

*from Humanistic to
Transpersonal Astrology
by Dane Rudhyar*

I shall begin by stating the events which led me to the study of astrology and to the development of the stand I have taken in my presentation and interpretation of the principles of astrology. To these principles I have sought to give consistent, logical and psychologically sound applications, regardless of what traditional astrological beliefs and practices have been, and of the varied claims contemporary astrologers are making, valuable as these may be from some points of view.

It was while staying in Hollywood near the Krotona Institute, then the American headquarters of the Theosophical Society in America, that I became interested in astrology. I had my birth-chart cast and interpreted by mail by Hazelrigg, a then well-known astrologer, and during the winter season of 1920-21 I took a course from a woman who was teaching in a conventional way how to erect and interpret a chart.

My main interest then was composing music and becoming immersed in Oriental philosophy and music. I nevertheless studied charts as occasion arose and my first "professional" work was done in the fall, 1928. Around the fall equinox 1930 I was introduced to Marc Edmund Jones, then living and teaching in Hollywood. Immediately afterward I went to New York and it was then that I received the first mimeographed courses on astrology which Marc Jones was then sending to the members of his Sabian Assembly; however, I did not join his group or attend his classes, nor did he ever ask me directly to do so.

I was very interested in the philosophical vistas these courses opened and by the logical, consistent formulation of the ideas they presented. The next winter while in Boston, I wrote seven small booklets entitled **Harmonic Astrology**, containing the substance of lectures I had been giving. One of these was reprinted last March 1972 in **The Aquarian Agent**.

During the summer of 1932, while quite ill and penniless I wrote a circular, **Harmonic Psychology**, most of which was quoted in my now widely read book, **The Astrology of Personality**.

In this circular I quoted Carl Jung, whose discourse given at Wilhelm's funeral I had read two or three months before. I did not get fully acquainted with Jung's ideas until the summer 1933 while staying at Mrs. Garland's ranch in New Mexico where I read all his then translated books. At once the idea that I could develop a series of connections between Jung's concepts and a reformulated type of astrology came to me. It just happened that a year before a friend of mine, Ivah Krupp Bradley, had given my booklets on **Harmonic Astrology** to a man she had causally met, Paul Clancy, who was starting, without adequate resources, a small magazine intended to popularize astrology. He liked very much what I had written and asked me to reprint my six booklets in his magazines. The magazine failed; but in 1932 Clancy started a new one, **American Astrology**.

I met Clancy that fall in New York where I passed the winter. I told him of my ideas, and he said enthusiastically that he would publish anything I would write along these lines. I did, and the magazine became a great success in 1934. Alice Bailey, who, I met early in 1920 in Hollywood, liked my articles, and suggested I should write a treatise developing their contents. She offered to have the book published at the Lucis Press which she and her husband had started in connection with the Arcane School, a new theosophical group. In this book, **The Astrology of Personality**, my main ideas on astrology, on holism and on the cyclic process of existence are contained in seed. It was written during the summer 1934-1935 in New Mexico, and completed in Hollywood in 1936.

Though I never joined the Arcane School, I had great admiration for Alice Bailey's utter dedication to her work, and for her personal courage and strength of character. I was impressed by her earlier books, especially **Treatise on Cosmic Fire** which she was writing when we met in 1920, and, touched by her offer to take the risk of publishing my large volume. I not only dedicated it to her, but referred in several places to the ideas she was promoting, in so far as they were related to H. P. Blavatsky's **Isis Unveiled** and **The Secret Doctrine**, which had meant so much to the development of my historical sense and my deeper mind.

As years passed, difficult experiences led me to repolarize somewhat my general philosophical approach and to question many things I had accepted at first unquestioningly. As many letters has come to me from people who had become extremely disturbed by some astrologer's analysis of "good and bad points" in their charts and by irresponsible predictions, I became forcibly aware of the psychological danger involved in careless astrological statements about birth-charts. I therefore tried to stress the psychological responsibility of the practitioner, and to develop theoretically a consistent approach to those astrological factors which were more particularly related to the individuality and the potentiality for growth of the person whose chart was being studied. I increasingly emphasized the need to take a holistic approach to the birth-chart, and to stress the Houses as much, if not more than the zodiacal signs. The shift in emphasis from the zodiac to the Houses seemed to be particular significant and indeed essential after Cyril Fagan promoted the "sidereal zodiac" giving to what had been the traditional basis of astrological interpretation an ever more ambiguous character.

I became thus increasingly concerned with the need for reorienting both the traditional concepts and the practice of astrology on the basis of my general philosophy of existence. This philosophy is broadly outlined in my recent book **The Planetarization of Consciousness** but it had been developing since 1928 and especially after various crucial developments in my life in 1938-39, 1941-42 and 1954. Such a philosophy, while based on metaphysical principles well known in China and India, seeks to reformulate an approach to psychology, philosophy, metaphysics, ethics and interpersonal relationships, freed not only from the materialistic biases of our Western tradition, but also from the glamour surrounding so much of what today passes for esoteric "revelations" and unprovable occult claims.

This is a period when, especially among the confused and rootless American youth, everything seems acceptable that introduces unfamiliar ideas and practices, especially so if these have been considered unacceptable or dangerous by our official Western mentality. Often very little discrimination is used to investigate the validity of statements haloed with exotic glamour or made by persons claiming fascinatingly unusual experiences or powers. Rarely does one find people intent on evaluating what is presented to them on the basis of principles which can be applied to the whole of human existence, and on the basis of the **consistency** with which they are applied.

This is partly due to the Anglo-Saxon tradition of empiricism, according to which a nearly total dependence upon "facts" and "experiences" takes the place of general ideas and of reliance upon intuitively felt, but at once consistently developed principles. Obviously both approaches should be used; but the foundation of knowledge that is creative and free from the confusing randomness of personal experiences rests, I believe, upon metaphysical principles underlying personal claims and so-called "facts." These facts can be interpreted according to a passing mood or hastily formulated opinion, or be influenced by an emotional attraction for a forceful personality.

Astrology is a particularly fertile field for the growth of unsubstantiated personal opinions based on the astrologer's unavoidably limited experience. For this reason, the present trend toward a "scientific," statistical and critical analysis of traditional statements filling astrological textbooks is a much to be welcomed development. However it also carries the same germs of tragic misapplication as does all modern Science, especially in its technological aspect. "Facts" can be used to destroy the integrity of the human person, even if they are correctly ascertained; because, when presented to that person by another individual (or in a book stating them), the knowledge of these facts may utterly confuse or even kill as well as heal and make whole. **Facts have no value except in relation to the consciousness which perceives them.**

Of course, truly ascertained new facts can and do change the consciousness of those who know them; but, of crucial importance when new facts are to be brought to the attention of a person, is the usually unasked question, "Is that person capable of making a

constructive use of these facts?" Unfortunately, scientific research today is not interested in the *human* results of its discoveries, and still less concerned are the people who gain fame and make money from such discoveries. This unfortunately applies also to quite a few astrologers as they speak to their clients.

We are dealing here with issues that today are crucial and also very difficult to meet intelligently and consistently. They force us to question the long range value of the mass-dissemination of what we call scientific knowledge, *unless* the disseminating process takes into consideration the "humanistic" factor. By the term, humanistic factor, I am referring to the reaction which the popularized knowledge can be expected to have upon the average person being confronted with it. However, the dangerous possibility inherent in such a humanistic preoccupation is that knowledge may become jealously guarded by an "elite" able to control its dissemination — alas, in most instances, to control it for its own advantage and the maintenance of acquired or inherited privileges. We have continuing examples of such a possibility in politics, in economics, and also in such an organization as the American Medical Association.

As I see it, the only way to avoid such a **danger of control by a self-perpetuating and power-hungry group** is to stress principles rather than a multitude of data; philosophy rather than the endless proliferation of scientific or pseudo-scientific "research."

It was the realization that what was happening in astrology parallels or reflects in many ways what I saw occurring in our society which led me in February-March 1969 to initiate the International Committee for Humanistic Astrology. In the series of six booklets which followed — now available in one volume entitled **Person-Centered Astrology** — I tried to formulate clearly the distinction between an "event-oriented" and a "person-centered" astrology. I extended and reformulated the concept of "aspect" and planetary **gestalt**, the meaning of astrology nodes, and I presented basic ideas applicable to the holistic interpretation of a birth-chart.

What I probably did not emphasize enough in my presentation is what could be called "the **mandala** approach" to astrological charts. Such an approach was mentioned already in my 1936 book **The Astrology of Personality**. The present popularization of the mandala concept (especially through the beautiful book by Jose and Miriam Agruelles, entitled **Mandala**) makes the use of the phrase "the mandala approach to astrology" particularly significant at this time. It also should bring more clearly than ever the meaning of the difference between **person-centered** and **zodiacally circumscribed** astrological charts — between the continental European, and the traditional English-American chart-forms.

In **The Astrology of Personality** I defined a mandala as "a magic circle containing a cross or some other basically fourfold formulation," adding that "every birth-chart is the mandala of an individual life. It is the blue-print of the process of individuation for this particular individual. To follow it understandingly is to follow the 'conscious way,' the way of operative wholeness, that is, the way of the active fulfillment of the wholeness of being that is Self" (as Jung understands this term).

As the Arguelles' book **Mandala** clearly states:

The universality of the mandala is in its one constant, **the principle of center**. The center is the beginning of the mandala as it is the beginning of all forms and of all processes, including the extensions of form into time . . . The center is symbolic of the eternal potential. From the same inexhaustible source all seeds grow and develop, all cells realize their functions — there is a structural law, a cosmic principle by which perceptible forms are sustained and which governs the processes of transformation in all things. This can be realized only because the center principle manifests itself through man in the same ways as it does through a flower or a star; in it we may discover our cosmic commonality — our community . . . At the core, each man is the center of his own compass and experiences, his own **cardinal points**, North, South, East and West.

We are defined not only by our place on the physical level, but by our position in consciousness, and these are an interdependent whole universally inherent in man's

consciousness, the mandala has continually appeared in his construction, rituals, and art forms. From its various manifestations we can derive three basic properties: A center — symmetry — cardinal points. (**Mandala**, p 12-13)

The basic factor in a mandala being the center, it follows that no mandala makes sense unless we know to what its center refers. In my recent book **The Astrological Houses** — *The Spectrum of Individual Experience* I discussed at length (Part One) the evolution of astrological concepts, stating that while archaic astrology was **locality-centered** (as were all ancient cultures) European astrology since the early Renaissance was geocentric. In European charts the center of the earth-globe represented the center of the circular chart; all measurements, including the horizon, were made from the center of our planet.

A locality-centered astrology causes no problem: the earth is flat, the horizon of the locality is the surface of the earth; celestial bodies rise, culminate, disappear in the "underworld" then rise again. The center of whatever chart was used — and Indian astrologers still use the "square chart" which is actually some kind of magical figure *without a circumference* (a most revealing point!) — was the center of the locality which for any tribe (or even super-tribal kingdom) is considered to be the actual center of the world. What matters for such an astrological approach is how the rising, culminating, and setting celestial bodies (stars as well as planets and the two "Lights") affect the tribal locality and the fate of its center; i.e. the village, the city centered around a palace or temple, or at times a plaza, (and open center) which could lead to the "ancestral Root" of the tribal organism.

Once astrology became truly geocentric, many problems arose, which are still unsolved today. The two-dimensional archaic locality scene became a three-dimensional global puzzle. The entire astrological picture had to be redrawn and reinterpreted; but, as I explained in **The Astrological Houses**, this was only partially and confusingly done. Once **circular charts** came to be used **for individual charts**, the geocentric point of view introduced a peculiar ambiguity. The chart was designed, and its data were calculated, as if its center was the earth's center; yet, if this chart had been considered the birth mandala of the individual person, **that person**, living on the surface and **not** at the center of the earth, should have been the chart's center. Evidently the birth-chart was not considered a mandala to be used by a particular human being to assist him in the process of "individuation," i.e. of becoming a whole person. What the birth-chart represented and still represents today for most astrologers is **a set of influences acting upon a person's environment (the earth's biosphere) and affecting in him "human nature"** a collective, generic factor. Here is the fundamental difference between what I have called the "person-centered" and the "event-oriented" types of astrology. Such a difference is not absolute, for evidently the two can be *integrated*, but one should not attempt to *reconcile* them, or to gross over the differences. Above all, one should try to take a stand determined by one's thorough grasp of the implications of both approaches, and to use the tools for interpretation which precisely fit what one wishes to convey.

In **The Astrology of Personality** I tried to show that all forms of existence are based on the interaction of two principles: the Collective and the Individual. I stated that the zodiac refers to the Collective, the circle of Houses to the Individual. (The book was written before Fagan brought forth the issue of sidereal vs. tropical zodiacs.) In defining the zodiac I used a long quotation from Alan Leo's book, **Casting the Horoscope**:

The zodiac that we use is really the Earth's Aura. It is a sphere or ovoid, the poles of which coincide with the poles of the Ecliptic and its middle or equatorial plane is the Ecliptic . . . For some reason at present unexplained, this sphere is polarized in one direction. This sphere is divided into twelve parts like the sections of an orange, and it is these sections which constitute the "signs" of the zodiac. We are, however, chiefly concerned with its equatorial plane, for it is this which we measure in signs or degrees, and which determines the zodiacal position of a planet.

Now it is clear that since this sphere or aura remains constantly "floating" in one position while the Earth journeys around the sun, the sun's rays will successively pass through each

one of the signs. If you place a lamp in the middle of a table, and walk once around the table always facing one particular corner of the room, the rays of the light will have shone upon each part of the head in turn — the nose, left cheek, back of the head, right cheek, and so on . . .

It need hardly be mentioned that the "aura" does not turn round each day with the rotation of the earth on its axis, but that the Earth spins round *within* it, like the wheel on a gyroscope. (p.247)

Seen in such a light the zodiac represents the cosmic (or rather planetary) environment of man. This environment, for an individual, constitutes the potentiality of immensely vast types of relationship which mankind-as-a-whole can experience. It is a generic and collective factor. It can also be spoken of, perhaps more literally than most people might think, as a kind of placenta for the embryonic earth-body. The placenta is the formative area, the area from and through which the building life-energies of the universal macrocosm feed and vitalize the planetary microcosm, the earth's biosphere.

This is not what the sidereal astrologer — and indeed the average person — think of the zodiac; for they believe that it actually refers to immensely distant groups of stars. If it is so, it seems to me hard to understand how the belief — that those constellations affect in very specific and often trivial ways, the character and the banal events of man's existence — can be reconciled with our present day "Scientific" picture of the universe. If the earth is one planet in a small solar system whose sun is one of several billion of other stars revolving in perhaps 200 million years around a mysterious galactic center, our globe is but a small dot surrounded by these billion of stars *on all sides*. If somehow these groups of stars have an effect upon life on earth — all lives over the entire globe at practically the same time so short is our time-scale — why should the zodiacal groups (those related to the plane of our earth's orbit) have such a far-reaching influence upon the earth, and not the other stars?

The only answer I can think of is that somehow the radiations from these zodiacal constellations are amplified and focused (or it could be stepped down) by the sun — and also by the moon and the planets moving more or less along this orbital plane of the earth (the ecliptic) — in such a way that they are able to affect, and indeed according to astrology, to mould men's organic functions and character. But what an explanation this is from a scientific standpoint! It must have seemed quite a natural belief for the locality-centered archaic star-gazer; he pictured himself a mysterious celestial sphere rotating around a flat stationary earth and moment after moment focusing upon us a succession of powerful beams emanating from the big projectors (stars) mounted inside of that sphere. But *for our scientific minds* and on the basis of what we consider the sun, the moon and the planets to be, is not this explanation I have just suggested quite remarkable.

Either the zodiac has very little to do with actual constellations of stars, or else our present-day scientific world-picture, strictly limited to physically measurable vibrations, fails to give us an idea of the more fundamental reality of stars, sun and planets and of our relation to them.

If as astrologers we accept the second alternative, why not have the courage to say so and to take a positive stand rather than sheepishly align ourselves with the mass of believers in the quasi-absolute validity of the scientific methodology? If we do not want to choose between these alternatives, the only other way is to say, as I do, that astrology is a **symbolic language**. It is a language attempting to formulate, by means of symbols based

on the common experience of men facing the all-surrounding sky, an immensely complex structure of relationships between the universe and man; relationships which we cannot explain in other ways. We cannot satisfactorily explain them according to our present-day methods of scientific analysis because these methods, at least so far, have not proven applicable to the level — or the kind of space-time structure — at which these cosmic connections actually operate. We can perceive only their more or less confused reflections upon the stormy sea of our earth-existence.

Astrology is therefore, as I see it, an imperfect and incomplete attempt at creating what I called 40 years ago an *algebra of life*. It is a complex as human existence itself becomes an increasingly varied and subtle maze of interrelationships; just as algebra had to become increasingly complex in order to bring some sort of order into the puzzling relationships between intra-atomic "events." Nevertheless, astrology can also retain a certain simplicity — which it now seems to be in the process of losing under the impact of proliferating new techniques — if it is understood to deal *not* with the multitude of surface-relationships which constitute modern man's social life, but more essentially with basic directives to be applied by individuals to the actualization of their innate potential of being, feeling, thinking and acting — to the fulfillment of their destiny within mankind and the earth.

In any case, let me emphasize once more that an astrology which exclusively, or even mainly, uses the zodiac as its basic frame of reference deals essentially with collective factors., with human nature as a product of biospheric conditions. It is a geocentric type of astrology which considers the complex relationship between the universe and collective, generic man **from the point of view of the earth's center**. The astrologer is perfectly justified in saying that it uses geocentric data concerning the movements of the planets and the structures of the starry heavens because these data represent the way we actually are conscious of relate to the universe. But what is meant by this *we*?

What is meant is mankind as a whole — mankind spread around the entire surface of the globe, and therefore (symbolically at least) forming a collective multi-cellular entity whose center is earth's center. Mankind, yes — *but not "I"!* Human nature as a basic generic factor — but not **the particular potential of individualized consciousness and behavior** which, according to most modern psychological ideas, it is my task to actualize as fully as I can. And "actualize" does not mean in terms of some cultural pattern of success, however widely believed in by some people of various races and types, but in terms of *this particular set of potentialities of existence that is "I"* — I, who was born, grow up and eventually will die, either having become the whole person and fulfilled the function that was implied in my birth at a certain time and place, or having wasted away at least a large portion of my birth-potential.

One may think of the zodiac as mandala, but it is a mandala mapping the different stages in the evolution of humanity as-a-whole. And if we follow such a line of thought it would lead us to a consideration of the twelve great evolutionary steps represented by the Ages which divide the nearly 26,000 year long cycle of the precession of the equinoxes, and perhaps to other vast cycles affecting our planet and all that takes place within its electro-magnetic field. One can also say that the zodiac as a mandala provides for us a structural framework allowing us to locate and give general and collective meaning to the basic urges or bio-psychic drives inherent in human nature — that is, inherent in any human being simply and solely because he is "human."

But *I*, as an individual, am not merely a particular specimen of human nature. Indeed, I can only call myself an "individual" if I have somehow **emerged from** the sphere where this human nature compulsively and unconsciously operates, just as "feline nature" operates compulsively and unconsciously in every tiger or lion; at least if I have sufficiently emerged from human nature to have become conscious of its power and its character and become objective to it.

What I, as an advocate of humanistic and especially person-centered astrology demand of

my birth-chart is that it should tell me **how I can best manage such an emergence, how I can truly become and individual able to actualize as fully as possible my birth-potential**. It can tell me these things and guide me in my process of whole-making and of liberation from the compulsive dictates of bio-psyche nature only if this birth-chart has the "I" at its center. **It has to be the mandala of my individual selfhood**, and not a mandala to guide mankind-as-a-whole in its millennial evolution.

I have italicized many words and sentences because people so often fail to see what is essential in a text or a lecture. They "feel" that it sounds beautiful and true, but often do not bother really to think over and meditate upon what has been said. In many instances the very best students do not realize *all* the implications of a stand they claim to have taken. For various reasons, perhaps valid ones, they may not fully relate the means they use to the purpose of their practice. This may be for self-protection, or in order to be able to fulfill a role their social environment demands to see performed; but, valid as the reasons may be, if they are not consciously and clearly formulated in their own mind, the end result is more likely than not some kind of confusion.

The worst enemy of the individual attempting to emerge from the mass-vibration of his culture and of his more or less unconscious urges and ego-patterns is *confusion*. Alas, today, an extraordinary amount of confusion prevails not only in astrology, but in psychology, medicine and nearly all intellectual pursuits, the arts included. This is so because we are living through a transitional period. We still cling emotionally and often fearfully, to the past and to ego-saving devices, while our creative mind and more individualized and idealistic aspirations are reaching "to the stars." But in order to reach to the stars as an individual, free from the collective past of the human race, one must first of all be *centered*. The individualized consciousness of a man has to be established and steady at the center of a vast mandala, *his* universe. It is truly "his" individual universe. It is a universe with which he can *directly* communicate and of which he can learn to decipher the great message of his birth: birth at a particular time at a definite point of the earth-surface — *his* center. He should be able, sooner or later, to communicate without intermediaries — from his center to the cosmic center most people all "God."

If the preceding has been well understood, the importance of deciding between the use of a **person-centered** and that of a **zodiacally circumscribed** chart-form should be evident. Only a chart in which the center is occupied by the person living on the earth's surface, and the horizon and meridian are **exactly perpendicular** can be considered a mandala for the individual to use as a form or guidance in the process of self-wholemaking and of conscious emergence from the mass-vibrations of human nature. The typical European continental chart — which is now finding a large number of devotee in the U.S. — is **not** a mandala for the purpose of individual integration and self-actualization, because its structural pattern does not refer to the direct, visual relationship of the individual **to his personal universe**. It may, but it does not always, use a horizontal line to represent the Ascendant-Descendant axis. Only in relatively infrequent instances is the meridian line (linking the Mid Heaven and I.C.) perpendicular to the horizon. It is a distorted mandala which must equally deviate an intuitive perception of the whole person-centered picture.

What such a zodiacally circumscribed chart-form does is to emphasize collective rather than individual factors. It gives them a permanent, unchangeable, absolutely fundamental value and power. **It emphasizes the power of the environment and human nature** over the

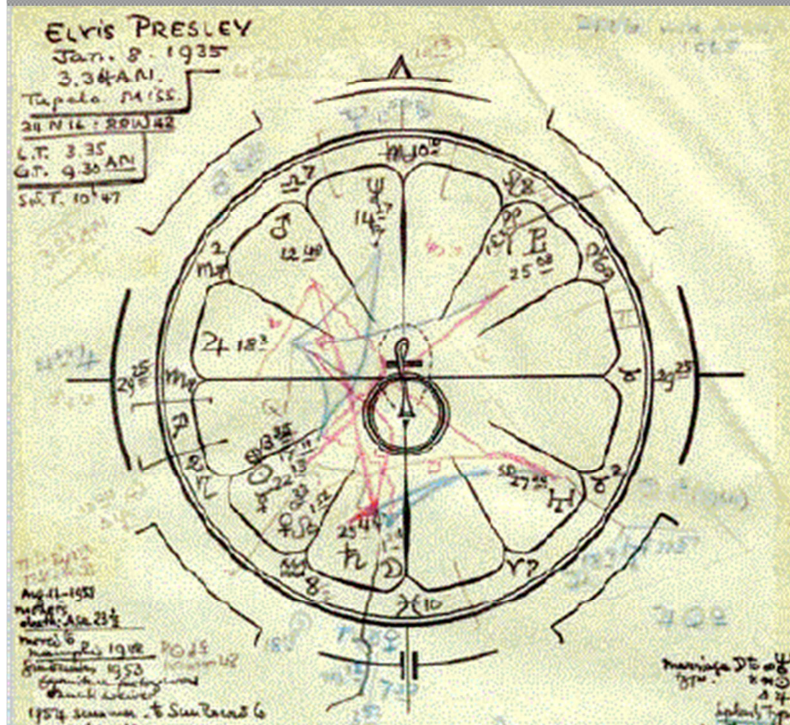
person attempting to actualize to the full his birth-potential.

It is, of course, this power which accounts for most events the individual person meets, as he makes such an unceasing effort to fulfill his destiny as a conscious and stable individual person. This fulfillment is the only goal that spiritually counts, provided it is sought and worked for in the service of humanity. But no one can truly "serve" according to the essential purpose and meaning of his life **unless he has emerged as an individual from the collective matrix of human nature symbolized in astrology by the zodiac.**

Stressing the zodiac in the birth-chart means, therefore, stressing the power of that form which a human being must emerge and become free, if he is she is truly to become and individual.

As I see it, individuation does not mean only to become a "whole person," according to certain style of life. It implies freedom from the Collective and from an unconscious, compulsive bondage to the values of one's particular culture — values which a person takes for granted because they have been stamped during childhood upon his sensitive mind by the teachings and even more the example of his elders, and also by the ambiance of his society.

A Chart-Mandala for a Person-Centered Astrology



The form that stands at the center of this chart is symbolical rather than a reference to astronomical facts. It suggests that the person whose birth-chart it is lives on the surface of this globe — yet in some manner has his roots in the very core of the earth where symbolically all men commune. The standing figure is the Egyptian anseated Cross, symbol of Man. The center of the mandala is in the region of man's heart. It is there that horizontal and vertical cross each other. It is for every person the center of his or her universe. The mandala has 12 petals, recalling the ancient symbolism of the Lotus. The planets are marked inside of the petals; the zodiacal degrees at the cusps of the Houses. Progressions are marked usually in blue ink outside of the double-line circle. Transits still further outside, are written in red.

How can astrology help a person while in the process of integration and self-liberation, and in fulfilling his or her destiny? Not by the negative device of telling what is wrong with the human nature of the person, or by foretelling future events. Help here means guidance along the lines marked by the essential structure of the birth-chart and the whole solar system at the time of birth, and also as the process of individuation and destiny-fulfillment unfolds year by year. The guidance must be based on a holistic perception of the chart or charts being considered. It must be an attempt to make as clear as is possible, at the time and under the circumstances of the contact with the individual,

what the chart indicates to be **the best possibilities of action or reflexion and meditation**.

This can be done only if the astrologer has come to understand that the astrological mandala outlined by the sky at the place and time of birth reveals **not what necessarily is, but rather what should be**. It does not tell how the basic drives in the human nature of the individual **will** eventually operate, but instead **how they should operate**, if the individual destiny is to be fulfilled, whatever be the external means for this fulfillment. The means may be pleasant or unpleasant, easy or difficult, inducing happiness and well being or causes of pain, sorrow, and repeated crises. This is of no importance. No one will ever profit from knowing which of these alternatives is "most likely" to unfold. The person who deliberately seeks to actualize as completely as possible his birth-potential as a would-be individual should not dwell in his brain consciousness upon the nature and results to himself of the means, but only on whether he can marshal the strength, courage, wisdom or equanimity to make a meaningful and eventually constructive use of them. The "means" I am speaking of here are simply the things which every day will confront him; but *at that time* they confront him, and not before. Nothing is more futile, and often more dangerous, than predictions of external events or inner changes whose modes of operation can never be definitely ascertained on a strictly astrological basis. Most predictions can be to some extent self-fulfilling — either directly or indirectly. The fear of a predicted crisis, subconscious as it may be, is a negative kind of self-fulfilling.

What, then, is the function of the astrologer, if it is not to indicate what his client is to face, and not even to analyze his character with the use of statistical techniques based on collective values and mass averages?

The astrologer's function is very similar to that of a spiritual guide. He may not have the ability to see clairvoyantly where the client stands in his development, and what are his weaknesses and strengths at the personal and superpersonal levels; but he has in front of him a "celestial message" or "revelation," the client's birth-chart — and also his own birth-chart considered in relation to that of the client. What he theoretically should be able to see in this client's birth-chart is **what the universe (or God) sought to achieve by the birth of a human being at that particular time and place**. Essentially nothing else; but this alone should be the astrologer's concern — indeed the concern of any individual throughout his life.

What we call "events" are — generally speaking — means to produce, in the best possible conditions what the birth of a person was meant to achieve. The only modification one should make to such a statement results from the evident fact that, as any man is born in a family, community, and nation and within the earth's biosphere, he is unavoidably subjected to a multiplicity of pressures which tend to distort, sometimes tragically, the rhythm of destiny inherent in his birth situation. He may be caught in maelstroms of war, revolution or epidemics; or, put in more occult terms, his individual **dharma** may be swept away by and become meaningless in a destructive precipitation of collective *karma* upon his racial group or his nation. He may survive the crisis, but it may have permanently distorted the pattern of his individual destiny, because too much power was released for him to withstand *as an individual*.

One can say, of course, that it was part of the person's karma to be placed in such devastating life-situations; but, as I see it, the birth-chart should not be interpreted in terms of "karmic retribution." The past is past; what the birth-sky reveals is how to build

the future — that is, how to actualize what is only potential at birth. The birth-chart is a **set of instructions**. I repeat that its essential meaning lies NOT in giving you a diagram of what your character and organic body-structure are, but in showing you **how in your particular case, the ten basic energies of human nature should be used to the best advantage**; that is, in order to enable you to consciously work with all of them at all times. In modern astrology, these basic energies are represented by the ten planets (Sun and Moon included). Where these planets are located indicates where (by zodiacal sign, and especially by Houses) they can be used by you to produce the most valuable results — not necessarily valuable in terms of social success, health or money, but in terms of the only thing that should concern you, that is, the actualization of your birth-potential.

I have ceaselessly repeated during the past 40 years that there are no "bad" planets, signs, Houses or aspects. Everything in the birth-chart is as it should be. But **it is there to be used consciously and effectively**. It is to best used so that it may serve the purpose of self-actualization and of liberation from the compulsions of human nature and collective patterns of society and culture. I have repeated that astrology has value only in so far as it helps man to *tread "the Conscious Way."* It can help not only to expand but to objectivize the consciousness of an individual and in a larger sense, when vast planetary cycles are considered, the consciousness of mankind in its dealings with the biosphere, the whole planet and eventually the solar system (what I call the "heliocosm"). Events come into a man's life in order to make him conscious of what his life is about. As we are still so involved in the collective patterns of value and meaning, the events have very often indeed to hammer at the shell of our unconsciousness, or at the fortress of our ego. The study of our birth-chart, and of progressions and transits, should help us to realize *the meaning* of what happened *as it happens* — and more often than not *after* it has happened, because our mind then is probably clearer, more objective. This is what humanely and spiritually matters. We can change the past by giving it the meaning of a prelude to our fulfillment instead of a heavy weight of frustration or guilt.

I do not doubt that after reading these pages many an astrologer or student of astrology will still feel uncertain as to what to do with a chart according to the principles I have stated. Especially in America, but also in Europe, the demand for clear-cut, easily applicable, easily proven techniques has become insistent. Yet a new technique without a new consciousness can prove not only futile, but at times devastating. The use of modern technology in the hands of military men of all nations — men whose consciousness is still operating in terms of tribal warfare and of the extermination or enslavement of souls if not bodies — has proven how terrible the combination can be. Astrologers obviously do not handle such power-weapons, but the widespread use of certain quasi-mechanical or statistical techniques of analysis could, I believe, create an intellectualistic ambiance which would have definitely negative psychological results — more so than the superficial yearning for having one's fortune told. **A legalization of astrology, and its being officially taught in universities, could well produce very unpleasant results.** The U.S. Navy has already used the lure of popular astrology in a T.V. program promoting enlistments. We are in an age when brain-washing of one type or another is given great scientific credit and credibility. The prediction business in terms of political polls can have very harmful results, because it creates an atmosphere in which tentative decisions are made **without any sense of responsibility**. Statistical statements are excellent means to avoid

responsibility and to manipulate the opinion of the unwary.

The modern analyst and scientist would undoubtedly answer that the methods "*work*"; and this seems, to them, to be all that matters; but the atomic bomb also works. Napalm and widespread defoliation — and the old military policy of a "scorched earth" — can also work, at least up to a point. So can hypnotism, brain-washing and torture when ruthlessly carried out. The basic issue in the life of an individual or collectivity should never be whether anything "works," or success is thereby achieved, but **the quality of what is achieved**. If the achievement increases the fear, the basic insecurity, the physical or mental pollution of the organism of a person, a social group or a nation, then it is a failure, not an achievement.

What is tragic today is that even some of the most intelligent individuals have been induced by the glamour of technological achievements to interpret the perversion of human values, through an overwhelming emphasis on quantitative procedures, as a great success for mankind. Quantity does not necessarily detract from quality; but the concentration of millions of minds upon strict measurements, upon often specious experiments following methods which already at the outset determine the outcome of the experiment, upon statistics which selects only certain features and ignore the rest — such a concentration can create a general intellectual atmosphere crystallizing into a collective mentality which, from the humanistic point of view, works against spiritual values.

These things have been pointed out by many thinkers; but they have not been applied to astrology. As I see it, they have to be applied to astrology, because that field is experiencing today a situation somewhat paralleling the general social situation caused 150 years ago by the Industrial Revolution. To say this evidently is to take a very broad, long range view of the astrological field. But we are now at a turning point. Later on it might be too late to turn back; and turn back to what? To Ptolemy of the 17th century European astrologers?

The only men who dealt with the spiritual aspect of astrology were not professional astrologers, but great minds like Paracelsus, Boehme and the most eminent Alchemists which preceded them. These men had to hide their approach and their knowledge under a heavy cloak of symbolism in order to escape the condemnation of the Inquisition. So far it is not necessary for the truly humanistic astrologer to do so, but "condemnation" can take many subtler forms — not only in a totalitarian society, but in a pseudo-democratic country where certain officially upheld and quasi-dogmatic attitudes and beliefs control quite effectively the collective mentality of the mass of the people.

A person-centered astrology, not only founded upon a humanistic approach — in the basic, non-dogmatic and not anti-religious sense of the term, humanistic — but also challenging the validity of popular beliefs and expectations, has evidently not a "mass appeal." This does not mean that it can appeal only or mostly to our present intellectual elite, because the collective mentality of such an elite is still permeated with materialistic, quantitative and analytical concepts, and with what I consider a false ideal of individualism, of progress and of personal success. Since I began to speak of "humanistic astrology" the many hundreds of unsolicited letters which I received asking to join the movement have come mainly from young people, the great majority of whom are struggling to overcome the official collegementality of our culture. The problem these young people are facing is how to define convincingly, even to *themselves*, what they are searching for. Yet they are today our only

hope for a "humanistic" future. And a social order founded upon qualitative values and upon that freedom which actually means allegiance and commitment of spiritual principles. The first principle is that the individual person should be able to stand, erect and open, at the center of the universe around him. Erect in the "tallness" of his or her own truth of being; open to the downflow of the "star" at the precise zenith of his own destiny — what he was born on this earth-surface to perform for the sake of mankind and the whole earth. When I speak of a person-centered astrology I refer to a kind of astrology, and to the type of astrological tools, which can be used to assist the individual to stand, consciously and deliberately, at the center of a great mandala: **his own particular universe**. Ideally he should be able to stand without crutches and to read by himself the message of the sky — his birth-sky and the yearly evolving sky overhead. Yet, sometimes, an intermediary may be needed, so *to clarify* issues and individual problems. A person-centered astrology has only this one essential purpose: to clarify the meaning and purpose of what daily existence and daily relationships bring to the individual who is committed to significant and purposeful living. Such a commitment implies a "structured" living. As I speak here of "structured living" I do not have in mind the type of structuring imposed from the outside by collective socio-cultural patterns — though these of course can be accepted as directives, *provided* they have been objectively studied, understood and consciously assimilated. I mean a kind of structuring which is the concrete manifestation of an individual's essential relationship to *his* universe. To work out this relationship consciously and in utter intellectual and emotional honesty — beyond all tricks of the ego — this is what fulfilling one's destiny actually means.

In all of my books I have developed various elements of the themes I have attempted here to state as clearly as I could. In closing I want to say most emphatically that I do NOT consider my approach to astrology, and to human existence in general, the only valid one. It certainly may not be valid or even at all possible for a larger number of human beings — indeed, for the great majority of human beings, whether living in the Western world or in the "Third World" trying to catch up with the mentality of the European-American peoples. Now that astrology is heavily popularized by the media, and accepted or tolerated by many college-trained minds, the average person (especially the middle-aged person), intrigued by what he or she reads about Sun-signs and astrological claims, quite obviously expects from the astrologer what he has read to be the purpose of this "ancient science"; i.e. predictions; or if not predictions, at least some kind of character analysis similar to what psychological tests are supposed to provide. I am perfectly aware of this fact, and therefore of the pressures under which a "professional" astrologer has to work. I am equally well aware of what is required for such a work. I know that any procedure which under these conditions will make a quick "judgment" easier and more "effective" is most valuable during the usually brief astrological consultation; and when I say "effective" I am using this word in terms of the client's typical response: "How could you know that! Astrology does work, etc." The situation is very much the same as the one which in the relationship between a very busy medical specialist and his patients whose health problems must be solved in twenty minutes, as he looks over the results of a few standardized tests. From the point of view which I have stated, both the astrological and the medical situation make very little sense. They can produce good results in many instances; but the question is again, what do "good results" mean? A doctor may relieve symptoms by giving drugs to

his patients. Is the patient *as a whole person* healed? Has the astrologer, with the use of his analytic tools which enabled him to discover more or less how his clients "ticks," really helped the latter to enter upon the "conscious Way" of self-actualization and emergence as an individual?

It is only fair to add here that every little step ahead which opens new vista and shatters some cultural prejudice or dogmatic attitude can be of value; the minds of people have to be met where they are. But this does *not* mean that a general mental atmosphere has to be produced which brings glamour to the process of merely satisfying rather low yearnings for *easy and quick* solutions to personal problems. What the German philosopher Count Keyserling many years ago called "the culture of making things too easy" does not provide a realistic foundation for self-actualization and for a significant emergence from the mass-vibration of a society glorifying the ego and the trappings of a spurious kind of individualism.

When people seem to complain that they have to read twice my books in order to really understand what I wrote, I always feel like asking if they would expect to be a concert pianist by at most playing twice a passage, or to solve problems in calculus after reading once a textbook on mathematics. Living a life of self-actualization and transcendent development is the most arduous process there is in our materialistic and competitive society dominated by profit values and ideals of personal self-aggrandizement at others expense.

It is evident that many astrologers in any epoch of history mainly think of astrology in terms of conformism — if not to the goals of financial profit, at least to popular expectations and the wishes of their client's ego. I believe instead in an astrology of transformation — just as I believe in a philosophy, a music, a psychology which essentially aims at the transformation of human beings. Entertainment has its place; superficial curiosity may lead to an eventual desire for new points of view; everything has its place and can be valid, if it stays in that place and does not claim to be something else, using crude or subtle forms of glamour to hide the difference.

During the 40 years or so that I have been definitely and intently working with astrology I have stated as clearly as I could where I stood. During that period, I have altered somewhat my approach to the formulation of my ideas; but I believe that my basic stand has been consistent. Where the emphasis has changed this was due to an increased ability to see through a number of rather deceptive claims, and to define more sharply what I felt I could best offer to the new generations. The terms I am using are not idea. Both "humanistic" and "person-centered" fail in many ways to convey all that I wish to state. The humanistic label can cover a broad spectrum of activities and beliefs; and, as I have explained in many places, it was selected in 1969 to indicate a stand which somewhat paralleled that of the humanistic psychologist. It essentially indicated an alternative to the superficial game of fortune-telling, and to the serious business of statistical research and quantitative devices for chart-interpretation.

The term "person-centered" is used to show the basic difference between my approach and the collectivistic geocentrism of a zodiac-based astrology. My approach is oriented to the possibility of developing in every person a steady eagerness for self-transformation and independence from the socio-cultural patterns of the past. On the belief that there is latent in every man and woman the power to be greater than they are, more creative, freer, yet

more deeply committed to a process of world-transformation, I stand, I hope to awaken the sleeping god in every person. By sounding the true "name" of an individual one may arouse to life the divine in him. Every person is a "celestial," if only he gains the strength and has the courage to stand by the truth of his being and to fulfill his place and function on this earth by following the celestial "set of instructions" revealed in the sky.

A human organism is "born" when it not only has emerged from the binding, watery environment of the mother's womb, but has also proclaimed its freedom by reacting to a new open environment.

Such a reaction takes the form of breathing. Air enters the newborn's lungs. This air, rapidly circulating around the globe, has been and will be breathed by all living organisms in the biosphere, linking them in an inescapable atmospheric communion. All human beings, be they friends or enemies, breathe the same global air; and in their out-breathings they impart to it their deepest organic and biopsychic characteristics. Air is the "soul" of the biospheric environment to which man is born. It is the concrete manifestation of the unity of all earthly lives – a unity made possible by the sun's light and the process of photosynthesis characterizing the vegetable kingdom.

The earth's biosphere is an "open" environment, compared to the maternal womb; yet it operates according to compulsive instinctual drives which no living organism can challenge, except man. Yet in order to be successful in the challenge, human beings have to group into societies. They develop definite ways of life, cultures and institutions, whose rhythms and biopsychic urges also bind their members.

A human society and its culture constitutes a psycho-mental matrix, needed for the development of consciousness and individuality. But, necessary thought it be during the first phases of a person's growth, emerging from such a socialcultural matrix and overcoming incessant pressures of one's social environment is of a more difficult process than physical birth. Most human beings are content to grow in consciousness, feeling and mind within the molds provided by the name they receive at birth, their family and social tradition, and the type of knowledge, of standards and intellectual perspective acquired at school and in business or professional activity. They may develop as fine specimen of their culture, as "whole persons"; and in most historical periods this is, except in rare cases, all that a human being can do.

There are times, however, when human beings of either sex can fulfill the inherent purpose of their birth, not merely being fine specimen of a collective culture, social or religious type, but by reaching toward super-cultural, super-intellectual and truly individualized state of consciousness and feeling. They can transcend the collective way of life and mentality of their class, group or nation; they can see through, and eventually transform the ego which often had to grow as an overbearing and rigid structure in order to deal with family and school pressures and the vagaries of interpersonal relationships.

If they are successful in such a difficult and slow process, they find themselves, as it were, face to face with the universe, without cultural institutions and socio-religious prejudices or paradigms to determine for them what and how they should see this universe and act in it. They are open to forces and influences that may work toward the transformation of our culture, and of humanity as a whole – creative forces, high intelligences, perhaps divine beings, through which the vast process of human evolution and of planetary development operate. Such a transformation is not only possible, but necessary when a culture is gradually breaking down and its values have become perverted, or empty of meaning, and there is no longer real, vitalizing faith in institutions and their once great and inspiring symbols.

We live now, all over the globe, in such a period. The challenge of total transformation – individual-personal and collective-social – is confronting us, if our eyes are open, our minds clear, and if our ego allows us to reach beyond its fears, and its insecure boundaries. When we are able to accept such a challenge, **everything** changes—including our approach to astrology. Our approach to ourselves, and therefore to our birth-chart – symbol of what we are as a person born at a particular time and place on earth's surface – must be repolarized. A few centuries ago Humanism outlined the spiritual goal for human beings; how to be alive as a fully human person within the then flowering culture. But now another possibility has opened up. The spearhead of humanity has taken upon itself the **crucial burden of self-transformation and world-transformation.**

For those who are able, willing and ready to meet the challenge, astrology should

speak in another language; and indeed new planetary words have already taken form on the horizon of consciousness: Uranus, Neptune and Pluto. The integration of personality, of which Carl Jung eloquently spoke, is not a sufficiently dynamic and arousing ideal or goal. What drives the few individuals who are ready – or think they are ready – is the vision of a total transformation of the whole person. A **transpersonal** vision, demanding a transpersonal astrology.

The word 'transpersonal,' which I began to use in articles for a small magazine *The Glass Hive*(1) in 1930, can be confusing, for the prefix "trans" has a double meaning. It can mean "beyond"; but its more essential meaning is "through." A transpersonal attitude may be one involving a reaching **beyond** the personal – and "ascent" of consciousness and will seeking to attain greater heights and "peak experiences." It is mostly in this sense that the word is used by the transpersonal movement in psychology. But a transpersonal process may also imply a "descent" of spiritual power focusing itself **through** a person, as diffused solar light is focused through a clear lens; and it is in this sense that I have always used it in the past.(2)

Seen from a broad perspective, the ascent of consciousness and the descent of transforming power constitutes a single bipolar process; but in the life of a particular individual, one of the two polarities, or directions usually is emphasized. Each movement has its own requirements, its special modes of activity and its characteristic features. The mystic seeks union with the Divine; the avatar (or in a more limited sense, the truly creative genius) carries the transformative power of the Divine into the field of society and culture – perhaps even of matter itself. He fecundates this field with "seed ideas" and with the vision of the next phase of achievement in the evolution of planetary humanity. In both the avatar and the mystic, the I-sense – which today actually means the personal ego – has to be transformed and transfigured. But the mystic seeks either to make of his consciousness a quiet lake unrippled by ego tensions or conflicts, so that the light of the Divine may reflect itself upon the inner mirror of the pacified heart, or to completely lose himself in a "unitive state", while the Avatar and the "inspirited" (rather than merely inspired) genius or hero, uses his mind, his feelings, and even his total person as an accurately formed lens to focus the flow of whatever spiritual energy it is his burden of destiny to impress upon his mental, psychic, social or material environment. In many instances this energy has initially a destructive character – for the new reality has to emerge phoenix-like, out of the ashes of the consumed past; yet it need not totally shatter the obsolescent forms, if their inertia can be overcome by the fascinating power of the new vision.

In all cases, a challenge to total transformation is presented – however gentle and persuasive the presentation. In the preceding part I spoke of the person's birth chart as a mandala, saying that "no mandala makes sense unless we know to what its center refers." I stated that, for the humanistic astrologer, the mandala birth-chart should have man at its center, and not the earth globe. But we must go a step further. The center of the mandala may be a massive dark material – a physical body with its biological wants, or a matter-oriented ego. It can also be a "window" through which supermental light may pour. Closed center, open center. **The higher purpose of astrology is to provide the individual human being with a knowledge of how best to act so that the closed center of the ego may open up to the power of his or her inherent destiny (dharma).** As it fulfills, or at least sincerely and one pointedly attempts to fulfill this purpose, astrology acquires a transpersonal character.

Transpersonal astrology develops on the foundation that humanistic astrology has built. It occupies itself not only, and in a sense not essentially, with what a person **is**, but what that person **should be**; that is, with what he could be if his actualized birth-potentialities were unreversably and effectively dedicated to the process of transformation, not only within his own nature, but within his socio-cultural and even geographic environment.

Transpersonal astrology has a purposive, teleological character. It implies guidance; and therefore it makes extraordinary demands upon the astrologer, who should combine in

himself or herself psychological understanding, openness to spiritual inner promptings, a basic knowledge of the character of the astrological symbols being used, and an impersonal love for whoever is seeking guidance. Technical proficiency is required of the astro-psychologist to the extent that his or her mind should be not only able to erect a correct chart for the exact moment and place of birth, but completely at ease with the "words" of the astrological language symbolizing basic conditions of human existence. Yet the transpersonal astrologer must go beyond the mere use of learned techniques, because every person confronting him with problems, uncertainties or fears is a **unique** case which has to be approached also in a unique way. The elements of the case are general, but their combination, and the **place and time of the meeting**, are particular and unrepeatable. They must be accepted, understood and used as a unique coming-together of two human beings, the astrologer and the client. It is this coming-together which should call down the descent of spirit – some might say, of divine "grace" (*charis*).

Spirit is always focused upon and through particular and unique situations. God is that being who is totally focused at every point of space and every moment of time. Every horoscope potentially is such a focusing of divine purpose and intelligence. The transpersonal astrologer, if true to his or her high calling, should be able not merely to transmit a "celestial" message, but to translate the cosmic or archetypal into the existential, and to evoke the consciousness of his client (and the client is, for of all, himself) the outlines of the way following which what is potential and unconscious at birth not only can become consciously actualized in the months and years ahead, but already has been actualized, in most cases but partially and semi-consciously or unconsciously during the past years. To understand the past is far more important and constructive than to try to evoke an always uncertain (even if probable) future, for the present is dominated by the memories, the ghosts or engrams, and the expectations of the past. To say that one should live totally in the present is only a partially and relatively valid statement. A person may focus his attention upon the "now"; but the **quality of that attention** has been conditioned by the past – by a myriad of acts of attention and inattention. The quality CAN be changed, if the present center of consciousness is able to give a new and constructive meaning to depressing past events and responses. A person can be led to the realization that what had seemed, and is remembered as shattering and maiming experiences were actually a necessary prelude, either establishing existential foundations of truly individualized living, or shattering the Images, idols and prejudices imposed upon the growing person by family, culture and society – or even, if one can go that deeply into ancient roots of superpersonal being, by the traumas, failures and unfinished business (karma) of ancient personalities. These had been the present person's *predecessors* in a series of "impersonations," each of which had attempted to express and actualize in earth-living one of the many aspects of a metaphysical Soul-potential (or Soul-filed) and at least were but partially successful in the endeavors, if not temporarily defeated.(3)

Total transformation can only emerge out of total acceptance. The human being who is willing and ready to be a self-actualized and truly individualized person must find no fault in what he essentially is. He essentially is a celestial archetype; he is born at a particular time and in a particular location because the all-encompassing Harmony of the universe dictated that such an **archetypal solution to a particular need in the three-dimensional world of physical existence** should take form as a human organism. This archetypal solution is "coded" in the language of the sky as the birth-chart of a particular person. The humanistic astrologer tries to present to his client's consciousness a concrete, existential picture of what the chart signifies – the tensions to be resolved as well as the special abilities, the conflicts to be harmonized, the possibilities of disintegration to be avoided, and the opportunities that can be expected for individual self-fulfillment. In other worlds, he tries to assist the client in what Carl Jung calls "the integration of the personality" – how to be a whole person.

The transpersonal astrologer sees the astrological situation with which he is dealing in a

different light – a sharp, penetrating light that illumines and guides a process of transformation. In that light, everything in the chart is to be used for transformation; and this may mainly be self-transformation, or in a more fated, because transpersonal way, the transformation of the individual's socio-cultural environment in which his destiny is to act as a transforming agent. In such a light a basic conflict shown in the birth-chart need not be "harmonized" in terms of individual fulfillment; it may have instead to be used as a dynamic instrumentality able to produce definite effects in whatever has to be transformed. The goal is not personal happiness, but **effectively focused action**. Any individual seen as a "transforming agent" is essentially a warrior – whether he or she acts at a physical, cultural, Social, religious, or "occult" level. A book can be an act – an act of faith in man's capacity for transformation. So can a symphony or the performance of an unusual and "revolutionary" musical work whose tones are meant to arouse psychic-emotional energies or mystical realizations in the hearer. Great paintings, great dramas can act in the same manner, whether for religious or socio-cultural purposes.

According to such a transpersonal ideal, the birth-chart of a person is like a complex gong-tone in which many fundamental tones interact to produce a stirring vibration arousing some definite **quality of existence** in everything able to resonate to it, as it speeds through Earth-space. I am referring here not only to the magnificent large gongs of China and Indonesia, but as well to the bells of medieval cathedrals and even of humbler churches, in whose tones Joan of Arc heard voices that, through her deeds, transformed France and European culture. A birth-chart can be seen as a bell calling all the persons its "native" will meet to the process of transformation; but evidently, the native, whose chart it is, must have accepted the whole of his nature as a **transforming situation**. He must accept the crises, the perils, the suffering and anguish of the part of destiny that, by transforming him, will open his consciousness – nay, more, his total person – to the "descent" of the superpersonal power that, **through** him, but not **from** him, will transform others.

The transpersonal way is a dangerous path. One should seek and follow it only if all else had proven empty and meaningless; if it is one's "calling," one's vocation. It is not necessarily related to great intelligence or unusual faculties and parentage. I repeat that the transforming action may operate at any level at which human beings and social groups live and have their being. It operates through symbols – symbols that have power.

Astrological symbols have power because they are born out of the universal experience of light and order bestowed upon man by the sky. Power is concentrated in the symbols of all religions, the great myths based upon the lives of avatars and national heroes – Krishna, the divine statesman and inspirer; the meditating Buddha; the crucified Christ; St. Francis embracing the leper; the emperor Charlemagne whose magnified struggles against Islam made him the hero of great epics; the Persian prophet, Baha'u'llah, chained for weeks among criminals at the bottom of an empty cistern and there realizing his avatic destiny consecrated to the unity of mankind; Sri Aurobindo who in his Pondicherry retreat sought to bring down into the realm of earth-matter the subliminal light of the "Super-mind" – to cite but a very few.

There are as many paths to transformation as there are moments of time. Each moment calls for a possible new way to cut through the dark jungle of the biosphere and the chaotic karma of mankind. At each moment, and from a multitude of places, the great call resounds which John the Baptist voiced in the sadly translated word *Metanoia* – which does not mean "repentance," but total transformation. This call resounds today in the space of our disintegrating Western civilization, as of old it did across Palestine. Its resonance could transform astrology as well as all the knowledge and the techniques – scientific and artistic – pompously taught in universities still bound to "classical" patterns. But such a transformation demands astrologers who, patiently but irrevocably, allow the transforming process to operate in their lives and have an irreversible faith in what it will bring to them

and to the world, however distant its achievements and difficult the "walking on."

1. Rudhyar's ***Glass Hive*** articles are now included in CyberWorld Khaldea's Rudhyar Archival Project. Read **On 'Personal' and 'Impersonal'** for the first statement on "transpersonal".
2. Cf. ***Modern Man's Conflicts: The Creative Challenge of a Global Society*** (Philosophical Library, New York; 1948), particularly the chapter entitled: "The Transpersonal Way and the New Manhood." [Parts of this out-of-print book are planned for inclusion in CyberWorld Khaldea's Rudhyar Archival Project.] In my book ***Occult Preparations for a New Age*** (Quest Books; 1975), Part III, much more is said concerning the transpersonal way and those who full tread it – avatars, geniuses and heros. [CyberWorld Khaldea's Rudhyar Archival Project hopes to bring you this important material].
3. For a philosophical interpretation of the concept of reincarnation, read ***The Planetarization of Consciousness***, Part Two.

What I have presented, whether at the humanistic or the transpersonal level, can evidently be called a "spiritual" approach to astrology. To call it "esoteric" is to misunderstand the basic character of this approach. There is nothing hidden in it, no mysterious revelation bestowed by transcendent beings. It is an inherently simple and non-technical approach. It requires nevertheless a clear mind, a holistic way of facing all experiences, all life-experiences – especially the birth-situation which defined our existential character and basic pattern of growth. It requires the courage to remain open to all encounters, even if one experiences fear, dismay or despair; and through these encounters, to face ourselves and accept all that we are as a living being.

A holistic approach to astrology makes sense only if we deal with a birth-chart as a whole, and as a two-dimensional projection of a well-defined network of functional activities, symbolized by the planets – including, in modern astrology, the Sun and the Moon. An organism is an organized system of interacting and interdependent activities. All these activities are functions in the development, maintenance, expansion, reproduction and, whenever needed, transformation of the whole system. When we use the terms, organism and organic, in such a broad sense, they can be applied not only to living bodies, but as well to complex business firms and nations. Thus these socio-cultural and political organizations can have astrological birth-charts, susceptible of being studied in the same manner as those of individual persons.

The fundamental factors in any valid astrological study are the planets, and their inter-relationships. More exactly, what matters is the **periodical motion** of these planets, and not their physical mass or composition. Astrology is a study of motions and recurrent relationships – thus of patterns of movements. The archetypal character of any organism can be defined by the patterns made by the total interplay of all its dynamic functions. What our eyes – in combination with our sense of touch and hearing, and our memory – perceive as the solid form of a body is a complex network of functional activities having a relatively constant character, thus "inertia"—which means, a resistance to change. Inertia, in the philosophical and scientific sense, would characterize whatever we assume to be "changeless" – and, for metaphysicians, this could mean God.

Man experiences everywhere changes; yet when we say "I," we assume that at the core of the restless and at times cyclonic whirling of functional energies constituting our body and psyche, there is an unchanging and therefore mysterious "essence" or center "I." The basic philosophical revolution initiated by Gautama, the Buddha, was based on his teaching that there is no changeless center in man, as man at present knows himself. What he presumably meant was that, as a man reaches wisdom and a true knowledge of himself and the world, all his activities revolve around an **open** center. Through that center – a "window" to a four-dimensional space – "light" may pour. He becomes "illuminated" – a transpersonal system of activity.

In such a system, every function is more or less illuminated; it acquires a **meaning** that in some sense transcends the character it had when the center of the system was "closed" – that is, when that center was an opaque, heavy, resistant mass of matter or an ego. Yet the functional activity of the system remains what it has ever been, except that now it is seen by the open consciousness in its true character, and the place every function occupies in the harmony of the whole organism reveals its full significance. Above all, that place and character are **accepted** for what they are – and not for what opposing biopsychic urges or socio-cultural traditions said they ought to be.

Every function is accepted, but within a frame of reference that reorients, repolarizes and helps us to transcend the biospheric (biological and psychic) concept that human beings in the mass have of themselves. We may call this frame of reference cosmic or spiritual, depending on our philosophical postulates; but in either case, it implies that "humanness" is essentially different from "animalness." For the true Occultist, the archetypal Man **precedes** the formation of animals. Each animal species represents one particular aspect of that archetype – one specific type of motion and emotion, particularly expressed in that animal's

cry. Thus in most ancient musical systems, each note of their scale was identified with the cry of an animal. Man alone, when fully developed, was thought to have the ability to sound forth the whole gamut of animal tones. Man was then understood as the chording of all animal motions.

These motions, however, became perverted. Predatory animals developed as men also allowed themselves to be dominated at times by particularly strong biospsychic drives accentuated at the expense of the harmony of the whole man. Because there is in man the latent capacity to transform himself he wields the power to use separately at least some of his functions (and potentially all of them, as demonstrated by great yogis). He can "individualize" his sex urge, his natural biological and psychic drive for expansion and dominance of his environment. This power is inherent in the archetype Man, because it is only through such a process of isolation, individualization, and exaggeration of any one of his functional activities that a human being **can become fully and objectively conscious of the character and scope of each function**. Symbolically speaking, he learns how to isolate the colors which white light synthesizes. He links these colors with at least some of his functions. A man "sees red" when angry. But what is anger? Only the power to mobilize his energy when faced by a situation to which he gives the value of being inimical, insulting, dangerous or morally repulsive – and this may be a situation which actually originated within his own nature, for the typically angry person is most often projecting upon external beings or objects the anger he feels against his own past and his own weakness.

These remarks have much relevance to the astrological situation, for just as we see in some animal species symbols of anger and predatory activities, many generations of astrologers have also given to the "red planet," Mars, a mostly destructive meaning. Yet all that Mars represents in astrology is the power to mobilize potential energy stored in the organism and thus to act – and physical action means the contraction of the muscles, whether they be the muscles of the arm and legs, of the tongue or the penis. The same applies to the functional activities – whether at the psycho-mental or the biological level – represented by Saturn, Jupiter and all other planets.

The humanistic astrologer should try to convey to his client the message that all these planet-symbolized functions have their places and meaning in his or her nature, and that the pattern of the interplanetary relationships (the "aspects" between planets and the **gestalt** of the whole chart) can produce a particular type of harmony characterizing his or her individuality as a human being. The astrologer should not be concerned with events, but only with the response the client has given, is now giving, and is likely to give them. The astrologer translates in existential terms the message which the whole sky gave to the newborn as the later related himself for the first time with the universe through the act of breathing. The message essentially is **how** best to **use** all the capacities for action inherent in the newborn's nature so as to become an effective and conscious answer to the need of his or her environment – thus to the need of the universe at that particular time and place. The form of the universe, as it is focused at the birth-place and moment of the first breath is like the plaster mould into which bronze is being poured. That bronze takes the form of the inner side of the mould. Each man has the form of the universe's **need**, where and when he is born.

Successive events are means for the development of the potentialities inherent in that form, which the birth-chart as a two-dimensional mandala represents. If man were a plant or an animal, the responses he gives to these events effecting him would always be the most adequate, considering the limited possibilities for response of the organism as a whole. It would be a holistic response in which all organic functions are involved. But man need not respond in such a manner. He may respond only with a part of himself. He is pressured by his family, his culture and society to give definite and traditional sets of responses to well classified types of events. Such pressures nevertheless are necessary for the development of an objective and reflective type of consciousness, of a thoroughly formed and thinking mind able to affect the responses of the organism, even in opposition to the natural

tendencies of this organism. Man develops his individuality largely by learning through more or less drastic experiences what **he is not**. Through isolation and conflicts, and by putting one part of himself against another, he learns the workings and the nature of every part. He learns through crises.

A basic question therefore arises: How to deal with these crises, including illnesses, emotional tragedies and mental chaos or dissociation?

The ordinary answer given by our modern society, its doctors and psychologists is: Calm the crisis. Remove the symptoms. Compromise and be normal again, but more careful, less intransigent, and more adaptable to external conditions. This is a spiritually defeatist answer which poisons our soft and decaying civilization.

The humanistic psychologist-astrologer's answer differs. He welcomes crises as signs of growth. He attempts to help the client or patient reorient himself toward the causes of the crisis, to reassess his goals as well as his motives, to accept what is, but in a new and holistic manner – that is, as raw materials which though born of an original unity, have so differentiated and developed at cross-purpose that now a calm, persistent, all-inclusive process of re-integration is necessary which eventually should lead to harmony, inner peace, wisdom and compassion.

The transpersonal philosopher-astrologer has no quarrel with the humanistic answer: but he is looking at the situation from a transcendent point of view. Crises and conflict in man are not only means to achieve self-consciousness and, through overcoming, and eventual peace of mind and a wisdom that the culture of the individual limits as well as defines; they can be used as an alchemical process of transmutation of energy which, if successful, can transform man into more-than-man. They can be sharpened by the consciousness of a more than personal purpose, as tools to cut through the inertia of past habits, memories and fears. They can be made into instrumentalities to focus energies which do not radiate from the Sun and are reflected by the planets, but instead which emanate from galactic realms and higher dimensions of space and consciousness.

All crises can be used; but especially those that can be linked with the transpersonal planets Uranus, Neptune and Pluto. How can they be used? This of course is the great question that no one can completely answer in general terms for, as already said, transpersonal guidance only deals with unique situations and individuals who meet them on the background of a unique past.

The problem brings with it its solution. The important factor is how this problem is formulated, which in turn conditions the manner in which the answer takes form. Crises which more pointedly reveal hidden presence of transformative forces at work can usually be referred to transits of Uranus, Neptune and Pluto; or progressions of other planets reaching the natal positions of these trans-Saturnian "agents" of the Galaxy. The probability of such crises can be estimated from the aspects these natal positions outline; but one never can tell whether the person whose chart is being considered will be ready to meet these transformative or cathartic opportunities when they arise, and not being ready, he would not recognize them for what they are.

I have spoken of astrology as "the conscious way" of growth and transformation. The mysterious Chinese word TAO has been translated as "the conscious way." If it can be so translated, it is because consciousness arises from the meeting of opposites; and TAO is what emerges from the constant interplay of the opposites. Yin and Yang. The conscious way is the truly human way because man alone can absorb the shock of the opposites and become transfigured by it. In order not to break down, he has to have accepted as fully as possible what he is. He has to be convinced that the manner in which his biopsychic functions operate, if they are allowed to operate in terms of their own nature, is the best **way for him** – the way of strength and victory in all life's contests.

We come back therefore to the prerequisite of all profound transformations: an awareness of what the natural rhythm of one's function is, in contrast to the way in which the pressures of tradition and environment have sought to mould according to collective values.

Yet such an awareness can only be reached by accepting these pressures as teachers of what one is *not*. That is what the Hindu calls Karma Yoga. The conscious realization of dharma – the rhythm of one's own natural destiny, and the purpose one is born to fulfill – emerges out of the performance of one's karma. The future is born out of accepting the past, yet refusing to repeat it. The present moment is the instant of crisis, in which acceptance and refusal meet. We, as individuals persons, are the meeting place. There will be action, if the meeting is to bring forth its fruit, **meaning**. But the meeting place only experiences the action; *it* does not act.

All fundamental transformations take place **in** the person, but not **by** the person. The individual is the field of transformation. The birth-chart is a field of potential transformation. Will the potentiality ever become actuality? A field needs rain to bring out its inherent fertility. This "rain" may be the symbol of the transpersonal guide's love and understanding – sufficient moisture, yet not a torrent to wash out the seeds. Even a gentle rain may not penetrate the soil of hard clay. The earth may have to be ploughed by sharp blades of anguish or pain.

What then can be the transpersonal astrologer do when asked for guidance? As his basic task, he should consider helping his client realize the potentialities of self-transformation implied in the latter's birth-chart at the time of the consultation, and the areas of his life and personality in which a change can best take place. He should help the client not only accept, but welcome the possibility of transformation in whatever situation he finds himself. In order to do that it is evident that the

In this connection, the age of the person, and **what it applies**, both generally and socioculturally is of primary importance. The "now" moment occurs within cycles and subcycles enclosed within the limits set by the generically defined life-span of a human being in present-day conditions of existence. These limits are relatively indeterminate; yet they are determined enough to give specific meaning to some basic human life-cycles – especially the 7-year cycle, and the 28-year cycle which, in human beings with the mental-spiritual capacity for self-transformation, is archetypally repeatable at three levels: thus 84-years – the time it takes for Uranus to evolve around the Sun. Of course some individuals develop more rapidly or more slowly than the norm in any particular culture, class and geographic region. But underneath those differences, yet never losing sight of them, one may detect an archetypal pattern of human growth. Each age has its own basic possibilities and tasks; and the first thing young people should learn today is **not to be in a hurry**, and not to think (as some do) that at 20 or 25 they have already wasted their lives and have no more chance! Youthful frustrations, physical or psychological tragedies and apparent failures are most important indications of **what can be used constructively to rise above the mass-consciousness of one's environment**; but what they meant and the potentiality of achievement inherent in them often can only be fully understood by referring to the astrological factors (natal, progressions, transits, etc.) related to them.(1)

The most important help astrology can offer may well be to foster an understanding of how the past can be reinterpreted as having been the still unrecognizable yet necessary means of accomplishing a transformation which may be just ahead. It may be **now** – if the realization or revelation triggers a "sudden enlightenment," a relative kind of **satori** or **nirvana**. When a low caste barber, hearing the Buddha speak of nirvana, poignantly asked him: "But could I, a barber, reach nirvana?" and the Buddha answered: "Yes, even you, a barber," the man suddenly "reached nirvana."

This may be a myth; but what it obviously intends to say is that any block on the path to self-transformation – any belief forced upon the young and not so young person by society and culture, or by physical traumas or illness – can be dissipated, if a sudden light is focused upon it. That light could come from a meeting with an illumined personage that reveals the falseness of the traditional belief obscuring the spiritual reality; but in less extraordinary circumstances it is the light born of the understanding of the entire life-process of actualization of the birth potential – a process having many phases, some of

which may be very difficult to go through, to accept without resistance and to understand as prerequisites for an **individualized and conscious** type of transformation and an eventual entrance into a "trans-natural" and transpersonal realm of being.

A past crisis may be understood by the study of the position in zodiacal signs and houses of all the planets, and particularly Uranus, Neptune and Pluto, at the time of the crisis, and by the aspects they made to each other. The usual astrological techniques apply here as with any other approach; but the levels of interpretation, and especially **the purpose polarizing the quality of the interpretation and its possible results**, differ radically according to the type of astrological approach. Whether the astrologer intends to assist his client in reaching a state of "personality integration" and fulfillment, or in transforming more radically the frame of reference and the implications of his existence, in both cases **the natal Houses should be given a dominant place in the interpretation**. The Houses of a birth-chart reveal the category of experience through which the planets – i.e. the functional activities of the person – can most effectively and meaningfully achieve their purpose of destiny; and experiences – not merely events – are a key factor in both transpersonal and humanistic approaches. The only difference between the two approaches is the end purpose these experiences are understood to serve. It should be evident, nevertheless, that in order to understand these experiences, one must also be aware of the nature (or mode of activity) of the energies at work throughout these experiences and this refers to the positions of the planets in zodiacal signs.

The four Angles of the chart – the cross of the horizon and meridian – are perhaps the most important factors in an interpretation geared to a transpersonal approach, for they should reveal the truly individual framework within which the alchemical process of transformation has to operate. Perhaps more than anything else in a birth-chart the Angles (and their symbols) give a clue to the individual conditions in which transformation is possible and/or expectable. However, because it is so often difficult to ascertain the exact degree of these four points in the space surrounding the new born, a basic uncertainty may prevail – and perhaps this is as it should be!

A mystery always seems to hover around the process of transformation. Much may be understood about it – the forces at work, the obstacles to be dematerialized, the inertia to be overcome; yet some essential factor most often cannot be pinpointed. Uncertainty remains concerning the ultimate response of the individual to the possibility of meeting every experience as a phase in the process of metamorphosis. The center of the mandala may be open; but what quality of light or power may flow through it, and whether or not the open center would suddenly close in fright if it experienced the downflow; these may remain unknown. They may be unknowables.

The transpersonal philosopher-astrologer should always allow for the existence of the unknowable. He is dealing with a mystery – with man's essential freedom: the freedom to fail, and thus to begin again, perhaps wiser and more open to the Divine, because he has met in his deepest depths the experiences of fear and despair – man's greatest enemies – and he is still trying, always trying.

1. This word, achievement, literally means "coming to the head" – thus **the making conscious**.

From what I have written in this and other books, it should be clear that I watch with misgivings the sincere efforts made by many astrologers to bring to astrology "scientific" respectability by using computerized proliferation of data and treating it statistically in a purely empirical manner. From what I have written in this and other books, it should be clear that I watch with misgivings the sincere efforts made by many astrologers to bring to astrology "scientific" respectability by using computerized proliferation of data and treating it statistically in a purely empirical manner. The aim of these efforts is to make it possible for astrology to be recognized as a valuable profession with definite standards based on a knowledge that could be taught for credit in universities. This inevitably would lead to legal regulations and the licensing of astrologers able to pass examinations, tests and perhaps periods of training. These would be provided by officially recognized state or national organizations which would thus control the practice of astrology.

Such a situation exists in the fields of medicine, psychology, law and many other professions officially believed to have social value and needing special safeguards. It obviously is the answer to a real need in our society where personal greed and an anarchistic type of individualism and power-seeking prevail. Nevertheless governmental regulation and monopoly have serious drawbacks. These need to be pointed out to astrologers.

The American Medical Association is a characteristic example of what would be likely to occur if astrological practice were State regulated and officially taught in colleges along the lines defined by scientific respectability and effectiveness. The AMA is a relevant example because the practice of medicine generates the possibility of very important financial profits, some directly through medical fees, others even more considerable in terms of the selling of pharmaceutical products, books on health, medical textbooks, etc. The same possibility, on a lesser yet still very important scale, exists in the field of astrology. It exists now in the present unregulated state of astrological practice; but it would be greatly magnified if astrology were taught in every school and college as a valuable method of insuring an optimal way of human beings to meet their everyday problems as well as their long-term psychological, physiological and social development.

Moreover, the situation in astrology, with its many schools often at war with each other, parallels that existing in the fields of medicine and psychology. Totally different approaches to the treatment of illness at all human levels have been devised, some by ancient societies where they are still effectively applied, others in our own Western society in which new causes of disease and accidents have developed since the Industrial Revolution. Each of these different approaches results from the acceptance of a specific type of metaphysical, religious or psychological premise concerning the nature and purpose of man, life and the universe. Yet in the United States **one** approach to medical knowledge and expertise has received official sanction; a fact which reflects the glorification of our also officialized worship of empirical and materialistic science and of modern technology. A few other approaches, such as "spiritual healing" are allowed to operate, thanks to legal subterfuges, but bureaucratic controls dominate the medical and psychological field. Only one type of education is available in college to the would-be doctor and practicing psychologist; and political ambition, business pressures and the making of large profits are constant features of these fields, as of many others.

The advocates of the legalization and official teaching of astrology point to the increasing amount of quackery and of unjustifiable and potentially dangerous practice by totally inexperienced self-styled astrologers. A great deal of psychological harm evidently can be done and is done everyday, not only by many insufficiently trained and careless practitioners eager to make a livelihood, but by people who, after a superficial acquaintance with astrological textbooks and after only sporadic attendance at a few lectures or study-classes, begin eagerly to tell everybody in their family and at social parties what their Sun-sign means, how their birth-charts fits or do not fit each other, and what transits they operate under. **Predications of negative events and of dire failures, illness or even**

death are carelessly made, generating subconscious fear, even if the conscious mind refuses to accept them. And this may be, and still is being done by reputable astrologers who pass all licensing test, as well as by novices.

The popularization of astrology since the start of the first widely successful magazine, **American Astrology** in 1932-33, the development of Sun-sign astrology and of printed interpretations of the positions of every planet in every zodiacal sign, the computerization, and now telephoning of such impersonal interpretations, have so increased the number of devotees, students, schools, and practitioners of astrology that, together with the development of new "scientific" techniques and computerized statistical research, a socio-cultural situation of major importance – and of real concern – has been created.

In his 1973 Charles Carter Memorial Lecture entitled "Astrology and Society" the eminent English astrologer and thinker, Charles Harvey, commented upon the serious problems which "the integration of astrology into society must bring with it," quoting the words of John Addey, his predecessor as President of The Astrological Association, who had claimed that astrology was "destined to assume a central role in scientific thought." From this belief and by stating various reasons for its validity, Charles Harvey inferred that within the coming decades, astrology seemed equally destined to play a central role in society – not an unprecedented one, however, as ancient Chinese and Hindu cultures gave to their own types of astrology a dominant role in all social and educational processes. If this be the case, what then could be expected of such a widespread use and official recognition and control of astrology?

The prospect Harvey envisioned appears ominous, as long as what he calls the "profit motive" is operating in our society. After suggesting what business, insurance companies and the branches of the Government in charge of internal security and maximal productivity could be expected to do if the exact birth-chart of every citizen were filed and available for scrutiny by any interested party – a ghastly prospect! – Harvey adds:

"Astrology is knowledge – a form of power as explosive and total as atomic power in potential. It is a power which can and will at first be used piecemeal by one group of people to exploit, control, discriminate against other groups of people – and the techniques that will make this possible are those that we are developing and encouraging in order to benefit mankind."**(1)**

Fortunately John Addey and Charles Harvey probably expect too much of new astrological techniques and computers; but **at the level of statistically expectable events** they might be right. At the time Einstein developed the famous formula $e=mc^2$, he presumably did not visualize the shocking results of dropping an atomic bomb on Hiroshima. If he and some of his colleagues did so after witnessing a few weeks before what happened at Alamogordo, New Mexico, it was too late; the new power in the hands of men controlled by ambition, fear and the urge to demonstrate superior power could not be effectively controlled. Only a most precarious "balance of terror" is still today acting as a restraining factor.

Fortunately also, human beings are not as determined by statistics as uranium atoms; yet **if** it is officially believed and seemingly proven by scientific authorities that astrology works in so far as the prediction of external events, periods of depression and of maximum productivity, longevity and inbred traits of character are concerned, that belief could produce social regulations nearly as nefarious as the caste system in India proved to be.

The issue is grave and should not be easily dismissed. A relatively chaotic outer situation may be more humane and constructive in terms of the fulfillment of man's essential nature and destiny than a rigid and profit-oriented (or even productivity-oriented) kind of law and order. When a society is slowly dying of psychic as well as physical pollution, and its institutions have lost their spiritual character and meaning, any human being in whom a wellspring of unpolluted "living waters" is bubbling forth should change his or her allegiance, and redirect it toward whatever is taking form, confusedly though it be, as

counterculture. And let me repeat here that throughout the entire history of the Western civilization which began around 600 B.C. in Greece, there have been manifestations of countercultural trends. These polarize the intellectual, rationalistic, analytical and wildly individualistic character of the official culture. Eleusinian Mysteries were still powerful and significant in the psyche of the men of Aristotle's and the Sophist's time. There were Gnostics when the Fathers of the Church hammered out the binding dogmas of Catholicism. The Albigenses of Southern France stood against the Pope and the greedy French King, even though they finally succumbed. Alchemists knew what the scientific chemists of the Classical period and the 19th century had forgotten. Romantic poets and musicians for a while lived and sung in polar opposition to the scientific materialism and the bourgeois boredom and mediocrity of the Victorian Age.

Today humanistic astrology, and far more so transpersonal astrology, can be called countercultural because they work in counterpoint to the spread of modified forms of classical astrology amid college-trained intellectuals who often have no vision of a future, except that of the kind of future which could be extrapolated from the speed of recent technological discoveries. Strictly *popular* astrology with its Sun-signs readings may have its value at the level of mass consciousness. Unabashed fortune-telling may be as good a diversion as periodical Mardi-Gras and Halloween, or Roman Saturnalia, when understood as social releases of tension. Even wars may have had their value when men lived totally in terms of life-urges common to all living organisms in the Earth's biosphere. But an intellectualized and computerized astrology could be as destructive of truly spiritual values as a totally impersonal, intellectualized and computerized atomic warfare would be of human bodies. Let us hope that mankind will be saved from both!

What is needed instead is a deeper understanding of what astrology can most significantly and valuably offer to human beings, whether at the humanistic or transpersonal level. What is needed is a nation-wide, and indeed if possible, worldwide campaign of **education**. The different levels at which natal astrology can operate should be clearly stated – the fortune-telling and popular level, the psychological and humanistic level, and the transpersonal transformation-oriented level. There should be room for a limited amount of research and statistical testing, but primarily on the basis of comparing the lives of persons born with practically the same birth-charts and not by starting with groups of professions or cases of specific diseases, because in the latter case the holistic approach to the charts is denied and one deals with sociocultural or biological groups and not with individuals.(2)

In conclusion, I repeat that humanistic astrology deals only with individuals – with the whole person. It deals with it in relation to its geocultural and social environment. From the humanistic point of view, which I have presented for many years, the study of individual selfhood is meaningless except when integrated with the factor of relationship – just as determination of the Ascendant of a birth-chart inevitably implies that of the Descendant. But what should be expected and brought to a state of fruition are **conscious and individualized relationships**. There can be no "New Age" society unless such relationships are sought after and fulfilled as completely and meaningfully as possible, and no humanistic astrology unless the birth-chart is seen as a mandala symbolizing the whole person in the fullness of interrelated functional activities.

The next step in the development of man and of astrology is the transpersonal approach. Everything in the total human being, and every interpersonal relationship can be used to polarize the descent of a spirit-emanated force or power which man manifest, perhaps as a vision or "seed idea" with transforming potentialities or as an ego-transcending, yet ego-utilizing realization of a "divine" intent and purpose which it is the individual's **dharm**a to actualize among men. In the first stage of transpersonal unfoldment what is mainly to be used is the power latent in crises. And Uranus, Neptune and Pluto are the best indicators of the meaning and potentiality of any crisis from the power of irreversible and eventually total conscious transformation can be released.

On the transpersonal way **everything** can and should be used as the fuel to keep the fire of

conscious transformation burning. All that at first produced conflicts, fear, insecurity, and (as an escape from fear) passionate and possessive attachments can be used. As the process unfolds, the human being within the limits of his natal potentialities, becomes the manifestation of a transcendent purpose, be it seen as a social, planetary or divine purpose. The individual, self-consecrated and irreversibly committed to that purpose, becomes an agent of the Divine – of the eonic spiritual Reality in which we live, move and have our human being. Some may call that Reality, God or Christ; others Buddha. Still others may speak of the Great Mother, Earth, or now, if their vision is turned toward the sky, of the Galaxy, in whose immense space men are living as fish in the ocean.

Ancient astro-philosophers believed that the Milky Way was the **womb of souls**. I have said that each human individual is potentially linked in a transcendent manner to one of the billions of stars within the fourth-dimensional space of the Galaxy. Most intellectuals may well dismiss such a statement as pure mythology. Yet, who knows whether our modern astronomy may not also someday be considered myth – a myth created by our limited visual perceptions and our brittle intellect, for which telescopes and diffraction-gratings are Sibyls whose mathematical oracles it worships cosmic truths?

1. *The Astrological Journal*, (Winter 1973-74, pp. 4-10) issued quarterly in England by the Astrological Association.

2. Many years ago, in articles in ***American Astrology*** magazine, and repeatedly since then, I have urged astrologers to start research projects in a few large cities, especially in France, where relatively accurate birth data have, by law, to be registered and are available to researchers – and where, before World War II, people could be traced fairly easily years later as they rarely changed residence. Even a study of the known lives of 10 to 50 people having the same birth-chart, but evidently quite different lives in terms of external events and different surrounding, would be sufficient to indicate the extent to which an astrologer at these people's birth would have been justified in making the usual type of predictions and character-analysis.