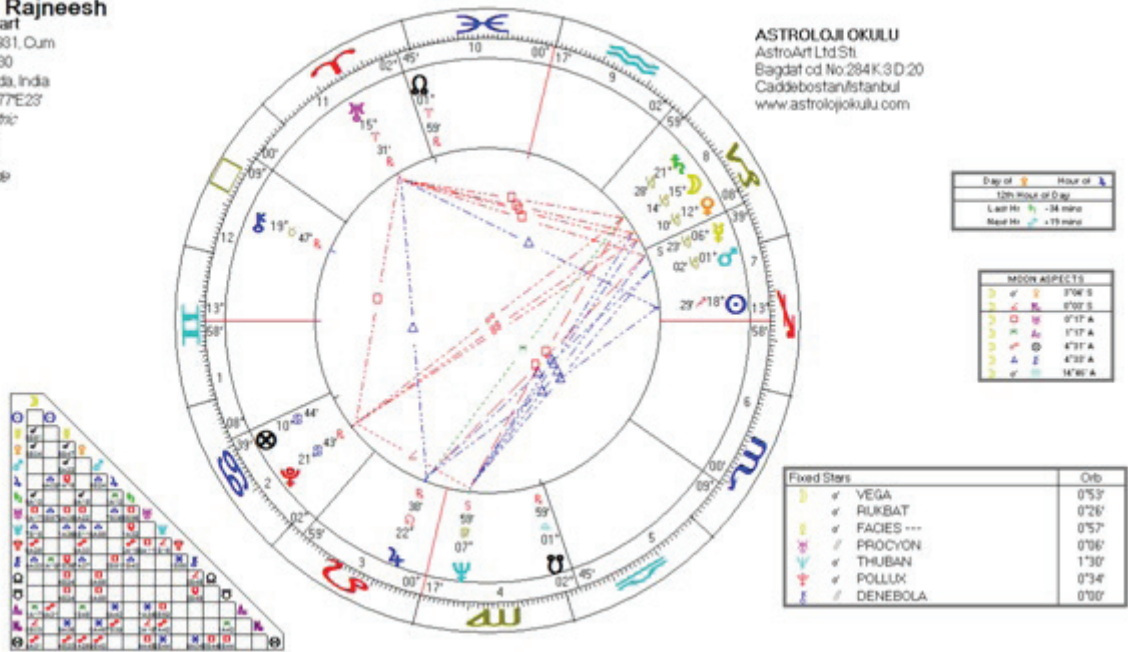


Can “Perfect Man” Overcome the Astrological Chart?

Osho Rajneesh
Male Chart
 11 Dec 1931, Cum
 17:18 - 6:30
 Kutchwada, India
 23°N 15' 07.7"E 23'
 Geocentric
 Tropical
 Placidus
 True Node

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The term “al-Insan al-Kamil or Perfect Man” used by Ibn al-Arabi defines the one who has reached the perfection; who fulfilled God’s desire to be known and God’s presence can be realized through him by others. [1] He is not the convict of his thoughts but the master of them.[2] He is not directed by his thoughts; he controls and rules his thoughts. That means he is not ruled by his natal chart but he rules his chart.

Being a “perfect man” is related with the man’s realising the potential in his essence and using it effectively. Knowing the secret of fate, the Perfect Man is aware of the fact that each being acts in line with its creation; he knows all that is created arises from its own essence and he knows what others and he will be faced with. However, he prefers not to make any command on that. As the perfect man is also subject to the earthly affairs, he seems as if he was the representation of the earth, however Allah already transformed him in eternity.[3]

The Hermetic philosophy, which puts emphasis on the powers of man, displays such approaches that the man who learns about the cosmic secrets would be almighty; he would even rule the matter and the nature. Hermetic texts state that the souls might get rid of their bodies and their attachments which prevent them to reach divinity and they may as well go beyond the celestial spheres. According to the Hermetic philosophy, the souls which aim reaching the reality and enlightenment fall down the Earth and pass an examination with the realm of matter here. Although the souls merge with the material world here, they use their will not to submit materiality and make an effort for enlightenment at the cost of suffering. They are exposed to an impassable fate in this process on Earth. The wise man knows that fate is the law of the things however the soul is free of this fate due to its eternal being. That means the mortal body of the man is subject to this astrological fate however his immortal being, his spiritual existence, is independent.[4]

Robert Zoller, an American astrologer and also my honourable teacher, says: “The man is subject to fate as he is mortal but he is ascended above the sky; as he is eternal he is always conscious and immortal. His material being is ruled by the fate but his divine being is independent. The man should develop the latter in order to be free of fate. This is the essence of Hermetic Wisdom and wisdom is the key of dungeon of fate that we are in. Through wisdom, the wise men may overcome their horoscopes (get rid of the negative influences of it) and the dominion of fate. Even so, they have to face with the realities of their physical existence because the body is subject to the control of the stars. The wise men will even need to refer their horoscopes although they gained their freedom as they got wiser. They know they are not only composed of their physical bodies, so their existence cannot be determined or ruled by fate.”[5] In short, enlightenment does not invalidate the relation between the native and his chart; this relationship continues even after enlightenment.

The perfect man is the one who knows himself while on the other hand he still exists through his individual characteristics within the material plane. Although he has a universal consciousness, he has individual characteristics and individual natal chart like anyone but with a highest integration level.

The natal chart is the universal fingerprint of individuality. Anyone who is born in time-space reality, including the spiritual masters, reflects his natal chart as long as he exists within this time-space reality. However this reflection manifests on the highest level for such enlightened people. To be more precise, let's give two examples; a Neptunian mystic whereas Osho is a Uranian mystic: Jalal ad-Din Muhammad Rumi (known as Mewlana or Rumi), a Persian poet, jurist, Islamic scholar, theologian and Sufi mystic and Osho Rajness, a well-known mystic of the 20th century born in India, guru and spiritual leader.

Osho Rajnees was born in December 11, 1931 at 17:31 in Kuchwada village in India. Uranus, the planet of originality, independence, rebellion, creativity and being extraordinary, is remarkable in his chart (Figure 1) even at the first glimpse.

Uranus, being at the focal point of opposition between Pluto and Venus-Moon-Saturn conjunction and thus being the apex of that T-square, is the focal point of Osho's life and gives us information on the subjects which he needs to develop. Having many aspects with other planets in the chart, Uranus informs us about how the personality is expressed. On the other hand, Uranus, Sun (symbolising how the native is known by the society) and Jupiter (the planet which represents the beliefs and life perspective) make a Great Trine in fire signs.

When we read about Osho's life story, we see that he displayed Uranian characteristics dominantly and in a higher integration level than an average person. Beginning from his childhood, Osho revealed his own stubborn and rebellious style; he felt he did not belong to any tradition and emphasized this. He questioned the traditional beliefs and kicked against the pricks in social, religious, philosophical and political fields and made provoking statements on these issues. As a result, the society named him as "the rebellious soul" and "provoking mystic". Thus, he realised the needs of T-square aspect pattern in his chart with Uranus at the apex. He built up alternative meditation and therapy techniques; he arranged some workshops on creativity and body awareness, published books and carried his teachings to large masses. Although he is not alive, his teachings are still reaching large masses. Thus, he also realised Grand Trine between Sun, Jupiter and Uranus. He benefited his personality – his originality, his defence for individual independence - and used it to set up an alternative perspective for the ones who need spiritual support or who are looking for themselves. So, he realised his natal chart in the highest integration level.

Mewlana Jalal ad-Din Rumi was born in September 30, 1207 probably just before the sunrise (According to me at 05:28:40 am; at 05:38 am according to previous rectification by Hakan Kirkoglu, D.F. Astrol S, ISAR Cap who rectified the chart in 2005) http://www.hakankirkoglu.com/c/kahince.asp?id=42&k=Rumi:_An_Astrological_Portrait&dil=2 in Belh Afghanistan. Rumi's life story and his teachings signify that he has reflected Neptunian characteristics in the highest integration level.

The first remarkable point in Rumi's chart (Figure 2) is Sun-Neptune opposition in the axis of 1st and 7th houses which is the axis of relations. At the lowest integration level, Sun-Neptune opposition means that the native will reflect his personality weakly, he will drift with the tide and be influenced by the others and he will experience illusions, disappointments and disintegration in his relationships. As Sun in Libra is in its fall this position, which does not comply with Sun's characteristics reflecting the ego and individualism, represents that the native gives the priority to the others and tends to act with the others instead of acting alone. Although Sun is in the 1st house, as it is in Libra (in its fall) and in opposition with Neptune in Aries, the native's identity and his expression may fade into background. The native may have difficulties in being decisive and clear. He may underestimate himself; he may easily get dissolved and disintegrated. He may fall apart from life and may scatter around. The native may also have difficulties in expressing himself, have difficulties in showing leadership qualities and may experience some bad conditions due to his relationship. The native may go astray because of people who deceive him. He may be unsuccessful in finding the right

people; he may be drawn in situations like deception, delusion and seduction. Due to his disappointments in his relationships, the native may get addicted to alcohol and other addictive substances which make him lose his touch with the reality. Or, he may act differently than he is expected and deceive others. Do you think is it what Rumi did?

When we examine Rumi's life story, we see that he has experienced the influences of the planetary positions with the highest level of integration. We all know his famous verse "Come, come. Whoever you are". He has experienced Sun in Libra – Neptune in Aries opposition in its higher integration level with love; caring, making no distinction between people, without judging anyone, tolerantly and mercifully. He has not refrained from taking risks in order to discover the mystic realities; he has fought with his ego courageously. He has had impact on all spiritual trends and been the pioneer until today, not only in his century. He has left his individuality behind and reached the divine love. Nezir Uzel, a Turkish author, says "Rumi is not only the one who loves; he is the loved one also. He has reached the highest point that a man could and came back again." [6] In order to reach that level, he had to meet with a man named Shams [7]. What represents this divine meeting is Sun-Neptune opposition in his chart. Neptune represents mystic people and dervishes. Neptune, being in Aries - a cardinal sign - and in conjunction with Vertex (fated encounters) is Shams Tabrizi, the one who ignited the divine light that was ready in Rumi. Rumi saw the reflection (7th house) of divine love (Neptune) in Shams.

After meeting with Shams, it is known that Rumi had great changes; he left his duties and responsibilities, he stopped giving lectures and reading books, he left his daily routine and withdrew from his friends and family. All those were the things that were promised by his chart; the things that had to be experienced. That means Rumi's fate did not change after meeting with Shams; he followed his fate and experienced some states in order to realise his ideal destiny. The other people thought that Shams misled him and made him forget his responsibilities (the reflection of Sun-Neptune opposition in 1st and 7th house axis). They complained about him and criticized him. Rumi experienced some similar things after the first departure of Shams; he did not want to see anyone, he even stopped eating. Meanwhile Saturn was transiting in Libra and activating Sun-Neptune opposition; retrograding in Virgo and transiting on Moon which was combust [8] in Rumi's chart. Everything was taking place at the right time, in line with the fated plan. As seen in Figure 3, Rumi and Shams met when Saturn was transiting on Rumi's Ascendant, triggering Sun-Neptune opposition. It was the right time to get mature and wise! Undoubtedly, it was not an easy process. Suffering was in the scene. Chiron was transiting in Aries, in the 7th house of Rumi's chart representing some sort of suffering and pain that need to be experienced before healing and enlightenment through one-to-one relations.

In the same chart (Figure 3), Pluto at 1° Scorpio, just about to transit on Rumi's natal Venus, represents that a transformative and passionate relationship is about to begin. Venus, being the ruler of Ascendant, represents Rumi and that also tells us that it is Rumi who will experience a transformation through this relationship!

In Rumi's chart, Neptune transiting in the 9th house (beliefs, perspective and enlightenment) on Saturn in Gemini in this house (deepening and learning through books, reading, lessons and courses) represents that the qualities signified by Saturn is dissolving. Saturn represents our responsibilities, our perception of reality, our lessons in life and the experiences which help us to mature. Gemini represents learning, reading, writing and communication. Rumi, after a seclusion period with Shams, left his responsibilities, speeches and books. As seen through the transits, Rumi experiences the events that were needed for his individual transformation in a fated way!

Jupiter, which is in a strong position in Cancer in the 10th house and the ruler of Rumi's 3rd house (an indication of his writing ability), is also transiting in his 12th house in Figure 3. This means it was the time for isolating from the society and listening to his inner wisdom which was also a kind of preparation for his later works! Saturn in Gemini in the 9th house of the natal chart was transiting in the 12th house of the natal chart and also retrograding to the natal Moon at the time of their meeting representing that it was the time for isolation and some disappointment which will lead to transforming experiences. Transit Nodes were again in their natal positions showing that Rumi was experiencing a fated process and having some fated encounters

to realise his targets in life.

In the secondary progress chart, the progressed Ascendant has reached natal Venus. This progress shows that Rumi will fall in love which was no ordinary. It was a deep and passionate love which will transform him (Venus in Scorpio). Progressed Moon was transiting in the natal 5th house (love) and was close to the natal North Node[SO1].

The chart signified that Rumi had to experience a period full of love in order to realise his humanist and socialist targets in life (North Node in Aquarius). The 5th house where the North Node is placed also rules the children. After the first departure of Shams, Rumi instructed his son Sultan Veled to find and bring him back.

Progressed MC was in conjunction tolerance with natal Pluto. This conjunction represented that this was a fated (MC) and radical reconstruction (Pluto) time for Rumi.

When we direct the natal chart to its solar arc, we see that SA Uranus is close to Rumi's natal Sun. This direction indicates that Rumi was in a vital transformation and awakening period and he was about to experience some events which was going to carry him out of his existing patterns and help him discover the meaning of genuine freedom.

To sum up those chart interpretations, we may conclude that what we will experience through our lives is promised in our natal charts. Whatever is promised in a natal chart is realised. Progressions which represent our inner experiences and transits that represent the outer ones show us the timing of those events. On the other hand, it is up to us how we realise the potentials in our charts and in which integration level we respond them. The level of our response reflects our own essence, our tendencies and the archetypes[9] we inherit.

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[1] Ibn al-Arabi, Füsusu'l-Hikem, Hikmetlerin Özü, Translated by Abdülhalim Şener, İstanbul: Sufi Kitap, September 2012, 6th edition, p. 49

[2] Osman Nuri Küçük, Fusûsu'l-Hikem ve Mesnevi'de İnsan-ı Kâmil, İstanbul: İnsan Yayınları, 2014, 2nd Edition, p. 331

[3] Ibid., p. 333

[4] Mahmud Erol Kılıç, Hermesler Hermes, İstanbul: Arkeoloji ve Sanat Yayınları, 2010, p. 128.

[5] Robert Zoller, Diploma Course in Medieval Astrology, Orientation, p. 20.

[6] Nezhir Uzel, Mevlana ve İnsan, İstanbul: Milenyum Yayınları, 2009, p. 51.

[7] Shams means "Sun" in Arabic

[8] Rumi's verse "I was raw, I became cooked, I was burnt!" also represents his combust Moon, which is in balsamic phase and in the 12th house of his chart, representing getting mature through isolation, suffering and experiencing some losses.

[9] Archetypes: Unchanging essences of the entities within Allah's knowledge. Before being visible in the material world, Allah was a state of archetype. Everything that becomes visible in the material world exists pursuant to its archetype. Arabi states that all human beings reflect their archetypes that were determined in the eternity.