

Horoscope Interpretation

Part 2

ANOTHER SOURCE of apparent error in horoscope interpretation is the meaning of experience. As mentioned in the first article of this series (*Rays* July/August 1999) experiences have different meanings to different people.

Due to a subconscious pull from the past, when we all participated in a group consciousness without any individuality, there is a tendency to want to conform to a peer group. This, in turn, gives a tendency to interpret experiences in terms of the common values and to suppress differences which arise through the development of individuality. This tendency is further supported by pressure from others to conform to a common belief because they are unsure of their own individuality. The tension thus created between the development of individuality and the pressure to conform often results in psychological confusion, neurosis, insecurity feelings, and fears and uncertainties about one's own self.

The astrologer, having a key to the individuality in the horoscope, may sometimes touch upon such a point of tension, where the individual indications are at odds with the values of the common group. This may then draw an objection. But now is the time for the astrologer really to be helpful by assisting the person to understand his own self, as distinct from a group consciousness. The more people understand their own selves and their own patterns of living, the more consciously and meaningfully they can contribute to society instead of just existing as a part of it, and the more fulfillment they can experience in their actions.

Here we see another side of the coin. It has



From a book of oracles, Central Germany, 14th century, Österreichische Nationalbibliothek

Twelve astrologers (including the poet Virgil and the philosophers Seneca and Aristotle) are immersed in interpreting the influences of the two luminaries and the five inner planets.

already been said that a self-seeking attitude presents the danger of projecting one's own values onto others. We now see another danger, that of projecting the values of group consciousness onto people who should be developing as individuals. Thus, again, the astrologer should be able to face his own horoscope, so that in understanding his own individuality he will be able to understand and appreciate the individuality of others.

All this conflict comes about as result of the

transition from a group consciousness to an individual consciousness. It is the struggle between unconscious submission to the whole and conscious co-operation with the whole. During the transition period there is likely to be much confusion, selfishness, misunderstanding, and strife because of an unsettled and uncertain state of affairs. It is necessary for people first to establish their individuality, implying temporary separateness, before they can make an individual contribution to the whole.

Thus, let us realize that, ultimately, each person will become a law and an authority unto himself, and that each horoscope represents the pattern of an emerging individual, which must be considered relative to itself.

It is generally recognized that the horoscope does not show a person's free will. It is not so generally recognized that there is another factor which is not shown by the horoscope, and that is the level of evolution that a person is on. That is to say, the degree of emergence of the individual.

To take an example: let us assume a horoscope with Sun conjunct Mercury in Gemini and the 3rd house, trine to Jupiter in Aquarius and the 11th house. Traditionally, we could consider that this configuration basically indicates a sharp, inquisitive, philosophical mind that is quick on the uptake in mental pursuits, and that this person is a good writer and talker and probably at the top of his class in school.

Suppose we made such a delineation to an individual, and he replied that he was only getting C's in school, and that although he liked to read, write, and think a lot, he just did not seem to be able to do as well as others. What would we say then?

We made our error when we compared him to others by saying that he would be near the top of his class, when we had no justification for so doing. A more creative interpretation would be as follows: a sense of purpose is found along intellectual lines, and inner strength of character manifests in light-hearted, inquisitive behavior. The mind is also of an inquiring nature and seeks knowledge along diverse lines, in cooperating with the inner strength of character and sense of purpose. The above tendencies are applied to learning about and

understanding everything the person contacts. The knowledge thus gained is freely and cheerfully imparted to others, and friends and acquaintances gain thereby. Stimulation toward further mental development comes through the encouragement of acquaintances who are also somewhat intellectual in nature, though perhaps less inquisitive and more fixed in their ideas.

When our friend now complains about his average showing in school it in no way affects the delineation. There are people who are at the top of their classes in school who have very little of an inquisitive nature or cheerful attitude; they merely follow the book and conform to the notions of the day. Our friend may have a good, clear understanding in many areas, but because he does not choose to subscribe to the same way of thinking as "the usual," he does not do as well according to the norms established at the time by others.

Discussing points such as the above can do much to reassure a person and help him understand himself and his experiences in the proper light.

In summary, the main point is that each horoscope must be interpreted relative to itself and be applied accordingly to specific experiences. Experiences should be interpreted in the perspective gained from the horoscope; the horoscope should not be interpreted relative to the experiences.

It occasionally happens that people are not ready to hear what the astrologer has to say. In this case, they may strenuously deny, object to, argue with, or in some way indicate discomfiture. If, after carefully reexamining the horoscope, the astrologer arrives at the same conclusions, it is wise merely to have stated the matter and then let it drop. Something has been brought to the surface which the person cannot presently handle, but which he may be able to deal with at some later time.

It should be made clear that a horoscope is never interpreted once and for all. The amount of information that can be gleaned from a horoscope at any particular time is limited by the astrologer's knowledge and experience, and by the person's ability to relate and react to what is said. Further development of both persons will open the way for a more complete understanding of the horoscope.

Furthermore, the horoscope shows the pattern and tendencies a person has brought with him into this life. Those schools of astrology which claim that the horoscope shows what one is supposed to be, or what one is supposed to develop into, are not only misleading, but also deny the spiritual viewpoint. The spiritual viewpoint maintains that the horoscope shows to a great extent the material from which we build our lives, but how we use this material is left to our own free will. The person who ends up exactly as his horoscope portrays him has wasted his life, because he has failed to develop anything beyond what he had brought over from the past.

The astrologer must take this into account and realize that the person who takes the high road in life will tend to change the tendencies shown in his horoscope, so that as he grows older he will be ruling his stars, and his stars will no longer be ruling him.

A horoscope delineation should include both the positive and negative points, imparted impartially. Too much one-sided emphasis on the positive sounds nice but does not alert the person to difficulties that lie ahead and thus help him to prepare for them. Therefore, such an approach is naive, deceptive, and really quite useless. On the other hand, too much one-sided negative emphasis leads to undue depression and pessimism, and gives no strength or hope with which to overcome and transmute the negative things. Admittedly, there can be a very fine line of balance between these two undesirables, and it is not always easy to know when too much has been said, when not enough, and when just the right amount.

One final note is that the astrologer himself should calculate the horoscopes he intends to interpret as often as possible. Aside from the fact that others may make errors which pass completely unnoticed, the astrologer can pick up some good intuitive feelings about a chart in the process of setting it up. As he is calculating a chart, he is tracing out a symbolic pattern of a person's life, and if he is at all sensitive, he will pick up some very definite insights relative thereto, which are not so easily gained otherwise.

There are some very good computer services



From *Manuductio Hermetico-Philosophia*, 1739, J.C. von Vaanderbeeg, Badische Landesbibliothek, Karlsruhe

Personifications of the seven planets, including sun and moon, participate in transforming the human spirit, a process earlier esotericists called the Philosophical Work. Saturn(e), an anagram of "natures," represents the material principle, the root of the Work. He is pregnant with the golden fruit, but, in the words of Jacob Böhme, the "craftsman of this child [the Christed Self] is Mercurius," whose Spirit hovers above all.

which do horoscope calculation and eliminate practically all possibility of mathematical error. Although these may be good for statistical research purposes, to help the beginning astrologer check his calculations, and other such matters, they should be avoided by the experienced astrologer for most interpretive purposes.

Some astrologers will complain that doing their own calculations takes too much time. But let us remember that we strive to understand a person through the horoscope and to help that person accordingly, and the extra time spent in doing calculations is well worth it in accomplishing that end. Our purpose is loving, self-forgetting service, not mass production of doubtful advice in order to make money. It is far better to be able to help a few people meaningfully than to dispense superficial information to many.

The Format

The most difficult problem for the aspiring astrologer is how to go about interpreting a chart. Even when he has taken the necessary time and effort to learn the meanings of the basic astrological factors and has gathered a good sampling of horoscopes from among his friends and acquaintances, he is still almost always baffled when it comes to organizing everything into a workable system of interpretation. He stares at a horoscope, and his mind promptly goes blank, refusing to give the slightest hint as to what the thing might mean.

Several difficulties bar the way to learning horoscope interpretation. Some of these have been touched upon in foregoing comments. Not the least difficulty is the lack of a good, systematic approach to the horoscope. To be sure, there is no system that will answer equally well for all horoscopes, but there is a definite need for some type of format which will help the student get a grasp on the information presented in the horoscope.

There are two general approaches to organizing the information in a horoscope. The first is to take each particle of information presented and tie it together with every other by means of some formula or sequence. The second method is first to try to grasp the main points in a horoscope as a whole, by means of certain patterns and planetary distributions, and then move to consideration of each part.

The former method has traditionally enjoyed the greater popularity, practically to the total exclusion of the latter, until relatively recent times. The latter method is now steadily gaining in popularity, however, and, unfortunately, has a great deal of appeal to the modern astrological mind.

That may seem a rather startling comment, but nevertheless, let us review the matter from a spiritual point of view: *to move from the whole to the parts*, as the second method does, *is contrary to the trend of evolution*. On the other hand, to move from the parts to the whole, which the first method does, is precisely in line with the evolutionary impulse and is therefore the method which the spiritually oriented astrologer should use.

Why should it make any great difference which method the astrologer uses, as long as he gets results? Because, as mentioned in the previous

article, horoscope interpretation can reach right to the heart of a person and affect him accordingly. To do an interpretation that proceeds from the whole to the parts impresses a person with a tendency that leads further into materialism, which is to say, away from a true spiritual understanding of things. An interpretation that proceeds from the parts to the whole helps to elevate a person's consciousness to a higher level, because it is in line with natural law.

At the commencement of man's journey through matter, he was possessed of cosmic consciousness and perceived the unity of all things; but he had no self-consciousness. Thus, in a manner of speaking, we could say that he possessed cosmic *unconsciousness* because he was not aware of his state; he merely existed in it. The purpose of man's pilgrimage through matter is to make him self-conscious, so that in regaining his cosmic state of consciousness, he can be a voluntary, creative participant in it and be aware of his participation.

The part of man's journey that leads from cosmic to individual consciousness is termed *involution*. During this period, man, the Virgin Spirit, acquired his three vehicles—the dense, vital, and desire bodies—and the mind, and had his threefold Spirit—Divine, Life, and Human—awakened. This is the part of the journey that led from the whole to the parts and resulted in the full waking consciousness that we experience today. First, man was a united whole; then he associated himself in turn with a race, tribe, clan, and family, and finally, he perceived himself as an individual.

The part of our journey which now lies before us is *evolution*, wherein the awakened Spirit works through its vehicles to produce soul, which will nourish the individual consciousness into a self-conscious, creative consciousness.

As each man becomes more of an individual, there will be less selfishness, for selfishness comes about when a person first realizes his individuality but is unsure of what it is or how to handle it. He feels the preciousness of this acquisition which he has worked so hard to attain through eons of unconscious involution, and being afraid to lose it, he finds it necessary to assert his own self, regardless of others. However, as a man who is sure of

his own strength finds it unnecessary to be constantly testing it or showing it off in front of others, as a bully does, so the man who is sure of his individuality no longer finds it necessary to be selfish, self-centered, or self-assertive. Then, united in the bonds of Christlike love and friendship, man will share a unity of purpose and interest, though the diversity of talent, creativity, and method will make possible a more glorious whole than could ever have been realized before. We shall know the joy of sharing with each other as individuals, where each has something to give to the other.

Consider the manner in which we learn how to accomplish things in the physical world: if we wish to learn how to be artists, we first learn the general principles of light, color, proportion, painting technique, etc. After this, more specific knowledge and technique are learned, until we feel confident to try doing serious art work on our own, taking the ideas we have learned and combining them in our own individual style, producing cre-

ative works of art.

There are as many different styles in art as there are individual artists, and certainly no one would advocate that all artists should conform to one style. It is the diversity of style and technique and the richness of variety in art that make it such an excellent medium of expression. Each artist makes his own particular contribution to the field of art through his works, from which other artists may learn and profit according to their needs and inclinations.

Thus, the heritage of art grows in proportion to the development of individual artists, just as the heritage of the human race grows in proportion to the development of individualized consciousness. It may seem that we have made a rather lengthy digression, but it was necessary that we thoroughly understand these principles so that we can now apply them to the problems of horoscope interpretation. (Continued) □

—Karl Kleinstick

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