

The Better Way

MY FRIENDS who have not much faith in astrology often suggest that I read their horoscopes for them so they may judge of the value of such work. This does not trouble me at all for I know they only want to have their fortunes told and I have no wish to gratify this longing. It is more difficult to resist the appeal of those who do believe in astrology and who would like me to cast their horoscopes or those of their children for a more serious purpose, or who want information on some particular point, aware that the chart can give it, and are surprised and perhaps hurt at my reluctance to satisfy them.

Sometimes, too, people who see the Rosicrucian magazine, *Rays from the Rose Cross*, express wonder at the briefness of the astrological readings, and the stringency of the rules which govern them. "If the horoscope has wisdom and knowledge in it," they say, "why deny readings to all but a handful? There must be thousands who are ready to turn to astrology and who would thankfully make good use of the advice given them if they could get their charts read."

There was a time when I held this opinion myself and wondered at the Rosicrucian hardness of heart that withheld precious information instead of giving it out in a more liberal manner to aid and strengthen seekers for truth. It took me several years of the happiest labor of my life to reach the conviction I now hold that astrology is a tool of which scant use should be made except as the individual draws upon it for self-knowledge or improvement, or as a skilled and sincere teacher

may help another person equally sincere in his belief, but who for some reason is debarred from a personal use of the science.

It was never necessary to convince me of astrology's truth and power. In childhood it was a reality to me; any reference to it in the books that I read that was not mocking, doubting, or discrediting, struck a familiar chord, awoke a submerged ancient memory, and seemed always right and plausible; while anything that derided it annoyed me, giving me the disturbed feeling that an intuitive sense of falseness creates. Yet I do not remember ever asking or getting any information or opinions from my elders as to astrology's worth or lack of it, and I doubt if I ever asked questions about it. My belief was too instinctive and deep-rooted for me to care what other people thought. I needed no proof of its value; the conviction of its being there was heavily marked in some inner part of my system.

But the opportunity to actually study the great science did not come for many years—fortunately perhaps, as I might have made poor use of it as a younger person. On the other hand it might have aided me to a better comprehension of myself and the problems of my life, and brought me through the difficult times with less strain, and helped me to a more sympathetic understanding of other people.

But the young are not always wise, even with the light of astrology. As it was, my first reaction as a student was the foolish one—the merely curious interest in the supposed revelations of the lives and characters of prominent people and friends which my slight and superficial knowledge seemed to furnish. I think I may acquit myself of any desire

or intention of spreading this supposed information, or of making any inappropriate use of it. Indeed, from the start the sacredness of the astrologer's trust, and the stern obligation upon him for silence, impressed me so strongly that I doubt if I could have broken this unwritten law for any reason whatsoever.

Yet it was a matter of pleasurable excitement, and complacency, to believe that the keys which would unlock the doors to hidden and intimate knowledge of my fellow humans were becoming mine. I felt I was gaining an advantage over people in general who knew nothing of the message of the stars, and I wonder if it is not this primitive and silly satisfaction in believing oneself wiser and more powerful than other people that is the obstacle in the path of many a student of astrology to that humility that must be the foundation of insight.

Fortunately, in my case, this phase was soon ended by the discovery, in my own horoscope and in those of persons whom I knew to be as guileless and harmless as doves, of harsh aspects that indicated, according to the textbooks, a most thorough-going villainy or an appalling blackness of soul. There was something wrong somewhere. Common sense told me it lay in my lack of anything but surface understanding; that the measure of a soul was not to be drawn from the profound depths of a horoscope with ease or slight learning, and that nothing less than the ability to take the true measure was worth the paper my findings were figured on.

I began to see that the few symbols and divisions within the horoscope, and their permutations, must represent every known condition and eventuality. Each, therefore, must carry such an infinite number of meanings, in itself and in its interconnections, that with all things so accounted for, it would be stupid indeed to ascribe to any aspect, or any position within the circle, only the general meanings the textbooks give, for these are merely intended to serve as a base for more subtle interpretations.

So, jolted out of my assumption that astrology would provide me with an easy code to laying bare the souls of others, I began a careful scrutiny of every chart that came my way in an effort to mea-



Woodcut, 1504, Albrecht Dürer (1471-1528)

Astronomer

This illustration was created when astronomy and astrology were still regarded as two phases of one integrated science.

sure and weigh the good and the less good, to strike a balance between them, and to adjust the values in each so that I might sift out the important ones from the mass of the chart's evidence. And as my small store of knowledge grew, feeling for the real meaning of signs and aspects began to develop in a way that first supplemented the textbooks, and in time made me more or less independent of them, except for reference.

From then on the labor of casting and reading a horoscope became a matter of enthusiastic devotion and passionate interest. It was my work and never would I find any other so rewarding in itself, though it never brought me any gain but in mind and spirit.

As a matter of fact, I don't think it even brought me the thanks of those whose charts I read—usually at their importunate request. I suppose I was trying too hard to be accurate and faithful to the chart's message to paint my pictures in the rosy colors they were looking for, though I always tried

to emphasize the finer things I saw, and to soft-peddle the adverse elements.

I don't know how much good these early readings did anybody. But they released in me an energy that had never before found expression and opened before me a realization of the vast, intricate, stupendous design of astrology: the range, the scope, the over-powering magnitude of it; its driving spiritual force and its perfect spiritual harmony. I would gladly have given my life to the study of it, knowing that at the end I would be no more than a beginner.

But I commenced to realize that it was a mistake to read charts for people who were moved mostly by idle curiosity. As my skill increased and the work became less experimental, I began to discriminate and be more selective of the people who wanted readings. Finally I got to the point where I would not cast or read for any except those who were in sorrow or a greatly troubled state of mind and who genuinely thought astrology might help them.

The work I did for these had a different quality about it. I was no more earnest than I had been before, but my clients were, and the fact that they were asking my help and looking to me to provide an explanation for their maladjustments and a viable remedy, sharpened my inner vision, spurred me to the most exacting care of which I was capable, and brought a solemnity to the task that was not there before.

To my recollection I never sat down to work on one of these charts without first praying that my labor might truly help those who had asked for it, and that my reading would be one that would best serve their spiritual needs, or at least touch the spring of some truth that would give an answer to the soul's plea for enlightenment. The natives of these charts seemed as my own children and my interest in their lives was peculiar and acute, entirely unaffected by their being, for the most part, almost strangers to me.

Though this work brought me the deepest satisfaction, it marked the end of my usefulness as an interpreter of charts. I wanted so much to help the inquirers, but realized I could do little compared with what they might do for themselves by learn-

ing to read their own horoscopes. I might be able to aid them once, but I would not always be at liberty to do so, and needs would repeatedly arise. Because a chart should only be read under the seal of the purest of motives and because there are few unpaid astrologers able to give their time and their efforts, I became more and more convinced that the the individual best benefits from his horoscope when he is able to read it himself, drawing his own

I never sat down to work on one of these charts without first praying that my labor might truly help those who had asked for it, and that my reading would be one that would best serve their spiritual needs

conclusions and providing his own counsel from it.

It is not that another person reading for us cannot tell us much or direct us wisely. But by the very nature of things he or she is restricted by time and other factors, their analysis may altogether miss the point most vital for the native's understanding. At best he can render but a pitifully slim accounting of the wealth the horoscope holds.

Because of the complexity of life, character, and astrological variables, unless he makes it his life's exclusive business, the astrologer can give but a meager indication of the wealth to which the native of each chart is heir. Here is a mine of priceless information, obtainable nowhere else. No priest, no physician, no psychologist has sufficient insight to match the blazing clarity of the horoscope. Yet the student who searches in his own chart for the causes of obstruction can usually find the clue that will enable him to meet and overcome them. Needless to say, human nature being what it is, this clue is not always followed, but that is neither here nor there; it exists, and the devout seeker intent on self-transformation can find it and make use of it.

The time has gone when even the extremely rich

can engage the services of an astrologer for their exclusive use, to consult with at will. Undoubtedly there are many who do keep in constant touch with a commercial astrologer, but aside from the possibility of both seeking material ends, the fact remains that it is the personal knowledge and close study of one's own horoscope that yields the only truly satisfactory results. All else is doubtful and fragmentary.

Of course this also applies to parents who wish to have their children's horoscopes read to better understand and more intelligently guide them. Suggestions can be made by astrologers, but the ability to read the charts themselves will repay the parents more than most of them realize. A truer comprehension will be brought about than by good intentions and close association. It pays to have your own horoscope and be able to read it; it pays to have your children's horoscopes and be able to read them.

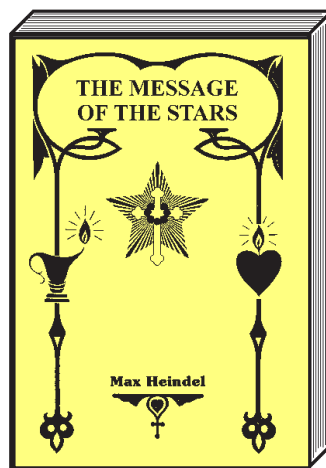
The truth of astrology is borne in upon us far more positively if we read our own chart than if it is read for us. The evidence of our own eyes carries weight and makes a deeper impression on our consciousness. We may think the astrologer we have consulted is wrong and his advice can be disregarded. However, brought face to face with our signified destiny there is something we cannot escape; the symbols have a power. They force a reluctant and rueful admission of their integrity.

Of course it may be argued that all people are not in a position to study astrology: they lack the time, they lack the means; there are no teachers or classes within their reach; they are unable to cope with the ridicule and opposition of families and friends to learning this science. But most of these difficulties are not insurmountable—a way will always open when one is determined. The questions of how and where to begin can be settled by each individual who wishes to draw upon the wisdom of the horoscope. If the task of learning to cast charts seems hard, the results will abundantly reward the effort. As we strive to understand the weavings of the heavens in our lives, a glory and a wonder comes upon us that seems to emanate from the starry ones themselves. □

—E.S.G.

The Message Of The Stars

By Max and Augusta Foss Heindel



AN ESOTERIC EXPOSITION OF
NATAL AND MEDICAL ASTROLOGY
*EXPLAINS THE SCIENCE AND ART
OF READING THE HOROSCOPE
AND DIAGNOSING DISEASE*

★ **NEW EDITION—NEW MATERIAL** ★

CORRELATES ASTROLOGY TO THE
WESTERN WISDOM TEACHINGS.

NATAL—PART I

Describes the nature and effects of signs and planets. Progressions. Prediction. Evolution as shown in the Zodiac.

MEDICAL—PART II

Explains the method for the astro-diagnosis of disease. Pathogenic effects of the signs and planets. The ductless glands. Thirty-six example charts and delineations.

Addenda on Pluto and Planetary Hours

Please order on page 64.

Nineteenth Edition. First printing. 728 Pages. Extensively indexed. Paper. Published by The Rosicrucian Fellowship.