Hermes-Hestia
Center for Living Astrologies

The Outer Planets: Uranus, Neptune, and Pluto
Online Experiential Astrology Course

Facilitated and Taught by
Jason Holley and Gray Crawford

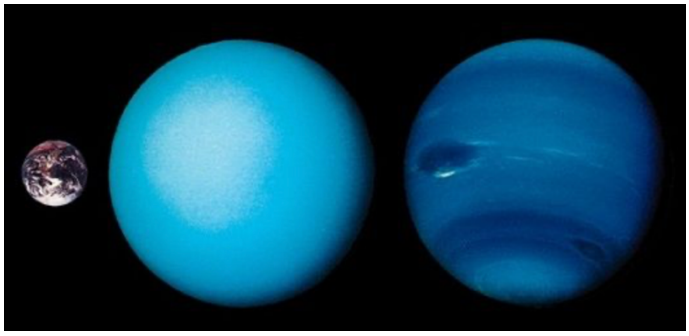
11 Weekly Small-Group Interactive Sessions
Multiple supplemental talks and materials

Thursdays, 5pm-7:15pm Pacific Time, beginning January 7, 2027 ***Register Here***
OR
Fridays,11am-1:15pm Pacific Time, beginning January 8, 2027 ***Register Here***

No class meetings February 4/5 and March 4/5

Groups limited to 14 students
$685 register by December 1, 2026
$725 register after December 1, 2026

Course Description



This experiential astrology course is an in-depth exploration of Uranus, Neptune, and Pluto. In a small group setting (no more than 14 in each section), we engage the stories and images as they have been seen and shared across time, developing a multidimensional and comprehensive experience of each beyond 'keywords and traits. We enter and participate in the stories directly through action methods including writing, movement, dreamwork, art-making, astrodrama; and we study them in the horoscopes and transits of participants through both technical delineation and facilitated imagination. You will come to understand these planets and the range of stories, feelings, sensations, desires, dreams, action urges, and relational orientations they carry; and also, be a part of a re-dreaming and re-weaving of the myths and stories we so need in contemporary times. As well, you will develop skills in astrological interpretation, working with symbolism and myth, and the processes of transformation these planets teach.

Why These Three Together: Ambassadors of the Galaxy

The Outer Planets were discovered in the 18th, 19th, and 20th centuries, arriving into collective awareness and the astrological imagination alongside remarkable transformations in social and ecological reality, technology, and cosmology that are often described together as modernity. Called by Howard Sasportas the "gods of change", the existence of these planets interrupted the coherent model of a solar system whose outer limit was defined by Saturn, and insisted on much more beyond the known. In many ways, the unique complexities, crises, and opportunities of our time can be seen as related to the appearance of these planets and the energies and possibilities they represent.



Uranus and the Dance of the Stars Karl Friedrich Schinkel (1834)

Western tropical astrologers received the Outer Planets into a tradition that was in relative recession following its flourishing in the Renaissance, and which was fragmented culturally and dissociated intellectually from much of its ancient root texts and traditions. This situation proved fertile for the imagination, however, as astrologers experimented with how to relate to them in a variety of ways – with approaches ranging from developing new rulership schemes incorporating them into a system of signs and planets all the way to relating to them as genuinely strangers or newcomers outside the system and connecting them with alternate modes of consciousness as evoked by Dane Rudhyar's phrase "Ambassadors of the Galaxy".

The Outer Planets with their much longer orbital periods also offered a powerful way of sense-making of longer cycles of time, speaking deeply to the need for understanding the massive levels of change that modernity had introduced. These receptions have also been varied, from linkages proposed with equinoctial precession and the Age of Aquarius, to archetypal historical projects such as Rick Tarnas's *Cosmos and Psyche.*

The Outers also spoke to the changing possibilities and the changing pressures of being a person, as identity and subjectivity took new shapes and sizes and became more primary in how people engaged their lives, and change became more fundamental and less mediated by long-standing systems of social organization and meaning.

Speaking to these collective and individual concerns, the Outer Planets were in some sense the organizing and animating inspirations of what has become known as "modern

astrology", an ambiguous category that is recognizable in part through its use of the outer planets and its relation to movements in consciousness and cosmological paradigms associated with them, such as the humanistic-Uranian, transpersonal-Neptunian, depth psychological-Plutonian.

In myth the figures of Uranus, Neptune, and Pluto likewise ruled domains that were 'beyond': Ouranos the star-spangled sky itself; and Neptune/Poseidon and Pluto/Hades famously drawing the lots of sea and underworld when they split the realms with their brother Juptier/Zeus. In all cases, they actively challenged incarnate life in everyday reality – through rejections, erasures, shipwrecks, confusions, abductions.



Hades at rest in the Underworld c. 450 BCE

Their beyond-ness astronomically and mythically, as well as their arrival when astrological traditions could not discipline or master them without their own transformation, make these planets fantastically available sites of mystery, play, and divination and rich places for exploration through experiential astrology. In our courses encountering the planets through their chosen sects, their belonging to Night, Day, or Twilight and the fellow-feeling resulting through shared commitments and concerns, we now encounter these three who do not "belong" to these sects, and yet who also do "belong" in our evolving experience of the solar system and the mythic mycelium.

In our course, held during the ongoing mini-grand trine between Uranus in Gemini, Neptune in Aries, and Pluto in Aquarius, we will work with these fascinating archetypes, being open to their strangeness as well as their familiarity, discovering and imagining together what it may mean to be Outer.

Uranus was the first-discovered of the outer planets, and as such the first to announce the existence of worlds well beyond the limits set by Saturn. Uranus was first seen during the 18th century, the time of the philosophical Enlightenment, the first harnessing of lightning and electricity from the heavens, a proliferation of political revolutions, and the beginnings of the industrial revolution transforming work and social organization. Uranus in myth was the Primordial Sky, born of Gaia who became her consort. Famously preventing his children from taking form, and called by Hesiod the "one who first thought of doing shameful deeds", Uranus became associated with sudden change, trauma, liberations, idealism, shocking ideas, outsiders, and what Jeff Green called "freedom from the known".



Poseidon Riding Chariot Drawn by the Hippocampi c. 3rd century CE

Neptune was discovered in the 19th century, alongside the invention of the camera and the ascendance of telegraph and train, during fertile periods of romanticism, spiritualism, occultism, and increasing connections across place, culture, religion, cosmologies. Neptune in myth, the Greek Poseidon, was ruler of the oceans and became a symbol of the rejected instinctual-intuitive mode of consciousness, most famously the god who caused Odysseus to wander the seas and encounter strange worlds of monsters, sorceresses, shapeshifters, and altered states.

Pluto was discovered in the 20th century, during the depth of the Depression, the horror of the Holocaust, and the beginning of the nuclear age. Pluto in myth, Hades to the Greeks, was the Lord of the Underworld, invisible to the everyday yet pervasive through death, dread, and the disowned. Hades "received many guests", some voluntary and most involuntary, and was also the word for the Underworld itself, a site of death but also of chthonic power, initiation, and rebirth.

Format

There will be two sections of the course, one held on Thursdays from 5pm-7:15pm Pacific, and another on Fridays from 11am-1:15pm Pacific. To support depth and relationality, each section will have a maximum of 14 students.

Each section will meet for 11 sessions weekly (except for off weeks as noted). After our initial class orienting to the outer planets and one another, we will devote three weeks each to Uranus, Neptune, and Pluto, followed by a completion and closure class.

For each planet, we'll focus on exploring their myths and stories through experiential process and discussion. Between class each week, we will provide 3-4 hours of required reading or video material, including both original-to-the-course and archival material by Jason and Gray, as well as stories and excerpts from the Greek epic and dramatic traditions, and supplemental interpretive writing from authors in the fields of Classical Studies, Hermeticism, Jungian/Archetypal Studies, and Queer Studies, and ancient, medieval, and contemporary astrology.

About Jason and Gray



Jason grew up in a family active in astrology and divination arts for five generations and has been a practicing astrologer for over 35 years and was a psychotherapist (now retired) for 18 years. Jason is the founder of the Hermes-Hestia Center for Living Astrologies and its practitioner program, and has facilitated living and embodied experiences of astrology for individuals and groups in Australia, North America, South America, and Europe. His work is grounded in long study and practice of mythological storytelling, archetypal psychology, psychodrama and action methods, meditation and ceremony, and ecopsychology and relational-somatic therapies. He is a recognized teacher of mythic, psychological, and evolutionary astrologies with depth in Hellenistic and traditional methods.

Jason is the organizer of the Living Astrologies Conference taking place in October 2025 in Santa Fe, and has been an invited lecturer and workshop leader at conferences including UAC, ISAR, NORWAC, FAA-Australia, as well as a faculty member for Astrology University, MISPA-CPA, the JWG School for Evolutionary Astrology, and the Centre for Astrology, Myth, and Symbol (CAMS), as well as graduate counseling and art therapy programs at Southwestern College in Santa Fe. Jason can be reached at jasonholley.net



Gray became fascinated by astrology as a teenager but it was during his second Jupiter return that someone told him about natal charts for the first time, kindling a fire for astrological exploration that has been inextinguishable. Gray is a professional natal and horary astrologer who brings a relational approach to astrology using techniques drawn from ancient and modern sources, synthesizing influences from Hellenistic, magical, mythic-archetypal, and psychological astrology. He has completed certification in Hellenistic Astrology with Demetra George and in horary astrology with the School of Traditional Astrology. Gray has a deep reverence for the way that myth opens insight into astrology, and has also not only been influenced by the depth psychological work of Carl Jung, but has also undergone his own process of Jungian analysis.

Gray has taught at UAC, NORWAC, and ISAR astrology conferences, and various astrology associations around the USA. Gray is a member of the faculty at Kepler College and is the Certificate Coordinator for the Hellenistic Natal Astrology and Hellenistic Astrology Timing Technique certificates at Kepler College. Gray's astrological writing has been published on Astrology.com, in WellBeing Astrology, and

by Ignota Press. Gray can be contacted on his site graycrawford.net where he also writes and offers astrological education.

Registration Links: ***Thursday Course*** ***Friday Course***