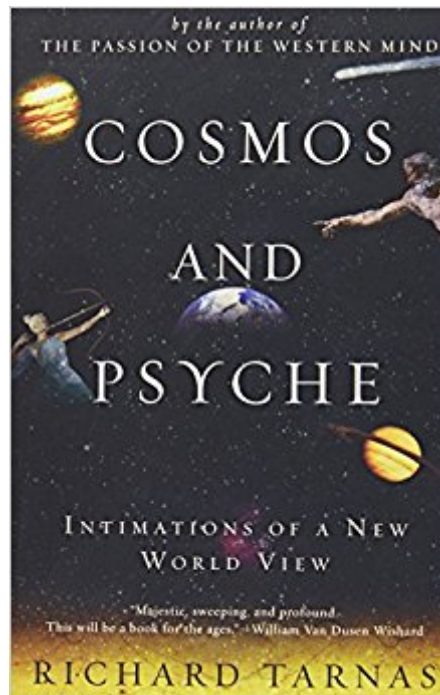




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Cosmos And Psyche: Intimations Of A New World View



Synopsis

From a philosopher whose magisterial history of Western thought was praised by Joseph Campbell and Huston Smith comes a brilliant new book that traces the connection between cosmic cycles and archetypal patterns of human experience. Drawing on years of research and on thinkers from Plato to Jung, Richard Tarnas explores the planetary correlations of epochal events like the French Revolution, the two world wars, and September 11. Whether read as astrology updated for the quantum age or as a contemporary classic of spirituality, *Cosmos and Psyche* is a work of immense sophistication, deep learning, and lasting importance.

Book Information

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Customer Reviews

Cosmos and Psyche: Intimations of a New World View by Richard Tarnas (Viking) Students of Carl Jung and astrologers will find Tarnas's new work an extension of their own cultural psychology of cycles. To what degree the skeptical majority will be willing to read this large work and suspend of their skepticism long enough to seriously entertain Tarnas's correlations and conclusions is another matter altogether. Much as in his previous work, *The Passion of the Western Mind*, Tarnas has a gift for global statements and pattern-recognition often missed in less far-reaching histories. Essentially this work is an account of the postmodern mind or the cultural formation of self within the last 500 years with an eye towards the future. The book brims with intense learning, literary history, social movements, philosophical schools, scientific trends, business and economic inclinations, scientific developments, environmental changes in particulars are woven together in to decipherable patterns

of cyclic development. Readers of Joseph Campbell's *Masks of God* will find in Tarnas a fuller account of modern creative mythology, often disguised in our world as history and ideology, science and religion. Like his preceding work, this volume is a work of speculative history as corresponding to the long cycles of the outer planets such as Uranus, Neptune and Pluto. These 20 and 30 some odd year cycles offer a grid for Tarnas to notice uncanny correspondences between historical and cultural events in our globalized world which seems to demonstrate a collective unconscious and a human consciousness that will continue to change in profound and essentially unpredictable but radical ways in the future.

When I read Tarnas' first book, "The Passion of The Western Mind," I was incredibly impressed by the depth of his insight, especially in the Epilogue, which expressed a whole constellation of profound ideas concerning the dialectical progression of world views and the relationship of self and world that I (and probably many others) had been blindly groping towards but had neither the breadth of knowledge nor the integrative power to articulate. In those thirty pages, Tarnas managed to formulate not only a tenable, but a rigorously convincing theory of how the subject-object dichotomy and the disenchantment of the cosmos (which he renders intelligible as the necessary price that we have paid for the individuation of the modern human subject) can be overcome. Since then, through years of study and thought, I have gone back to that Epilogue many times, always impressed, not only by the unique depth and clarity of the insights expressed therein, but by those insights' applicability to a vast number of unresolved intellectual and practical issues that constellate our current, postmodern world view. After reading "Passion," I did some research on Tarnas and I discovered that he was interested in astrology. At first, I was disappointed that the man who had written "Passion" could believe in something as obviously naive and ridiculous as astrology. However, after reading several elegant and rigorously reasoned essays Tarnas had written about archetypal astrology, I was forced to reconsider my position. Over the next few years, I bought several books on astrology, and I found them to be interesting, though I remained unconvinced since the philosophical arguments contained in the books that I read (when they bothered at all) were generally cursory and unsophisticated.

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