide set]. Belisarius.com. Retrieved March 11, 2026 via https://web.archive.org/web/20001015211036fw_/http://www.belisarius.com/modern_business_strategy/boyd/essence/Orientation.gif

Boyd's Original OODA "Loop" (1995)

Action

Decision

Observation

Orientation



Past

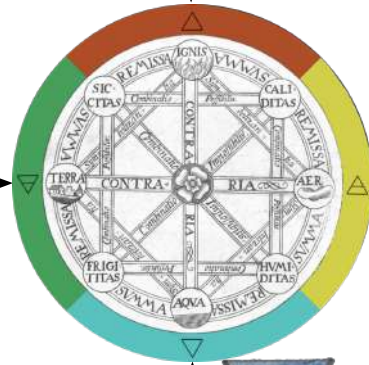
Earth Element



Fire Element

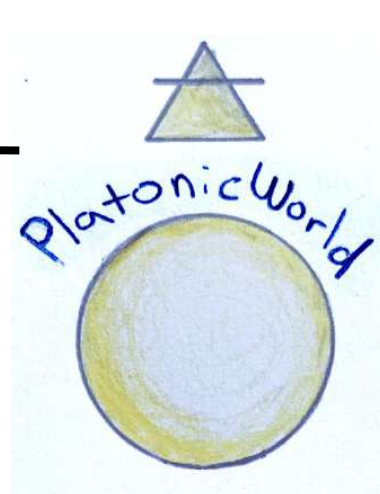


Future
Air Element



Present

Water Element



Unfolding Time



Creative Lure & Subjective Aim

Acting on decisions that limit possibilities: negative prehensions



Mental Pole

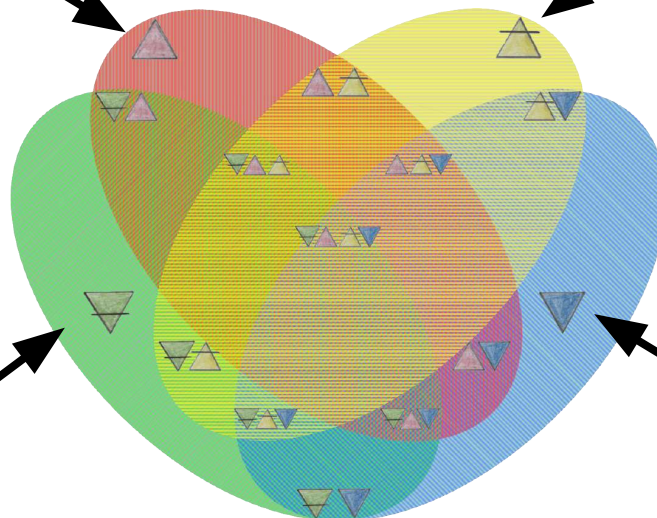
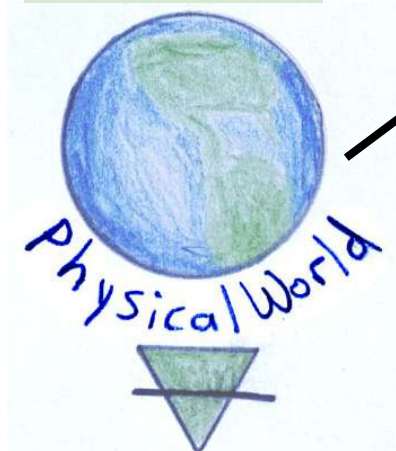
Anticipating Future

What's Possible?



Physical Pole
Inheriting Past

What's Actual?



Platonic World



Feeling the Present,

Prehension of Subjective Forms

Contrasting Cycles of Pulses of Emotion,
Synthesizing Possibilities & Integrating Past



[Spirit] / [Intuition]

{Number in Space & Time}

"Creativity" is the principle of novelty.

[3] Novelty is added to all but one category of existence in the becoming of an actual entity.



[3] novel nexūs
[3] novel multiplicities

[24] "The functioning of one actual entity in the self-creation of another actual entity" is 'objectification'

[26] "Each element in the genetic process of an actual entity has one self-consistent function, however complex, in the final satisfaction."

[Body] / [Sensing]

{Number in Space}

Inheriting the Past

Physical Pole

(iii) Nexūs (plural of Nexus), or Public Matters of Fact.

(vii) Multiplicities, or Pure Disjunctions of Diverse Entities

[5] "No two actual entities originate from an identical universe... The nexus of actual entities in the universe correlate to a concrescence is termed 'the actual world' correlate to that concrescence."

[16] "a multiplicity consists of many entities, and its unity is constituted by the fact that all its constituent entities severally satisfy at least

no other **(vi) Propositions, or Matters of Fact in Potential Determination, or Impure Potentials for the Specific Determination of Matters of Fact, or Theories entity** [4] Potential of all actual & non-actual entities is "being an element in a real concrescence of many entities into one actuality"

[7] 'Ingression' is the "potentiality of an eternal object realized in a particular actual entity" & eternal objects defined by 'ingression' potential

[15] proposition="unity of certain actual entities in their potentiality for forming a nexus"

[1] "the actual world is a process, & that the process is the becoming of actual entities."

[11] "prehensions whose data involve actual entities — are termed 'physical prehensions'"

Whitehead's Process of Concrescence

8 Categories of Existence (i-viii)

27 Categories of Explanation [1-27]



[3] "no novel eternal objects"

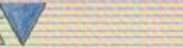
[24] "The functioning of an eternal object in the self-creation of an actual entity is the 'ingression' of the eternal object in the actual entity."



[3] Novel Propositions

[20] "to 'function' means to contribute determination to the actual entities in the nexus of some actual world"

[21] "An entity is actual, when it has significance for itself. By this it is meant that an actual entity functions in respect to its own determination."



[3] novel contrasts

(i) Actual Entities (Actual Occasions), or Final Realities, or Rēs Verae.

[2] "actual entity is the real concrescence of many potentials."

Concrescence is the "production of novel togetherness" & "the many become one, and are increased by one."

[8] Actual entity = Process of own becoming & 'objectification' of potentially being realized in another actual entity.

[9] Being as "constituted by its 'becoming.' This is the 'principle of process.'"

[10] Actual entity="concrescence of prehensions"

[18] "actual entities are the only reasons"

[19] actual entities & eternal objects are fundamental entities

[25] final phase = "satisfaction"

[22] self-functioning is "the 'immediacy' of the actual entity," & is the 'subject' of its own immediacy.



(ii) Prehensions, or Concrete Facts of Relatedness

[3] novel prehensions
[3] novel subjective forms
[12] "positive prehensions" which are termed 'feelings' & "negative prehensions" which are said to 'eliminate from feeling.'"

(iv) Subjective Forms, or Private Matters of Fact

[13] subjective forms: "emotions, valuations, purposes, aversions, aversions, consciousness."
[25] "Satisfaction" is the "fully determinate feeling" which is the "completed phase in the process."
[27] new prehensions arise in subsequent concrescent processes via integration of prehensions in antecedent phases until all prehensions are components in the one determinate integral satisfaction.

"in each concrescence whatever is determinable is determined, but that there is always a remainder for the decision of the subject-superject of that concrescence."

[Mind] / [Thinking]

{Number}

Anticipating Future Possibilities

Mental Pole



(v) Eternal Objects, or Pure Potentials for the Specific Determination of Fact, or Forms of Definiteness

[5] "eternal objects are the same for all actual entities."

(vii) Contrasts, or Modes of Synthesis of Entities in one Prehension, or Patterned Entities.

[11] "prehensions of eternal objects are termed 'conceptual prehensions.'" [17] datum for a feeling has a unity as felt," which is "a 'contrast' of entities."

[6] 'potentiality' is an indetermination that's "rendered determinate in the real concrescence"

[7] "an eternal object can be described only in terms of its potentiality for 'ingression' into the becoming of actual entities" [19] actual entities & eternal objects are fundamental entities

[Soul] / [Feeling]

{Number in Time}

Feeling the Present

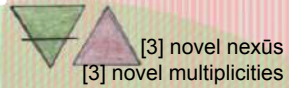


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[14] "nexūs is a set of actual entities in the unity of the relatedness constituted by their prehensions of each other"

[Mind] / [Thinking]

{Number}

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CONCENTRIC WAVE SINGULARITY - THE 'SPIKE'
WAVE

Introduction

Astrology as a Panexperientialism Framework

Elemental Metaphors for Process Philosophy

1. As Above, So Below

2. All is Number

3. Qualitative Time

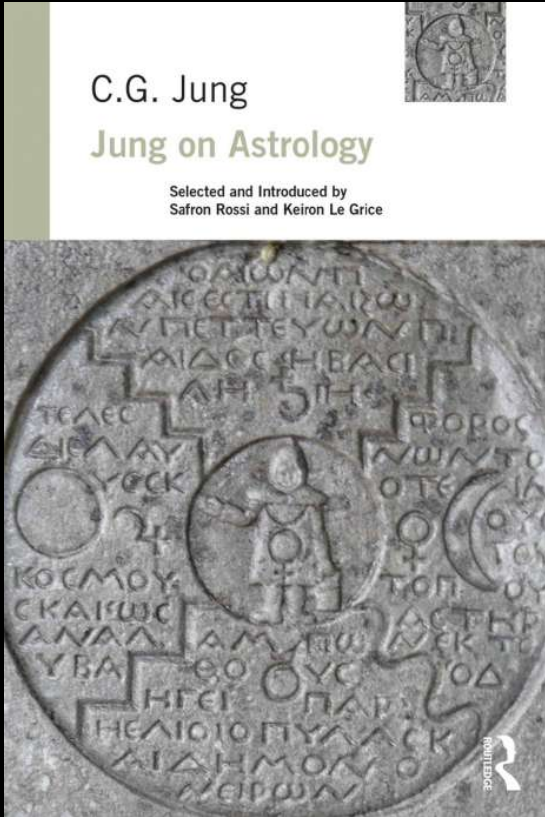
4. Psychological Projection

5. Acausal Synchronicity Between Heavens & Humans

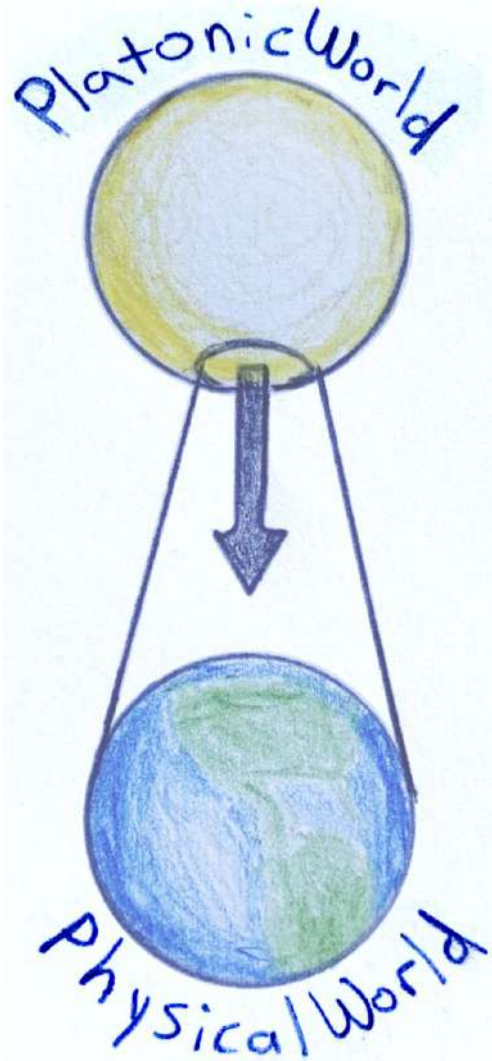
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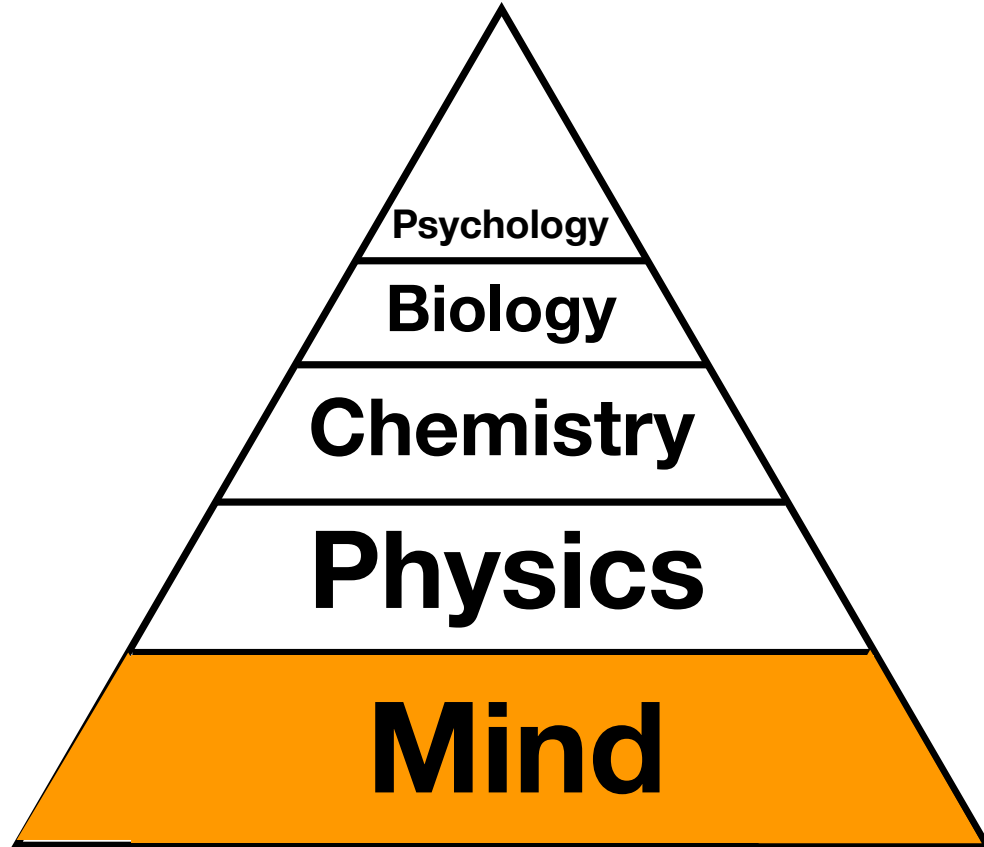
Conclusion



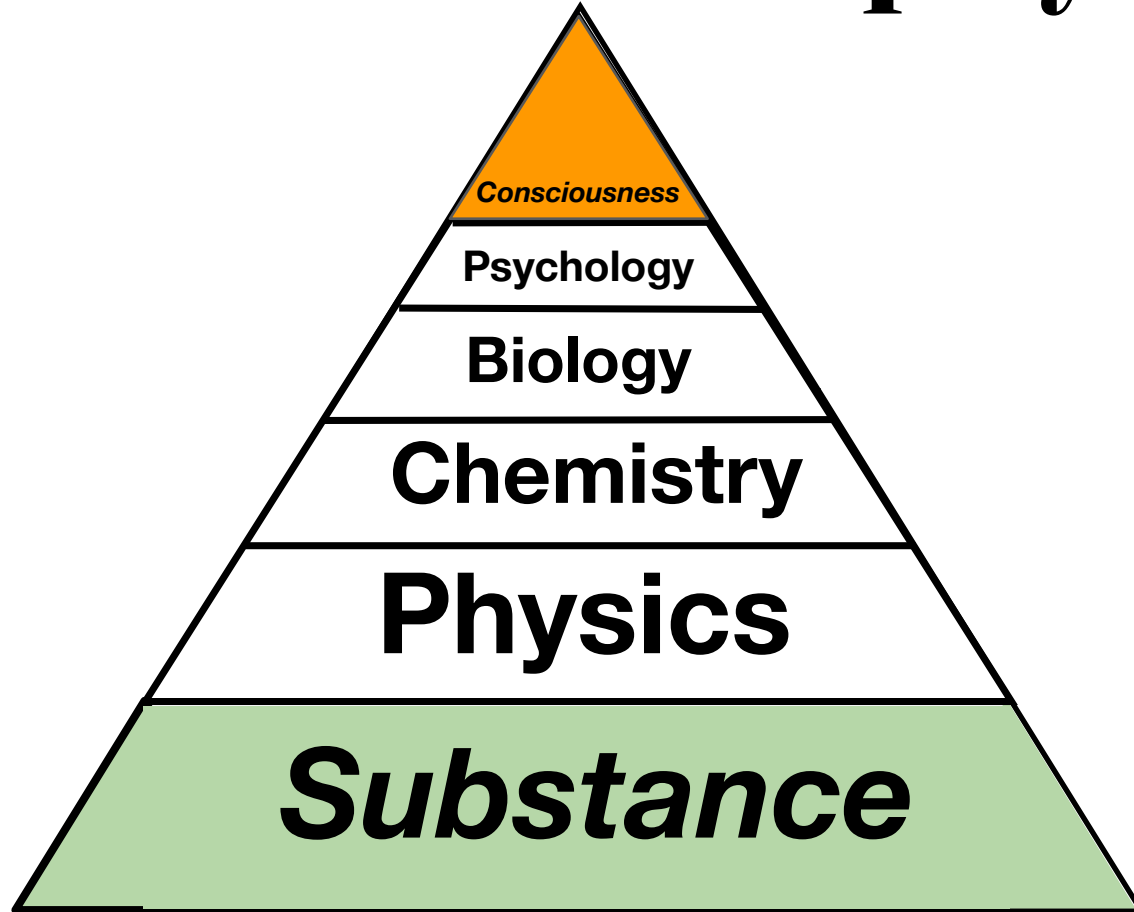
“1. Astrology can be understood in terms of the classical and medieval principles of the "sympathy of all things" and a microcosm-macrocosm correspondence.”



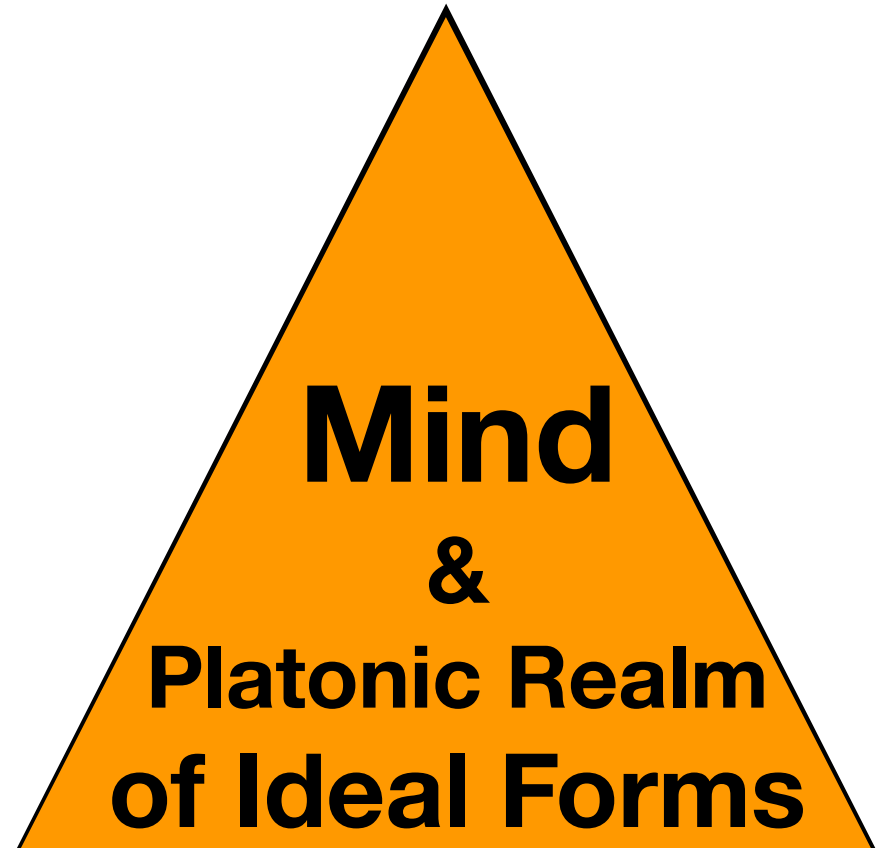
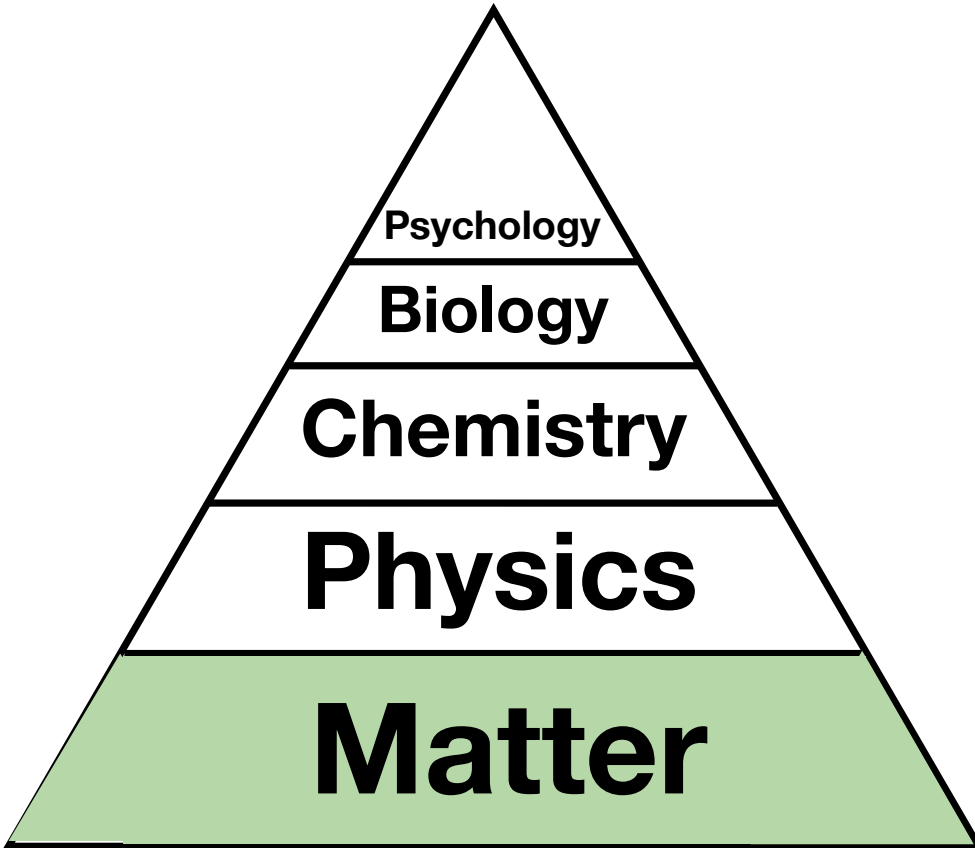
Idealism



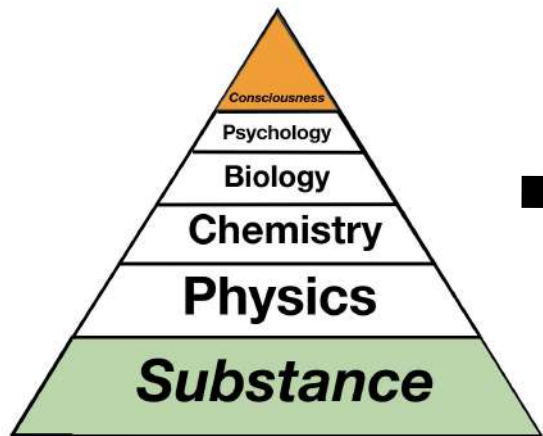
Substance Metaphysics



Dualism



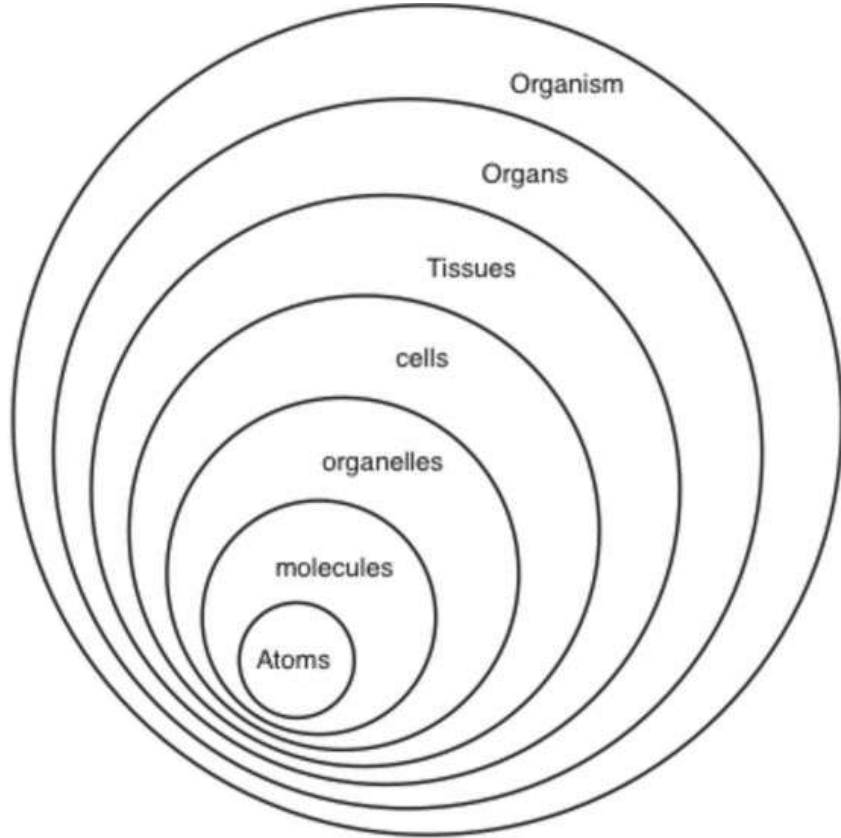
Paradigm Shift from Substance Metaphysics to Process-Relational Metaphysics Means Time is More Fundamental than Space



An event ontology made of fractally-nested processes of "actual occasions" comprised of "drops of experience" where "contrast is secured by pulses of emotion." It's experience all the way down (i.e. "panexperientialism").

- Whitehead, A.N., (1978). *Process and Reality: An Essay In Cosmology*. Corrected edition. Edited by David Ray Griffin & Donald Sherburne. (pp. 18, 163). Free Press.
- Griffin, D. R. (1998) *Unsnarling the World-Knot: Consciousness, Freedom, and the Mind-Body Problem*. (p. 77-116). University of California Press.

“Processes have mereological structure”



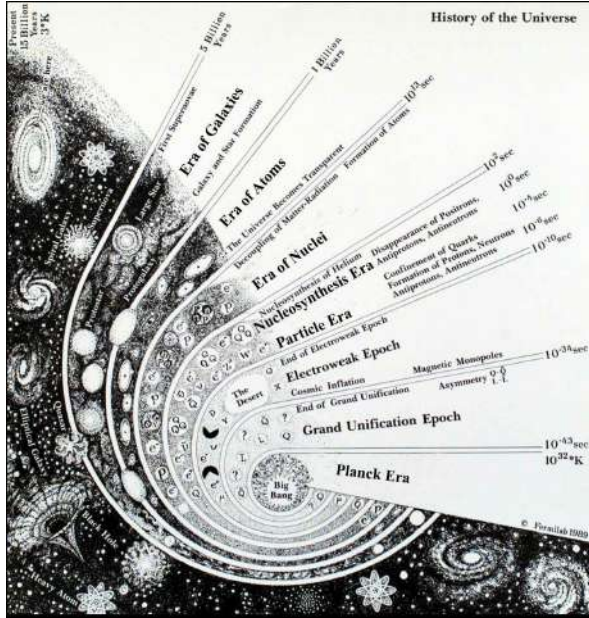
“Processes have mereological structure, just like things and stuffs, but part-whole relations for processes have not received much attention in the literature so far”

- Johanna Seibt

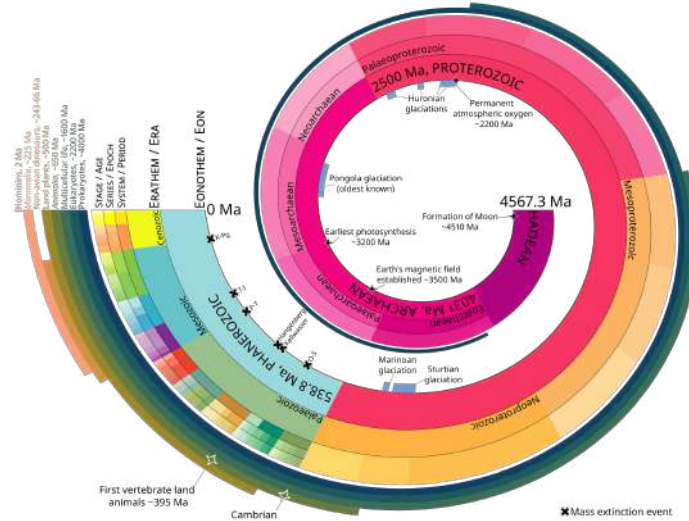
- Image via McIntosh, S. (2012) *Evolution's Purpose: An Integral Interpretation of the Scientific Story of Our Origins*. (p. 123). Select Books, Inc.
- Seibt, J. (2015). “Non-Transitive Parthood, Leveled Mereology, and the Representation of Emergent Parts of Processes,” *Grazer Philosophische Studien*, 91: 165–190. Retrieved on January 17, 2022 from <https://philarchive.org/archive/SEISNP>.

Processes within Processes:

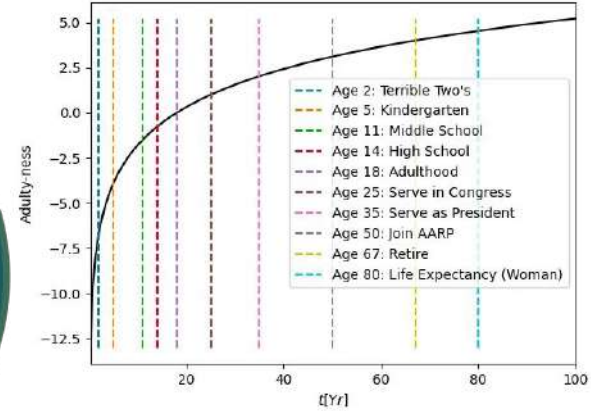
Process of Universe



Process of Earth

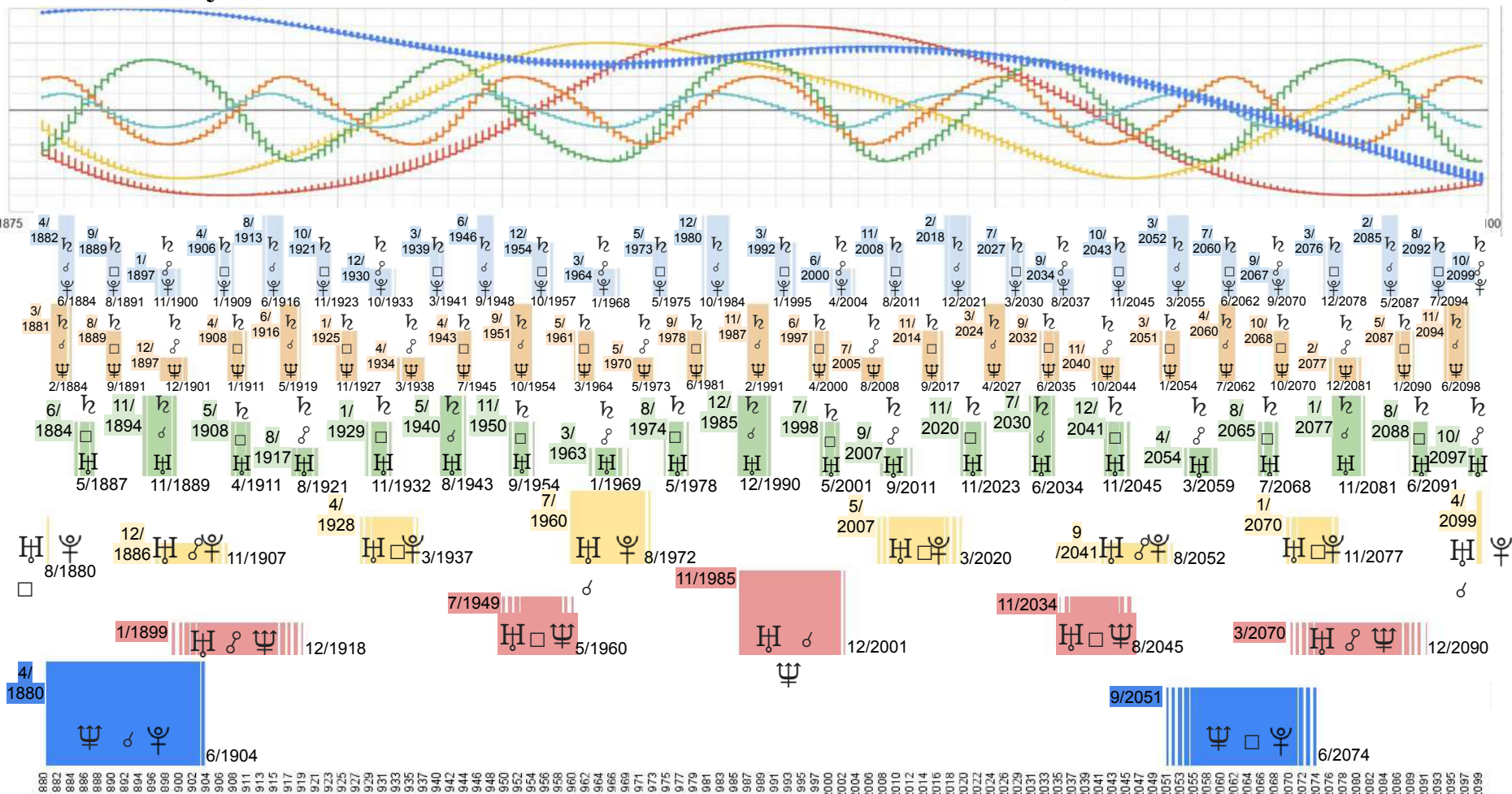


Process of a Human



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- Lloyd, J. C. (2024, April 30). The geologic time scale, proportionally represented as a log-spiral with some major events in Earth's history. *Wikipedia*. Retrieved on January 6, 2025 via [https://en.wikipedia.org/wiki/Geologic_time_scale#/media/File:Geologic_time_scale_-_spiral_-_ICS_colours_\(light\)_-_path_text.svg](https://en.wikipedia.org/wiki/Geologic_time_scale#/media/File:Geologic_time_scale_-_spiral_-_ICS_colours_(light)_-_path_text.svg)
- John Palmore Jr, J. (2024, June 1). Logarithmic Age: A New Measure of Adulthood-ness. *Medium*. Retrieved January 6, 2025 via <https://medium.com/@john.a.palmore.jr/logarithmic-age-a-new-measure-of-adulthood-ness-4eb6a66d6683>

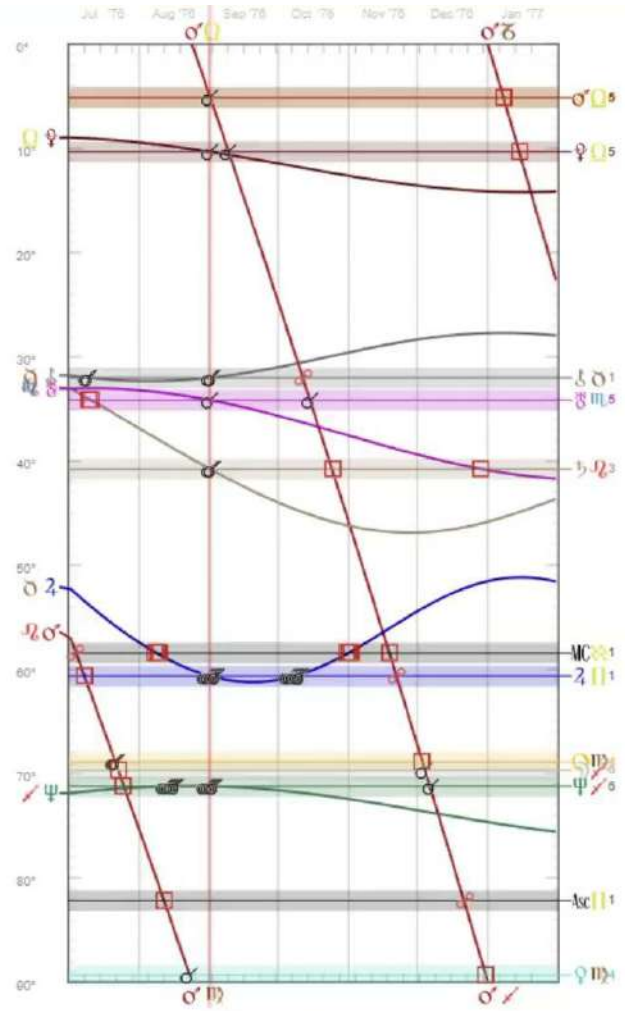
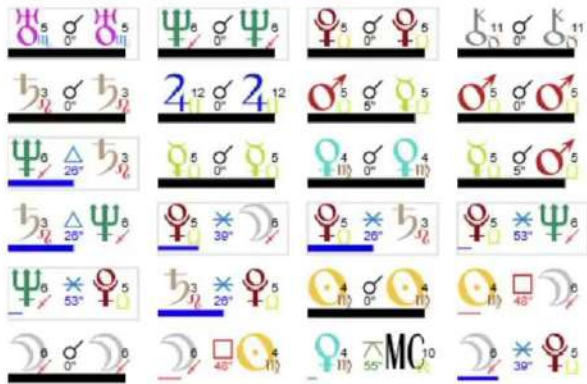
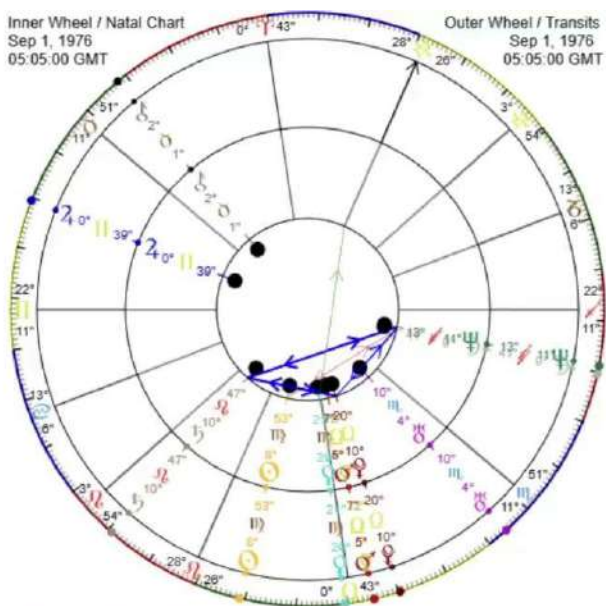
Nested Cycles of Outer Planet Transits 1880-2100 (15° orb for ♄ & ♅, 10° orb for ♁)

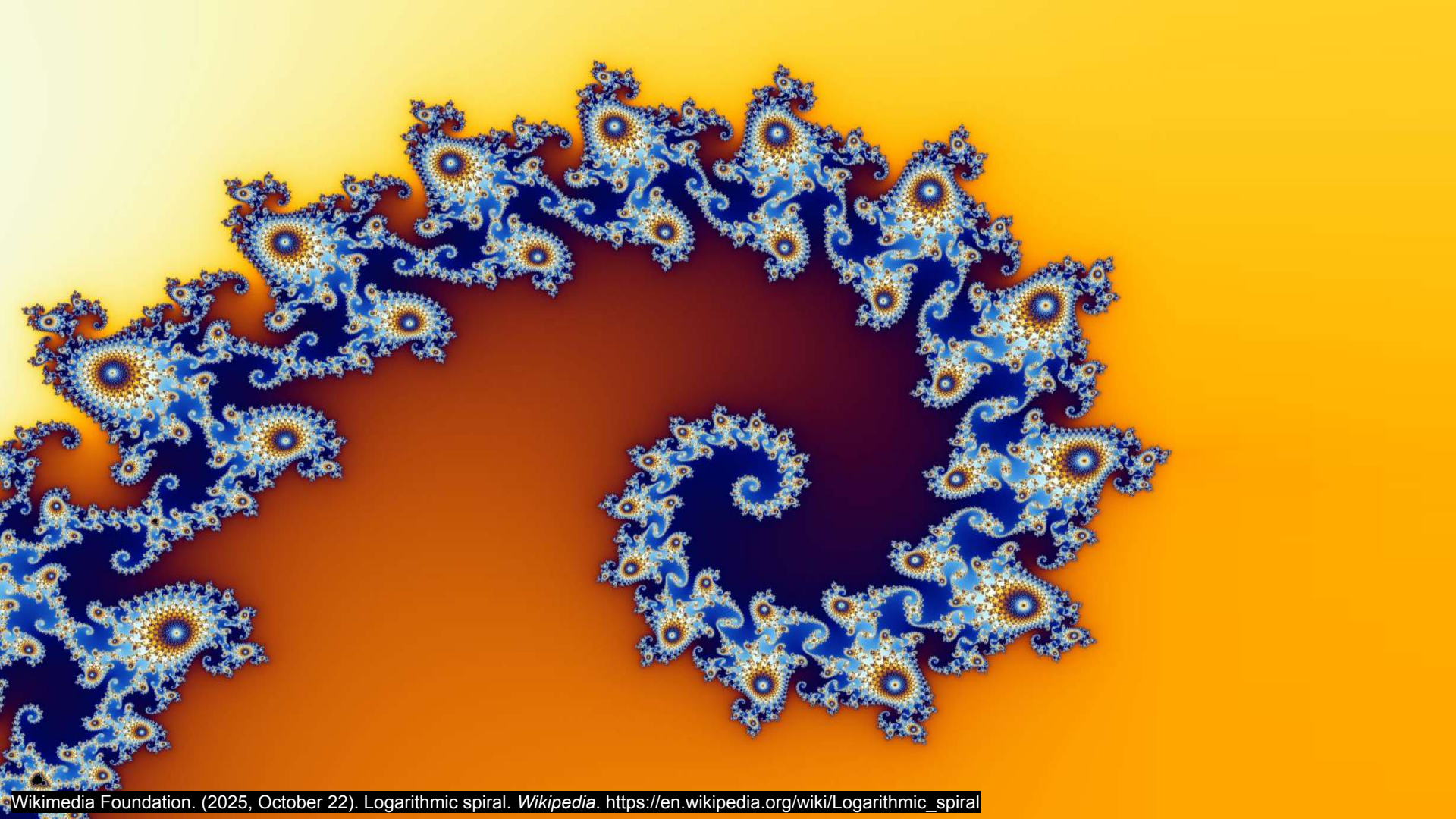


Bye, K. (2026, March, 22). "Mundane Tech Cycles & The Philosophy of Astrology." [Presentation] *World Astrology Summit by Skyscript and In Mundo*. <https://skyscript.co.uk/inmundo/summit/>

Inner Wheel / Natal Chart
 Sep 1, 1976
 05:05:00 GMT

Outer Wheel / Transits
 Sep 1, 1976
 05:05:00 GMT





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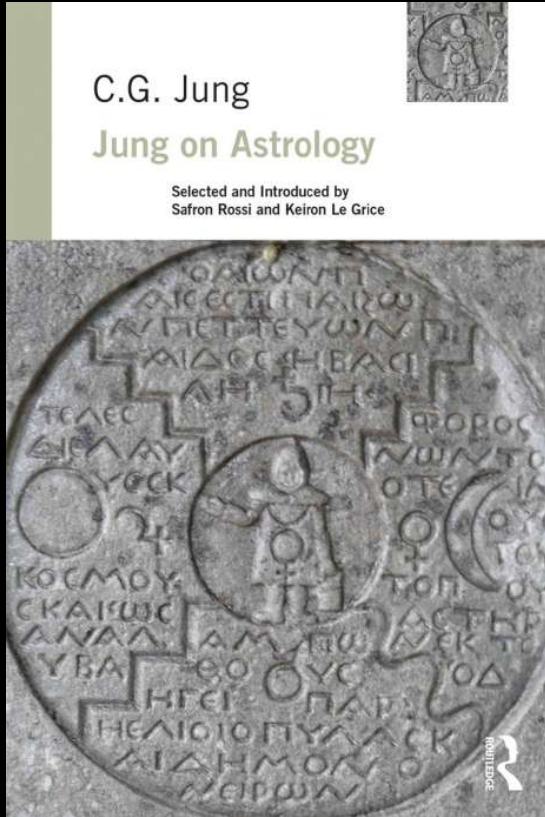
4. Psychological Projection

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Conclusion



“2. Astrology rests upon transcendental numerical archetypes, as in the Pythagorean and Platonic understanding of number as an a priori ordering principle.”

Jung on Archetypes: Can't be “reduced to a simple formula”

THE ARCHETYPES AND THE COLLECTIVE UNCONSCIOUS

SECOND EDITION

C. G. JUNG



TRANSLATED BY R. F. C. HULL

BOLLINGEN SERIES XX

PRINCETON UNIVERSITY PRESS

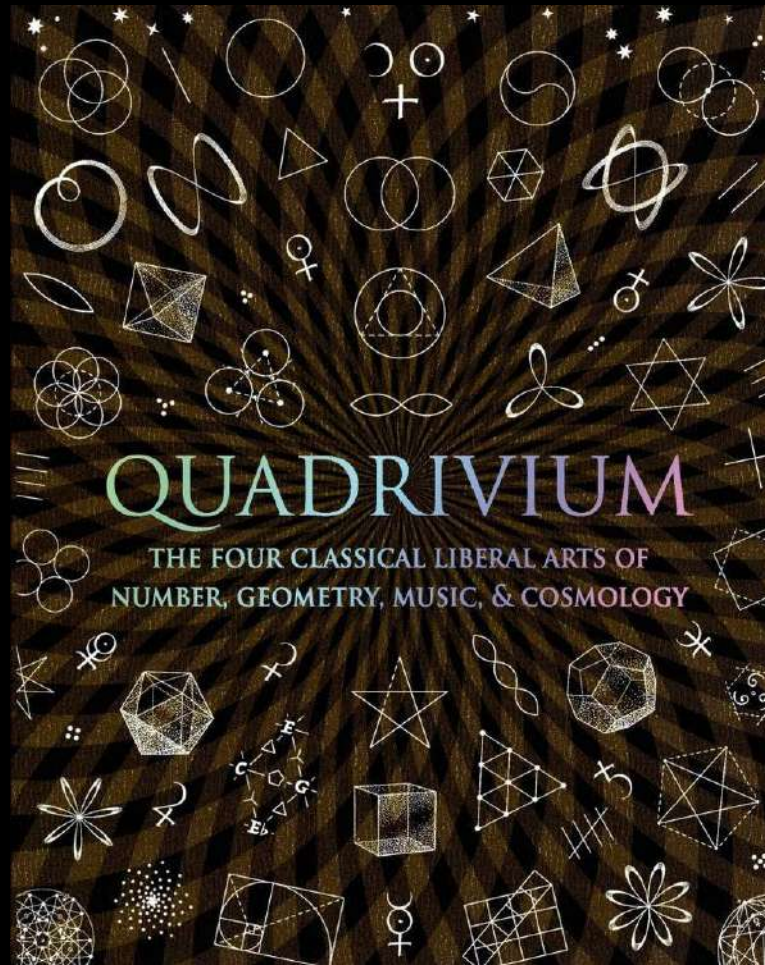
“Clear-cut distinctions and strict formulations are quite impossible in this field, seeing that a kind of fluid interpenetration belongs to the very nature of all archetypes. They can only be roughly circumscribed at best. Their living meaning comes out more from their presentation as a whole than from a single formulation. Every attempt to focus them more sharply is immediately punished by the intangible core of meaning losing its luminosity. **No archetype can be reduced to a simple formula.** It is a vessel which we can never empty, and never fill. It has a potential existence only, and when it takes shape in matter it is no longer what it was. It persists throughout the ages and requires interpreting ever anew. The archetypes are the imperishable elements of the unconscious, but they change their shape continually.”

- Carl Jung.

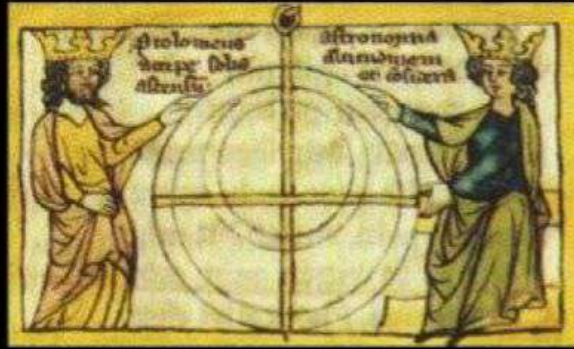
• Jung, C. G. (1968). The Psychology of the Child Archetype. In R. F. C. Hull (Trans.), The Collected Works of C. G. Jung | Complete Digital Edition (Vol. 9: Part 4 of The Archetypes and the Collective Unconscious, 2nd Edition, pg. 179, paragraph 301). Princeton, NJ: Princeton University Press. (Original work published 1940).

Tarnas in Archai Journal: Archetypes are “not only as Homeric, Platonic, and Jungian, but also..”

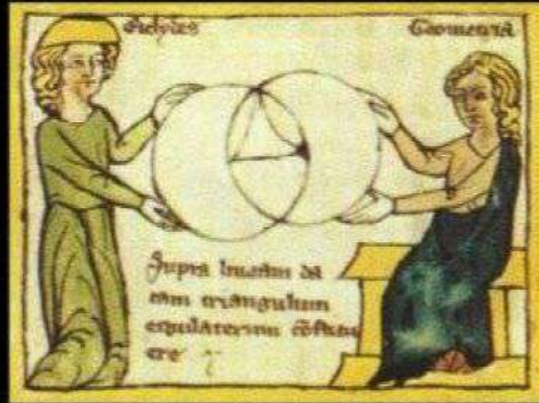
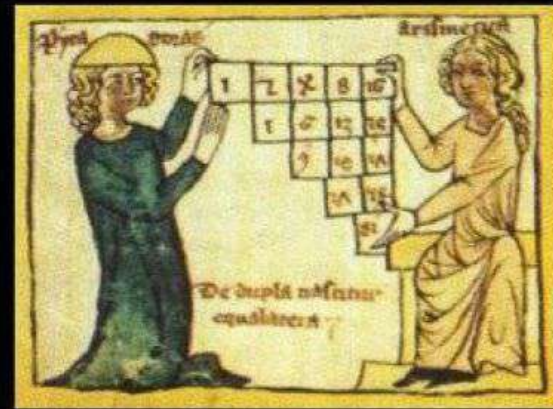
Pythagorean	geometric, arithmetic, formal
Presocratic	archai, primordial elements, first principles
Aristotelian	universals and forms, dynamic, immanent, multicausal; as intelligible structure, eidos; as definition or formula, logos; as essence, nature, what it is that makes something what it is
Neoplatonic	above, plus additional metaphysical roles
Kantian	transcendental epistemic categories
Blakean	Eternals
Baudelairean	correspondences
Darwinian	biological instincts, as in the work of Adolf Portman
Freudian	unconscious psychological instincts
Husserlian	phenomenological essences
Whiteheadian	eternal objects
Wittgensteinian	family resemblances
Hillmanian	personified principles of soul
Sheldrakean	morphogenetic fields
Groffian	transpersonal, perinatal, cosmic



Astronomy



Math



Geometry

Music

The Quadrivium

Number in
Space & Time

Astronomy

Number

Mathematics

Geometry

Music

Number in
Space

Number in
Time



The Quadrivium

**Objects Moving
Through Space**

Physics & Dynamics

World & Body

**Architecture &
Embodiment
in Space**

**Abstract Patterns
& Forms**

Rules & Mechanics

Unfolding Process

**Consonance
Dissonance Cycles
In Time**



"All is Number"

Number in
Time & Space

Number



Number in
Space

Number in
Time

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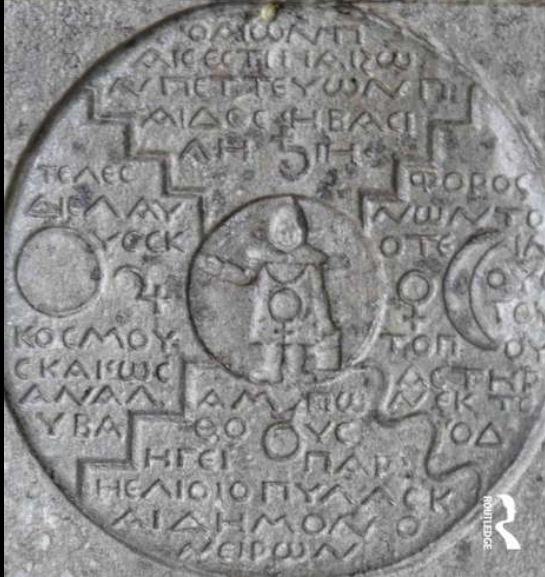
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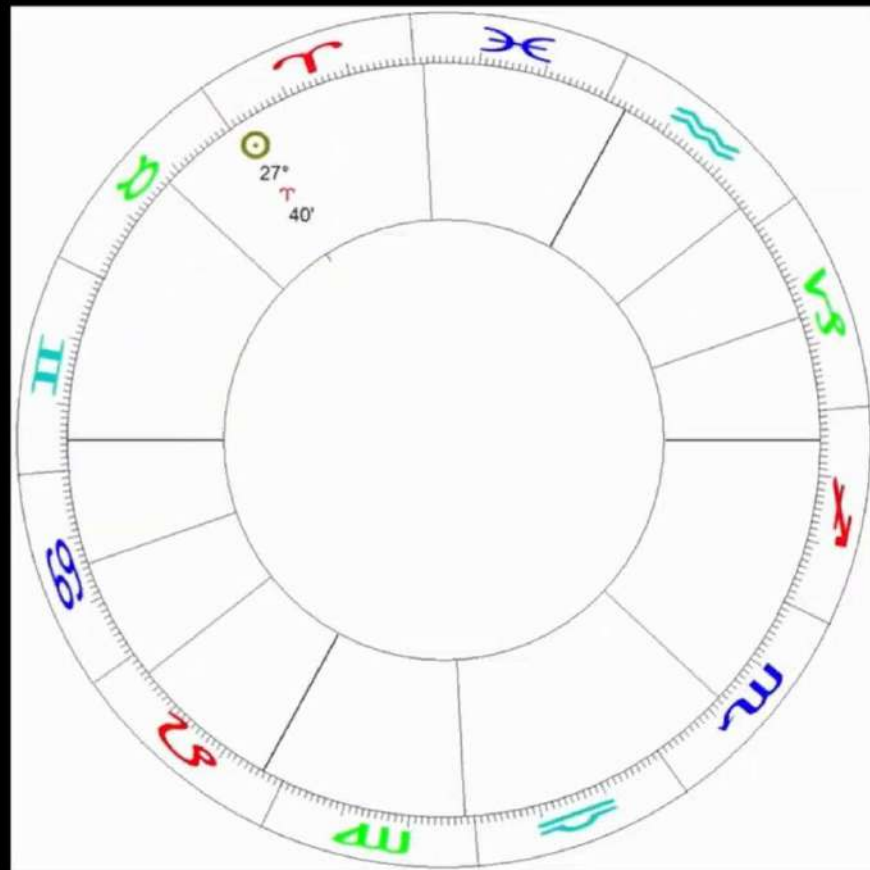
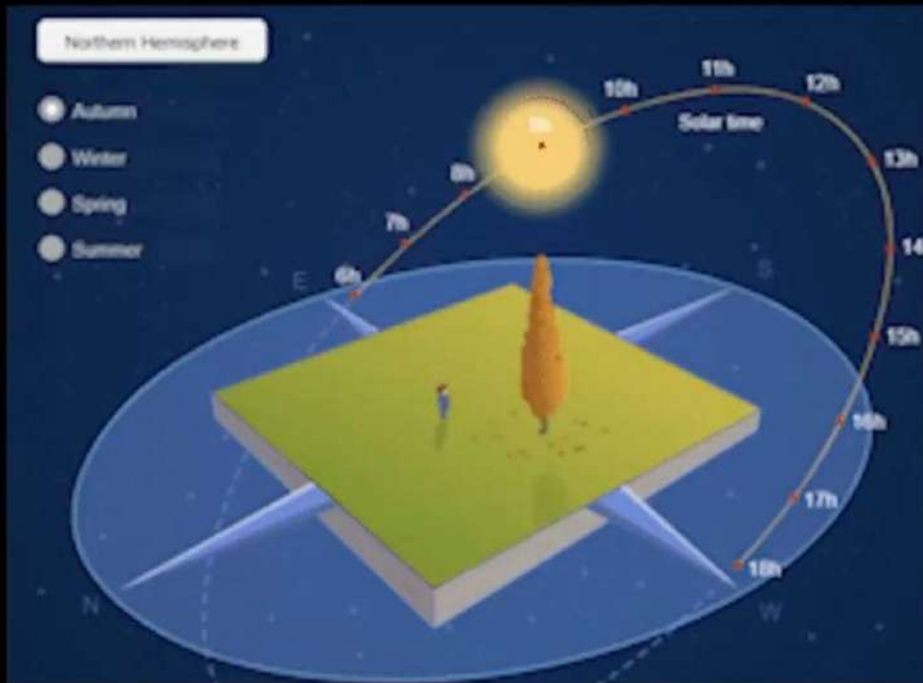
C.G. Jung

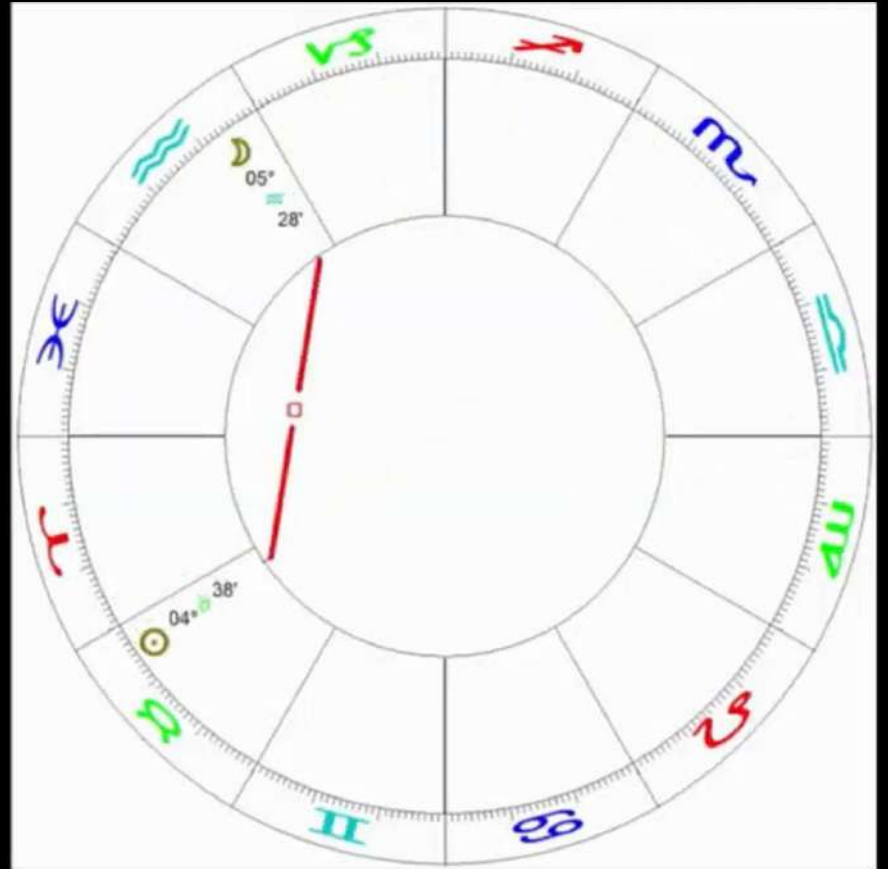
Jung on Astrology

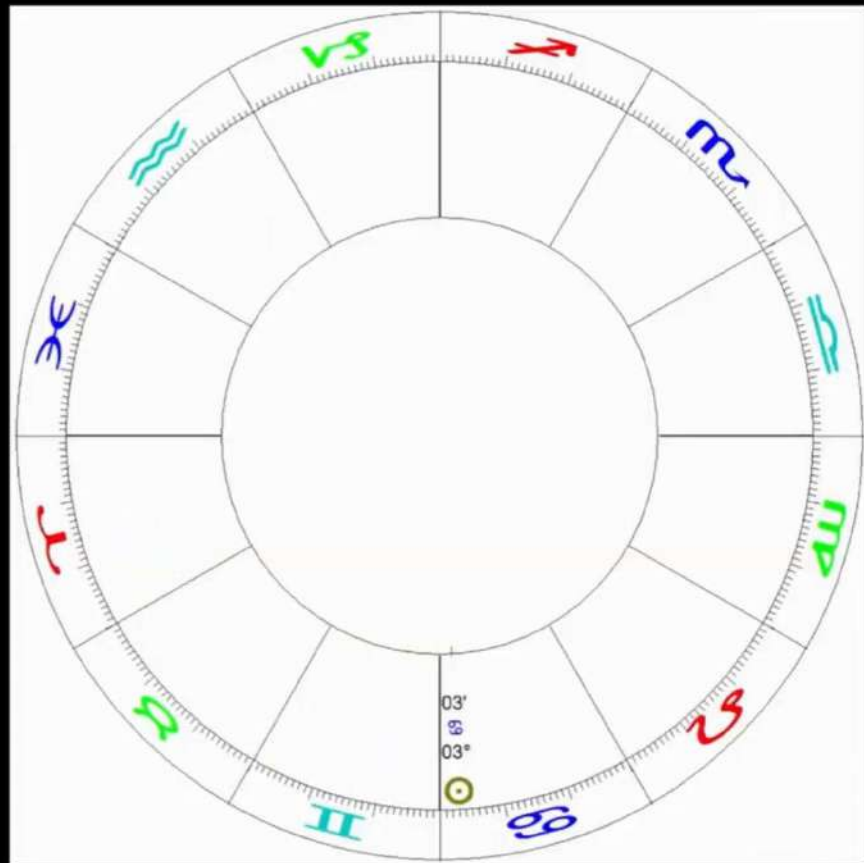
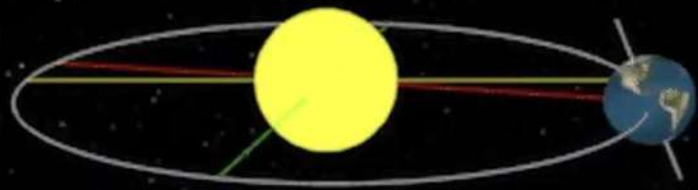
Selected and Introduced by
Safron Rossi and Keiron Le Grice

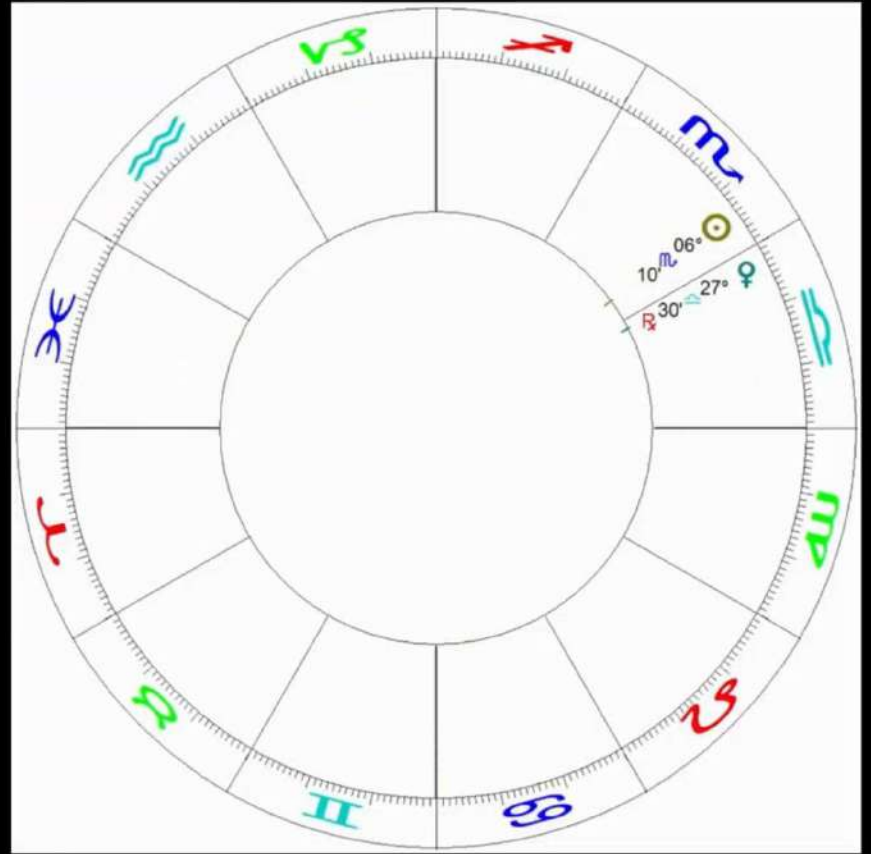
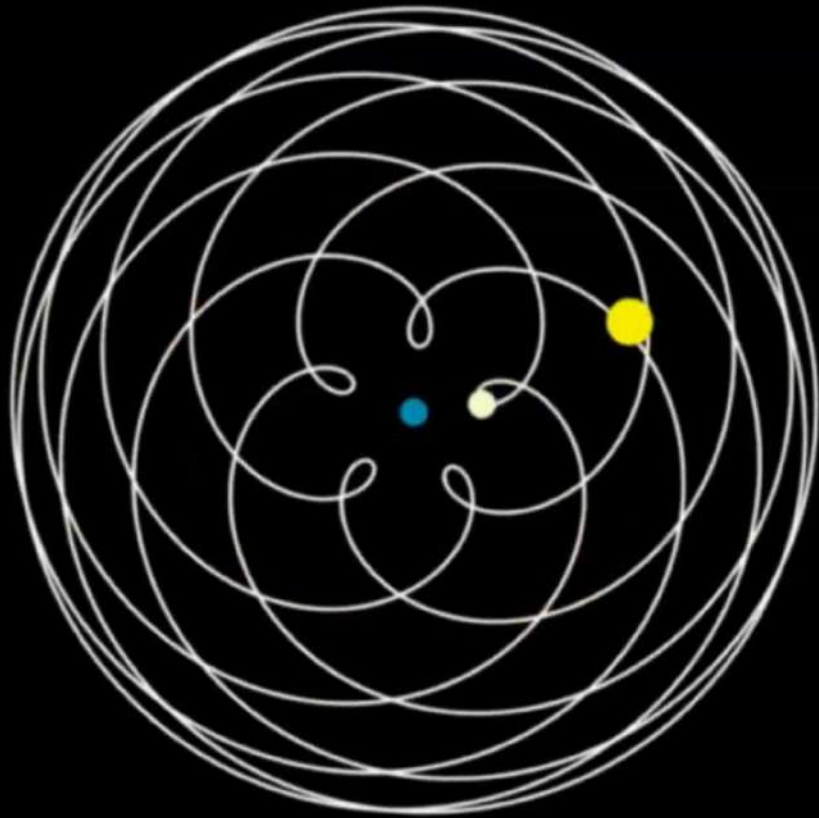


“3. Astrology depends upon the qualitative significance of time. Time is not an empty frame of reference, as we commonly assume, for each unique moment possesses a certain quality, which astrological horoscopes symbolize.”

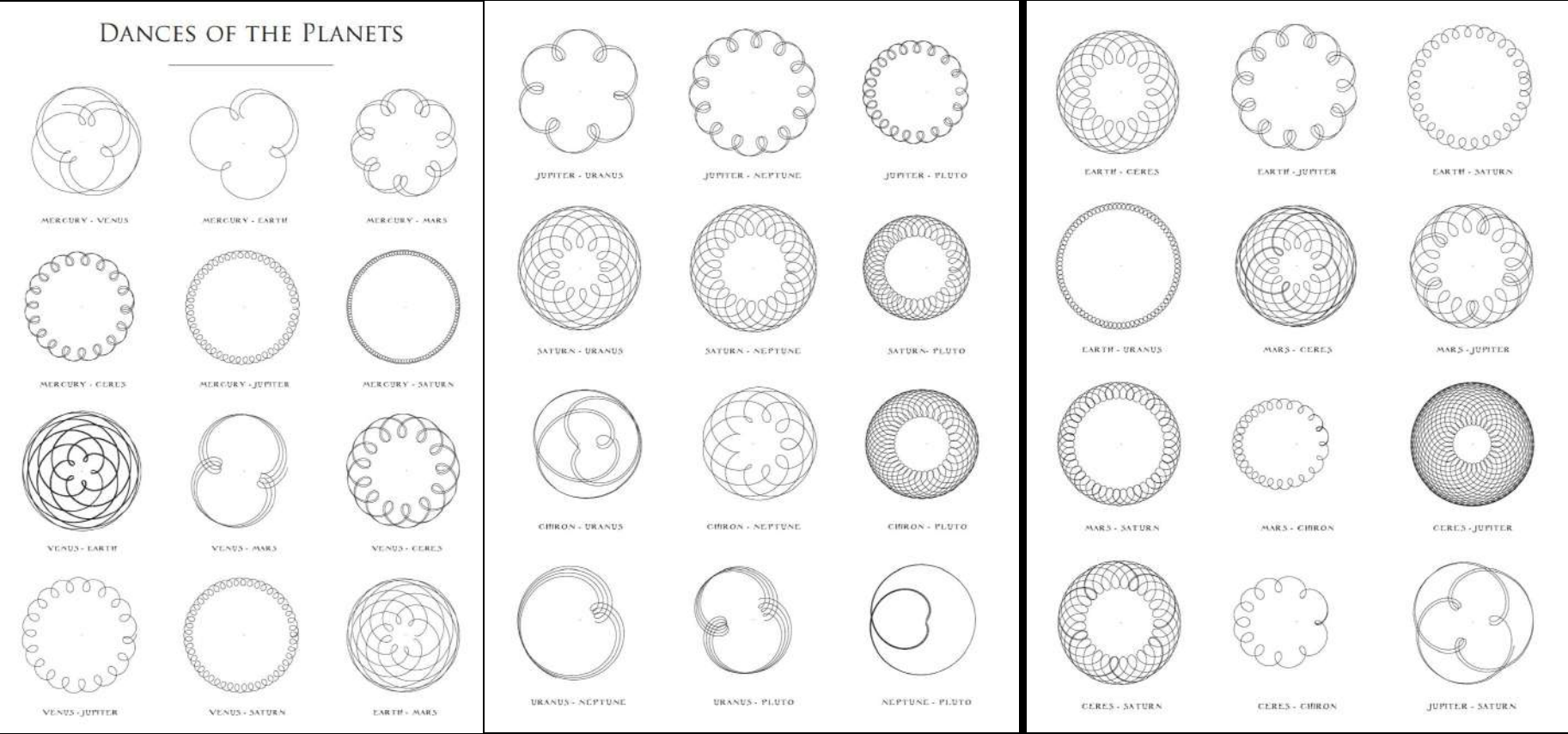




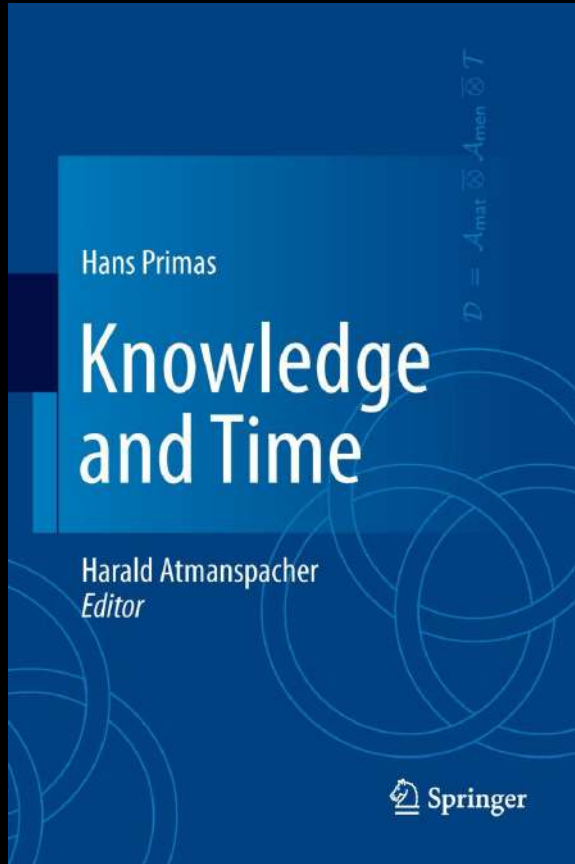




Relational & Spatial Representations of Time



Picht (via Primas): “Music is a Representation of Time”



"In this spirit, Georg Picht (1966) stated that music is a *representation of time*: “We understand music if we know what time is, we learn what time is if we understand music.”"



Octaves & Amplitude



Time Domain



Frequency Domain

Time Domain vs Frequency Domain

Time Domain

Frequency Domain

Movement of Sun
Relative to Earth, Asc,
Mc, & Houses

Movement of Planets
Relative to Zodiac Signs
& to Each Other

Chronos Time

Kairos Time

Quantitative
Measurement of
Sequential Time

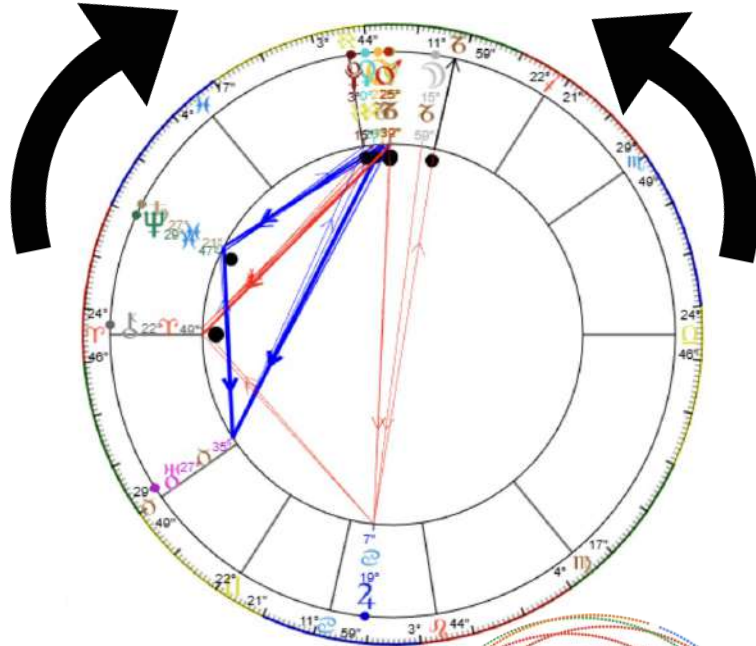
Qualitative Feeling,
& Character of
Non-Sequential Time

Primary Motion

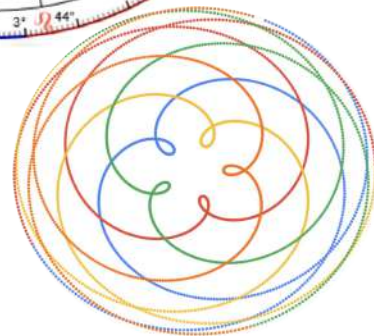
Secondary Motion

“Clockwise”

“Counterclockwise”



JANUARY 2026						
SUN	MON	TUE	WED	THU	FRI	SAT
				1 New Year's Day	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19 Martin Luther King Jr. Day	20	21	22	23	24
25	26	27	28	29	30	31



Primas: Mathematical Descriptions of Types of Time

Astrology fits underneath all, but especially “Non-Sequential Time”

Table 11.1 Generic time and generic frequency

two basic groups: $\mathbb{D} \sim \mathbb{R}$ and $\mathbb{H} \sim \mathbb{R}$	
$U(\lambda) V(\tau) = e^{2\pi i \lambda \tau} V(\tau) U(\lambda)$	
$U(\lambda) = e^{2\pi i \lambda T}$, $V(\tau) = e^{-2\pi i \tau A}$	
TA - AT = (i/2\pi) I	
time domain	frequency domain
<ul style="list-style-type: none"> The generating group is the unitary group $U(\lambda) (\lambda \in \mathbb{R})$. The time operator T is the self-adjoint generator of the group $\{U(\lambda) = e^{2\pi i \lambda T} (\lambda \in \mathbb{R})$, where T has the spectrum $\sigma(T) = \mathbb{R}$. If a system is invariant under time-translation, then the time evolution is reversible and not invariant under time reversal. 	<ul style="list-style-type: none"> The generating group is the unitary group $V(\tau) (\tau \in \mathbb{R})$. The frequency operator A is the self-adjoint generator of the group $\{V(\tau) = e^{-2\pi i \tau A} (\tau \in \mathbb{R})$, where A has the spectrum $\sigma(A) = \mathbb{R}$. If a system is invariant under frequency-translation, then it is not invariant under frequency reversal.

Table 11.2 Logarithmic time and scale

two basic groups: $\mathbb{M} \sim \mathbb{R}$ and $\mathbb{D} \sim \mathbb{R}$	
$M(\mu) D(\nu) = e^{-2\pi i \mu \nu} D(\nu) M(\mu)$	
$M(\mu) = e^{2\pi i \mu \ln T}$, $D(\nu) = e^{2\pi i \nu \ln S}$	
$\ln(T)S - S \ln(T) = (i/2\pi) I$	
logtime domain	scale domain
<ul style="list-style-type: none"> The generating group is the unitary group $M(\mu) (\mu \in \mathbb{R})$. The logtime operator $\ln T$ is the self-adjoint generator of the group $\{M(\mu) = e^{2\pi i \mu \ln T} (\mu \in \mathbb{R})$ where $\ln T$ has the spectrum $\sigma(\ln T) = \mathbb{R}$. The time structure is invariant under scale transformations. 	<ul style="list-style-type: none"> The generating group is the unitary dilation group $D(\nu) (\nu \in \mathbb{R})$. The logtime operator $\ln T$ is the self-adjoint generator of the group $\{D(\nu) = e^{2\pi i \nu \ln S} (\nu \in \mathbb{R})$ where S has the spectrum $\sigma(S) = \mathbb{R}$. The system is invariant under scale transformations.

Table 11.3 Logarithmic frequency and scale

two basic groups: $\mathbb{R} \sim \mathbb{R}$ and $\mathbb{D} \sim \mathbb{R}$	
$N(\nu) D(\mu) = e^{2\pi i \mu \nu} D(\mu) N(\nu)$	
$N(\nu) = e^{-2\pi i \nu \ln \Lambda}$, $D(\mu) = e^{2\pi i \mu \ln S}$	
$\ln(\Lambda)S - S \ln(\Lambda) = (i/2\pi) I$	
logfrequency domain	scale domain
<ul style="list-style-type: none"> The generating group is the unitary group $N(\nu) (\nu \in \mathbb{R})$. The logfrequency operator $\ln \Lambda$ is the self-adjoint generator of the group $\{N(\nu) = e^{-2\pi i \nu \ln \Lambda} (\nu \in \mathbb{R})$, where the spectrum $\sigma(\ln \Lambda) = \mathbb{R}$. The frequency structure is invariant under scale transformations. 	<ul style="list-style-type: none"> The generating group is the unitary dilation group $D(\mu) (\mu \in \mathbb{R})$. The scale operator S is the self-adjoint generator of the group $\{D(\mu) = e^{2\pi i \mu \ln S} (\mu \in \mathbb{R})$, where S has the spectrum $\sigma(S) = \mathbb{R}$. The system is invariant under scale transformations.

Table 11.4 Sequential semigroup $\mathfrak{S}_{\mathbb{U}}$ -time systems

$U_{\mathbb{U}}^{\pm}(\lambda) V_{\mathbb{U}}^{\pm}(\tau) = V_{\mathbb{U}}^{\pm}(\tau) U_{\mathbb{U}}^{\pm}(\lambda) e^{2\pi i \lambda \tau}$

Kinematics is given by the affine Weyl-Heisenberg semigroup $\mathfrak{S}_{\mathbb{U}}$.
For most state functionals ρ all moments $\rho\{(T_{\mathbb{U}}^{\pm})^n\}$ ($n = 1, 2, \dots$) exist.

Time-reversal symmetry is broken.
Past and future are separated by a superselection rule.
Present has no extension.
Causal interpretations and communication are possible.
It makes sense to speak about facts.

retarded sequential time

time domain	frequency domain
<ul style="list-style-type: none"> The time operator $T_{\mathbb{U}}^{-} < 0$ is the self-adjoint generator of the unitary semigroup $\{U_{\mathbb{U}}^{-}(\lambda) (\lambda \in \mathbb{R}^{-})\}$ with $U_{\mathbb{U}}^{-}(\lambda) = e^{2\pi i \lambda T_{\mathbb{U}}^{-}}$ and the spectrum $\sigma(T_{\mathbb{U}}^{-}) = \mathbb{R}^{-}$. It represents sequential time with retarded (forward) causality. 	<ul style="list-style-type: none"> The frequency operator $\Lambda_{\mathbb{U}}^{-}$ generates the non-unitary semigroup $\{V_{\mathbb{U}}^{-}(\tau) (\tau \in \mathbb{R}^{-})\}$. It is not self-adjoint, but maximal dissipative with the spectrum $\sigma(\Lambda_{\mathbb{U}}^{-}) \subset \mathbb{C}^{-}$. It corresponds to retarded sequential time.

advanced sequential time

time domain	frequency domain
<ul style="list-style-type: none"> The time operator $T_{\mathbb{U}}^{+} > 0$ is the self-adjoint generator of the unitary semigroup $\{U_{\mathbb{U}}^{+}(\lambda) (\lambda \in \mathbb{R}^{+})\}$ with $U_{\mathbb{U}}^{+}(\lambda) = e^{2\pi i \lambda T_{\mathbb{U}}^{+}}$ and the spectrum $\sigma(T_{\mathbb{U}}^{+}) = \mathbb{R}^{+}$. It represents sequential time with advanced (backward) causality. 	<ul style="list-style-type: none"> The frequency operator $\Lambda_{\mathbb{U}}^{+}$ generates the non-unitary semigroup $\{V_{\mathbb{U}}^{+}(\tau) (\tau \in \mathbb{R}^{+})\}$. It is not self-adjoint, but maximal dissipative with the spectrum $\sigma(\Lambda_{\mathbb{U}}^{+}) \subset \mathbb{C}^{+}$. It corresponds to advanced sequential time.

Table 11.5 Non-sequential semigroup $\mathfrak{S}_{\mathbb{Q}}$ -time systems

$U_{\mathbb{Q}}^{\pm}(\lambda) V_{\mathbb{Q}}^{\pm}(\tau) = V_{\mathbb{Q}}^{\pm}(\tau) U_{\mathbb{Q}}^{\pm}(\lambda) e^{2\pi i \lambda \tau}$

Kinematics is given by the affine Weyl-Heisenberg semigroup $\mathfrak{S}_{\mathbb{Q}}$.
Frequency-reversal symmetry is broken.
Positive and negative frequencies are separated by a superselection rule.
Time-reversal and time-translation symmetry are intact.
There is no past and no future.
Extended present, unfolding duration.
There is no causality, memory or anticipation.

positive-frequency non-sequential time

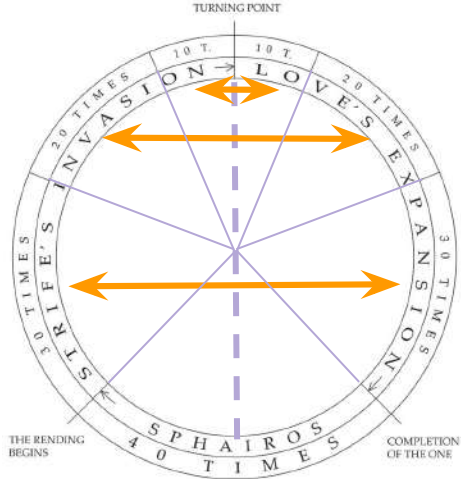
time domain	frequency domain
<ul style="list-style-type: none"> The generating semigroup is the completely non-unitary semigroup $\{U_{\mathbb{Q}}^{+}(\lambda) (\lambda \in \mathbb{R}^{+})\}$. The time operator $T_{\mathbb{Q}}^{+}$ is not self-adjoint but maximal dissipative with the spectrum $\sigma(T_{\mathbb{Q}}^{+}) \subset \mathbb{C}^{+}$. 	<ul style="list-style-type: none"> The generating semigroup is the unitary semigroup $\{V_{\mathbb{Q}}^{+}(\tau) (\tau \in \mathbb{R}^{+})\}$. The frequency operator $\Lambda_{\mathbb{Q}}^{+}$ is self-adjoint with the spectrum $\sigma(\Lambda_{\mathbb{Q}}^{+}) = \mathbb{R}^{+}$.

negative-frequency non-sequential time

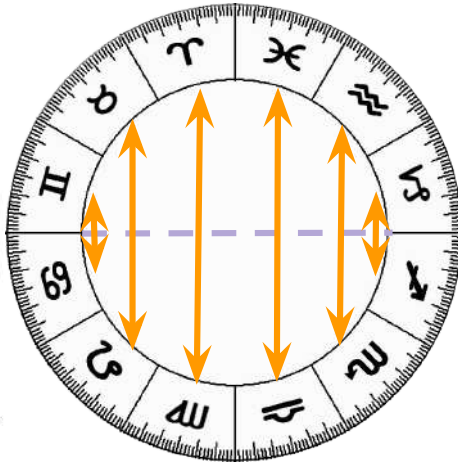
time domain	frequency domain
<ul style="list-style-type: none"> The generating semigroup is the completely non-unitary semigroup $\{U_{\mathbb{Q}}^{-}(\lambda) (\lambda \in \mathbb{R}^{-})\}$. The time operator $T_{\mathbb{Q}}^{-}$ is not self-adjoint but maximal dissipative with the spectrum $\sigma(T_{\mathbb{Q}}^{-}) \subset \mathbb{C}^{-}$. 	<ul style="list-style-type: none"> The generating semigroup is the unitary semigroup $\{V_{\mathbb{Q}}^{-}(\tau) (\tau \in \mathbb{R}^{-})\}$. The frequency operator $\Lambda_{\mathbb{Q}}^{-}$ is self-adjoint with the spectrum $\sigma(\Lambda_{\mathbb{Q}}^{-}) = \mathbb{R}^{-}$.

Symmetries on the Zodiac

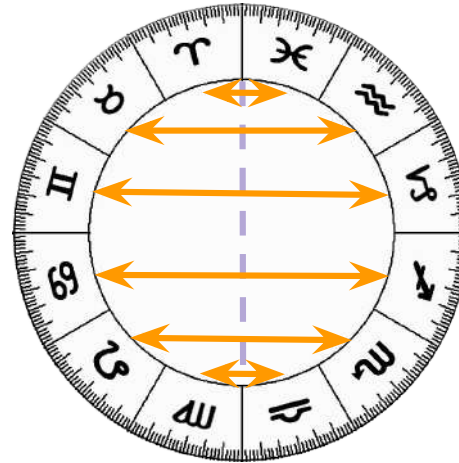
Empedocles' Cosmic Cycle of Love & Strife



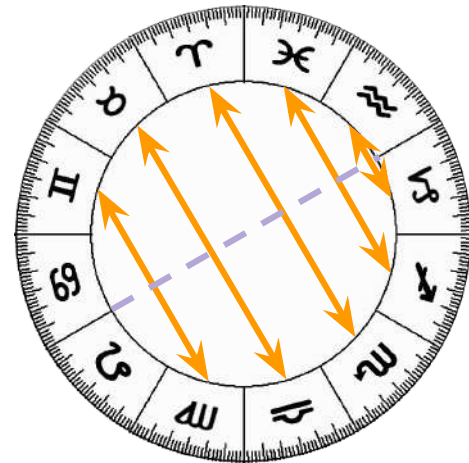
Antiscia



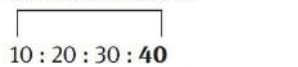
Contra-Antiscia



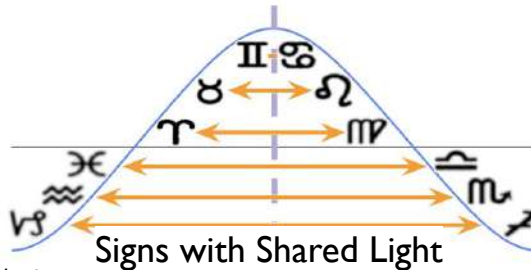
Essential Dignity [Axiomatic]



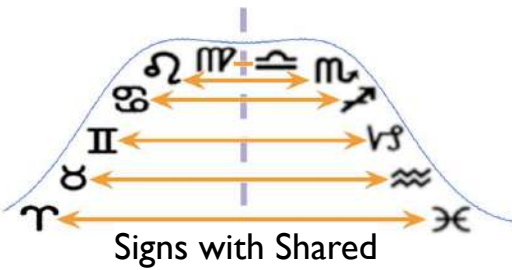
LOVE'S TETRACTYS



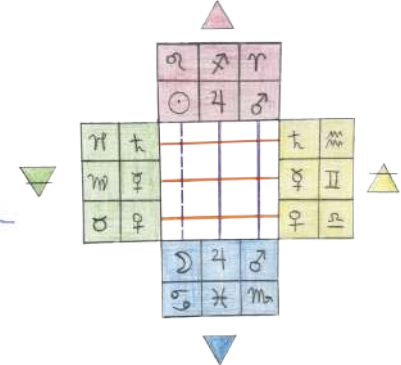
STRIFE'S TETRACTYS



Signs with Shared Light



Signs with Shared Ascensional Times



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3. Qualitative Time

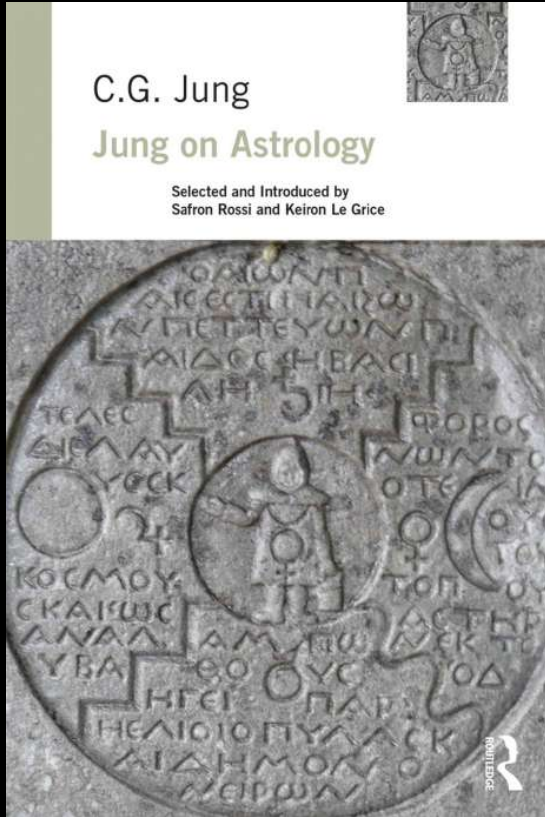
4. Psychological Projection

5. Acausal Synchronicity Between Heavens & Humans

6. Astrology as Divination

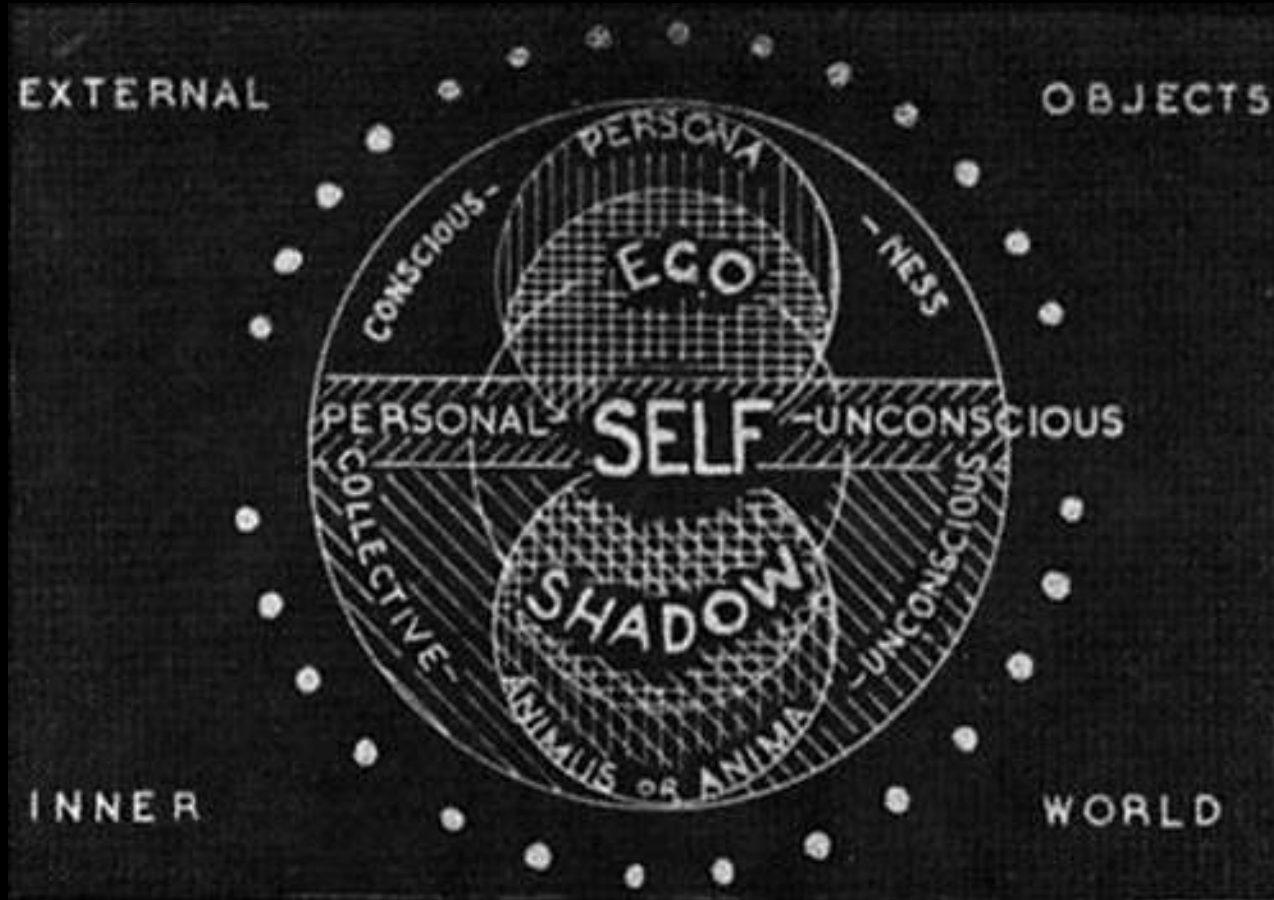
7. Naturalistic Mechanism

Conclusion



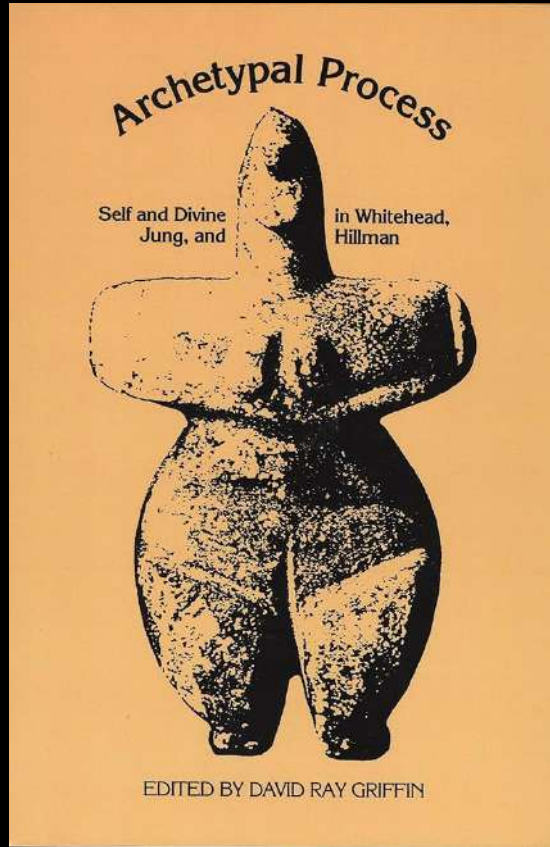
“3. Astrology is a projection of the collective unconscious into the heavens. The practice of astrology might be understood as a symbolic system or perspective in which the planets represent the "gods," that is, the archetypes of the collective unconscious.”

Jungian Theories on the Unconscious



- Image: Mejia, K. W. (2015, September 7). *Synchronicity and the story of Our lives: Time is art*. Time is Art | a documentary series. Retrieved November 9, 2021, from <https://thesyncmovie.com/2015/09/07/synchronicity-and-the-story-of-our-lives/>.

Archetypal Process Gathering Linking Whitehead, Jung, & Hillman



“In the fifth through ninth sections, I deal with the difficult question of whether Whiteheadian process theology could provide a framework, more adequate than that provided by Jung himself, for the central insights and concerns of archetypal psychology.”

“My suggestion is that archetypal psychologists could acquire from process theology a philosophical-theological framework that is compatible with scientific evidence and the facts of ordinary experience as well as with the somewhat extraordinary dimensions of experience presupposed and focused on by archetypal psychology.”

- David Ray Griffin

Prior Work Connecting Whitehead with Jung

Everlasting Concrescence

A Process-Relational Cosmology

Becca S. Tarnas

Archetype and Eternal Object

Jung, Whitehead, and the Return of Formal Causation

Grant Maxwell



Integration and Difference

Constructing a Mythical Dialectic

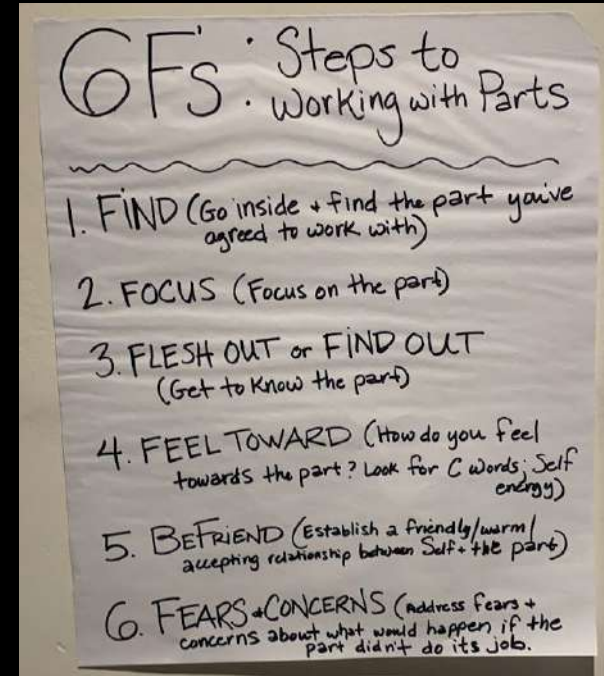
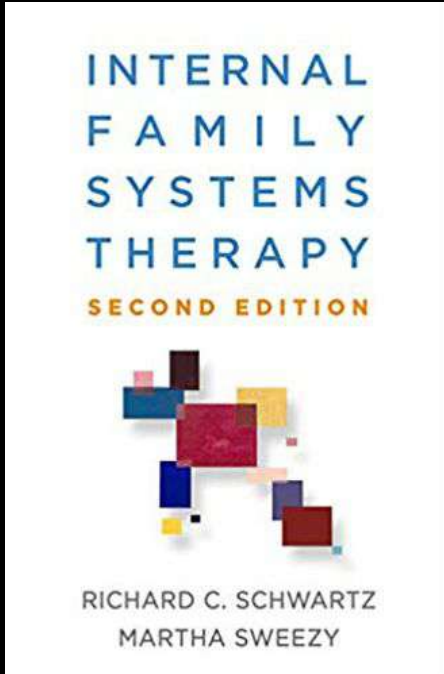
Grant Maxwell

PHILOSOPHY AND PSYCHOANALYSIS



- Maxwell, G. (2011). "Archetype and Eternal Object: Jung, Whitehead, and the Return of Formal Causation." *Archai: The Journal of Archetypal Cosmology* 3: 51-71. <https://archai.org/article-posts/archetype-and-eternal-object/>
- Tarnas, B. (2017). "Everlasting Concrescence: A Process-Relational Cosmology." *Archai: The Journal of Archetypal Cosmology* 7: 7-15. <https://archai.org/article-posts/everlasting-concrescence-a-process-relational-cosmology/>
- Maxwell, G. (2022) *Integration and Difference: Constructing a Mythical Dialectic*. Routledge, Taylor & Francis Group.
- Bye, K. & Maxwell, G. (2022, October 27). #1147: Thirteen Philosophers on the Problem of Opposites: Grant Maxwell's Integration & Difference Book & Archetypal Approaches to Character. Voices of VR Podcast. Retrieved on May 10, 2024 from <https://voicesofvr.com/1147-thirteen-philosophers-on-the-problem-of-opposites-grant-maxwells-integration-difference-book-archetypal-approaches-to-character.mj>

Internal Family Systems + Jung + Astrology



- Schwartz, R. C., Sweezy, M. (2020). *Internal Family Systems Therapy, 2nd ed.* The Guilford Press.
- Image: Mejia, K. W. (2015, September 7). *Synchronicity and the story of Our lives: Time is art.* Time is Art | a documentary series. Retrieved November 9, 2021, from <https://thesyncmovie.com/2015/09/07/synchronicity-and-the-story-of-our-lives/>.
- Jager, Walter, Phillips, Stephanie, & Aal, Tara. (2025, Oct 5). *Astrology as a Parts Detector.* Presented in the workshop titled "Astrology-Inspired Parts Work: Dream and Imagine Your Birth Chart, Letting All Voices Be Heard" at Living Astrologies Conference. Santa Fe, New Mexico.



Astrology as a Parts Detector

With Astrology-Themed Questions for Each Planet

Astrology as a Parts Detector

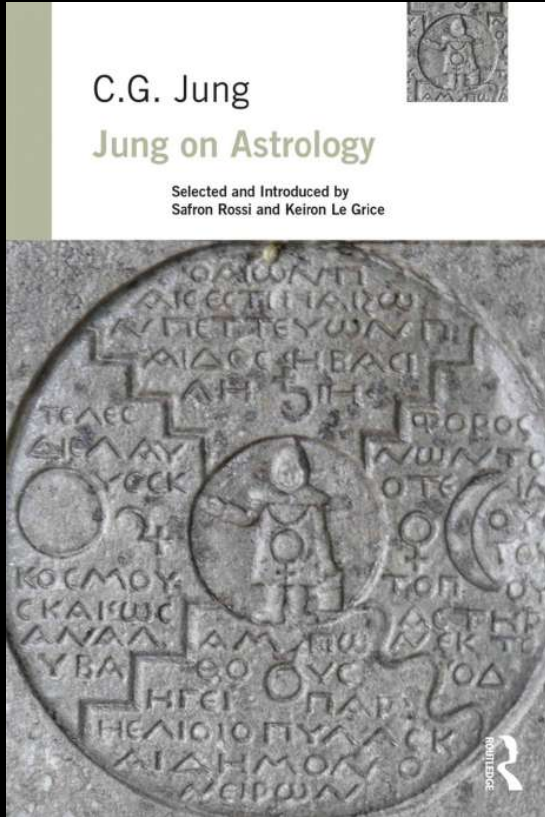
If you work with astrology, you're already parts-oriented, so IFS is familiar territory. Astrology has trained us all to think in parts. It makes us used to the idea of a multiplicity. In general, astrology has leaned toward objectivity and telling. With this approach, we're asking. This hybrid of astrology and IFS questions helps us develop subjectivity. It helps us ask better questions and listen more effectively. We're not dismissing the astrology, we're just more interested in where it takes us.

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1. As Above, So Below
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 3. Qualitative Time
 4. Psychological Projection
 - 5. Acausal Synchronicity Between Heavens & Humans**
 6. Astrology as Divination
 7. Naturalistic Mechanism
- ## Conclusion



“4. Astrology is a form of synchronicity, reflecting an acausal parallelism or correspondence between planetary positions and experiences in human life, partly explicable in terms of the psychoid nature of archetypes.”

Aristotle: "What is its good?"

Purpose, Intention,
Teleological Impulse,
Whitehead: Novelty, Creativity

Final Cause

Aristotle: "What is it?"

Blueprint, Math Structure,
Design, Shape, Archetypes, Plan,
Whitehead: Eternal Objects

Formal Cause

Aristotle's Four Causes

Efficient Cause

**Aristotle: "Where does change
(or motion) come from?"**
Observable Cause & Effect

Material Cause

Aristotle: "What is it made of?"
Events, Time, *Whitehead: Pulses
of Emotion, Actual Occasions,
Drops of Experience, Value*

Creative Lure & Subjective Aim

FINAL CAUSATION

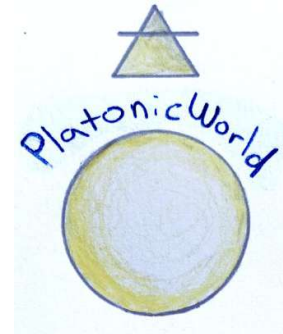
Anticipating Future

(Mental Pole)

FORMAL CAUSATION

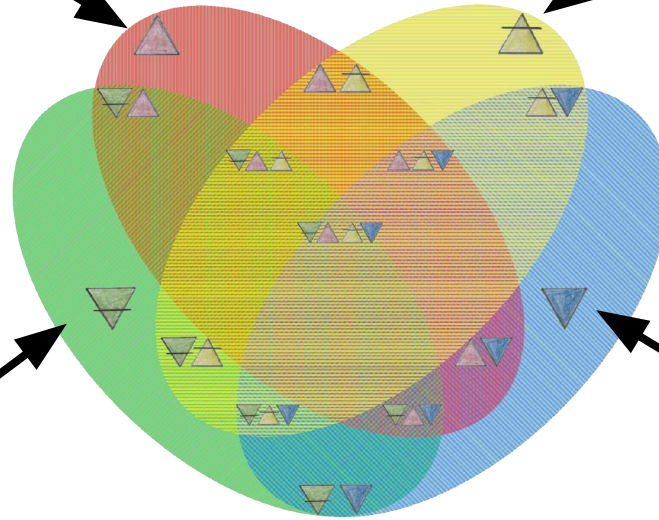
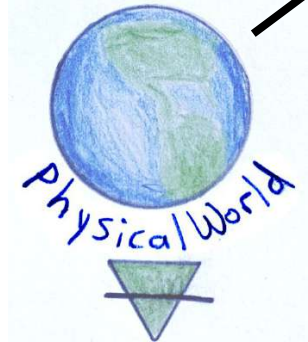
Inheriting Past
(Physical Pole)

EFFICIENT CAUSATION



Feeling the Present,
Prehension of Subjective Forms

MATERIAL CAUSATION



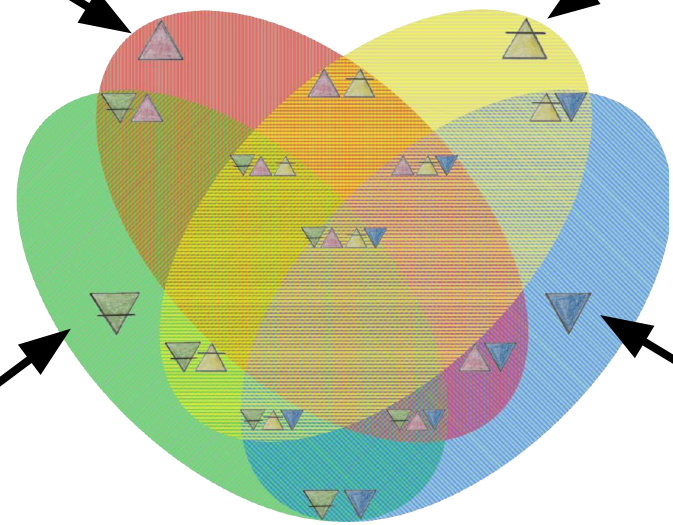
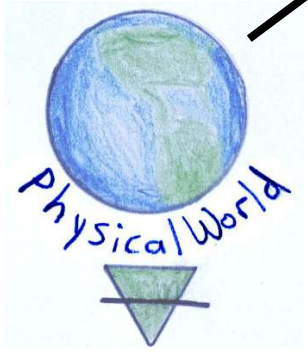
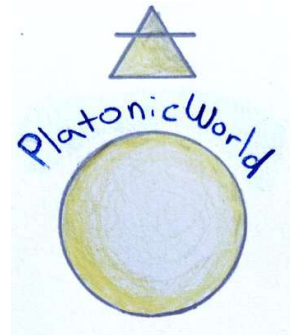
Creative Lure & Subjective Aim
~~FINAL CAUSATION~~

Jung's Acausal Synchronicity

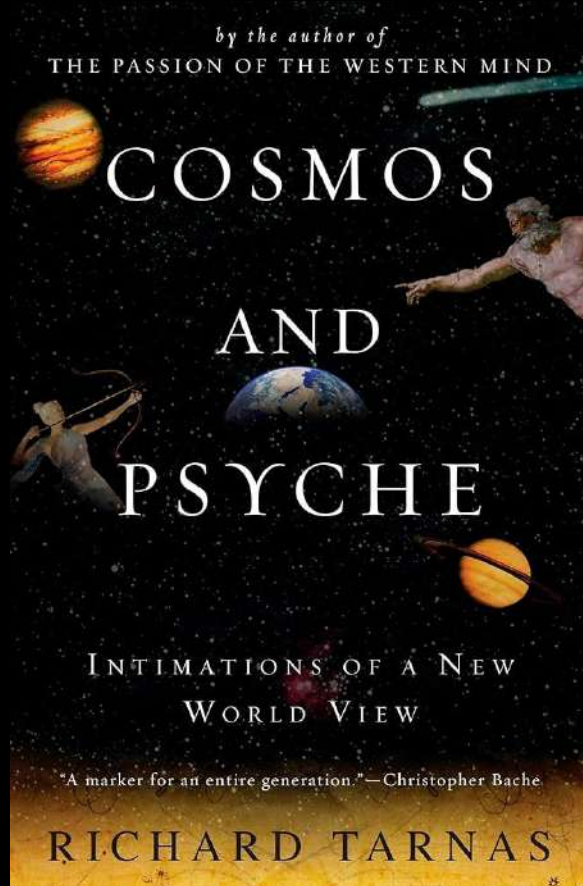
Anticipating Future
(Mental Pole)
~~FORMAL CAUSATION~~

Inheriting Past
(Physical Pole)
~~EFFICIENT CAUSATION~~

Feeling the Present,
Prehension of Subjective Forms
~~MATERIAL CAUSATION~~

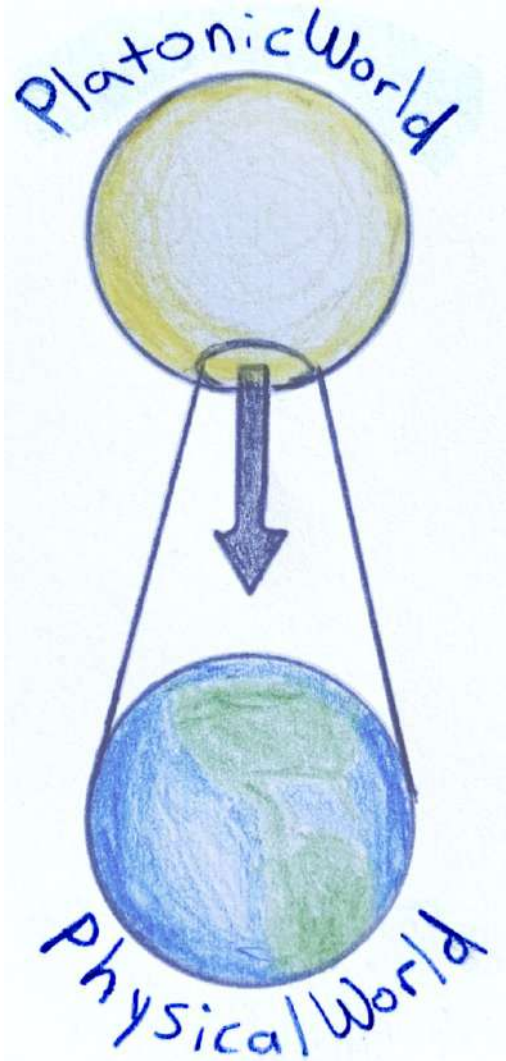


Tarnas on Jung's Acausal Synchronicity

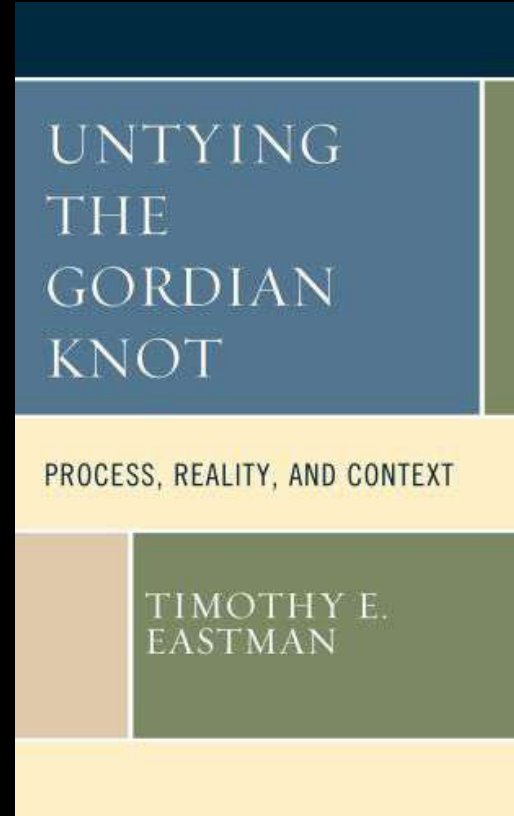
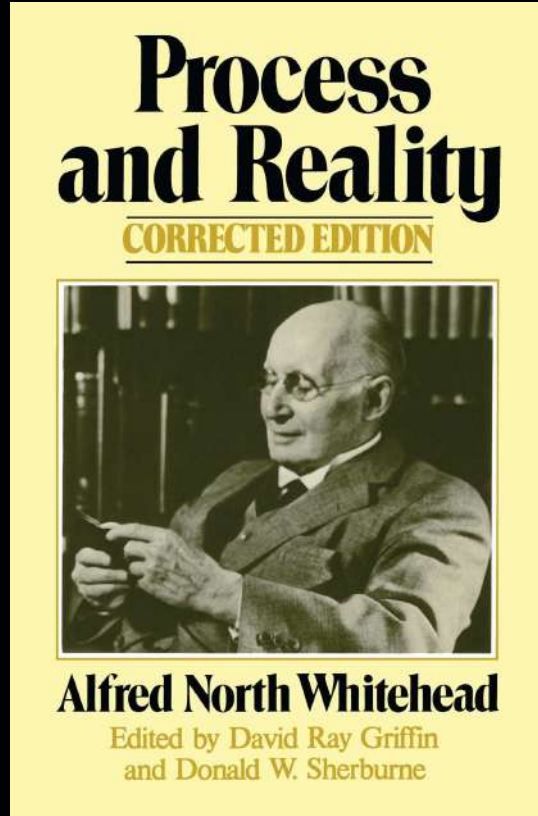


“I believe that a more plausible and comprehensive explanation of the available evidence would rest on a conception of the universe as a fundamentally and irreducibly interconnected whole, informed by creative intelligence and pervaded by patterns of meaning and order that extend through every level, and that are expressed through a constant correspondence between astronomical events and human events. Such a view is concisely reflected in the Hermetic axiom “as above, so below,” which describes a universe all of whose parts and dimensions are integrated into an intelligible whole. In the perspective I am suggesting here, reflecting the dominant trend in contemporary astrological theory, the planets do not “cause” specific events any more than the hands on a clock “cause” a specific time. Rather, the planetary positions are indicative of the cosmic state of archetypal dynamics at that time.”

- Richard Tarnas



Whitehead (1929) Brought Up to Date by Eastman (2020)



- Whitehead, A.N. (1978). *Process and Reality: An Essay In Cosmology. Corrected edition*. Edited by David Ray Griffin & Donald Sherburne. New York: Free Press.
- Eastman, T. E. (2020). *Untying the Gordian Knot: Process, reality and context*. Rowman & Littlefield.

Boolean vs. Non-Boolean

Physical Reality

Logic of Actualizations

Archetypal Realm

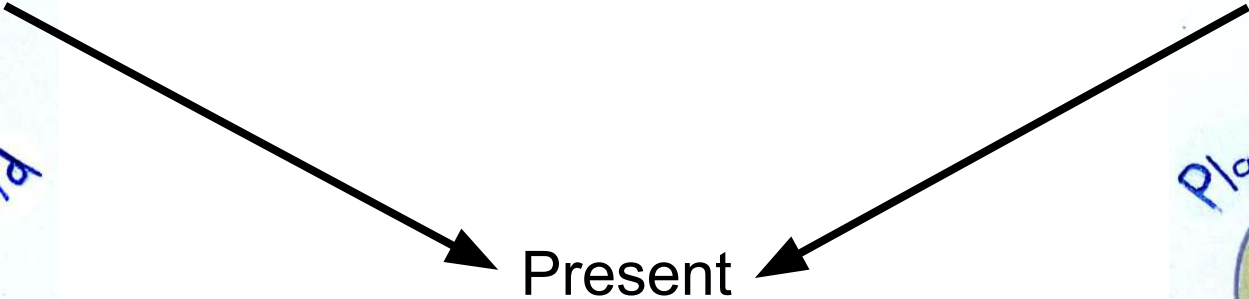
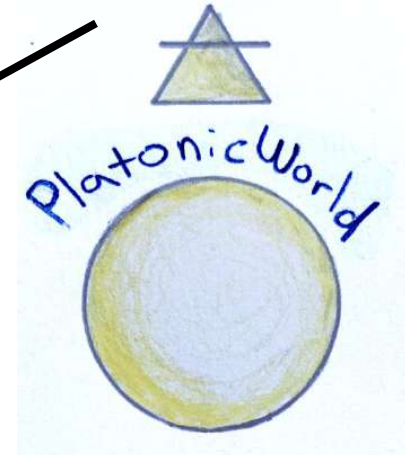
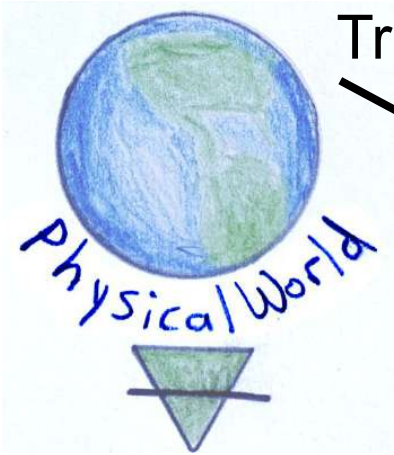
Logic of Potentialities

Boolean Domain

True / False Binary

Non-Boolean Domain

Many-Valued Spectrum



Present

Why Quantum *Potentiae* should be considered as having ontological reality

 *International Journal of Quantum Foundations* 4 (2018) 158 - 172 

Taking Heisenberg's Potentia Seriously

R. E. Kastner ^{1,*}, Stuart Kauffman ², Michael Epperson ³

¹ Foundations of Physics Group, University of Maryland, College Park, USA

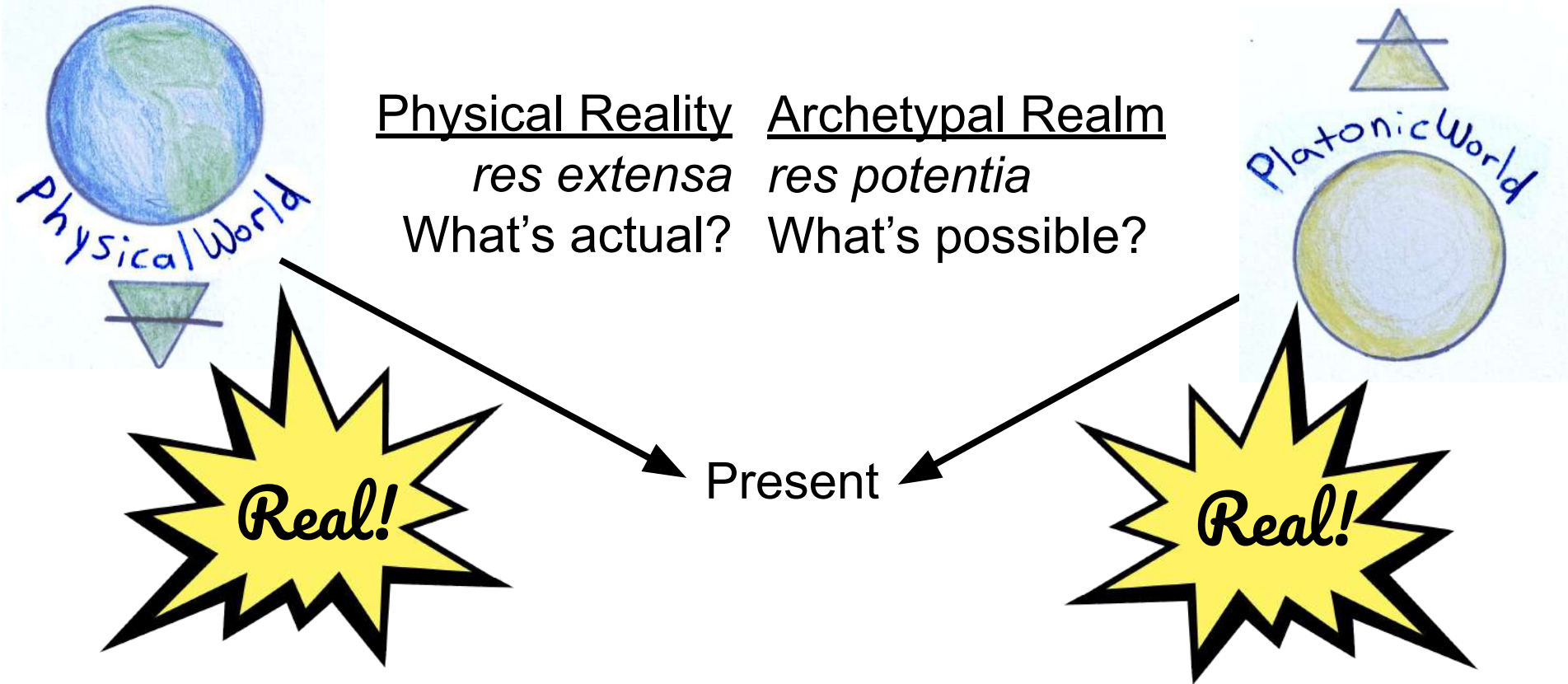
² Institute for Systems Biology, Seattle, and Professor Emeritus, Dept. of Biochemistry and Biophysics, University of Pennsylvania, USA

³ Center for Philosophy and the Natural Sciences, College of Natural Sciences and Mathematics, California State University Sacramento, USA

Received: 5 December 2017 / Accepted: 14 March 2018 / Published: 28 March 2018

Abstract: It is argued that quantum theory is best understood as requiring an ontological dualism of *res extensa* and *res potentia*, where the latter is understood per Heisenberg's original proposal, and the former is roughly equivalent to Descartes' 'extended substance.' However, this is not a dualism of mutually exclusive substances in the classical Cartesian sense, and therefore does not inherit the infamous 'mind-body' problem. Rather, *res potentia* and *res extensa* are understood as mutually implicative ontological extants that serve to explain the key conceptual challenges of quantum theory;

**“Actualities” and “Possibilities” are both “Real,”
they’re “Mutually Implicative” & define each other**



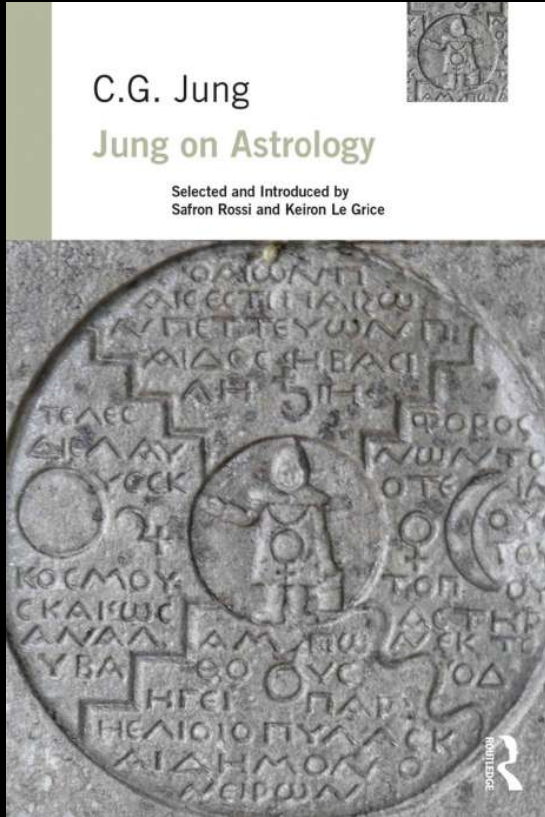
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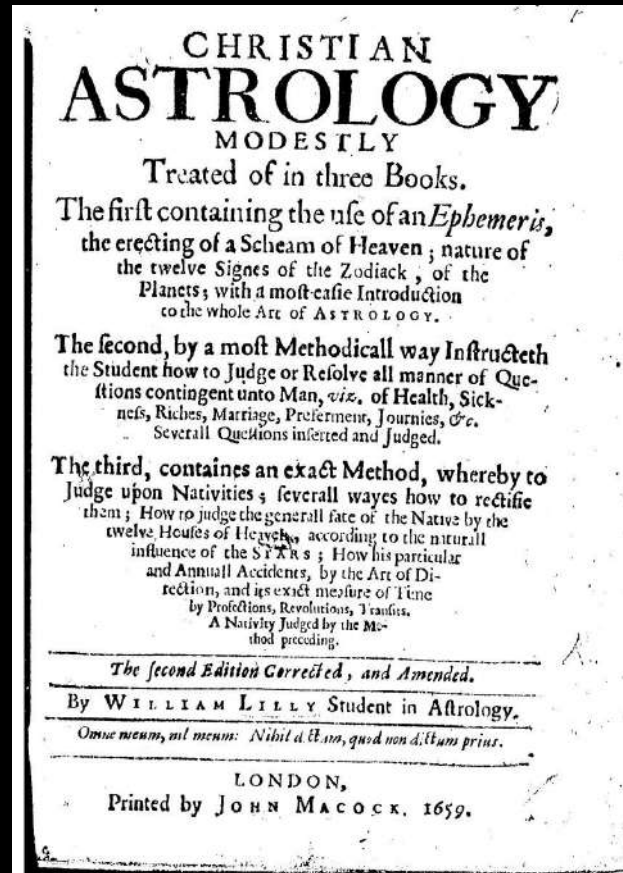
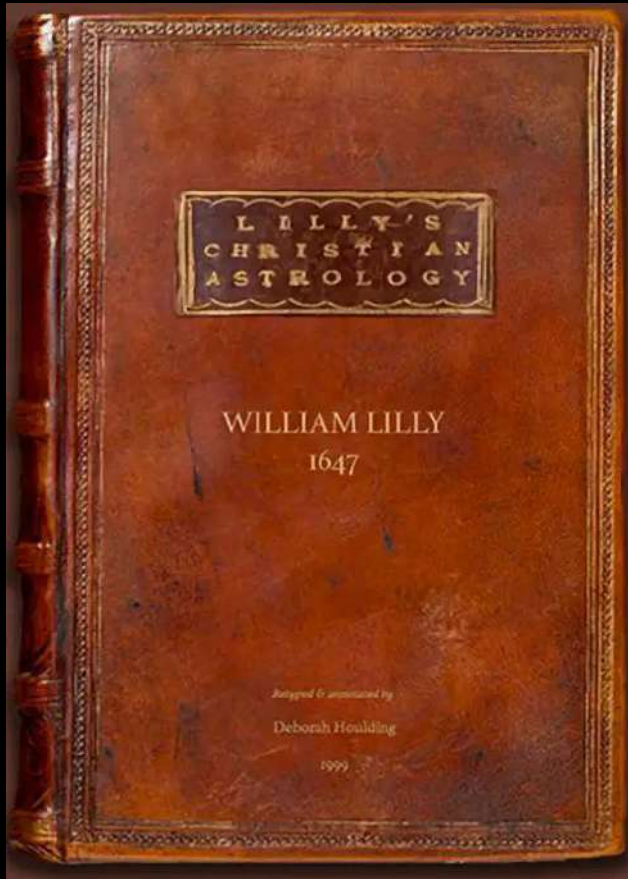
1. As Above, So Below
2. All is Number
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5. Acausal Synchronicity Between Heavens & Humans
6. Astrology as Divination
7. Naturalistic Mechanism

Conclusion



“6. Astrology is a mantic method, a means of divination, in which astrological interpretations and predictions are forms of synchronicity manifesting as meaningful "lucky hits.””

Horary Astrology as Divination

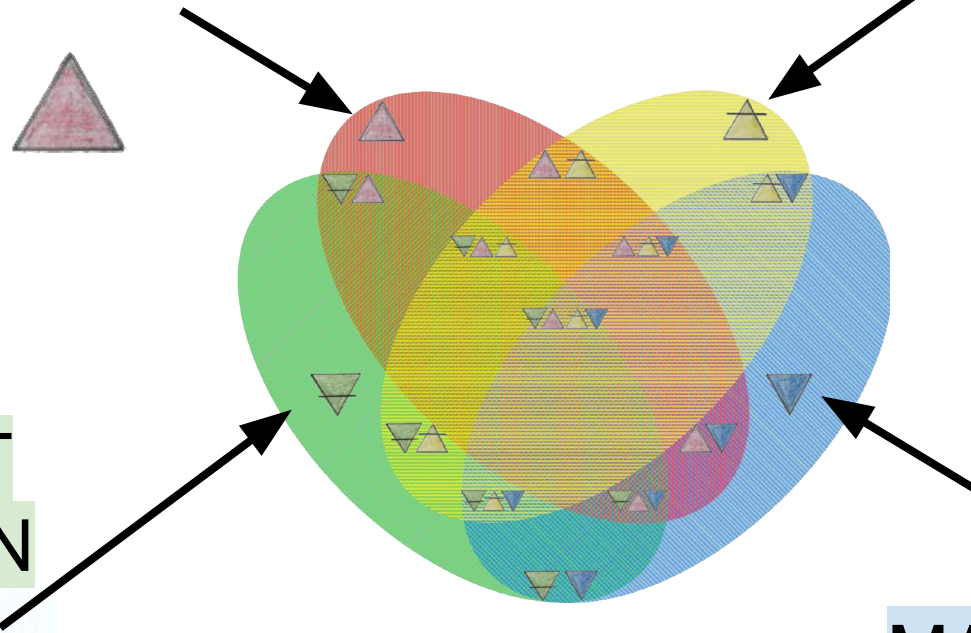
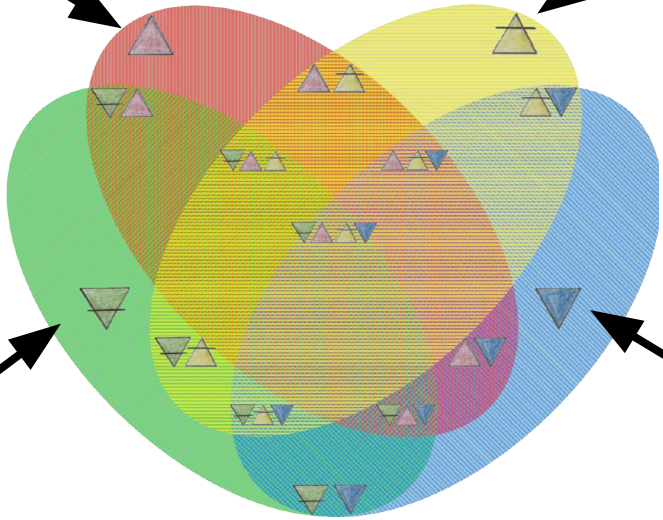
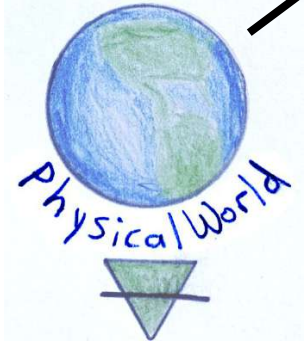
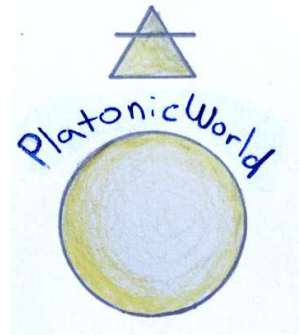


FINAL CAUSATION

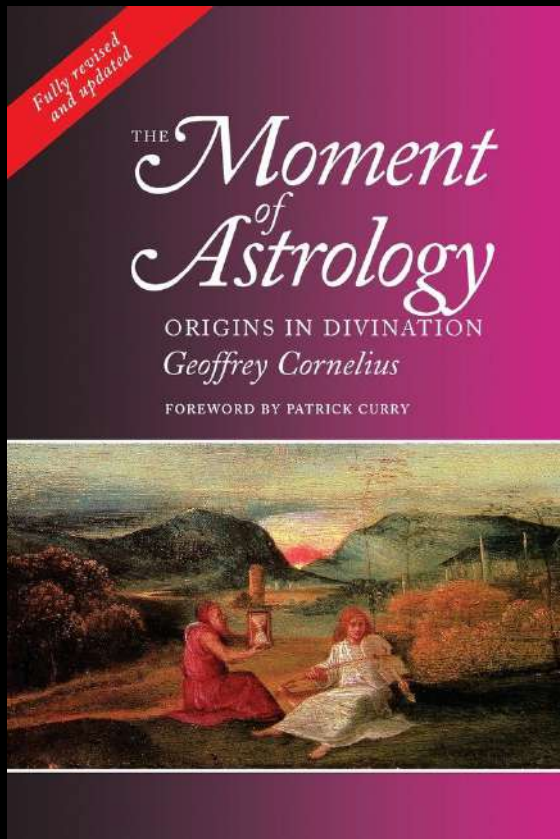
FORMAL CAUSATION

EFFICIENT CAUSATION

MATERIAL CAUSATION

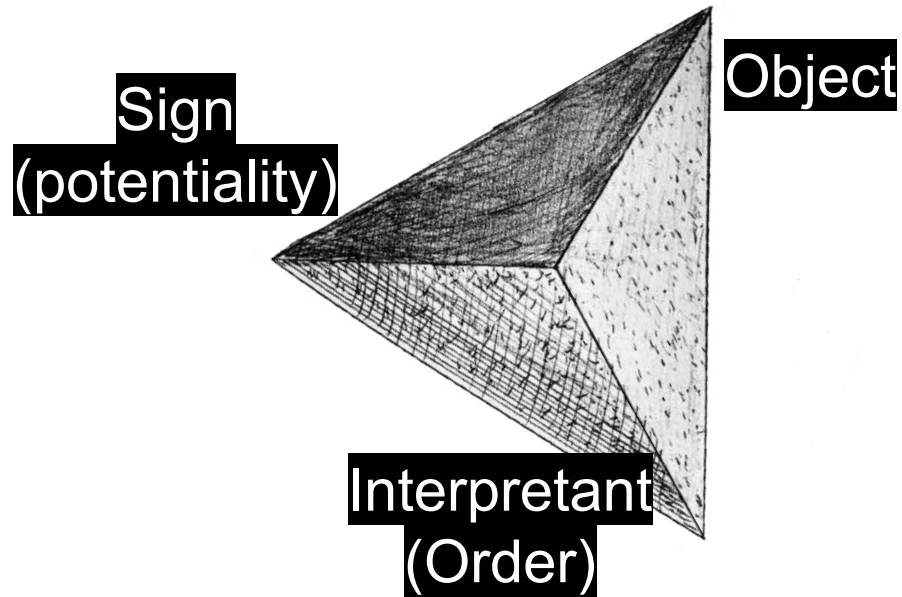


Cornelius on *The Moment of Astrology*



"On the side of positive statements about astrology, the primary theme is that the main body of astrology's practice, and especially the interpretation of horoscopes, is properly to be understood as a form of divination. It is divination despite all appearances of objectivity and natural law. It is divination despite the fact that aspects of symbolism can be approached through scientific method, and despite the possibility that a few factors in horoscopy can arguably be validated by the appeal to science. If this thesis is correct, it follows that the philosophical investigation of the greater part of astrology requires a way of description that is appropriate to the phenomenology of divination, and some preliminary steps in this direction have been outlined here."

Peircean Triadic Basis of Semiosis



- Bradley, J. (2009). *Beyond hermeneutics: Peirce's semiology as a trinitarian metaphysics of communication*. *Analecta Hermeneutica*, 1, 56-72. In *Collected Essays in Speculative Philosophy* (2021). Available at <https://memorial.scholaris.ca/items/388af67d-9474-419d-a75e-e55de7d38a81>
- Bradley, J. (2021). *Collected Essays in Speculative Philosophy*. (S. J. McGrath, Ed.). Edinburgh University Press.

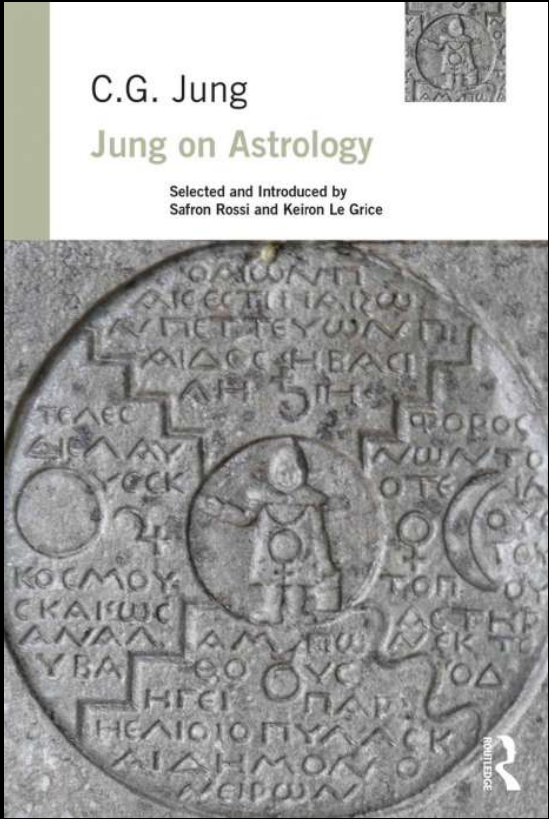
Introduction

Astrology as a Panexperientialism Framework

Elemental Metaphors for Process Philosophy

1. As Above, So Below
2. All is Number
3. Qualitative Time
4. Psychological Projection
5. Acausal Synchronicity Between Heavens & Humans
6. Astrology as Divination
7. **Naturalistic Mechanism**

Conclusion



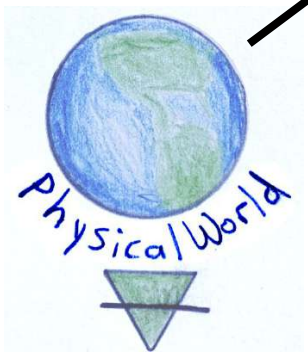
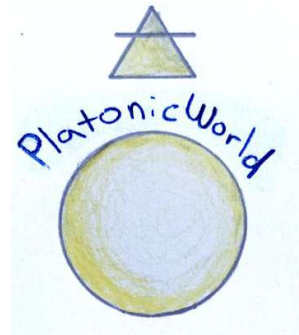
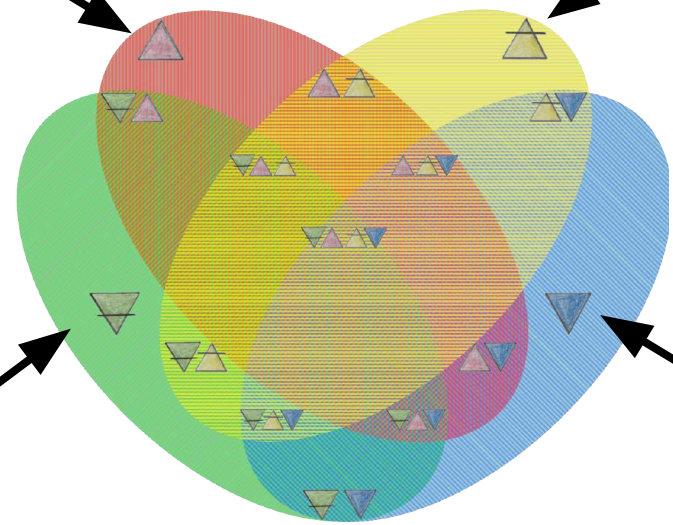
“7. There is a physical mechanism to explain astrology in the form of photon radiation emitted by the sun impacting the Earth's magnetic field.”

FINAL CAUSATION

FORMAL CAUSATION

EFFICIENT CAUSATION

MATERIAL CAUSATION

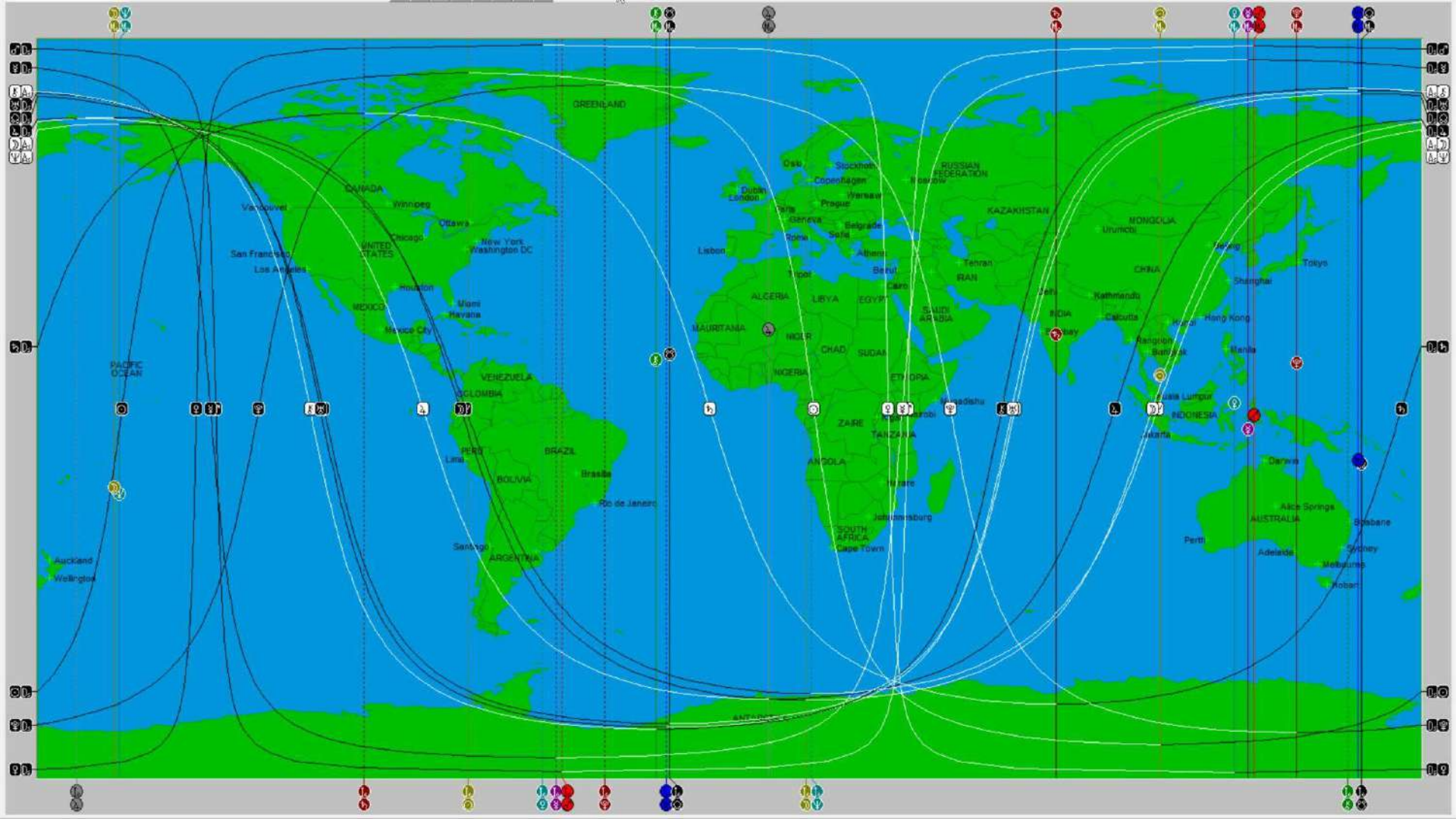


A Proper Astrological Chart Needs Accurate:

Birth Date

Birth Time

Birth Location



Introduction

Astrology as a Panexperientialist Framework

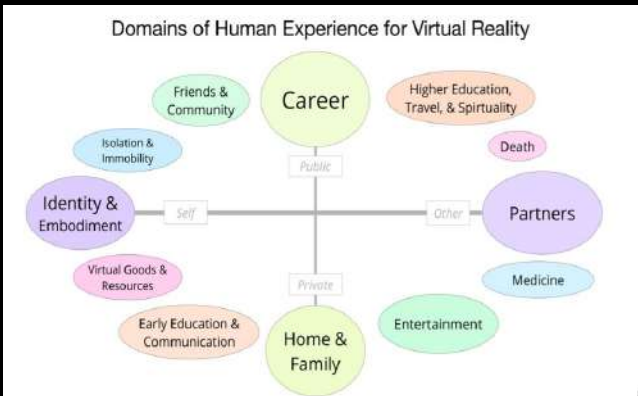
Elemental Metaphors for Process Philosophy

- 1. As Above, So Below**
- 2. All is Number**
- 3. Qualitative Time**
- 4. Psychological Projection**
- 5. Acausal Synchronicity Between Heavens & Humans**
- 6. Astrology as Divination**
- 7. Naturalistic Mechanism**

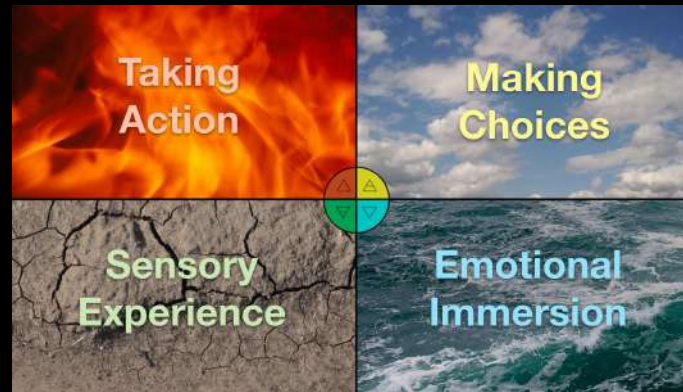
Conclusion

Understand human experience through:

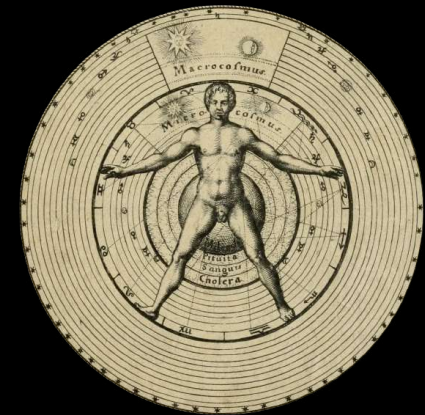
Context



Quality

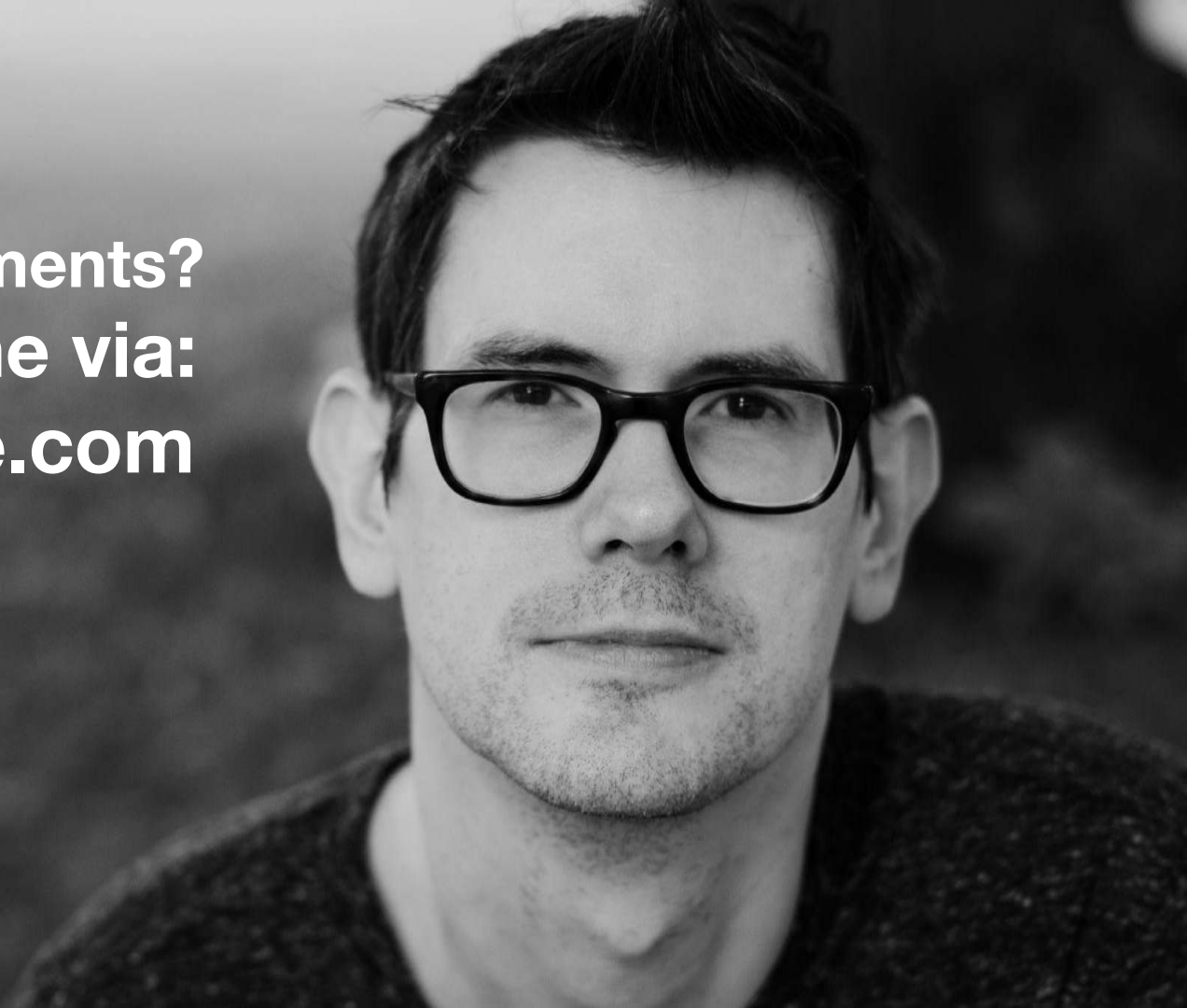


Character



Story

**Questions? Comments?
Reach out to me via:
Kent@KentBye.com**





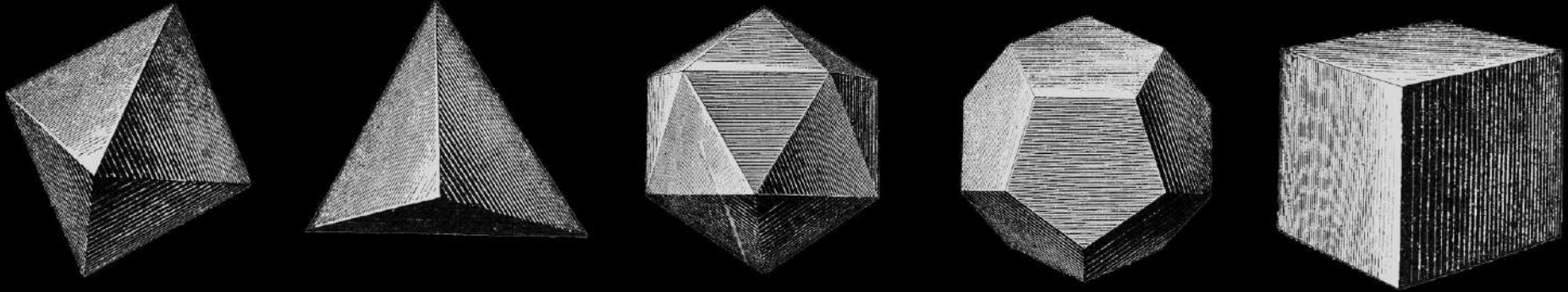
Kent Bye

Kent Bye is an oral historian, independent scholar, and experiential journalist who has published over 1700 [Voices of VR](#) podcast interviews with immersive artists, storytellers, scientists, and philosophers reflecting on the human experience through emerging technologies like virtual reality and artificial intelligence. He speaks around the world on experiential design and immersive storytelling, and has also recorded over 250 interviews with astrologers, 120 AI researchers, 60 mathematicians, and 50 consciousness researchers exploring the philosophy of mind, philosophy of math, and philosophy of astrology. He has written his own astrology software since 2013 to track the unfolding cycles, and recently presented a talk to the National Council for Geocosmic Research titled "[How Astrology Works: Process-Relational Foundations with Whitehead, Jung & Plato.](#)"

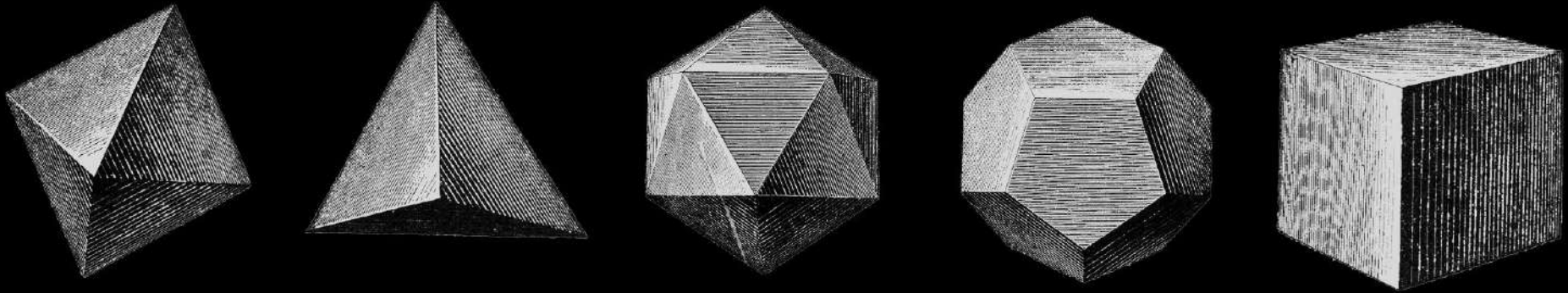
– Archetypal Process: Astrology as a Framework for Panexperientialism

Stanislov Grof referred to astrology as the “long-sought “Rosetta stone” of consciousness research”, while Carl Jung said “astrology represents the summation of all the psychological knowledge of antiquity.” In this talk, Kent Bye will explore the process-relational foundations of astrology by unpacking Jung’s seven different explanations of astrology through the lens of Whitehead’s Process Philosophy, Tarnas’ Archetypal Astrology, Griffith’s “Archetypal Process,” Eastman’s Logoi Framework, and Primas’ Philosophy of Time. The Greeks had two words for time including *Chronos* as the objective measurement of time, and *Kairos* as the qualitative experience of time. Primas states “a full understanding of time requires a non-boolean framework” represented by “non-sequential time,” which Bergson referred to as “duration,” Jung as “archetypes,” and Whitehead as “eternal objects.” Whitehead’s event ontology uses a diachronic model of time, and astrology provides spatial metaphors to interrogate the timing and underlying character of these unfolding cycles that are unique to each person. Bye has generalized astrology into an experiential design framework in the context of immersive storytelling that includes the qualities of presence (elements), contextual domains (houses), archetypal character (planets), and story (unfolding processes and relational dynamics). His elemental theory of presence is a robust phenomenological framework that breaks experience down into behaviors (fire), cognitive process & social dynamics (air), emotions (water), and embodied, sensory experiences embedded within an environmental context (earth). He expands the archetypal foundations of the elements through Aristotle’s four causes and the Quadrivium resulting in a four-fold elemental framework that can be used to move beyond mind-body dualisms, and to create a generalizable model of experience for panexperientialism.

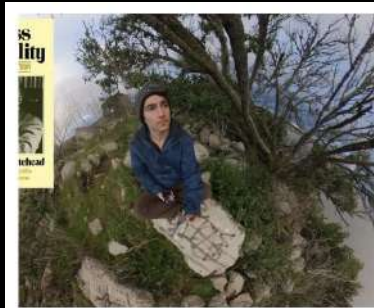
EXTRA SLIDES



How Astrology Works: Process-Relational Foundations with Whitehead, Jung, & Plato



Five Episodes on Process Philosophy



#965: Primer on Whitehead's Process Philosophy as a Paradigm Shift & Foundation for Experiential Design

by kentbye // December 10, 2020



#1147: Thirteen Philosophers on the Problem of Opposites: Grant Maxwell's Integration & Difference Book & Archetypal Approaches to Character

by kentbye // October 27, 2022



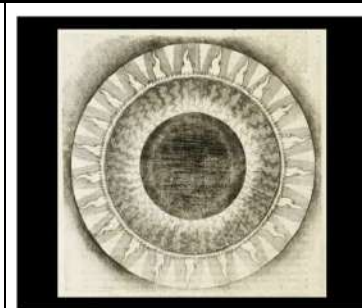
#1183: From Kant to an Organic View of Reality: Scaffolding a Process-Relational Paradigm Shift with Whitehead Scholar Matt Segall

by kentbye // March 9, 2023



#1568: A Process-Relational Philosophy View on AI, Intelligence, & Consciousness with Matt Segall

by kentbye // June 4, 2025



#1708: How Process Philosophy Centers Experience. A Prismatic Tour of "Whitehead's Universe" by Andrew M. Davis

by kentbye // December 6, 2025

- Bye, K. & Segall, Matt. (2020, December 10). #965: Primer on Whitehead's Process Philosophy as a Paradigm Shift & Foundation for Experiential Design. *Voices of VR Podcast*. Retrieved on May 10, 2024 from <https://voicesofvr.com/primer-on-whiteheads-process-philosophy-as-a-paradigm-shift-foundation-for-experiential-design>.
- Bye, K. & Maxwell, G. (2022, October 27). #1147: Thirteen Philosophers on the Problem of Opposites: Grant Maxwell's Integration & Difference Book & Archetypal Approaches to Character. *Voices of VR Podcast*. Retrieved on May 10, 2024 from <https://voicesofvr.com/1147-thirteen-philosophers-on-the-problem-of-opposites-grant-maxwells-integration-difference-book-archetypal-approaches-to-character>.
- Bye, K. & Segall, M. (2023, March 9). #1183: From Kant to an organic view of reality: Scaffolding a process-relational paradigm shift with Whitehead scholar Matt Segall. *Voices of VR Podcast*. Retrieved on May 10, 2024, from <https://voicesofvr.com/1183-from-kant-to-an-organic-view-of-reality-scaffolding-a-process-relational-paradigm-shift-with-whitehead-scholar-matt-segall/>.
- Bye, K. & Segall, M. (2025, June 4). #1568: A Process-Relational Philosophy View on AI, Intelligence, & Consciousness with Matt Segall. *Voices of VR Podcast*. Retrieved Dec 10, 2025 from <https://voicesofvr.com/a-process-relational-philosophy-view-on-ai-intelligence-consciousness-with-matt-segall/>
- Bye, K. & Davis, A.M. (2025, Dec 6). #1708: How Process Philosophy Centers Experience. A Prismatic Tour of "Whitehead's Universe" by Andrew M. Davis. *Voices of VR Podcast*. Retrieved Dec 10, 2025 <https://voicesofvr.com/1708-how-process-philosophy-centers-experience-a-prismatic-tour-of-whiteheads-universe-by-andrew-m-davis/>.

Chertoff's Experiential Design & Presence Work (2008–2010) via Skarbez

Dustin B. Chertoff*

Institute for Simulation and Training
University of Central Florida
3280 Progress Drive
Orlando, FL 32826

Sae Lynne Schatz**Rudy McDaniel****Clint A. Bowers**

Department of Digital Media
University of Central Florida
Orlando, FL 32826

Improving Presence Theory Through Experiential Design

Abstract

Despite ongoing research over the last 15 years, the presence construct remains somewhat limited in its ability to be applied beyond the sensory domain. In order to increase its usefulness for applied challenges (e.g., using presence theory to enhance simulators' effectiveness), a discussion about a new conceptualization of presence is introduced. This novel perspective on presence is rooted in the notion of "experiential design," an approach businesses use to create strategically compelling and memorable experiences. The paper begins with a brief review of presence and then a description of the concepts of experimental design. Following this, a theoretical model of presence, based upon experimental design, is offered. Using this model, an exploration on the mitigation of breaks in presence is offered (a break in presence occurs when presence fails to be maintained). These ideas are presented in order to improve the likelihood of presence emerging for simulation participants and to enhance interdisciplinary researchers' shared conceptualizations of presence.

- Chertoff, D. B., Schatz, S. L., McDaniel, R., & Bowers, C. A. (2008). Improving Presence Theory Through Experiential Design. *Presence: Teleoperators and Virtual Environments*, 17(4), 405–413. <https://doi.org/10.1162/pres.17.4.405>.
- Chertoff, Dustin, "Exploring Additional Factors Of Presence" (2009). *Electronic Theses and Dissertations*. 3910. <https://stars.library.ucf.edu/etd/3910>.
- Chertoff, D. B., Goldiez, B., & LaViola, J. J. (2010). Virtual Experience Test: A virtual environment evaluation questionnaire. *2010 IEEE Virtual Reality Conference (VR)*. <https://doi.org/10.1109/vr.2010.5444804>.

Chertoff's Experiential Design as applied Presence Work (2008-2010)

Active

**Cognitive &
Relational**



Sensory

Affective

My Elemental Theory of Presence is Functionally Equivalent to Chertoff's

	Earth Element	Water Element	Air Element	Air Element	Fire Element
Dustin Chertoff (2008)	Embodied	Emotional	Mental	Social	Active
Kent Bye (2017)	Sensory	Affective	Cognitive	Relational	Active

#557: Using Experiential Design to Expand VR Presence Theory

by kentbye // July 19, 2017

Dustin Chertoff has pulled experiential design insights from the advertising world to come up with a more holistic theory of presence in virtual reality. In 2008, he was in graduate school and was dissatisfied with the major theories of VR presence...

- Bye, K. & Chertoff, D. (2017, July 19). #557: Using Experiential Design to Expand VR Presence Theory *Voices of VR Podcast*. <https://voicesofvr.com/557-using-experiential-design-to-expand-vr-presence-theory/>
- Chertoff, D. B., Schatz, S. L., McDaniel, R., & Bowers, C. A. (2008). Improving Presence Theory Through Experiential Design. *Presence: Teleoperators and Virtual Environments*, 17(4), 405–413. <https://doi.org/10.1162/pres.17.4.405>.
- Bye, K. (2024, May 13). Elemental Theory of Presence + Primer on Experiential Design & Immersive Storytelling. *Voices of VR Podcast*. <https://voicesofvr.com/1389-elemental-theory-of-presence>.

Experiential Marketing: “Strategic Experiential Modules” (1999)

Journal of Marketing Management, 1999, 15, 53-67

**Bernd
Schmitt¹**

Experiential Marketing

*Director, Centre of
Global Brand
Management
Columbia Business
School*

In this article, I contrast traditional marketing with a new approach to marketing called Experiential Marketing and provide a strategic framework for Experiential Marketing. Traditional marketing views consumers as rational decision-makers who care about functional features and benefits. In contrast, experiential marketers view consumers as rational and emotional human beings who are concerned with achieving pleasurable experiences. Five different types of experiences, or strategic experiential modules (SEMs), that marketers can create for customers are distinguished: sensory experiences (SENSE); affective experiences (FEEL); creative cognitive experiences (THINK); physical experiences, behaviours and lifestyles (ACT); and social-identity experiences that result from relating to a reference group or culture (RELATE). These experiences are implemented through so-called experience providers (ExPros) such as communications, visual and verbal identity, product presence, electronic media, etc. The ultimate goal of experiential marketing is to create holistic experiences that integrate individual experiences into a holistic Gestalt. The paper concludes with an examination of strategic issues and a discussion about how to create the experience-oriented organization.

Experiential Marketing: “Strategic Experiential Modules” (1999)

Act

Think, Relate

Sense

Feel



Measuring Brand Experience (2009)

J. Joško Brakus, Bernd H. Schmitt, & Lia Zarantonello

Brand Experience: What Is It? How Is It Measured? Does It Affect Loyalty?

Brand experience is conceptualized as sensations, feelings, cognitions, and behavioral responses evoked by brand-related stimuli that are part of a brand's design and identity, packaging, communications, and environments. The authors distinguish several experience dimensions and construct a brand experience scale that includes four dimensions: sensory, affective, intellectual, and behavioral. In six studies, the authors show that the scale is reliable, valid, and distinct from other brand measures, including brand evaluations, brand involvement, brand attachment, customer delight, and brand personality. Moreover, brand experience affects consumer satisfaction and loyalty directly and indirectly through brand personality associations.

Keywords: experience marketing, brand experience, customer experience management, scale development, marketing communications

Measuring Brand Experience (2009)

Behavioral

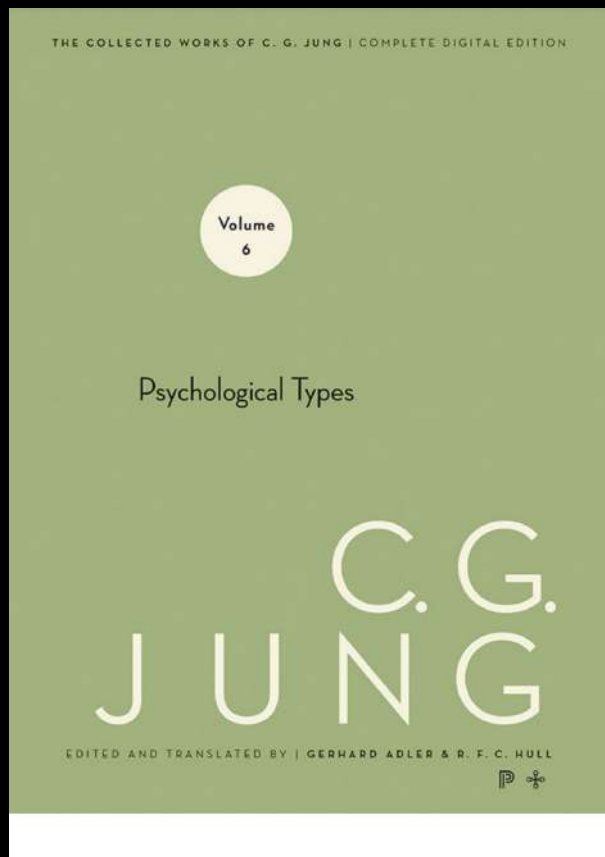
Intellectual

Sensory

Affective



Jung's Psychological Types of “thinking, feeling, sensation, & intuition” inspired by Galen temperaments & the four elements (1921)



“I have found from experience that the basic psychological functions, that is, functions which are genuinely as well as essentially different from other functions, prove to be **thinking, feeling, sensation, and intuition...**” [7]

“From ancient times there have been numerous attempts to reduce the manifold differences between human individuals to definite categories... [Galen] distinguished four basic temperaments: the sanguine, the phlegmatic, the choleric, and the melancholic. **The underlying idea goes back to the fifth century B.C., to the teachings of Hippocrates, that the human body was composed of the four elements, air, water, fire, and earth.**” [883]

Jung's Psychological Types (1921)

Intuition

Thinking

Sensing

Feeling



Active Presence

Behaviors
Intention
Actions
Movement
Creations
Engagement

Mental & Social Presence

Mental Thoughts
Cognitive Processes
Cognitive Load
Social Presence
Predicted Expectations

Embodied & Environmental Presence

Sensory Input Processing
Stress / Arousal
Physiological Reactions
Eye Gaze / Attention
Body Language
Muscle Fatigue

Emotional Presence

Affective State
Emotional Sentiment
Facial Expression
Microexpressions



Western Esoteric, Archetypal Attributes of the Four Elements

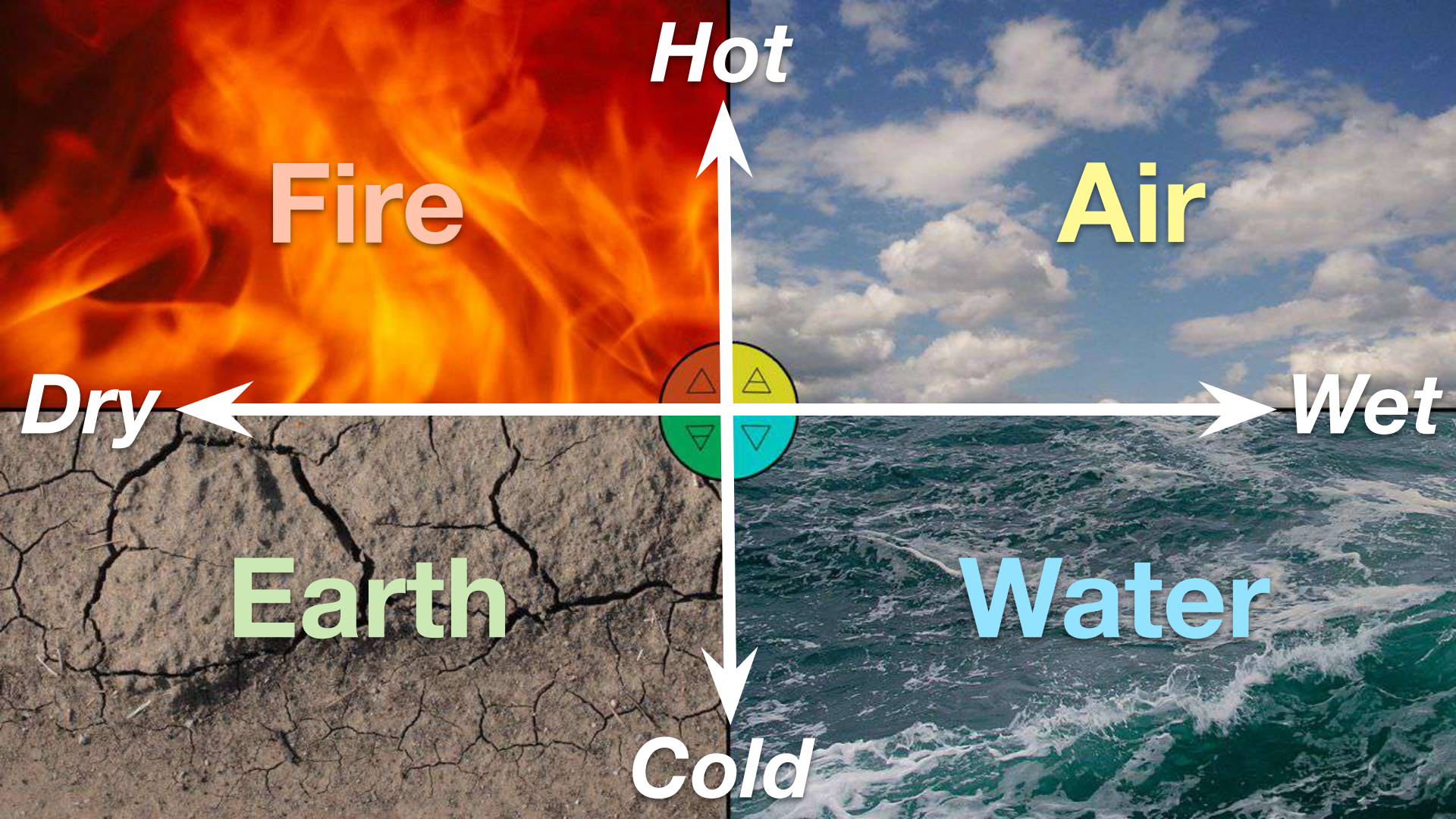
“radiant, glowing, warm, flaming, energetic, creative, fervent, aspiring, spontaneous, passionate, daring, assertive, courageous, enterprising, self-confident, individualistic, independent, free, active, enthusiastic, exuberant, demonstrative, inspirational, rapturous, spirited, impassioned, & optimistic”

“mental, intellectual, abstract, rational, logical, conceptual, theoretical, communicative, social, friendly, gregarious, curious, inquisitive, alert, objective, impersonal, impartial, dispassionate, unbiased, fair, tolerant, unprejudiced, observant, clever, witty, versatile”



“practical, pragmatic, realistic, useful, dependable, reliable, trustworthy, deliberate, cautious, grounded, solid, stable, physical, tangible, material, substantial, structured, corporeal, sensuous, patient, enduring, persevering, plodding, persistent, resolute, industrious, productive”

“nurturing, sustaining, providing, protecting, shielding, retiring, feeling, emotional, sensitive, empathetic, compassionate, healing, bonding, merging, unifying, dissolving, absorptive, impressionable, flowing, receptive, yielding, adaptive, amorphous, changing, psychic, deep, hidden, mysterious”



Hot

Fire

Air

Dry

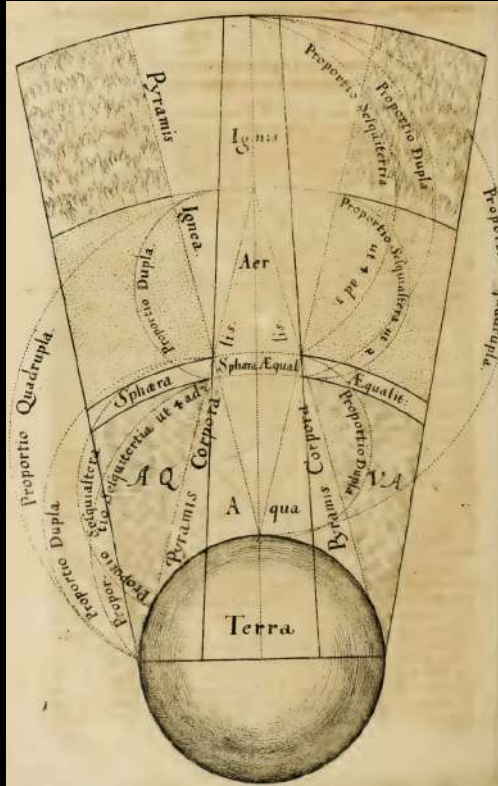
Wet

Earth

Water

Cold

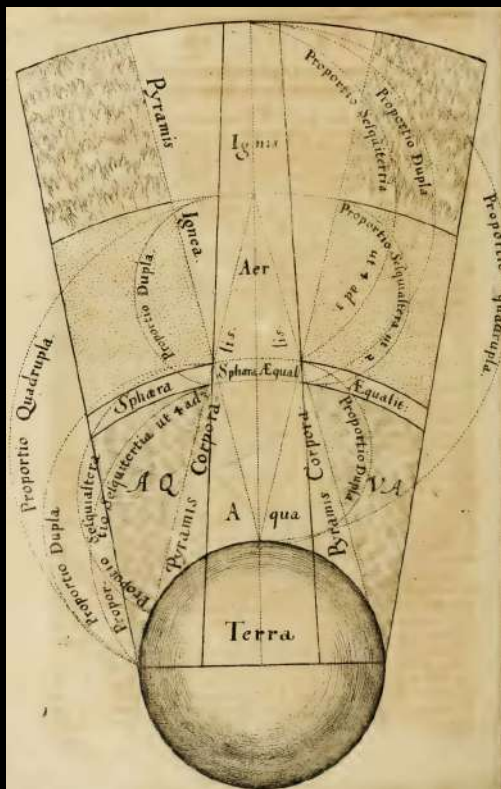
Aristotle on the “Natural Place” of the Four Elements



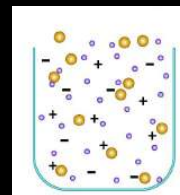
“Again, a place in which a thing rests or to which it moves unnaturally, must be the natural place for some other body,... fire, in whatever quantity, so long as there is no external obstacle, moves upward, and earth downward... But the heaviness and lightness of bodies which combine these qualities is different from this, since while they rise to the surface of some bodies they sink to the bottom of others. Such are air and water... compared together, however, the one has absolute weight, the other absolute lightness, since air in any quantity rises to the surface of water, while water in any quantity sinks to the bottom of air.”
-Aristotle.

- Photo via Fludd, R. (1617). *Utriusque Cosmi maioris scilicet et minoris metaphysica, physica atque Technica Historia: In duo Volumina Secundum cosmi Differentiam Diuisa.* (scanned page 110 of 1036). Aere Johan-Theodori de Bry, typis Hieronymi Galleri. Digital scan via <https://archive.org/details/utrusquecosmima01flud>
- Aristotle. [350 BCE] (1984). *On the Heavens: Book IV.* In *The Complete Works of Aristotle: The Revised Oxford Translation* (pp. 275b30-276a17, 311a15-311b13). (J. Barnes, Ed.). Princeton University Press.

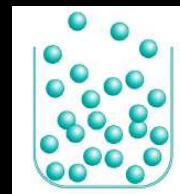
Aristotle on the “Natural Place” of the Four Elements



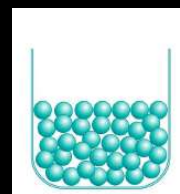
Plasma



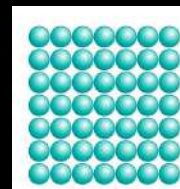
Gas



Liquid



Solid



Increasing Energy

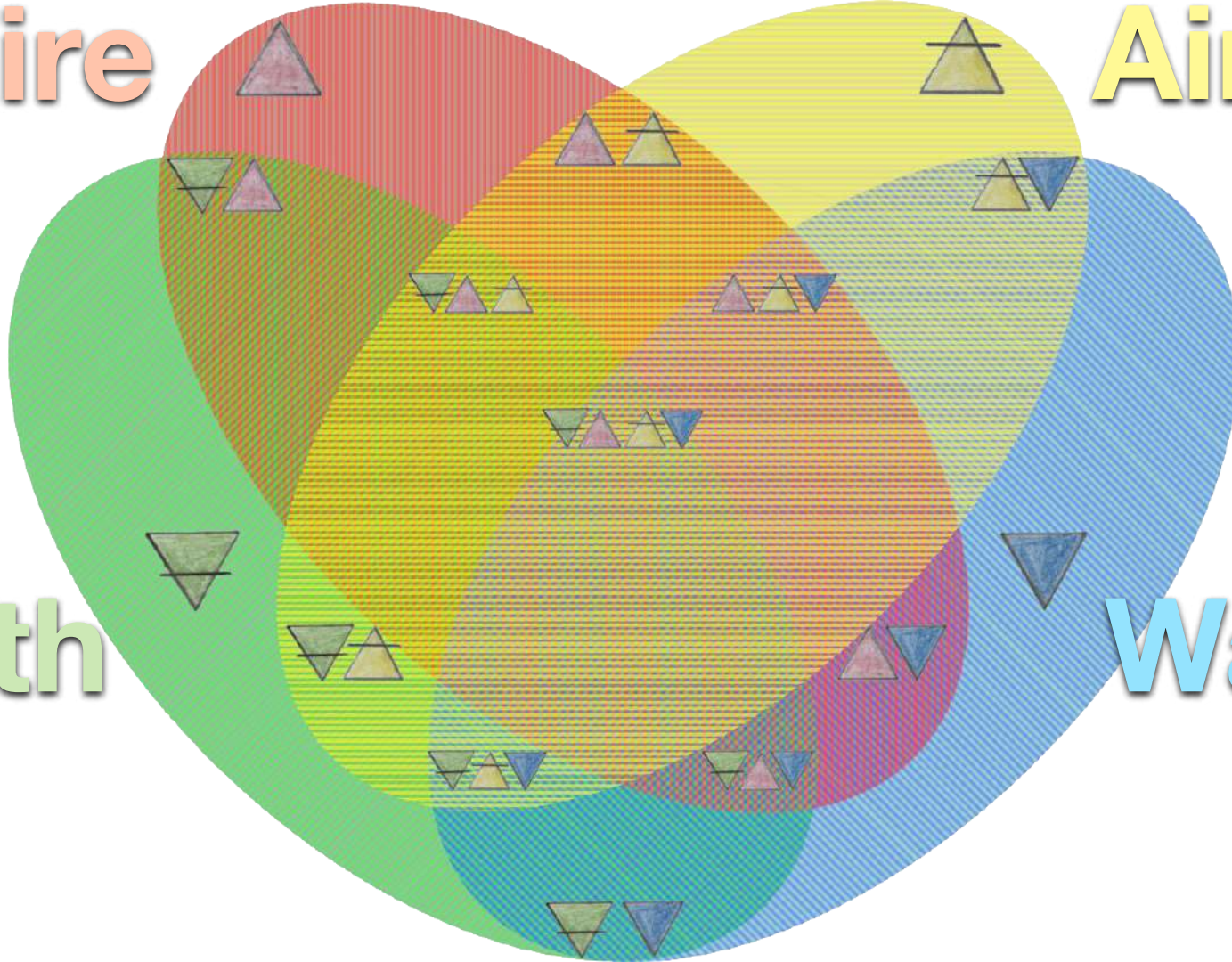
- Photo via Fludd, R. (1617). *Utriusque Cosmi maioris scilicet et minoris metaphysica, physica atque Technica Historia: In duo Volumina Secundum cosmi Differentiam Diuisa.* (scanned page 110 of 1036). Aere Johan-Theodori de Bry, typis Hieronymi Galleri. Digital scan via <https://archive.org/details/utrusquecosmima01flud>
- Aristotle. [350 BCE] (1984). *On the Heavens: Book IV.* In *The Complete Works of Aristotle: The Revised Oxford Translation* (pp. 275b30-276a17, 311a15-311b13). (J. Barnes, Ed.). Princeton University Press.
- Ernest G. Ehlers, E. G., & Britannica Editors (2025, Dec. 10). *Phase: state of matter.* Encyclopædia Britannica, Inc.. Retrieved Jan 9 via <https://www.britannica.com/science/phase-state-of-matter>

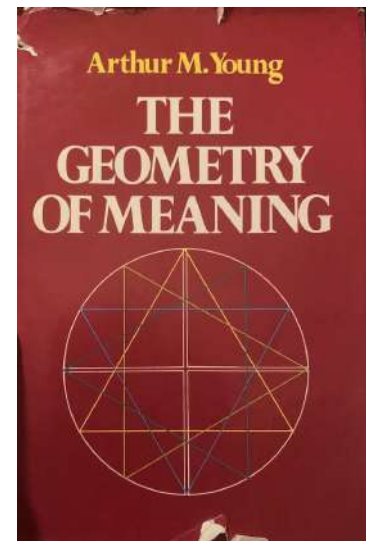
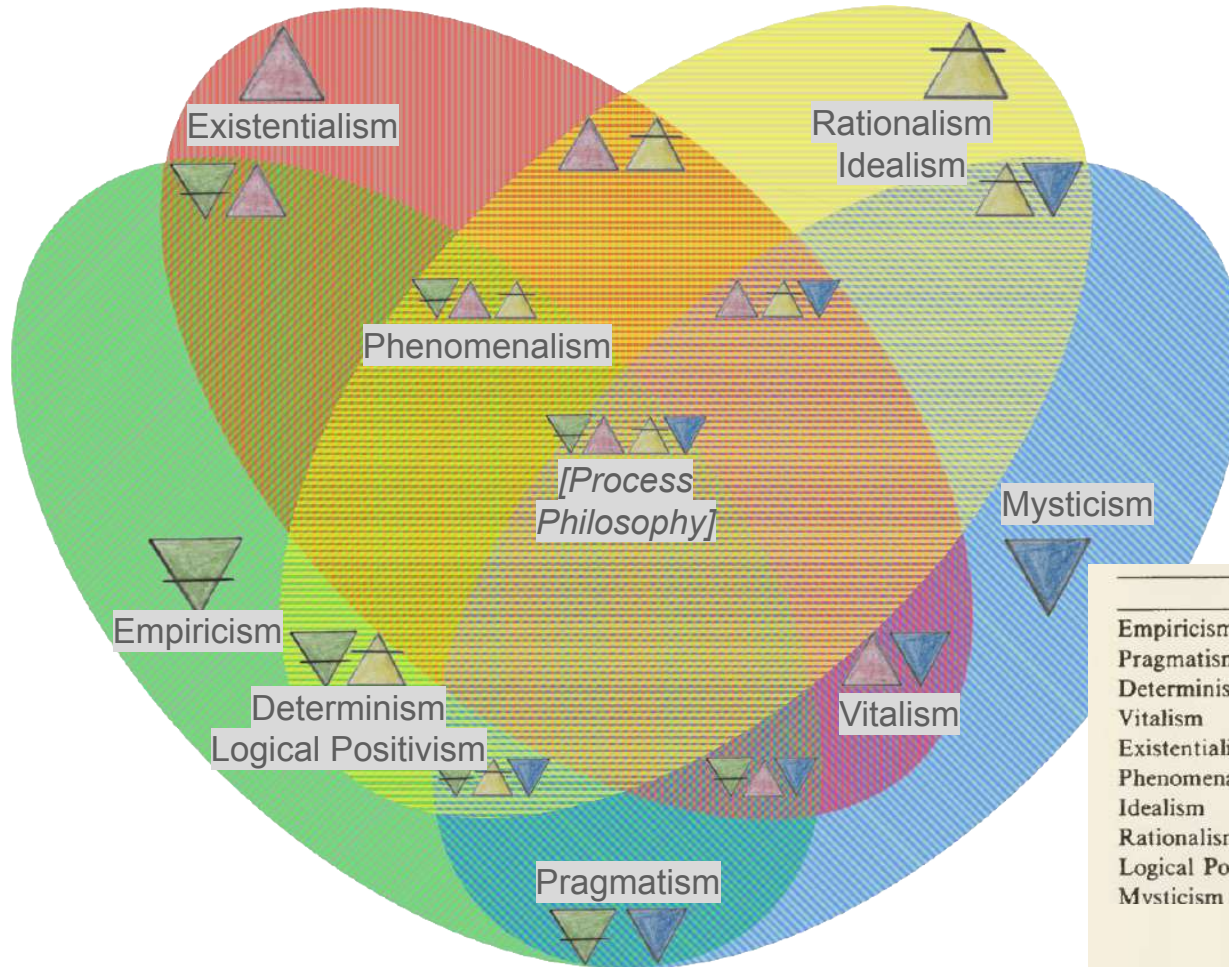
Fire

Air


Earth


Water







	<i>Object</i>	<i>Form</i>	<i>Value</i>	<i>Purpose</i>
Empiricism	X			
Pragmatism	X		x	
Determinism	x	X		
Vitalism			x	X
Existentialism				X
Phenomenalism	X	X		x
Idealism		X		
Rationalism		X		
Logical Positionism	X	X		
Mysticism			X	x





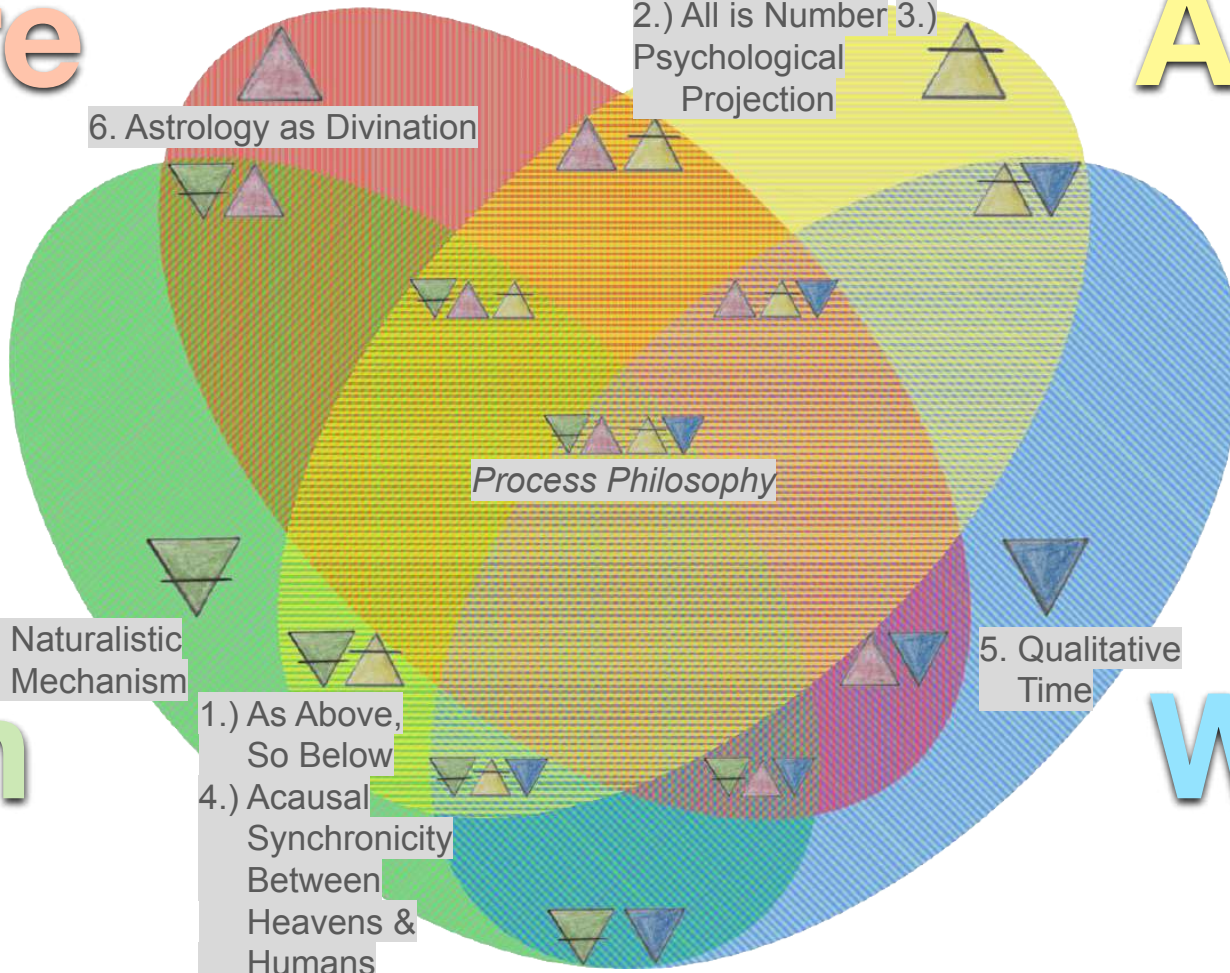




- Illustration by Bye, K. (2026, January 26). Elemental Center of Gravity for Philosophical Traditions according to Arthur M. Young's *Geometry of Meaning*.
- Table from Young, A.M., (1976). *The Geometry of Meaning*. (p. 154). Delacorte Press.

Fire

Air



2.) All is Number
 Psychological
 Projection

6. Astrology as Divination

Process Philosophy

7. Naturalistic
 Mechanism

5. Qualitative
 Time

1.) As Above,
 So Below

4.) Acausal
 Synchronicity
 Between
 Heavens &
 Humans

Water

Earth

- Illustration by Bye, K. (2026, January 26).
- Text summaries from Jung, C. G., Rossi, S., & Le Grice, K. (2018). *Jung on Astrology*. (pp. 141-147) Routledge.

Pluralism in Philosophy of Math

Logic, Epistemology, and the Unity of Science 32

Michèle Friend

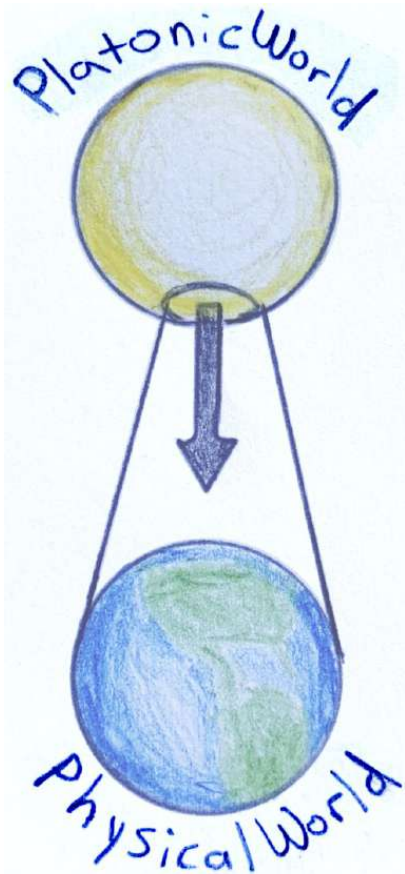
Pluralism in Mathematics: A New Position in Philosophy of Mathematics

 Springer

“Pluralism in foundations’ is an oxymoron, and therefore, is unstable...”

Definition: The *pluralist in foundations* believes that there is insufficient evidence to think that there is a unique foundation for mathematics. Moreover, the pluralist in foundations works under the assumption that there is no reason to think that there will be a convergence to a unique theory in the future. He takes seriously the possibility that there are several, together inconsistent, foundations for mathematics.”

- Michèle Friend



Math Objects are Discovered

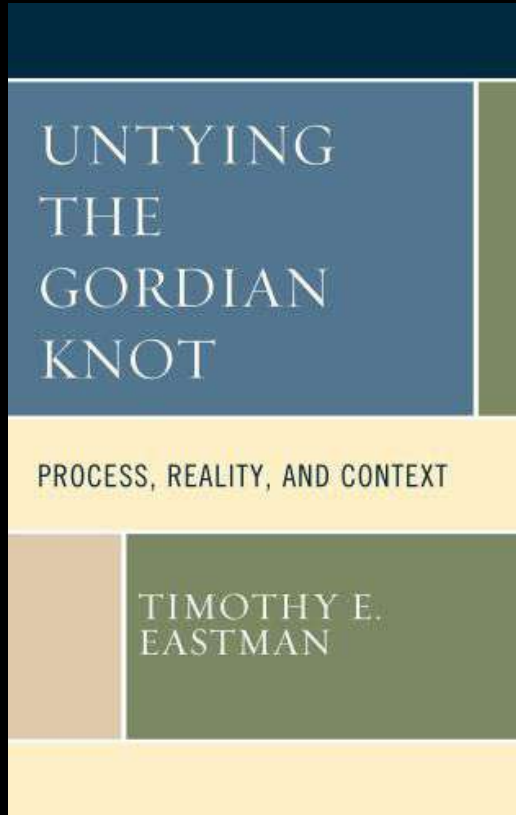
“*Mathematical platonism* is the metaphysical view that there are abstract mathematical objects whose existence is independent of us and our language, thought, and practices.”

Math Objects are Invented

"Anti-platonism" is the disbelief in abstract non-spatiotemporal objects outside of spacetime.

- Linnebo, Øystein (2023, March 28) "Platonism in the Philosophy of Mathematics", *The Stanford Encyclopedia of Philosophy* (Summer 2024 Edition), Edward N. Zalta & Uri Nodelman (eds.), Retrieved on January 13, 2026 via <https://plato.stanford.edu/archives/sum2024/entries/platonism-mathematics/>.
- Balaguer, M. (2001). *Platonism and Anti-Platonism in Mathematics*. (p. 3) Oxford University Press.

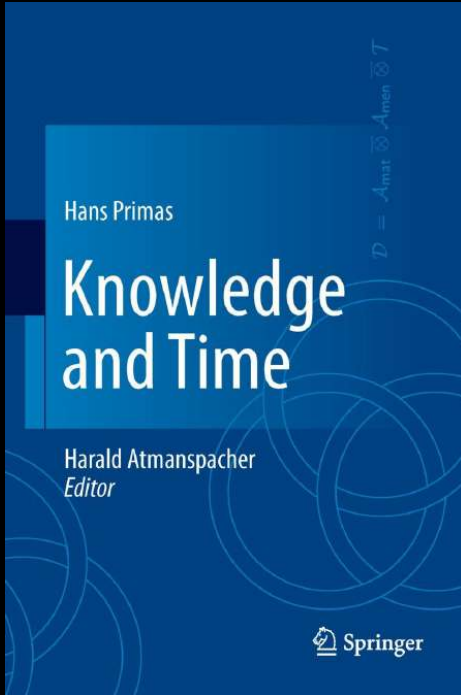
Eastman on Boolean vs Non-Boolean Logic



“For the Logoi framework, the overall context for succession depends on both the above standard (Boolean) logic of actualizations (Latin *res extensae*) and a logic of potentialities (Latin *potentia*, plural—*potentiae*), which is multivalued, non-Boolean logic.”

- Timothy E. Eastman

Primas: “A Full Understanding of Time Requires a Non-Boolean Framework”

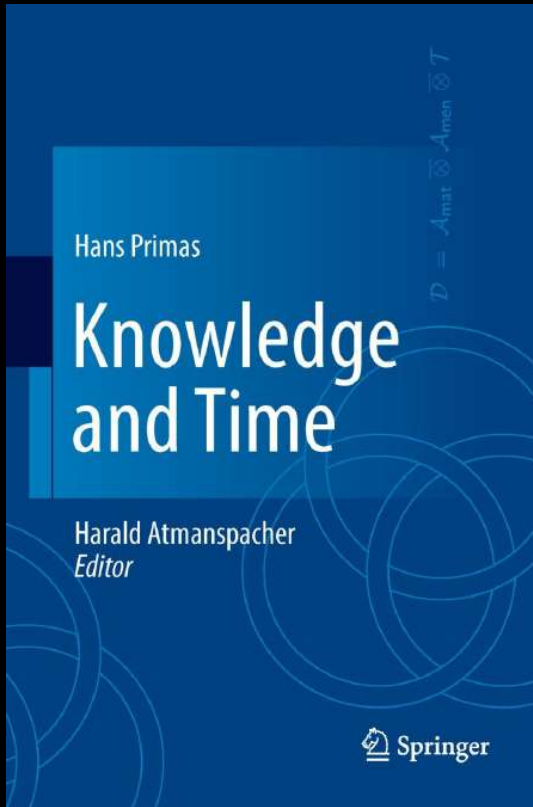


“Many areas of present-day science require an unambiguous Boolean language in which empirical statements are truth-definite. In this way we obtain Boolean domains in which the laws of classical logic apply and allow us to successfully predict and control the behavior of systems.

“However, we cannot conclude that every valid and useful scientific description can be formulated in terms of a language governed by the laws of Boolean logic. Modern physics proves that the description of matter requires a theory with a non-Boolean logical structure, with the consequence that any description of a universe of discourse including the material world needs to be non-Boolean.”

- Hans Primas

Primas: Music is an Exemplification of Time with Rhythm, Pitch, Octaves, Tempo, Amplitude, Loudness, Melody, Repetition



In particular, the following *approximate* invariances play a crucial role for the recognition of musical patterns. They refer to the following groups:

- *Time-translation group isomorphic to $(\mathbb{R}, +)$* : It is inessential whether a piece of music is played earlier or later. That is, the relevant information contained in it is independent of the choice of the time origin, and parts of a musical piece can be combined by addition.
- *Logfrequency-translation group isomorphic to \mathbb{R}^+* : Human pitch perception is roughly logarithmic with respect to frequency. That is, a note doubled in frequency sounds similar to the original (music perception is octave-cycle invariant). Western musical tradition subdivides the octave into 12 (logarithmically) equally spaced pitch classes, known as the well-tempered scale. Therefore, it makes sense to express acoustic frequencies on a logfrequency axis.
- *Time multiplicative scaling group isomorphic to $(\mathbb{R}^+ \setminus \{0\}, \times)$* : In spite of the fact that most tunes have a preferred tempo, we can recognize a piece of music irrespective of its playback speed. This approximate invariance under *time scaling* plays a crucial role for the recognition of musical patterns.
- *Amplitude scaling group \mathcal{D}* : Playing music more quietly or more loudly does not change the musical quality of a tune. Music remains the same no matter at what volume it is played.
- *Loudness scaling group \mathcal{D}* : Perception of sound intensity is approximately logarithmic.
- *Self-similarity*: On the self-similarity of musical processes compare Sect. 10.2.7.

Invariance under scale transformations plays a crucial role for the recognition of patterns in general.

Integræ Naturæ

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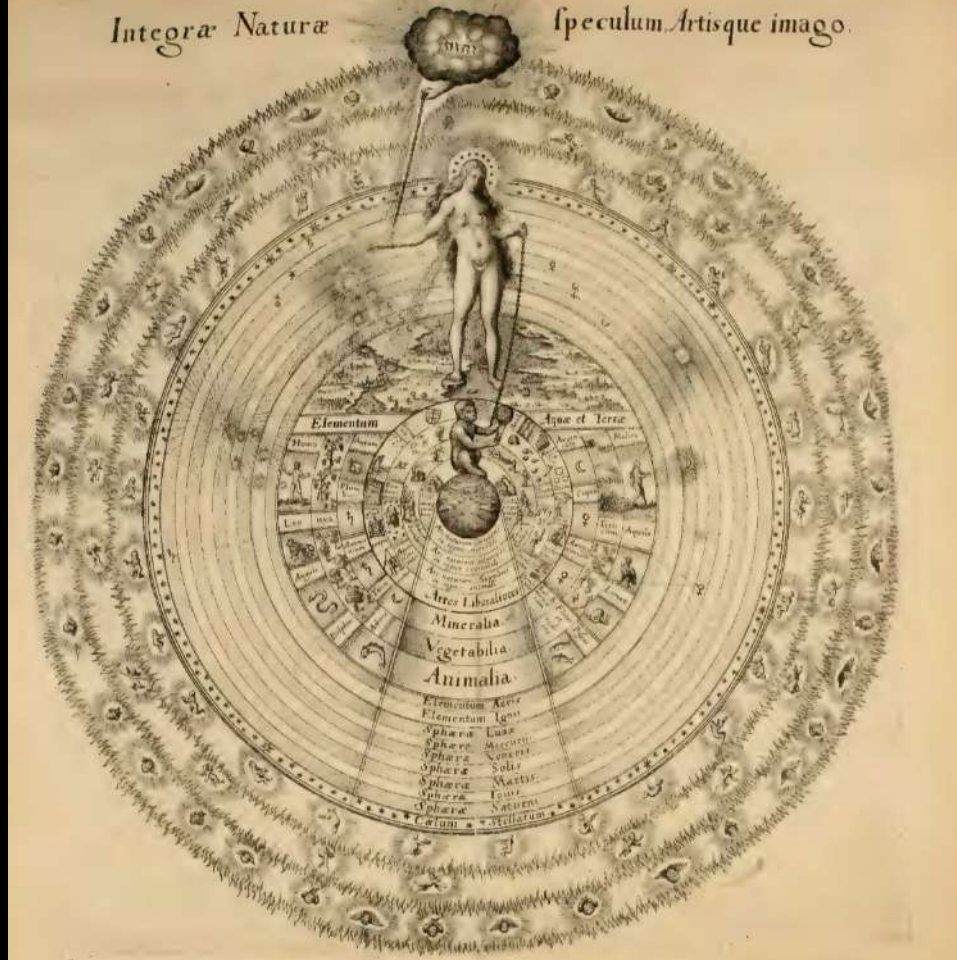


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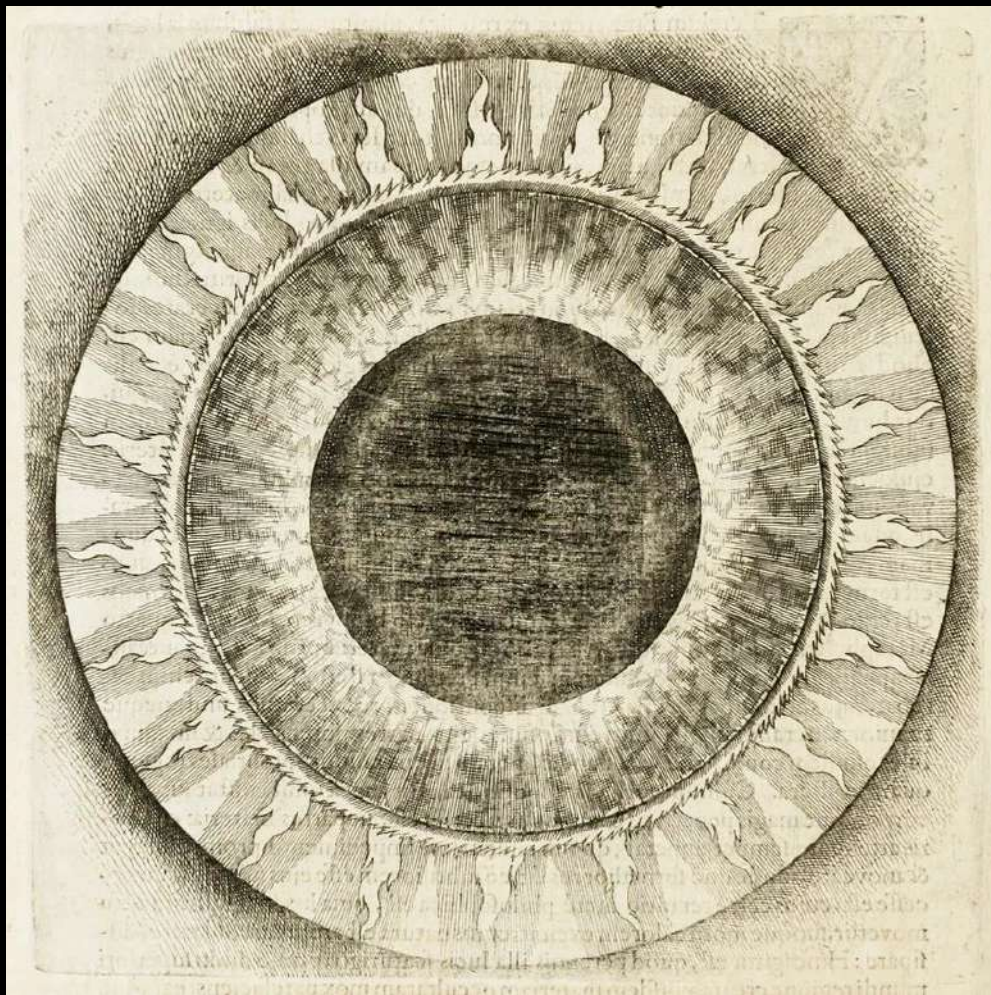


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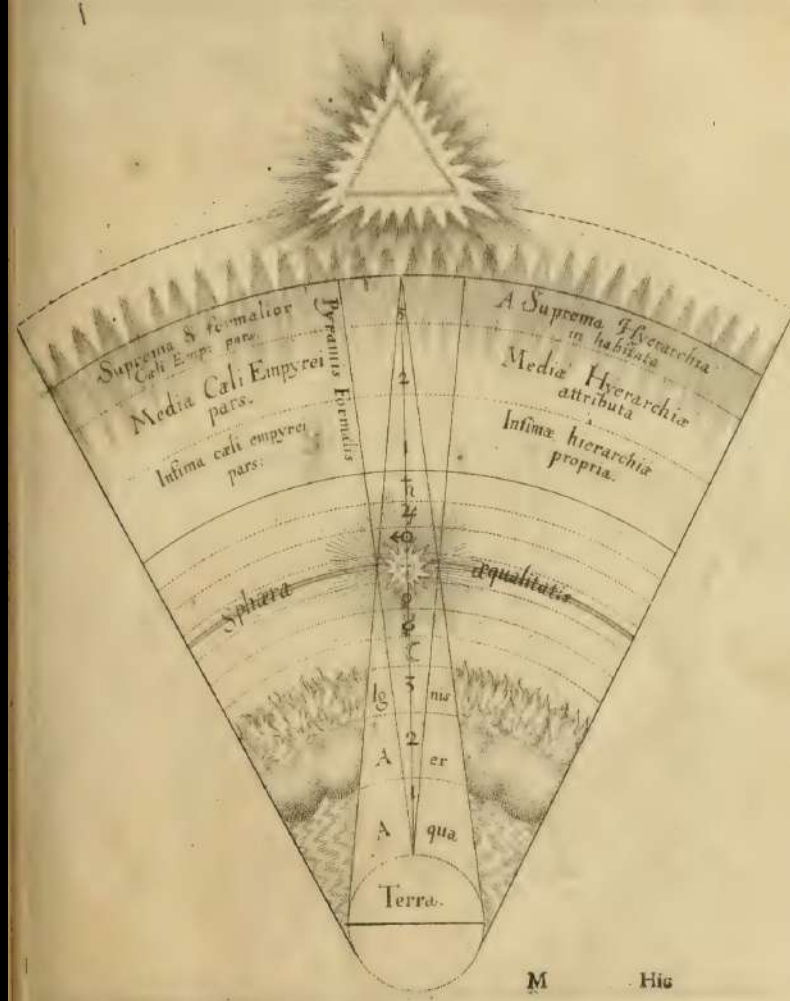


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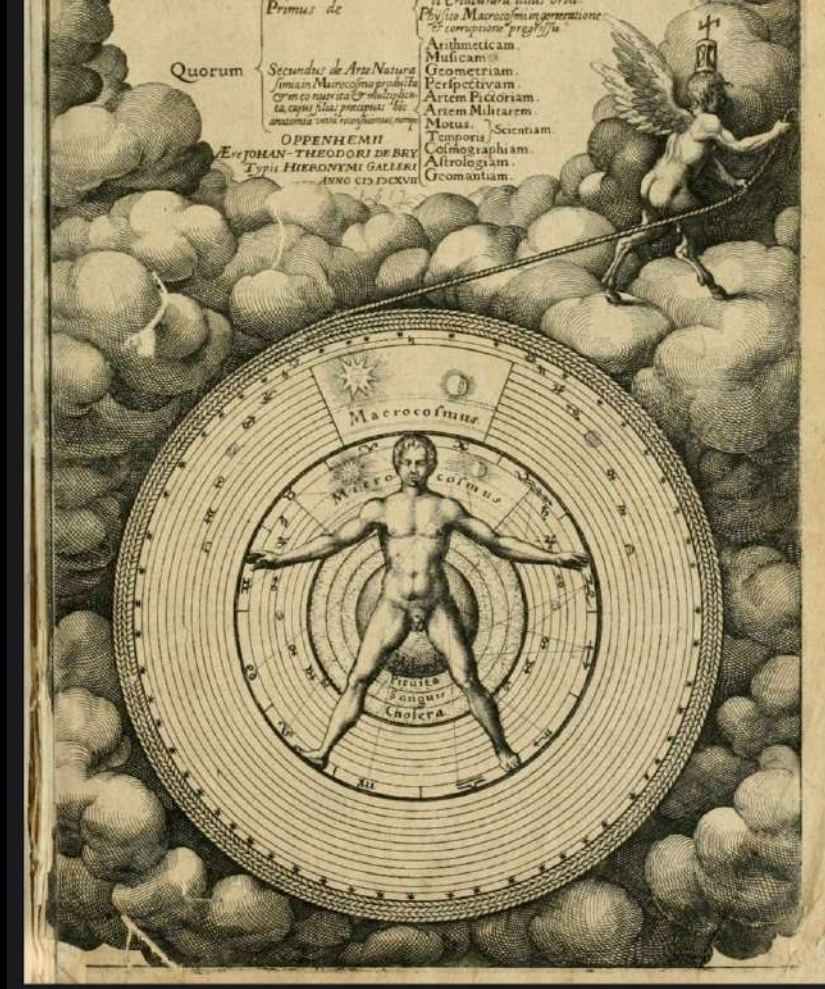


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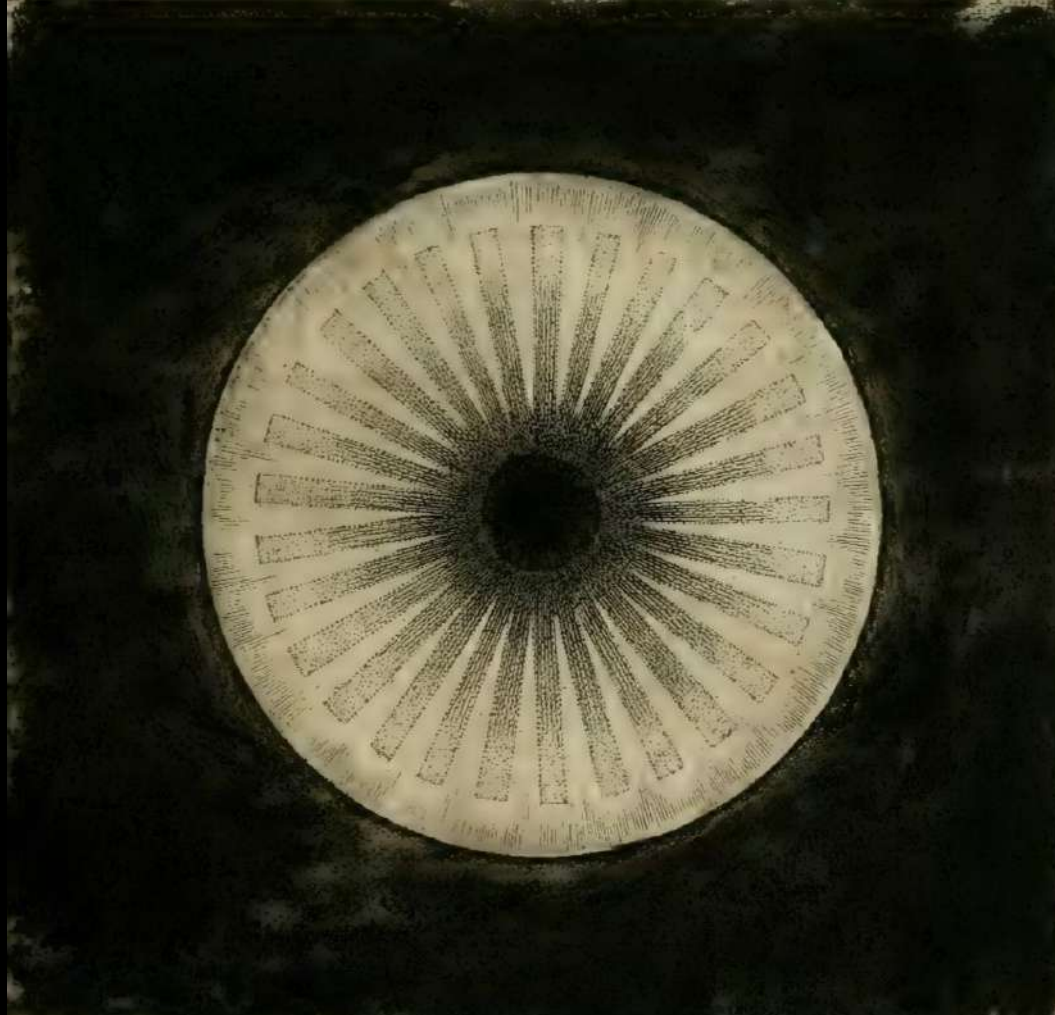


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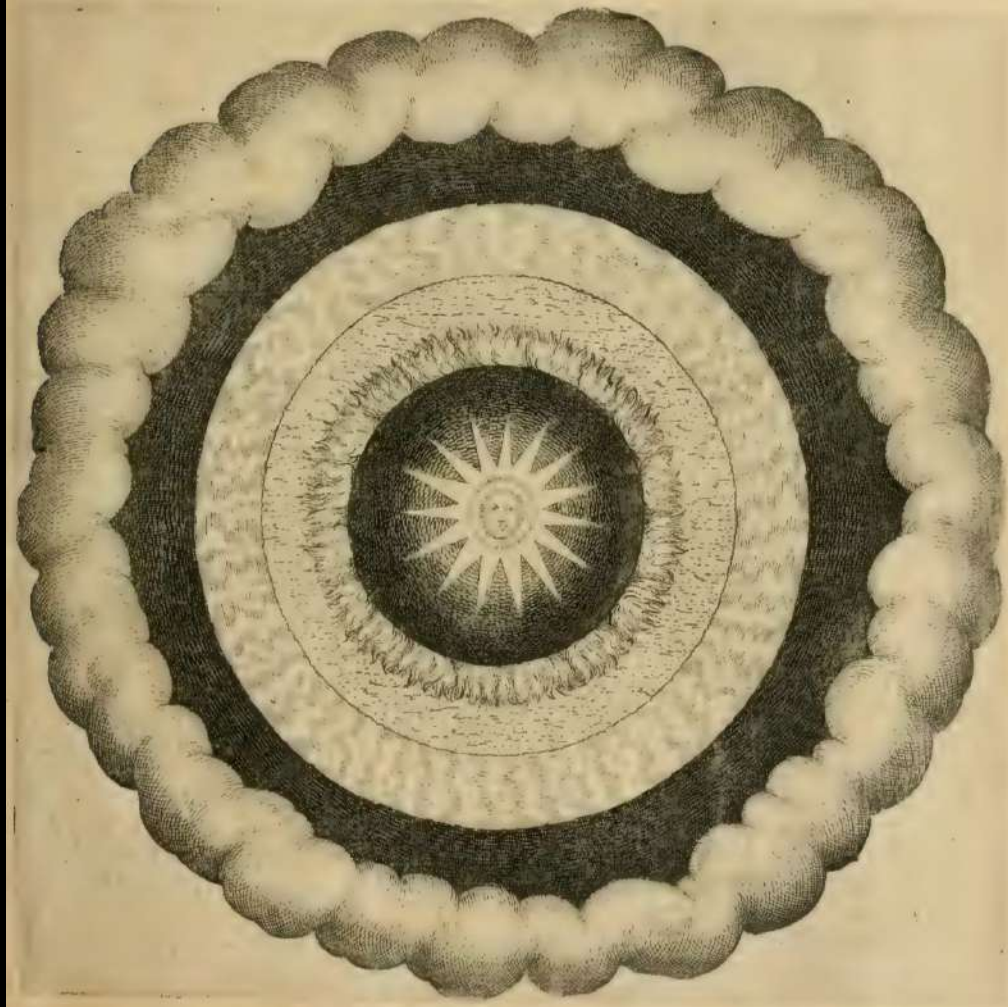


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**Questions? Comments?
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