

# The Atlanta Astrologer



Metropolitan Atlanta Astrological Society

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Astrology: The Manifesto Part 7

## *The Incompetence of "Astrologers"*

*Patrice Guinard, Ph.D., translation Matyas Becvarov'*

*Continued from last month's issue*

The "true astrologer" can differentiate impressionals because he has gained experiential knowledge of astral incidence through the two originating experiences, which are the variability, both quantitative and qualitative, of psychic-astral energy (i.e. the experience of transits) and the differentiation that occurs between individuals. All that does not mean that he is an empiricist: his knowledge evolves within the framework of theoretical reflection about the interpretive modes that illuminate his experience. He remains attentive to the fact that any technique used presupposes a model of the functioning of astral incidence. What is more, astrological experience is not comparable to that of other domains of knowledge, because it never deals with facts, but rather with "quasi-facts," and not with events, but rather with emergences into consciousness. In this regard, it is very difficult to communicate to others.

Among the most influential French theoreticians of the 20th century are Paul Choisnard, Andre Barbault, Jean-Pierre Nicola and Daniel Verney. The astro-psychologist, even a talented one (which is rare), is nothing more than a practitioner, for an astrologer should bring together at least three of the four components of his discipline: metaphysics, astronomy, history and psychology. Whoever does not have a hold on the thread of philosophy presents somewhat shortsighted views of his subject, and his discourse does not differentiate itself from that of the ideologues of the moment; the poor technician has a tendency to remain a prisoner of his outmoded models; whoever is ignorant of his predecessors believes in the unalloyed novelty of his discourse and lacks the

background to appreciate its real value; a deficiency with regard to psychology can lead to mistaken ideas about the sense of meaning of astrological symbols.

Popular astrology, being of a psycho-symbolist nature, has become a simple exercise in pattern recognition within the reach of anyone. A native conception of the symbol authorizes any interpretation whatsoever and serves to "psychologize" whatever reality happens to be presented. In the analyses given, there most often appear only prefabricated correspondences between configurations in the natal chart and their suggested interpretations. Known facts and trivial psychological situations involving the natives are believed to relate directly to these configurations. When the person under consideration is a public figure or an historical personage, the interpretation does not bring new light to bear on the subject, but rather simply reproduces most often superficial and commonplace notions about the person in question. All this astrological psychobabble never goes beyond the level of ordinary common sense and the most mediocre triviality, doubtless because the social status of the practitioner constrains him to be convincing and to justify the legitimacy of his system of interpretation by adapting it to current mentality and representation.

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## THIS MONTH'S EVENT

Thursday, May 20, 2010  
7:30 pm



**SPEAKER**  
Panel Discussion

**TOPIC**  
T-Square



### LOCATION

2054 Harobi Drive, near Northlake Mall,  
just off Lavista, behind the DeKalb County Library

## Letter from the President

Hello Members and Friends of MAAS,

As you all know, we have an interesting T Square of outer planets in the offing for much of the summer. And to address that very issue, we will have an interesting panel discussion consisting of some of our long time members from the past plus a few new folks. I hope you'll all attend and gain some insight as to what we can expect in the days ahead.

We'll also be holding our election of the new board. If you haven't already mailed in your ballots, kindly bring them with you to the meeting.

As always, thanks for your support of MAAS. Happy Mercury Direct!

Sincerely,

Kathryn



**HAPPY RETURNS  
TO THIS MONTH'S  
MEMBERS!!!**

**MAAS**

**404-634-2677  
www.atlantaastrology.com**

## THE EDITOR'S CORNER

Special thanks to Mary Trapp, Kathy Papoutsis, and Kathryn Silvertson for their contributions to this month's newsletter. Make sure they know you appreciate them. Also, please think about how you can contribute to MAAS and your newsletter.

Deadlines for submissions are the first of each month. Submit your entries to the Editor at <maasociety@att.net>.



**May 19**

Venus Enters Cancer at 9:05 pm

**May 20**

Sun Enters Gemini at 11:34 pm

**May 27**

Uranus Enters Aries at 9:44 pm

**May 30**

Saturn Stationary Direct at 2:08 pm

**May 31**

Neptune Stationary Retrograde at 2:48 pm

**June 6**

Jupiter Enters Aries at 2:28 am

**June 7**

Mars Enters Virgo at 2:11 am

**June 10**

Mercury Enters Gemini at 1:41 am



**LUNATIONS**

**May 13**

New Moon in Taurus at 9:04 pm

**May 27**

Full Moon in Sagittarius at 7:07 pm

**June 12**

New Moon in Gemini at 7:15 am

NOTE: From Solar Fire Gold.

## MAAS BULLETIN BOARD

**BUILDING FOR RENT:** With the exception of MAAS meeting nights, workshops, and Sundays our building is available for rent.

The fee is a very reasonable \$60 for members and \$75 for non-members. Please contact Kathryn (770-931-2577) to reserve the building.



### LOGO CONTEST

The deadline for the Logo Contest has been extended to the end of June because of the Mercury Retrograde.

Please submit your idea to Zane and we'll post them on our site and ask for votes. Your reward: the honor of having your credit listed on our site for eternity and beyond!



### Place an AD in the Newsletter

\$5 for 3 lines for 4 issues



### GET READY TO RAFFLE!

Nowadays everyone is looking for a bargain. So here's one for you: Pay \$10 for a raffle ticket and you could be a lucky winner.

*Got Stuff you don't need?* Donate your extras to our raffle.

### *Incompetence*

*Continued From Front Page*

The result: his discourse lags far behind the advances of specialized research. Keeping that circumstance in mind, what credit should be given to a praxis that remains incapable of illuminating its object of inquiry, which uses inadequate exegesis, which can produce no truly original understanding?

The practitioner corroborates the *fait accompli*, the socio-cultural consensus, and the ideological status quo, as if astrological praxis were in the position of justifying—by means of who knows what quintile or midpoint—the entire foolishness of mediated production, and as if the practitioner were capable of understanding it astrologically. Moreover, such practitioners prefer to use popular works and secondary sources, which do disservice to the serious potential of his discourse. If astrology really wishes to attain to intellectual respectability, it must raise itself to the level of the exegeses and works of advanced research, and be in the position on occasion to refute certain discourses by proposing interpretations based on solid argumentation. As long as astrologers remain incapable of showing to intellectuals and philosophers—leaving aside for the moment the quixotic nature of that process itself—by what means their knowledge enables access to a singular comprehension of human reality, they will no more be believed than will their discipline be respected.

Consequently, it is useless to ape the modes of organization of institutionalized bodies of knowledge and to demand recognition by socio-cultural authorities for practices at best doubtful through the staging of meetings, colloquia, associations, federations and “codes of deontology,” that serve little purpose but to exacerbate the proliferation of power politics. It is also quite useless to accommodate oneself to the forms legitimized by modern scientism (present in both the physical sciences and those called “humane”), without participating in some positive way toward their transformation. The nature and the issues of astrology seem to the practitioner perfectly compatible with the current cultural paradigm. And in this, he stands at a distance from astrology from the outset. He adapts himself partially to the utilitarian mentality of the moment and then exercises a marginalized kind of therapeutic function, one recognized by sociological analyses.

Hence the irony of the literature *epi* and *contra* astrology that observes and rightly so, that not only does astrological discourse not escape the bounds of common thought, but attaches itself to it at the lowest level.

With such adepts as its representative, does astrology really need adversaries?

