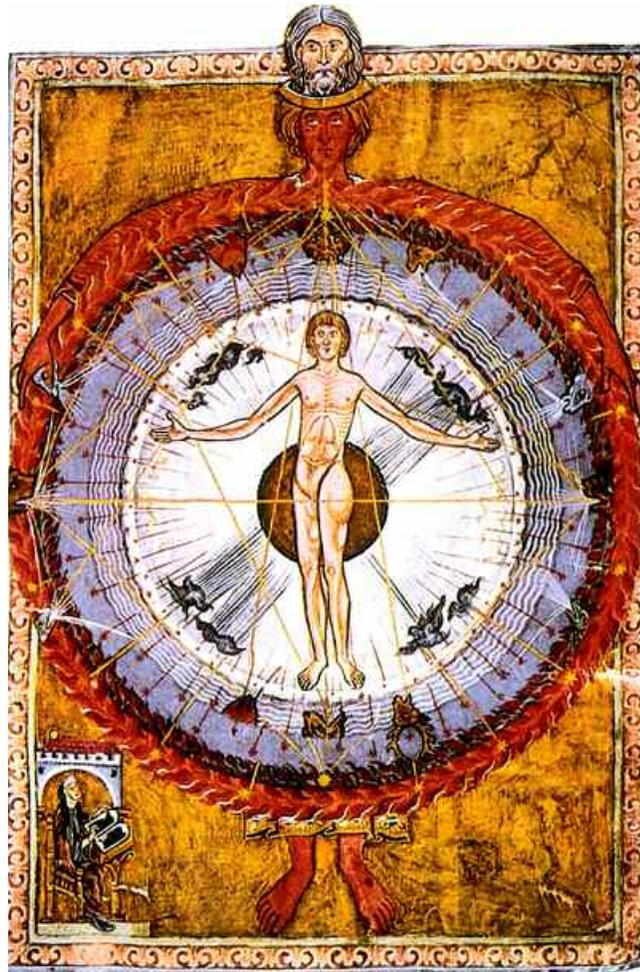


Horoscope Interpretation—Part 3

IN LEARNING ASTROLOGY, we first apply ourselves to learning the general principles thereof; we learn the general idea of signs, houses, planets, aspects, qualities, dignities, etc. Then we concentrate our attention more specifically on each one of these factors and each part of each factor, until we have a good basic knowledge of what each part signifies. This is the involutory part of astrology, in which the student has gone from the whole to the parts. He started with a general understanding of astrology as a whole, and then, one by one, singled out each separate factor for careful examination.

After having gone through the involutory stage, the astrology student next earnestly begins to apply his knowledge to individual horoscopes. He tries to recombine the several separate factors in the horoscope according to the various placements and configurations found there, to arrive at a composite picture of the whole. This is the evolutionary part of astrology, in which the whole is built up out of the parts. Each piece is fitted together with the others, one at a time, as in a puzzle, until the complete picture appears.

But, as is so often said, the whole is more than the sum of the parts (though in astrology, the whole is built up out of a *synthesis* of the parts). In addition to involution and evolution, there is a third factor in the development of man—Epigenesis. This is the capacity to initiate something that did not exist previously as potential. It is the power to introduce new forces and new trends that are an outgrowth of past causes. It is the power that man has to change his future no matter what



Liber Diviorum Operum, Hildegarde von Bingen (1098-1179), Biblioteca Lucca, Florence

In one of her last visions the medieval German mystic, Hildegarde von Bingen, perceives in spirit the “Wheel of the World” surrounded by the twelve creative hierarchies (four groups of three animal heads in cardinal directions)—all constituting the cosmic body of the Son, colored red in the original. The Father encompasses and unifies the totality.

the past may have been or the present may be. It is the power that can eventually raise man to the stature of the gods and free him from being the puppet of fate. It is creativity in the true sense. Epigenesis implies free will, and as discussed in the last *Ray's* article [September/October], this is exactly what the astrologer should be aiming to awaken in people. The will is generally strengthened as a direct function of evolutionary progress,

for greater self-mastery brings more power to choose as the Spirit *wills* and not as the lower self desires. The astrologer who follows the natural law of evolution in his horoscope interpretation stimulates people's consciousness accordingly and, thus, makes it possible for them to exercise more Epigenesis.

The more self-knowledge a person has and the more knowledge he has of the choices that he must face, the more self-control he will be able to exercise, the more intelligently he will be able to choose, and the more possibility he will have to *make entirely fresh choices that were not indicated previously*. Astrologers, take note! To help a person understand himself and to help him be an individual is to help him be more creative and more free. Such is the mission of the true astrologer.

To do a horoscope interpretation that moves from the whole to the parts creates a background impression of being "taken apart." This does not create a great deal of discomfort for many people because that is similar to the line of involution which they have followed in the past, and of which they are therefore most conscious. For the same reason, this method seems to many astrologers to be more comfortable and easier to use.

To do an interpretation from the parts to the whole creates a background impression of being "put together," which for several reasons can be somewhat uncomfortable for both the astrologer and the person he is helping. First, it is relatively unfamiliar to our consciousness, and therefore, requires a more creative effort on the part of both the astrologer and the person—effort that we are often reluctant to make. Second, we are so used to having our lives divided into separate parcels that it is sometimes a bit disquieting to feel the insulation being removed. But this second method is the one most productive of the kind of results that the spiritually-minded astrologer wants to produce.

It is understandable why the method of interpreting horoscopes from the parts to the whole (henceforth called the "evolutionary method") has fallen into some disfavor as of late, aside from the above reason. Just as it is not possible to have evolution without preceding involution, so also it is not possible to use the evolutionary method of

chart interpretation with much success until the necessary involutory work has been done. A good basic grasp of signs, planets, houses, aspects, elements, qualities, horoscope calculations, etc., must be in place before any serious attempt at interpretation can be made.

Aha! Now *there* is the sticking point. In the past there has not been enough clear understanding of the difference between the several astrological factors and their several parts. A whole cannot be built up of the parts until those parts are first entirely separated from each other so that they may be recombined according to the proper design.

So often, definitions are given that list different qualities without making clear any real qualitative differences. When the astrologer tries to put such definitions together in interpreting a horoscope, he first has to wrestle with a cumbersome list of qualities; if he manages that, he ends up with such a confusion of contradictions and unrelated statements that only the most persevering and imaginative of people can make a success of it.

A builder who constructs buildings from scratch has a limitless choice of designs, while the one who uses prefabricated materials is extremely limited in what he can do because certain parts are already attached to certain other ones in specific ways, and he is therefore limited by the design of the one who devised the prefabrication.

So much of what has been handed down by traditional astrology is prefabrication, designed on the concepts of group consciousness, in which everyone fits into a similar mold. Certain astrological concepts have been attached to certain other ones in definite patterns which may have been perfectly valid and applicable in the past, but which are less and less suitable as we move toward the Aquarian Age. The development of the individual demands the development of individual patterns. The old prefabrications must be disassembled so that in getting down to the basic building blocks, we will be free to build up any individual whole which the pattern of the horoscope calls for. Examples of prefabricated notions in astrology can be found in the blur among signs, houses, and planets, in which, for instance, such notions as "the first house equals Aries equals Mars." While these

three factors may have a definite relationship to one another, they signify entirely different viewpoints.

In previous articles of this series, we have tried to make distinctions that would avoid such confusions as the above. However, we realize that these efforts are at best feeble and not at all entirely adequate or complete. We hope that other astrologers of a spiritual bent will be able to improve upon them in their own applications of the principles given here.

To get a clearer picture of how to interpret the chart, let us consider more closely how a building is constructed, and then draw the proper analogy to a horoscope interpretation.

First, the architect ascertains the need for a building and then draws up blueprints of an appropriate nature. He next contracts various phases of the work to different craftsmen. Each craftsman contributes his skill to the construction of the building, adding to what the previous one has done and preparing the way for what the next one will do. Finally, the building is finished and ready for occupancy.

First, the astrologer ascertains the need of one who comes to him for an interpretation, requesting a written statement of his reasons. Then, he draws up appropriate plans; which is to say, he calculates the horoscope. Next, he calls on the craftsmen; meaning that he calls on his knowledge of the several astrological factors and fits them together according to the pattern of the horoscope. Each factor builds upon the previous one and prepares the way for the one to follow. Finally, the interpretation is complete and ready for the person to take and act upon.

Now let us be more specific. Assuming the calculations done, the method of building the parts

into a whole is as follows: the planets are first considered separately, as they are the motivating forces in the horoscope. Each planet will tell what facet of character is being considered, such as inner strength of character (Sun), mode of thought (Mercury), mode of feeling (Venus), etc. The sign position of each planet will tell in

what manner each facet of character (planet) basically is being influenced. The house position of each planet will show in what area of life the particular facet of character (planet) that is being influenced (sign) will be most active. Along with each particular planet, consider if there are any planets in the sign that it rules and what house or houses that sign covers. This will show what additional forces are affected by the first planet, and in what additional areas it tends to operate strongly.

After each planet (or, more accurately, each sign-planet-house combination) thus has been considered separately,

aspects showing how these different factors interrelate with each other can be taken into account.

Lastly, major patterns such as element emphasis and quality emphasis can be considered as showing general trends. Thus, the whole pattern emerges in the end.

There is a saying that we are three people: the person we think we are, the person other people think we are, and the person we really are. These three are indicated respectively by the Moon, the Ascendant, and the Sun, and it seems best to start with these three in a horoscope interpretation. Let us make a tentative list of the order in which to consider the planets, realizing that modifications may be necessary in certain cases.

1. **Sun**—Sense of purpose and inner strength of character.
2. **Moon**—Self-concept.



From *Viatorium*, Michael Maier, Oppenheim, 1618

Signs and words designating the creative energies sourcing "Wonderful Nature" include the twelve zodiacal hierarchies, the seven planetary spirits, and the four etheric elements (earth, air, fire, and water).

3. **Ascendent**—How others see us; outward appearances and actions.
4. **Mercury**—Mode of thought.
5. **Venus**—Mode of feeling.
6. **Mars**—Mode of initiative.
7. **Midheaven**—Conduct in positions of authority; opportunities for spiritual advancement.
8. **Jupiter**—Spirit of helpfulness and being helped; philosophical attitudes.
9. **Saturn**—Mode of consideration and thoughtfulness toward and from others.
10. **Uranus**—Mode of intuition, inspired idea-
tion, impartiality, and perception of the
emotional states of others.
11. **Neptune**—Mode of heightened awareness,
inspired understanding, communication
with superphysical reality, and perception
of the thought of others.
12. **Pluto**—Mode of co-operation with others as
an individual for a common interest.
13. **Part of Fortune**—(optional) awareness of
how to handle opportunities for material

advancement.

It will probably be necessary to abandon any set order when dealing with the aspects, as considera-
tion of one aspect will often lead naturally to the
next. After the aspects and general patterns have
been examined, a general summary may be in
order, depending on the situation.

The astrologer should tell the person for whom
he is interpreting about his evolutionary method of
chart interpretation in order to avoid premature
objections. A part by itself may often seem very
awkward until it has been connected to all the
other parts, just as the pieces of a puzzle by them-
selves, or in partial combination, tend to be so. The
whole picture is built up one piece at a time, and
final judgment is reserved until the picture is com-
plete. The astrologer is able to say only one thing
at a time, and although he may say something that
seems a little out of place, it may not be so when
the additional information is added to complete the
picture. □

—Karl Kleinstick

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