

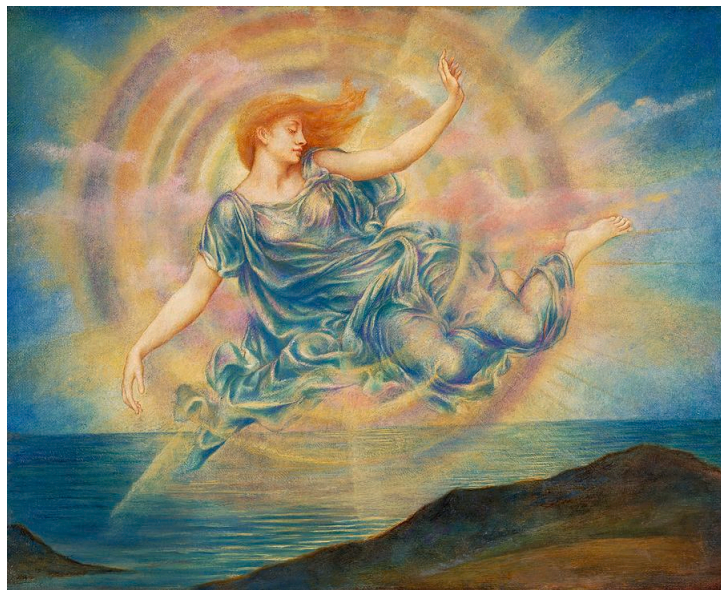


# Dreams and the Horoscope

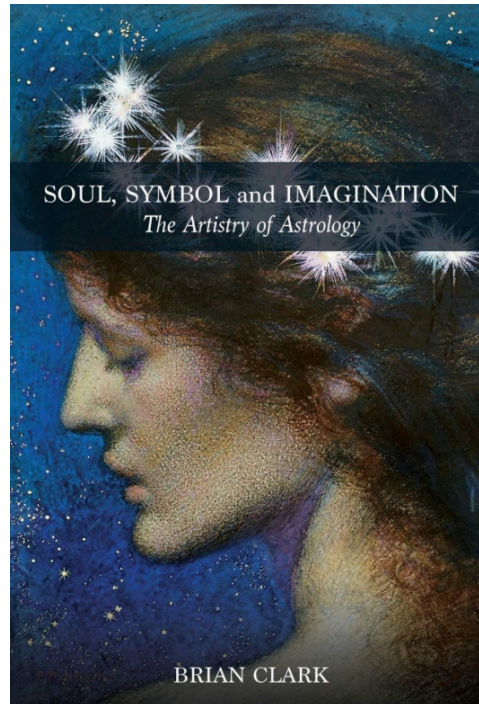
Friday 9 - Friday 16 October 2026  
Canterbury, UK

with  
**Brian Clark & Carole Taylor**

*Join us for an imaginal and inspirational journey into the soul-making world of astrology, dreams and symbols in the dreamlike setting of Canterbury.*



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***Soul, Symbol and Imagination***  
by **Brian Clark (Astro\*Synthesis, 2019)**  
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## 12 Dream

*'Wake up, Alice dear!' said her sister. 'Why, what a long sleep you've had!'*

*.....So Alice got up and ran off, thinking while she ran, as well she might, what a wonderful dream it had been. <sup>1</sup>*

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Lewis Carroll

And what an astonishing dreamtime Alice had in the wonderland of Lewis Carroll's imagination. Like epic poets, playwrights, mythmakers and storytellers before him, the dream was the means through which Carroll creatively expressed the irrational and the bizarre, the aspects of life that Alice had found underground.

In the last half of the 19<sup>th</sup> Century imagination was beginning to stir again. The intellectual enlightenment that glowed during the 18<sup>th</sup> and 19<sup>th</sup> centuries had eclipsed much of the interest in imaginative studies. During the period the rationalist paradigm, synchronous with social

and political reforms, had little place for subjective wisdom; hence practices like astrology and dream work were forced down the rabbit hole. But while both lingered underground they were baptized once again in the unconscious waters of the collective, awaiting their time for renewal and re-introduction.

At the dawn of the 20<sup>th</sup> century Sigmund Freud published his book *The Interpretation of Dreams* and brought the long-forgotten yet ancient tradition of dream interpretation to the foreground of psychoanalysis. Shortly after publishing he bemoaned that his book had little impact; however in reality, Freud was a seminal vessel for the return of the dream, not only to psychoanalysis but popular culture and literature as well. Alongside the dream, astrology was also reawakened. Intertwined with the burgeoning interest in metaphysics, astrology's new era emerged in the late 19<sup>th</sup> Century. Alan Leo personifies the resurrection of astrology and its modernization.<sup>2</sup>

In 1814, almost a century before Freud's *Interpretation of Dreams*, a treatise on dreams by G.H. von Schubert entitled *The Symbolism of Dreams* was published. The author described the language of sleep as a 'picture language', a hieroglyphic amalgam of concepts and pictures using a universal language of symbols. These symbols were collective and timeless. The horoscope, like dreams, is also a language of the soul that speaks through images and symbols, yet unlike the horoscope, dreams are projected onto the inner chambers of the psyche not the outer arc of the heavens. Yet both are daughters of the night; therefore astrological handicraft has much in common with dream work as their symbols and images are neither literal nor quantifiable, yet they reveal unknown and deeper part of the soul.

In Western literature dreams had already been sung, retold and written down through epic poetry, tragedy and literature for nearly three millennia before Lewis and Freud. Homer in *The Odyssey* used dreams to link the dreamer with divine forces and to weave the patterns of fate into the lives of his characters. By the 5<sup>th</sup> Century BCE Aeschylus portrayed Clytemnestra interpreting her dream of giving birth to and suckling a snake, introducing his audience to the profound impact the dream imprints upon the psyche. These were a foretaste of the dreams that would consistently be woven through inspirational literature of Western culture.

During the later classical period, healing sanctuaries drawing on the restorative powers of sleep and dreams were established. In the sacred precinct of the healing god Asclepius, pilgrims and patients would enter the Abaton, lie down and sleep in preparation for the healing dream. The healing dream rituals envisioned an encounter between the god and the sleeping patient. The dream was considered to be the life blood of the soul and ensured contact between the corporeal world of body and the invisible world of soul. Contrary to the informational and interpretive paradigms of the modern day, healing dreams were acknowledged as a visitation of the god and that in itself was the healing. Through the dream the inner and divine world could be accessed and befriended.

An earlier colleague, Artemidorus, nearly two millennia before Freud, had written the seminal *Interpretation of Dreams. Oneirocritia*, an ancient Greek text comprising five books on dream interpretation, is the first known Greek work on the subject. Dreamwork is a long-established sacred tradition that supports and facilitates contact with the soul. Thanks to Sigmund Freud, Carl Jung, James Hillman, Peter O'Connor and other psychotherapists it has been re-

cognized. Working with our dreams restores contact to the ancient ways that promoted communication with the gods, a process akin to astrological work.

Asleep, in the country of dreams, we are far away from the daily corporate and economic pressures of life experienced during the day. In sleep we inhabit the night world on the other side of day. In this world a phantasmagoria of images, shadows, colours, shades, feelings, visions, desires and fantasies congregate on the stage of our inner theatre. In sleep's stillness we are closer to the soul through the dream.

Working with our dreams is an act of soul making. Reflecting on our dreams in the light of day enables a continuity of psychic life. When we dream, the outer and worldly images experienced in our life are absorbed, processed and converted into felt experiences; hence they become more personal and subjective. This process allows the objective and literal world outside of self to become internalized and private. The outer world becomes more connected to the self. From this introspective and imaginative perspective, a deeper relationship with our inner life is stimulated.

Through this type of reflection our experiences, relationships and ambitions become more personalized. For instance, when we dream of our mothers or fathers, brothers or sisters, friends or enemies, lovers or betrayers, the images and feelings they evoke are felt inside the chamber of the soul. Their image is internalized, becoming less literal, allowing the feelings and impressions they evoke to develop and be recognized as part of our self. We relinquish the fixed position they occupy in the outer world to consider their image in our inner world. Our reactions and impressions encourage us to reflect on how we feel about this part of our self. In a psychological sense we identify with the symbol of our self that the literal person is wearing or characterizing for us. Even though they are flesh and blood, soul making is the act of internalizing these images so the world outside of us is felt within.

Similarly working with the astrological horoscope is an act of soul making. Astrological symbols characterize people and places of our lives. Even though an individual's qualities may be illustrated through astrological symbols quite accurately, it is not just the actual person that is being illustrated, but similar inner qualities which are revealed through the images of the horoscope.

When we reflect on the image of someone in a dream or horoscope, we confront what that person means to us, what they represent and what parts of ourselves they characterize. Soul making is encouraged by the astrologer when the process of internalizing images through reflection and consideration of the horoscopic images as inner, not outer figures, is facilitated. Therefore we might contemplate the horoscope like a dream and working with it like active imagination. Like a dream, the images in the horoscope not only symbolize the outer world reality, but also the individual's internal psychic landscape. As we consider these images more soulfully, our mothers or fathers, brothers or sisters, friends or enemies, lovers or betrayers are no longer exclusively the literal people of our dreams or our horoscope, but part of our internal soul life.<sup>3</sup> Dreams and astrology make connections between the projective environment and the inner world through their evocative imagery. Personal history, biography and factual details are significant to a case history, but these are not the same elements needed for a soul history. It is the feeling content, impressions, images, associations and censored thoughts that contribute to the soul's account.

Both are divinatory and oracular by nature. The language of dreams and astrology is symbolic and metaphoric and each process has traditions and tenets which attempt to make their meanings accessible. But divinatory art is never as literate as we would like and its perceptions are usually dispensed through riddles. Like oracles, astrologers and dream workers may not fully know the individual's history, associations or feelings. Therefore we need to suspend our logical knowing of these images and symbols to be able to listen in the context of the individual's experience, not from our personal perspective of the symbol. In this way we move from more literal interpretations to more soulful perceptions.

Both systems have a rational and scientific construct for their methodology. Astrology has a rich history in the ancient and medieval sciences, while dreams are continually being investigated scientifically. But by nature both are subjective and therefore their revelatory quality cannot be measured by scientific standards. Ultimately our word *astrology* does suggest that it is based on *logos* or reason; however, it is with the reason of the soul, not intellectual analysis that astrology is primarily concerned. As a means of divination, it defies logical reason. This paradox often rests uncomfortably with some practitioners, yet it is in the fusion of the two that soul-making can occur.

Dreams and astrology have links to healing and well being in the ancient world. Early Hippocratic writers linked astronomical and weather patterns with well being, associating disturbances in the natural world with health. Dreams were the healing agencies of the gods practiced through incubation rituals in ancient Egypt and Greece. Patients would lay down in the sanctuary in anticipation of the healing dream. During the medieval period, doctors practiced the art of decumbiture linking the horoscope cast for when the patient lay down with the illness to its diagnosis and prognosis. Dream and astrological process have a history of linking healing and the soul.

Dreams are the microscopic view of the soul's journey, revealing themselves night after night as we descend into the dark of sleep. Astrology is the telescopic view night by night of the starry symbols of the sky. Both are observable at night: the dream being light images projected onto the vault of the psyche, while astrology is light images projected onto the vault of the heavens. While the dream occurs in our inner theatre, astrology is played out on the cosmic stage revealing the interlocked patterns of our personal relationship with the cosmos. Each natal horoscope captures the moment when the child awakes to live the dream of life; therefore our natal horoscope might be likened to the dream of our being, while night dreams are the continuous weaving of the fibres of our character that are already interlaced through the birth chart.

While both dreams and astrology can be known in descriptive, lateral or interpretative ways to give information about the self, they both stem from traditions that facilitate a deeper understanding of the soul. While their history is often told through kings, generals and laymen seeking answers to their questions, ultimately the question being asked is not literal or mundane, but a deeper enquiry about the nature of a soulful life. We often seek answers to the uncertainties in the outer world, as this the world we see. And even though reading a dream or a horoscope provides some clues to these concerns, their very nature questions what it is we cannot see and invites us into their night world. As Jung said:

Dreams provide the most interesting information for those who take the trouble to understand their symbols. The results, it is true, have little to do with such worldly concerns as buying and selling. But the meaning of life is not exhaustingly explained by one's business life, nor is the deep desire of the human heart answered by a bank account <sup>4</sup>

Dreams and astrology recollect the mysteries of who we are; they are not solutions to a problem.<sup>5</sup> Both astrology and dreams are imaginative and polytheistic, not literal nor factual; therefore they move in retrograde fashion, counter to the dominant paradigm of Western culture. And in a culture that prefers solutions to meaning, astrology is prone to being called to the service of problem - solving and supporting the ego. In this line of service astrology can become a commodity.

Dreams speak the soul's language through images. Astrology speaks the language of the soul through symbols; both facilitate a more imaginative and soulful perspective. We might say that the only equivalent of the universe within is the universe without, the two regions that dreams and astrology chart.

## **Astrology and the Dream**

One way to think about the two sisters is that astrology is telescopic whereas the dream is microscopic; therefore the combination of these two ways of seeing the soul can be unusually revealing. Astrologically these two points of view can be observed through two horoscopes: the natal horoscope and the dream chart. The natal chart might be likened to the dream of our life, the big dream or our personal story of the dreamtime, while the dream chart represents a record of the soul's voice during the night. Horoscope is the dream of life; dreams are the horoscopes of our nights.

The dream horoscope is cast for the approximate time of the dream; this is generally when the client remembers awakening from the dream or their best estimation of the time of the dream. For experienced dreamers the time is logged from their bedside clocks or watch and noted in their dream journal. The dream chart is read from the perspective of the dream; therefore the astrological symbols help amplify, identify, confirm and give voice to the dream symbols. Since the dream chart represents the transits to the natal chart, referencing this chart to the natal horoscope identifies the areas of concern and interest that the night world is revealing to the day world of consciousness. It is a snapshot of a present concern or something of interest to the soul. Since dream charts are nightly horoscopes their frequency brings the faster moving angles, points and planets to the foreground.

There are patterns to our dreaming. Dreams may start about 20 minutes after falling asleep and recur through the night in cycles. The first dream may be only 5 - 10 minutes long, but as the night progresses they may last up to 40 minutes. As sleep becomes deeper, so do our dreams; between 3 - 4 am the innermost dreams may occur. Dreams also come to mind on waking; however, the nature of these waking dreams is often closer to consciousness than the earlier deeper dreams.

Dreams belong to the night; therefore they mostly occur while the Sun travels below the horizon, the imaginary line that separates sky and underworld. This nocturnal solar journey is the hero's descent into the underworld, which astrology maps through the six houses

underfoot. Astrology offers us a way to think about the timing of dreams through its nightly transit of the houses below the horizon.<sup>6</sup> The setting place is the western horizon, the mythological Hesperides of the horoscope.<sup>7</sup> From setting to approximately two hours after sunset, the Sun inhabits the 6<sup>th</sup> house, where the rituals of life are focused on the change from the day world to the night and the preparation for eventide. From approximately 8 to 10 pm the Sun transits the 5<sup>th</sup> house where the creativity of the night world can be enjoyed before the descent into sleep. From approximately 10 pm to midnight the Sun resides in the 4<sup>th</sup> house, anchored in all that is past and familial. At midnight the Sun reaches the nadir of its journey crossing the meridian that astrologically separates self and other. As it enters the 3<sup>rd</sup> house the Sun turns away from otherness to face its self and prepare for its ascent through the shady world of the dreamtime.

Dreams between midnight and 2 pm occur while the Sun is in the 3<sup>rd</sup> house; between 2 am and 4 am while the Sun is in the 2<sup>nd</sup> house and between roughly between 4 am and sunrise while the Sun is in the 1<sup>st</sup> house. This quadrant of the natal chart focuses on infancy; therefore the Sun's ascent through this area is likely to connect with phantoms of the past. Waking dreams occur while the Sun is near the Ascendant. Having reached the horizon once again, the Sun rises into view dispelling the shades of night. As it crosses over the horizon, the night world cedes to the day as Eos, the dawn goddess brings the first light. As the Sun passes into the 12<sup>th</sup>, dawning heralds the day world. Stirring from sleep we are more likely to bring to mind our dreams while we linger for a moment on the threshold between these two worlds. The dream stays behind momentarily available to consciousness as the Sun enters the 12<sup>th</sup> house. While this is only a way of thinking about the solar timing of the dream, it is an interesting image of what environs solar consciousness is focused on as it journeys below the horizon.

Ancients knew the 12<sup>th</sup> house as the house of 'undoing', an apt description of the process of disengaging from the night world. As the house that marks the entry to the day out of the night, it is where the planets rise to offer us a mindful and reflective expression for what they have exhumed during their underworld journey. Hence the 12<sup>th</sup> house is similar to dream recall as it offers excavated images of the night or dream world. It is the house of asylum, where disenfranchised and disconnected images that have been unearthed through our encounter with night seek refuge from the day.

In the 12<sup>th</sup> house we undo the 'night' experience, whether that is in terms of the dream, the unconscious, the ancestral shadows or past life karma. As the transitional zone between sleeping and waking, this metaphorically suggests a powerful time for seeing through, before the inner negatives become exposed by the sunlight. Dream researchers point out that we spend 1/3 of our lives sleeping and 1/4 of this time we dream; therefore 1/12 of life is spent dreaming. As the 12<sup>th</sup> house is above the horizon, in the day world, it is the metaphorical environment where we awake from the inner experiences of the dreamscape. Here is where we re-member the dream in conscious life. Since the 12<sup>th</sup> house is the place where planets surface from their night journeys, astrologers often portray these planetary archetypes as channels for expressing the inner life.

Considering the Sun's passage below the horizon allows us to reflect on the difference between a diurnal and nocturnal Sun in the horoscope. While the Sun is above the horizon it shines, is central to life, dictates the bios and aligns itself with the waking ego. At night, the

Sun is invisible, yet still there. Its essence is the same, yet is no longer directed by the waking ego which now has fallen asleep. A more reflective and subtle solar energy promotes soul consciousness through sleep and dreams. When the Sun descends under the horizon it encounters the shades and phantoms of the night world which are ensouled through the dream.

As mentioned in Chapter 4, Night, early astrological thought embraced the demarcation between the night and day worlds. From the Hellenistic perspective the distinction between nocturnal and diurnal horoscopes was respected in a tradition called 'sect'. Etymologically the word has developed to mean a distinctive system of beliefs or observances, like a religious group. From the Latin *secta*, the word suggests a school of thought. Implied in the technique of sect is that the planetary alliances or archetypal arrangements during the day differ from the night; in other words, day and night energies arise from different schools of thought. When the Sun is above the horizon it pursues a different mode of being than when it is below.

Early astrologers *sectioned* the luminaries and planets into two schools of thought. The Sun of course was diurnal, along with Jupiter and Saturn, the social planets. Queen of the night, the Moon partnered with the faster moving and personal planets Venus and Mars. Mercury, whose mythological nature had always given him permission to move between the worlds, had both memberships, diurnal when the morning star and nocturnal as the evening star connected with both but aligned with neither.

As social planets, Jupiter and Saturn are concerned with the functioning of society; hence are given rulership of the morals, ethics, beliefs, conventions, traditions, ambitions and laws of the group. These are the societal codes of conduct that are upheld and expected. During the day these energies support the solar impulse. But when the Sun is no longer visible, its reflective companion, the Moon, and its allies, Venus and Mars, become dominant. Here in the night world, the more personal feelings, senses, impressions, values, likes, pleasures, desires, drives and urges are made known to the solar self through the dream. As it rises into the day world again the Sun shines being aware of its night and inner world. Since the dream chart is usually nocturnal the archetypes of the Moon, Venus and Mars often reveal what they censor during the day. In the night world of the dream, I have noticed that astrological points not easily articulated during the day are more readily understood in the night chart of the dream.<sup>8</sup>

## Horoscope Dreaming

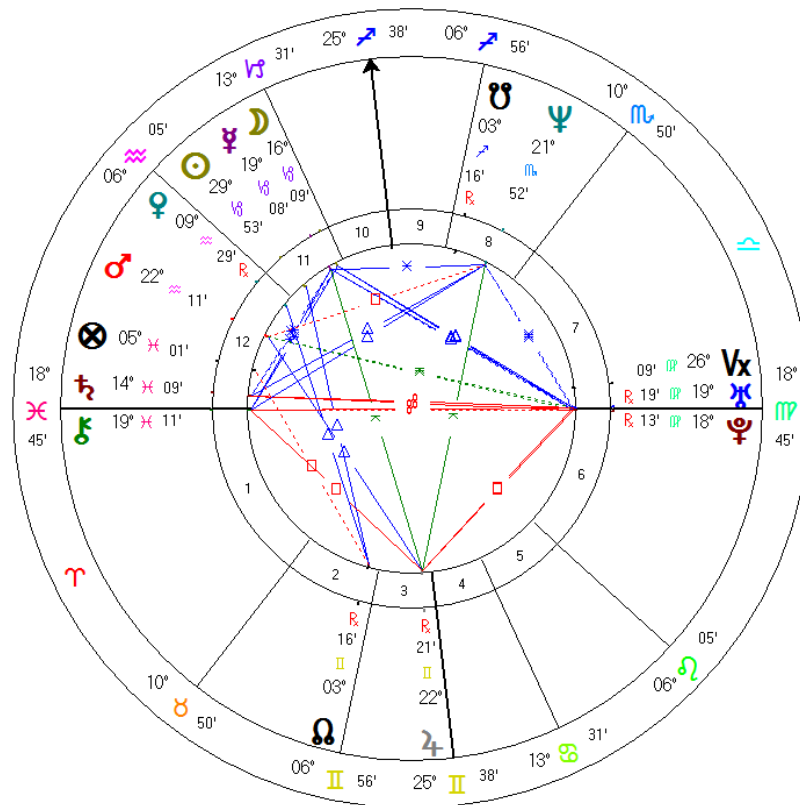
Dreamwork has been an intimate partner to my astrological work, as both for me originate in the lands of darkness and use psyche's symbols to reveal their meaning. Clients often tell me dreams in response to something I have said or when a similar image from their dream also arises in their horoscope. Working with dreams on astrological retreats brings the symbols of the horoscope to life in a new way. For students I have always encouraged the exploration of dreams, as so often dream imagery replicates images from their horoscope or transits of the time. Both dreams and astrology inhabit the psychic landscape.

Jo was a graduate student in our Astro\*Synthesis Diploma program. As part of the syllabus one of the modules was an astrological dream group, facilitated by Mary Symes<sup>9</sup>. During each weekly class the group would amplify one of the students' dreams and then examine the

dream chart along with the natal horoscope. Often the students valued the process so much they continued in the dream groups that Mary facilitated privately.

When Jo relocated to Melbourne from the UK, she immediately joined our classes and for over a decade was a vibrant and engaged member of our Chiron Centre community. She returned to the UK in 2011 and died on July 30, 2018. In early June, two months before she died, she dreamt:

*I was in a cell-like room. It was painted white with white bars at the window. There was a beautiful bright blue butterfly trying to find its way out but it was feeble. I directed it to a space in the bars and it flew away. I had been able to give it a bit more of life.*



*Jo: 20 January 1966; 9.45 am; Kingston, UK 51N25, 0W19*

Jo then said: ‘As I lay there, recalling the dream, I asked to see a butterfly as a sign! Honestly, that very day a friend came over and we sat outside in the garden and a blue butterfly appeared and fluttered around us for 15 minutes or so. I don’t think I’ve ever seen a blue butterfly before!’

I could not think of a more profound image for the soul than a butterfly, *a beautiful bright blue butterfly*. The inner image appeared to Jo in the outer world, like a visitation from Psyche herself. Jo ended her email saying: ‘The astrology has been so precise and together with the dream, I know there is a bigger story happening and that gives me huge comfort. What a pleasure it was for me to be a part of the dream group for so many years and the gift of understanding and insight that I was left with’.

<sup>1</sup> Lewis Carroll, "Alice's Adventures in Wonderland" from *The Annotated Alice*, Bramhall House (New York: NY), 162.

<sup>2</sup> For a thorough biography and commentary on Alan Leo see *A Brief Biography of Alan Leo* by Kim Farnell on [http://www.skyscript.co.uk/Alan\\_Leo.html](http://www.skyscript.co.uk/Alan_Leo.html) [accessed May 1, 2013].

<sup>3</sup> James Hillman in *The Dream and the Underworld*, 96: 'The more I dream of my mother and father, brother and sister, son and daughter, the less these actual persons are as I perceive them in my naïve and literal naturalism and the more they become psychic inhabitants of the underworld. As they rise into the vision of my nights and I mull and digest their comings and goings, the family becomes *familiaris*, internal accomplishments, no longer quite the literal people I engage with daily.'

<sup>4</sup> C.G. Jung is quoted in *The Way of the Dream*, Windrose Films (Toronto, 1988), 3.

<sup>5</sup> Thomas Moore poetically and succinctly states this idea: 'My dream is an intimation of my mystery, not the solution to my problems'. See Thomas Moore, *The Re-Enchantment of Everyday Life*, Harper Collins (New York, NY: 1996), 175.

<sup>6</sup> Hours of the day represent the Sun's approximate movement through houses, which, on average is the same at the Equator. As we move north or south of the equator this timing is only approximate. Seasons also affect this as the Sun sets later in the Summer than the Winter. However astrology offers us a way of thinking about the archetypal journey of the Sun through the houses below the horizon and what dream images may be excavated as its passes through this area.

<sup>7</sup> In Greek mythology, the Hesperides were the guardians of the tree of the golden apples given to Hera by Gaia on her wedding day. They were known as the daughters of the evening or the nymphs of the West, aligned with the golden light of the setting Sun.

<sup>8</sup> For instance, I have noted that the Vertex, often equated with fate or unconscious compulsion, is highlighted in a dream chart, as is the lot of Fortune or other lots. It is as if the dream chart articulates what is not as coherent or communicable during the day.

<sup>9</sup> See Mary Symes, *Grief and Dreams*, Rene Gordon Pty Ltd. (Melbourne: 1987). Dreamwork is Mary Syme's lifeblood. Called to her vocation through a personal tragedy, Mary has worked with dreams for over 40 years, and for much of this time in tandem with the astrological horoscope and the dream chart.