

## 1. THE MYTH OF ASTROLOGY AND THE TRADITIONAL ASTROLOGICAL READING.

Astrology, to say the least, has a very bad reputation and this, I think, is not due to astrology itself but rather a consequence of the practice that astrologers have executed for so long. At the risk of exaggerating this point a bit, one could say that astrology's biggest problem is the astrologers.

The reason for this may lie in the historical background of astrological practice. It started in ancient times with the old astronomers/astrologers who noticed, that there were coincidences between the harvest of a certain growing and the placement of a certain planet at a particular place in the heavens. It continued with the fascination of trying to predict well defined activities on earth, when a specific planet appeared in a certain place in the heavens etc. The step was of course not long until powerful men, and even the leaders of the world, wanted to utilize the predictive possibilities, that the astrologers offered. This was quite natural at the time because the common philosophical view of the human condition was that life was determined by fate. These fortunetellers strengthened this fatalistic view of life and became a rather powerful professional category in society, although the prosperity and well-being of the astrologers depended on the skill, with which they could predict events.

One could say, that at that level of astrological development the myth of astrology had established itself and I would like to have an attempt at formulating it as follows:

Astrology has the whole truth about you and thus I, as an astrologer, know everything about you, your current situation, your fate and the future development of your life and I can even define the time of your death!

There is no question that if this powerful myth is an essential part of the understream between the astrologer and the client, this will inevitably affect the transference/countertransference situation during an astrological session in a devastating way. The clients are consciously or unconsciously projecting an "Oracle" or "High Priest" image on to the astrologer, and the latter, if he or she is an unconscious victim of this myth, and most astrologers active today are, at least to a certain extent, has the task to provide his information about the client in a way that fulfills the projected expectations.

According to this myth the astrological practice has consisted of what is normally called a "reading". A typical reading deals with a character description of the client's personality and the fate that this personality is likely to encounter in the future. It may also consist of some practical "advice" concerning how to handle these forthcoming events in a way that may cause as little pain as possible. If this in some way will succeed, in other words if some rapport between the client and the astrologer will take place, this will undoubtedly deal with a more or less adequate description of the client's most prominent (distorted) subpersonalities and some powerful suggestions about the future. When suggestions are given from a powerful source (the Oracle), they obviously

in themselves become more powerful.

The outcome is that the client has not reached a deeper understanding of himself, but instead he has had a moment of entertainment as he probably has recognized himself in the character description and thus cemented the myth further. The client might think: "How on earth could it be possible for this stranger, who I have never met before, to know so much about me? This must really be magic!" He has further more become the victim of some powerful suggestions, derived entirely from the astrologer's speculative faculty, about his future (or even his passed lives!) and they could hardly have been put in a more delicate place in his psyche taking into account the transference going on during the session, so the probability for them to come true, for this reason only, is significant.

Above all little or no choice has been introduced to the client.

A quote from an article by Dennis Elwell (1970), one of the best modern writers in the astrology field, may serve as a summary:

"Unfortunately, without the matter ever having been debated, astrology has aligned itself with behaviourism, which evaluates a person from the outside, in terms of observable characteristics."

## 2. A NOTE ON THE SCIENTIFIC VALIDITY OF ASTROLOGY.

I need to clarify in this early stage of the article, that we still do not know exactly how and why astrology works, but as we don't, this in itself is a problem as it inevitably will draw some magic mystery over astrology's state of affairs.

But as a wise soul has stated: "There is no mystery in this universe, there is only lack of knowledge" (AMBRES). The scientific validity of astrology is of course the theme for another article but let me state here, that there is often a demand on statistic proof projected on to astrology. When debating this, I find it necessary to assert, that there is a conflict between two totally incompatible world views. The established Newtonian-mechanistic world view emanating from the cause and effect thinking of the 17th century would be merely chasing its own tail when investigating astrology, since it is designed to exclude phenomena that involves anything else than cause and effect logic, like for instance synchronicity. Roy Alexander, a British astrologer, writes in the *Astrological Journal* 1983: "It is no more logical to expect statistical research to say anything useful about the validity of astrology than it is to expect astrology to give us such hard and specific information as the atomic weight of copper."

What is occurring during our time is the dissolution of the old mechanistic world view and the emergence of a new holistic one, as a consequence of the discoveries in theoretical physics during the 20th century. This world view assumes, that the entire universe is one whole system or hologram and that, within this great whole, there are lesser wholes whose structures, patterns and functions correspond completely to those of the greater whole. The pattern of the planets is a measure of

this greater whole in a certain moment of time and as it corresponds to a similar pattern in a lesser whole (the individual) one can make hypotheses from an astrological map about this individual.

C G Jung has discovered the law of synchronicity, an a-causal connecting principle; and in reference to astrology, he points out that whatever is born or done at a particular moment in time inevitably bears the qualities of that moment for the whole of its life. The law of synchronicity explains why the astrological chart is drawn for the moment of the individual's birth, for that is the time when the new-born child begins his or her individual rhythm in tune with the greater whole of all life around him.

The fact that the planets represent certain qualities is the result of at least 4.000 years of experience and thus astrology could be said to be a truly empiric science. From a psychological point of view, the planets symbolize well defined dimensions of experience and constitute the fundament for the individual's subpersonalities.

### 3. BOUNDARIES FOR AN ASTROLOGICAL COUNSELLING SESSION - THE NEXT STEP.

It might be suitable to begin this paragraph with an attempt at defining the purpose of astrological counselling:

A major purpose of astrological counselling is to evoke in an individual the purpose of the Self.

This is of course a rather idealistic and ambitious definition and if it is sorted down to the everyday practice, we shall have to deal with the next step of the individual. The Self is always energizing the next step in a way that makes the individual conscious of the process in some way. Normally the client will experience this as an area in his or her life where there are conflicts, problems of some kind, confusion etc. It is of course necessary then to encourage the client to open up as fully as possible concerning the current situation. This is obviously not at all easy, as we are always, to a certain extent, trapped in the powerful myth described earlier. It is as if there is an unspoken message from the client to the astrologer saying something like: "I don't have to reveal myself as a client because you know already everything about me, as you have my astrological chart. No, I just sit here and wait for your wisdom about me and my life." There is normally also a curious and critical subpersonality in the client thinking along these lines: "I very much doubt what this is all about, so I'm going to test you; I'm going to compare everything that you say with what I know about myself, because I, of course, have ALL information about me. I'm not at all here with an open attitude for the possibility of gaining new insights about myself, I'm just curious." And the astrologer, anxious for his reputation and thus his future possibilities of income, will to a certain extent accept this situation and start speculating about his client with the possible outcome described earlier.

Another typical client-astrologer situation is worth mentioning here. A very frequent reason for seeing an astrologer is, that the client is in pain and unconsciously seeks consolation. Instead of using his knowledge about the creative use of pain, crisis and failure, the astrologer runs the risk of falling in the trap of projecting the consolation, that the client seeks, for instance by stating that in a certain well defined period of time, the turmoil will be over. In this way the astrologer has hardly been of any help to the client in his search for new strategies, with which it would be possible to confront the problematic life situation. The astrologer has then obviously failed to provide an understanding of the underlying purpose of the crisis.

I think, that it is of utmost importance, that the astrologers take the responsibility to confront this transference/countertransference situation, by making explicit what is implicit in the process. This is probably by far the most important issue concerning astrological counselling in our time. I feel, that if anything could be related to personal karma for the astrologer, it is to work towards cleaning up this act, because nobody else than the astrologers have created this powerful myth in a distorted attempt at getting recognition both in contemporary society and in the past. That's why I assert, that astrology's biggest problem is the astrologers. Apart from that, the identification with an archetype (in a Jungian sense) might in the end be devastating for the identity or even fatal, because who are you, if you are not this archetype (the Oracle)?

If this trap can be effectively worked through, an astrological counselling session can be truly healing, because it can illuminate the whole inner situation of the individual. You can compare the client's issue with the astrological map and thus get a pretty good understanding of the direction in which the person needs to move in his or her process and a good hint of a possible next step.

Here, of course, the so called transits and progressions will help to illuminate this. Transits and progressions are timing instruments used to get an understanding of what is going on at the time of the counselling session and in the near future as well as in the past. Here again there is the risk to get trapped in predictions about the future instead of seeing this information as qualities that want emergence, development or integration, thus constituting the next step. It is probably unnecessary to state, that there is never anything more than the next step for an individual. The definition of that step including the possibility to understand the opportunities and the difficulties as well as the cosmic timing around this step will facilitate the client's move towards intention. I do not assert here, that this always take place in a single session, it might be convenient to use two or more sessions to reach this goal.

I think that the human psyche is evolving and is evolving rapidly in our time. The essential faculty that needs support in this collective psychological development is, I believe, the human capacity of conscious choice and thus the possibility of being the conscious creator of our lives, in esoteric terms to incarnate the Causal Plane of Existence. This

process would, in psychosynthetic terms, involve strengthening of the "I", which leads to increased inner freedom for the individual. Traditional astrological readings will no doubt inhibit this evolution as it encourages individual powerlessness and dependency on oracles or fate outside the individual's power. In other words traditional astrological readings invite clients to regress to early stages of psychological development. The consequence of such a process is of course a weakening of the "I" and less inner freedom for the individual. On the other hand modern psychological astrology has the possibility to enhance this development by using the information derived from the chart in an intelligent, sensitive and conscious way, that increases the individual's awareness and thus his ability to choose.

C G Jung said once, that he felt that the future of psychology lay in the rebuilding of the lost connections between modern man and the cosmos. If this bridge cannot be built, then there can be no psychology that is truly healing. A sort of "Cosmic Psychology" is needed and this is exactly what can be achieved through an intelligent use of psychological astrology.

#### 4. THE START OF THE SESSION - INTENDING TO CLARIFY THE CLIENT'S CONSCIOUS MOTIVATION.

As mentioned earlier it is a special problem in this specific form of counselling to encourage the clients to reveal themselves, as this might be an intrinsic difficulty in the powerful myth, which for so long has influenced the practice of astrology.

I intend here to describe how I do in order to counterwork this problem.

The first contact between me as a counsellor and a potential client takes normally place by telephone, and the client's motivation is often described as "I want to have my chart done by you" or something similar. Then I normally ask what it is in the person's life right now that makes him or her want that. If the person then says something like "I'm so curious, I have heard that you are an astrologer" or "I am in a difficult situation in my life so I would need some prophesies about my future" then I describe for the person that I'm not working as a fortuneteller and I also give him or her a short description of how I do work. If they are not interested any more, the contact is over and that's OK, but if they still have an interest, they will reveal at least a short presentation of their issue. If they do that automatically, which unfortunately is not too common, then we are immediately on the right track. In this way clients can be screened already during the first telephone contact and it also has the obvious benefit, that they keep some kind of adult responsibility for their lives, in other words, a step towards individual intention has been facilitated.

This is not enough though. When the client arrives, he or she is normally still a victim of the powerful myth of astrology and I then start the session by giving them the following metaphor: "I have a map here and this

map looks the same when you are 1 year old, 25 years old and even 75 years old and in fact it looks exactly the same as the horoscope for a cat born in your town of birth at the same time as you are born. So when using a map, for instance when sailing in the beautiful Stockholm archipelago (a spot of which can be seen from my highly situated consultation window) we will have to identify the different islands etc indicated in the chart in order to know where we are. In other words a map must be used in close connection to the landscape it is supposed to describe, otherwise we are engaged in something I would call "dry navigation" - a leisure time activity that one might engage in during the winter. And above all, if the landscape and the map have different opinions about reality, the landscape is of course correct. So in this metaphor you are the landscape and we have the privilege to meet personally. So I would like to invite you to tell me why you have chosen to come here at this very moment and whatever background you would like to give to the session; how have you experienced the past years, what do you work with, in short anything you feel is relevant and that you would like to share. In other words what is it that you would like to discuss with me?"

At this stage the client is normally willing to reveal himself at least to a certain extent, but you should always expect that some part of the conscious motivation for coming is still hidden (not to mention the unconscious motivation) and this is probably true in any kind of counselling session. You should obviously facilitate this by asking appropriate questions to support the process by showing unconditional positive regard for the client by paraphrasing and summarizing some of his statements and really give space for him to ventilate the issue thoroughly, communicating to the client, that he is in fact heard. A good strategy here is of course to utilize the faculty of sensitive listening, perceiving information of different kinds like body language, clothes, existential statements etc.

Somewhat later in the process it might be relevant to formulate questions based on specific information derived from the astrological chart. It can also be convenient to use the horary chart for the session as such. This is the astrological chart for the moment, when the client arrives to the session and encounters the counsellor. It is consequently the moment, when this encounter is sealed in the heavens. This chart, really being the chart of the NOW, shows the transpersonal qualities or archetypes in the foreground in that very moment, as well as the client's situation, overtly and covertly, and could thus be used both to clarify the client's motivation for coming and for counselling purposes.

##### 5. COMPARING THE CLIENT'S MATERIAL WITH INFORMATION FROM THE ASTROLOGICAL CHART - INTENDING TO CLARIFY THE CLIENT'S PURPOSE.

Very often the client presents a material, which indicates conflicts in one or another area in his or her life. It can be a love relationship problem, or it can be relationship problems at work etc. Now relationship problems, most frequently have to do with qualities, which are projected on to other people. So, obviously, there is something in these qualities,

which has been activated by the Self in the projection and thus tries to emerge through the personality.

Looking at the birth chart and the activated (by transits or progressions) planets at the time of the consultation, will inevitably illuminate the astrological symbolism of the conflict. The advantage with this procedure is, that you get an immediate understanding of which transpersonal qualities, that try to emerge. This is so because the planets symbolize well defined dimensions of experience, which constitute the fundament for the subpersonalities of the individual, and the definitions of the planetary energies correspond directly to specific archetypes and thus to well defined transpersonal qualities. Some areas of the chart, especially the 7th and the 12th house, (houses symbolize fields of experience in the environment of the client) are more likely not to belong to the core of the personality of the individual and planets/qualities placed in these areas of the chart are thus more likely to be projected. The advantage of having an astrological chart is the same as having an x-ray of the psyche - you can immediately perceive which transpersonal qualities that are activated in the client's life and thus try to emerge. The map serves as a superior diagnostic tool.

In a large number of every day astrological consultations the subpersonality theory fits extremely well with astrology in order to clarify the purpose of the client. This is so because the planets constitute, as said before, the fundament for the individual's subpersonalities, as well as also symbolizing specific transpersonal qualities. The activated planets at the time of the consultation will thus give a good indication of the underlying purpose of the client. Another advantage of using an astrological chart is that we get an understanding of the timing of the most intense part of the process, which would enable us to assist the client in developing the necessary patience needed to work with his process in a mature way.

Sometimes a client arrives in an obvious state of crisis after having experienced a very painful process like a loss of a loved one or an unexpected separation of any kind. The subject of this article is not to comment on how to work with a client in this painful predicament from a therapeutic point of view, so I leave this completely. On the other hand, this kind of situation gives rise to some ideas about "bifocal vision". This is a psychosynthetic expression for the attitude held in connection to a client meaning, that he is a Self although he presents himself through a personality. There is of course again the opportunity to have a look at the astrological symbolism going on in the chart and we will inevitably find that. Very often losses or separations are symbolized by the planet Pluto and astrologers would ascribe the quality of death/birth/rebirth as well as transpersonal will to this planet. Another way to describe this kind of process is identification/disidentification, and when the client experiences a "plutonian" time, there is frequently this kind of painful loss associated to it, but it can also be a birth of a child for instance. In any case the process signifies the end of an era in the client's life (disidentification) and/or a birth of a new one (identification).

A client having experienced a loss is often asking why this pain has hit him or her, and this question should be directed to the transpersonal will, because the Self always energizes the next step in directing our attention to certain areas in life, where we experience pain, crisis, grief etc. In working with the crisis we facilitate new qualities to emerge and also being integrated in the personality. This is essentially the psychosynthetic approach to Self-Realization. We shall then have to look at the chart as a whole in order to determine which Way to Self-Realization this client is on. Bruno Huber, a Swiss psychologist/astrologer who has worked in close cooperation with Roberto Assagioli in order to develop his astrological ideas, has researched a system out of which we can determine the Way of the Self from an astrological chart as well as the qualities of the different typologies of the personality. Using this system will clarify certain conflicts between the Self and the personality and the consequent need for identification/disidentification processes in life. The specific loss of the client, as well as the astrological symbolism going on in the chart, will give an indication of which kind of typology he or she needs to disidentify from. I need hardly say that these are pieces of information that needs a sensitive sense of timing in order to determine when or if they should be presented to the client. A suitable time would for instance be during the cooperative phase in a therapy for instance. Anyway, the information can guide the counsellor in his or her bifocal vision of the client.

When talking about bifocal vision I'd like to mention here an observation, which is trivial for astrologers but is illuminating concerning bifocal vision: An astrological chart can technically be drawn, say 15 seconds after a child has been born. In this chart all the traumatic or at least difficult experiences in childhood are symbolized. But this is obviously long before they have actually happened! I think that this is a kind of astrological "proof" for the validity of bifocal vision, because even if all these circumstances are symbolized in the chart "it is not possible to outsmart the horoscope" as Tad Mann, an American astrologer, once said to me. Fate has its development during the forming years based on the fundamental Life Vision of the Self and that includes, I believe, the karma of the Self.

## 6. VISION OF FUTURE SYNTHESIS - THE POSSIBLE MODEL WORK.

There are many different schools of astrology and thus many different strategies concerning how to approach the interpretation of an astrological chart. I mentioned earlier in this article Bruno Huber, who has researched an approach to astrology in close personal cooperation with Roberto Assagioli during the sixties. This approach is known in the astrological world as the Huber School of astrological psychosynthesis and could be described as an astrology of motivation or, to be more exact, unconscious motivation.

As it is beyond the scope of this article to go into any depth concerning astrological technicalities - the astrological literature is full of material about technical hints to interpretation - I limit myself to

describe the Huber approach very briefly.

The Huber school pays great attention to the aspect structure (See example chart in APPENDIX B), and in approaching this, it is not the analytical process, which is the main issue, but rather the integrative one, i.e. the overall understanding of the person. The position, direction, coherence and colour of the aspect structure will give an overall understanding of the person's deepest motivation in life.

Now the question arises concerning HOW any interpreted information from the chart should be used. The main difference between counselling or psychotherapy on the one hand, and traditional astrological reading on the other is, that the latter approach asserts that the astrological chart has (almost) the total knowledge about the client so the session will mainly consist of imposing the interpreted material onto the client, whereas in the former approach the purpose is to EVOKE qualities, that try to emerge in the client.

The Self and the higher unconscious (APPENDIX A) can be said to be symbolic of the maximum potential of a human being. The human growth process can be described as a battle between the higher and the lower unconscious. The more an individual is in contact with the Self and the higher unconscious the more he will experience meaning and purpose in life. Rudhyar (1976) has suggested, that the astrological chart can be said to be the blue print of the Self. The information that the astrological chart gives, when properly understood by the psychological astrologer, could therefore be used to formulate a number of EXISTENTIAL QUESTIONS in order to find out if and how the client lives his potential qualities. We will then inevitably find certain areas, where the client experiences obstacles or blocks. According to psychosynthetic theory these obstacles or blocks hide potential qualities that need emergence. An astrological counselling session thus provides a means, whereby the client's deepest feelings and unconscious yearnings may be brought to awareness and given form. What originally was a vague, troublesome annoyance can be transformed into a reservoir of newly liberated creative energy, often giving the individual a clear sense of direction and meaning in life. It can also clarify different biases of the person, indicated in the chart, and thus give an understanding of possible psychosynthetic tasks that need attention.

In this way a vision of possible future synthesis can gradually be brought into awareness in close cooperation between the counsellor and the client. This vision can easily be transformed to an idel or at least possible model for the client to visualize and according to this model be able to define the next step in his or her life.

I should like to close this paragraph by stating, that Bruno Huber and his wife Louise are not the only ones, who do pioneering work in a psychological approach to astrology. Material written by the following authors are also worth studying: Dane Rudhyar, Stephen Arroyo, Liz Greene, Donna Cunningham, Tracy Marks, Glenn Perry, Roy Alexander, Christina Rose, Alexander Ruperti, Richard Idemon, Howard Sasportas and others.

## 7. DECISION AND PLAN MAKING.

Often an astrological counselling session is a one single experience between the client and the counsellor, although many clients tend to come back according to a certain individual rhythm, but it can go months or even years between the sessions. As you consequently do not know if or when you will see the client again, it is essential to facilitate the client's move towards intention in other words to evoke the will, and here is where the timing quality can be introduced to the session.

James Mann (1973) writes in his book "Time-Limited Psychotherapy" that: "The connection between time and reality is indissoluble. We can only deliberate ourselves from time by annulling reality, or from reality by annulling time." He goes on to show, that there is a longing for timeless (regressive) unity (BPM I)(Grof, 1976) in the human unconscious and that the denial of time corresponds to the denial of death or separation. Chronological time is thus connected to the reality principle and responsibility, which is obvious for astrologers as these qualities, all are symbolized by the planet Saturn. So when working with facilitating the client's move towards intention, we will have to make Saturn a close ally, as we then have a possibility to include realism and responsibility in the creation of a plan.

It is obvious, that we have spent a rather important part of the session to really define the client's issue. We have also gained some clarity in relation to what potential qualities, that are trying to emerge in the process, so this is a suitable time to work towards evoking the will and thus facilitate the client's move towards intention.

Now, old astrological tradition asserts, that nothing can in fact happen in a client's adult life, which is not indicated in the birth chart. This means that the timing instruments should not be used, as many astrologers do, to overemphasize the possibility of grace in life by predicting something or someone will come in to the client's life and save him from the reality, that he has created. In fact a very probable prediction would be, that the client will instead meet more and more of the same issue if he does not take the next step. The timing instruments will then offer the aid of a set of UNDERLYING PURPOSES, that will affect certain areas of the client's life during well defined periods of time. It is important to aim at the goal of not encouraging the client's attention away from the NOW, which is all there is, but the timing process can assist the client in planning and organizing the different steps of the will in his next step, according to the reality of limited time. Moreover, the timing process has the advantage of clarifying the issue further with the possible outcome of a realistic strategy to manifest the next step.

Frequently though, the issue is very complicated and it is obvious, that some kind of psychotherapy would be needed, as clear indications show deep psychological problems, in other words there is a need for more work directed at clarifying deep unconscious conflicts in the lower unconscious. Such work, which can be very intense and often include catharsis experiences, is in psychosynthetic terms called "bottom up

work". It normally leads to new awareness and a new outlook from the client's point of view, because it frequently includes a "top down" process of inflow of transpersonal energies from the higher unconscious of the psyche. This will often facilitate the definition of a significant next step in the client's life. Such a strategy is of course quite different compared to the strategy aiming at eliminating pain in the client's life or provide him or her with the consolation, that he or she seeks more or less unconsciously. The astrological symbolism of the client's inner situation can instead assist in clarifying which form of therapy, that most probably could be of benefit for the client in his further work with his process. Under these circumstances the astrological counselling session should close with some work on acceptance, because, as Stephen Arroyo (1975) writes in one of his excellent books ("Astrology, Psychology and The Four Elements"):

"Astrology helps one to develop patience; for, when it is seen that the primary structural aspects of one's existence are subject to an already - established periodicity and cyclic rhythm, it is much easier to dwell in the present with a patient acceptance of the here and now and with the knowledge that the present phase will end when it has outlived its purpose. The kind of patience that can develop with the aid of astrology has been defined by one author as "an active alignment with the timing of God."

## 8. VISION OF FUTURE ATTITUDE TOWARDS ASTROLOGICAL COUNSELLING.

The reputation of astrology is, as I have stated earlier in this article, very bad. The reason for this is partly the lack of clarity concerning the validity of astrology and especially the kind of practice that most astrologers execute.

If astrology should be evaluated in a scientific manner, it is impossible to utilize a naturalistic approach. Instead all human sciences including both psychology and person-centered astrology should be evaluated according to a scientific paradigm, which is human. Such a paradigm (Giorgi, 1970) should be based on the individual's inner experience as such, and not any operationalized reduced variable for that same inner experience, which the naturalistic paradigm would utilize.

The practice of person-centered astrology could benefit from standards, that are accepted in the world of psychotherapy. In other words, there is a necessity for the practitioner of astrological counselling to invest resources in his own personal development by a thorough psychotherapy for himself in order to maximize his own self-understanding and self-acceptance and thus minimize the risk of being the victim of different transference/countertransference processes, which inevitably will appear during the sessions. He should further expand his methods of working through the training in counselling and other relevant psychotherapeutic techniques like for instance gestalt therapy, psychosynthesis or psychodrama, which all are techniques, that fits well together with astrology. Finally the almost total lack of supervision in this area of the counselling arts is a disturbing phenomenon. At least peer group

supervision with colleagues sharing the same ambition should be possible to utilize as a start. If these points are fulfilled, the reputation of astrology would have the possibility to improve as a result of the practice itself, in other words as a result of clients, who have really benefitted from astrological counselling in their personal growth process.

I think, that it is significant, that the psychoanalytic movement has never tried to validate psychoanalysis from a natural scientific perspective; the reputation of psychoanalysis is the result of a serious long term ambition to improve the practical standard and knowledge of the psychoanalysts with the result, that a great number of individuals have in fact to a certain extent improved their mental health from this process. I think, that it is also significant that almost all astrological congresses in the world are totally dominated by features concerning interpretative technicalities and very few features deal with actual counselling work or case studies etc. As a conclusion, I feel, that the whole attitude towards astrological practice has to be changed by the astrologers themselves and concentrated upon establishing certain standards that are common because they are a necessity in the world of the counselling arts.

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