

The 6Ws of Astrology

An Integral Meta-Theory for Human Flourishing

By Heriberto Giusti Angulo*

“The present world situation could hardly be more ripe for a major paradigm shift [...] But this new outlook has been lacking one essential element, the *sine qua non* of any genuinely comprehensive, internally consistent worldview: a coherent cosmology”.

Richard Tarnas, *Cosmos and Psyche*

“A healthy critique of the problems relative to astrology doesn't belong to the ideologues which are hostile to her, just as she herself doesn't belong to the dummies, charlatans or jesters that reclaim her”.

Patrice Guinard, *Astrology: The Manifesto*

This is not your typical astrological text (I mean, if you even use your time to examine such a topic). First of all, let me say that I despise that part of “astrology” that is linked with vague, simplistic, contradictory ‘newspaper horoscopes’. I think they do more harm than good. But on the other hand, I find it marvelous how this system of ideas has prevailed for so many centuries and along so many cultures, even more so than certain religions. In fact, in a certain sense, astrology can be understood as the first religion and also the first science.

Science? I certainly do not mean the complex rational set of ideas put forth by geniuses like Newton or Darwin, for example, just a few centuries ago. I mean something more like: proto-archaic-science, the first attempts to orderly comprehend the chaos of the Cosmos through basic arguments and calculations.

Religion? It is obvious that the societies of the past, just as the present ones, found awe, beauty and inspiration in the astros and the sky. But unlike modern societies, they didn't develop ‘hard science’ nor the ‘materialistic’ worldview that often comes with it. Instead, ancient societies viewed the Cosmos in an *intuitive archetypal* way.

* The author has a degree in Industrial Engineering from the Monterrey Institute of Technologies, and he was born in Culiacán, Sinaloa, México on the 20th of november, 1993 (at approximately 12:15), which means he's an Scorpio, ascendant Aquarius, with a lot of astros in the House of Philosophy.

But is that a bad thing? Does it mean that since ancient human societies didn't use — because they couldn't use — modern science for their research into the Cosmos, that all of their insights were completely wrong and invalid?

This text is an attempt to demonstrate they were (and continue to be) partially valid. But more than that, this text is concerned with a re-interpretation of this oldest of belief systems, and the Cosmos itself, in the light of early 21st century knowledge. But what exactly is “21st century knowledge”?

In the book *Cosmos and Psyche*, author Richard Tarnas wrote: “Ours is an age between world views, creative yet disoriented, a transitional era when the old cultural vision no longer holds and the new has not yet constellated [...] Behind many of these themes can be seen a rejection of all literalistic and univocal interpretations of reality [...] Equally fundamental to this shift is a growing recognition of the need for and desirability of a radical opening of the mainstream Western intellectual and cultural tradition to the rich multiplicity of other traditions and perspectives that have evolved both within the West and in other cultures” (2007, pp. 26-27).

He continues: “Yet this emphatic embrace of pluralism has been balanced by — and to a great extent been in the service of — a profound impulse for reintegration, a widely felt desire to overcome the fragmentation and alienation of the late modern [scientific-materialistic] mind. Underlying the variety of expressions, the most distinctive trait of this new vision has been its concern with the *philosophical and psychological reconciliation* of long-standing schisms: between human being and nature, self and world, spirit and matter, mind and body, conscious and unconscious, personal and transpersonal, secular and sacred, intellect and soul, science and the humanities, science and religion” (pp. 26-27, my emphasis).

Like Tarnas, I believe these times (of late 2019) couldn't be more ripe for a paradigm shift, in order to revert the big list of bio-psycho-social crises that we live. I also happen to believe, as he does, that we have taken important steps in reconciling the human 'long-standing schisms'... and yet, no real integration has occurred.

In the following writing, I will argue that such an integration hasn't happened because of two complementary reasons: 1) Most human problems haven't been analysed with the most updated and sophisticated philosophical and psychological theories available, but also because 2) Even *the very best* of these contemporary theories, still lack a 'coherent cosmology'.

The aim of this text is to resolve both problems at once. For that purpose, I will make extensive use of what I believe are the four very best and most comprehensive philosophical, psychological and cosmological theories in town. I'm talking about Roy Bhaskar's *Critical Realism*, Ken Wilber's *Integral Theory*, Richard Tarnas' *Archetypal Cosmology* and the school of *Evolutionary Astrology* as a whole.

This will inevitably include some "abstract" philosophy, but I promise I'll make it to the point as possible.

The problem of 'Reality vs. the Study of Reality'

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy".

William Shakespeare, *Hamlet*

The first step will be to clarify the line between our object of study (The Cosmos) and our current knowledge of it — or in philosophical terms, between ontology and epistemology. According to Roy Bhaskar, one of the greatest problems of philosophy, throughout the ages, has resulted from blurring this line and committing what he refers to as the 'Epistemic Fallacy', or "The view that statements about being can be reduced to or analysed in terms of statements about knowledge" (2008, p. 36).

He argues that this philosophical error goes all the way down to the 'Cartesian-Lockean-Humean-Kantian' line of thinking, and was reinforced in the twentieth century by philosophy's 'Linguistic Turn' (2010, p. 185). But what's more

important, he logically sustains that such a faulty way of thinking generates an unhealthy anthropocentrism that confuses current human knowledge with the 'Truth'.

A recent and canonical philosopher that talked about this was Thomas Kuhn, who coined the term 'Paradigm'. According to him, every time that an established scientific theory is found with too many inconsistencies, it is replaced with another scientific theory that adequately "explains" what the old one did *but also* new stuff.

But Kuhn's point, and Bhaskar's point, and my point is that (as Hamlet would put it) there are more things in heaven and earth than are dreamt of in scientific philosophy. Or at least in current scientific philosophy... Because maybe one day the human race will understand it all, but Who knows?

Meanwhile, any attempt to understand reality and the Cosmos should start, I believe, with that basic premise that there is a *gap* between reality and our study of reality.

In its extreme form, this epistemic fallacy can take "man as the centre or goal of the cosmos [...] painting or interpreting the cosmos in the image of man" (2008b, p. 394).

In the same direction, Tarnas argues that "The fundamental governing assumption and starting point of the modern world view — a pervasive assumption that subtly continues to influence the postmodern turn as well — is that any meaning and purpose the human mind perceives in the universe does not exist intrinsically in the universe but is constructed and projected onto it by the human mind" (p. 35).

But then he mocks: "Might not this be the final, most global anthropocentric delusion of all? For is it not an extraordinary act of human hubris — literally, a hubris of cosmic proportions — to assume that the exclusive source of all meaning and purpose in the universe is ultimately centered in the human mind, which is therefore absolutely unique and special and in this sense superior to the entire cosmos?" (p. 35).

This is certainly the worldview of the scientific materialists (and other detractors of astrology), who view the Cosmos as an arid, lifeless, chaotic and meaningless place.

I personally think that contemporary scientific-academic “authorities” — with their shinny white cloaks — go **way too far** in their claims about the nature of the Cosmos. I mean, even in purely material terms, scientists still haven’t figured out what’s up with more than 80% of the Universe, which they think is composed of dark matter and energy. Not to mention the still experimentally unproven theories of one-dimensional strings, supersymmetric sub-atomic particles, and so on and so on.

The problem of ‘Current Reality vs. Potential Reality’

“Reality is a potentially infinite totality, of which we know something but not how much”.

Roy Bhaskar, *Dialectic: The Pulse of Freedom*

The problem between the object under study and our current knowledge of it, has still another ramification: the problem of present conditions vs. change. For even if we knew almost every detail of a given object of study, even if we had a nearly perfect “map” of it, the nature of reality will make it inevitable that such very “territory” will change in one way or another; for example, by means of entropy, transition, erosion, transformation, disintegration, metamorphosis, destruction or evolution.

But even facing this obvious truth, Bhaskar explains, virtually any school of philosophy has fallen into the trap of ‘Ontological Monovalence’, or the belief that the current, actual, way things are is the only one way that they can possibly manifest.

He argues that this philosophical error goes all the way down to the thinking of the greek Parmenides, who maintained that everything essential to the Cosmos is already given, and unchangeable. Contrary to this, his greek contemporary Heraclitus maintained that the Cosmos is always already changing, that reality is not a fixed thing but a process. This philosopher once said, in a way that summarizes his philosophy, something like this: “You do *and do not* step into the same river twice”,

because although the deep structure of the river will remain the same, there is always a changing flux running through it.

And just like Heraclitus, Bhaskar attempts to prove that the *real nature* of reality is to constantly change, in a way that is 'Dialectical'. But I will not go into a full explanation of how and why this is so, for this is already done by Bhaskar in his uniquely heavy (and I mean h-e-a-v-y, intricate... but necessarily so) philosophical writings.

In the meantime, suffice it to say that by means of 'Kantian transcendental arguments' he proves that "Historically the epistemic fallacy has generated the problem of the one and the many, while the doctrine of ontological monovalence has generated the other great problem of philosophy, the problem of the one and the other (its negation, opposite, etc.)" (2008b, p. 174).

He states that the positivity (or actual state) of a thing is always produced by its negative (or contrary) state of being: "The positive is a tiny, but important, ripple on the surface of a sea of negativity" (p. 5). And so, "Leaving aside the Heideggerian question of why is there something rather than nothing, there could have been nothing rather than something. Of course this is a counterfactual. Being exists. But by transcendental argument, non-being is constitutively essential to being. Non-being is a condition of possibility of being. No non-being is a sufficient condition of impossibility of being. But there is no logical incoherence in totally no being [...] We can argue that not only is a total void possible, but if there was a unique beginning to everything it could only be from nothing by an act of radical autogenesis [...] Similarly, if there was a unique ending to everything it would involve a collapse to actualized nothingness, absolutely nothing" (pp. 46-47).

In order to get to the point, he says that "My base concept of non-being is absence, *the simplest and most elemental concept of all*. It is easy enough to see that any world containing change must contain absence. And not to conceive [human] agency as absencing [social constraints] is to reify the agent and detotalize her from the system in which she acts [...] Even more simply, a sentence without absences,

pauses or spaces, would be unintelligible. Thus absence is a condition of any intelligibility at all [...] To cause is to change is to absent is to transform and so redetermine” (2008b, pp. 239-240, his emphasis).

Leaving philosophical language aside, this means that the structure of the Cosmos has always had the possibility to change, to transform, to metamorphose, to evolve. And certainly science has proven this, by recognizing that right at the Big Bang everything was a blazing, incandescent cloud of energy, which at some point turned into atoms, which at some point changed into molecules, which evolved into cells.

The evolving dialectic

“As above, so below”.
Hermes Trismegistus

For the final philosophical detour, it is necessary to explain the concept that links Bhaskar’s philosophy with that of Ken Wilber and the field of Evolutionary Astrology: ‘Dialectic’.

Although several important philosophers have described the concept of dialectic (from Kant to Hegel and all the way to Marx), I think that the best contemporary descriptions of it are to be found in the philosophies of Roy Bhaskar and Ken Wilber. In the book *Metatheory for the Twenty-First Century* (2016), several authors explain the distinctions and connections that exist between these two philosophical systems. And though surely a very complex comparison, it can be safely stated that both philosophers regard dialectic as an ever-present process that serves the purpose of liberating humanity and expanding its possibilities.

Massive tomes have been written to describe the dialectical process, but I think that just one image speaks louder than those many words: I’m talking about the renaissance painting ‘The School of Athens’, in which Plato is depicted pointing towards the Heavenly, Ideal, Spiritual realms while Aristotle is signaling that the real deal is to be found in the grounded, physical, sensoriomotor realm.



As Bhaskar put it in *Dialectic: The Pulse of Freedom*, “If a simple epigram could sum up what is essential to thinking dialectically it would be that it is the art of thinking the coincidence of distinctions and connections” (2008, p. 190).

One could think about the distinctions and connections inside the Yin-Yang symbol, for example.

According to him, ‘Dialectic’ is a term that represents an inherent feature of the Cosmos: it is the “pulse” that drives it onwards. But for this to happen, there has to be an interplay between two (or more) contrasting polarities.

As I will argue later, Wilber can be regarded as the philosopher that describes the Matter-Consciousness polarity, while Bhaskar can be understood as the philosopher that explains the Structure-Energy polarity... both of which, I will argue, are essential for Cosmic evolution and thus for a plausible astrological Meta-Theory.

On the deep need for integrative Meta-Theories

Like I said earlier, *Integral Theory* and *Critical Realism* are possibly the two most comprehensive and internally consistent systems of knowledge to date. As several authors have pointed out, these two philosophies bear a lot of similarities but also differ in quite important respects. In my opinion, in the final analysis they complement each other in quite a wonderful way.

In his essay *On Realizing the Possibilities of Emancipatory Meta-Theory*, author Zachary Stein argues that these philosophical systems do indeed complement each other, “only one sees the glass half-full, while the other sees it half-empty”.

He argues that “a predilection for giving the benefit of the doubt is the way of Integral Theory, which is prone to go hunting for some way in which “everyone is partly right”, as opposed to looking for how “everyone is partly wrong”, which is the way of Critical Realism; both stances imply the other and both get us to an integrative meta-theory and meta-critique” (p. 2).

And just like Tarnas, which laments the absence of “genuinely comprehensive, internally consistent world views”, Stein believes that “we desperately need new meta-theories because the lack of a coherent worldview has become a source of repression and a cause of alienation” (p. 3).

He goes on to say that this “lack of meta-theory can become a force that distorts and undermines our abilities to understand our true needs and the realities of the natural and social worlds. In the past, forms of false consciousness were generated by totalizing worldviews that imposed on us the meaning of everything; today, false consciousness results from fragmented and de-totalized worldviews that impede us in making meaningful sense of anything” (p. 3).

But now some words of clarification are necessary. For what exactly do I mean by an 'Integral Astrological Meta-Theory'? And how is it different from just normal theories?

In his book *Organizational Transformation for Sustainability: An Integral Metatheory*, author Mark Edwards comments that "metatheory does not investigate the particulars of empirical realities [...] What it does is situate and contextualise theories themselves within a conceptual landscape of grounding metaphors, core assumptions and conceptual lenses" (2010, p. 55).

He goes on to say that "from the modernist perspective, metatheorizing appears philosophical because its "data" is not empirical and instead concentrates on the characteristics of theories themselves [...] The scientific nature of metatheory is only recognised when it is understood that metatheory is to theory as theory is to empirical reality. This is not a philosophical relationship" (p. 48).

From the mid-seventies onwards, Wilber has integrated several dozens of theories in order to delineate a meticulous 'map' of reality that he calls the 'AQAL model', which stands for 'All Quadrants, All Levels, All Lines, All States and All Types'. In a couple of books titled *A Theory of Everything* and *A Brief History of Everything*, Wilber half jokingly and half death-seriously attempted to do just that: to understand everything.

Though this is obviously no place to explain the map in detail, for Wilber has already done so in his many books, I will just say a few words on the Levels and Quadrants components. Crucial to the first component is the concept of 'Holon', first devised by Arthur Koestler some decades ago but now playing a pivotal part in Wilber's theory. In *Sex, Ecology, Spirituality: The Spirit of Evolution*, his most voluminous work to date, he says that "This is a book about holons – about wholes that are parts of other wholes, indefinitely. Whole atoms are parts of molecules; whole molecules are parts of cells; whole cells are parts of organisms, and so on. Each whole is simultaneously a part, a whole/part, a holon. And reality is composed, not of things nor processes nor wholes nor parts, but of whole/parts, of holons" (2001, p. 6).

With respect to the Quadrants component, Wilber posits that since reality is complex and multidimensional, it can (and should) be viewed from multiple perspectives. According to him, there are four dimensions that are more fundamental and, thus, any Holon can be studied in a four-fold way: individually or collectively, and objectively or subjectively.

Also, he posits that any Holon can (and indeed does) evolve in each of these four dimensions, transcending but including its previous manifestation.

When combining the Quadrants and Levels components, the picture looks like this:

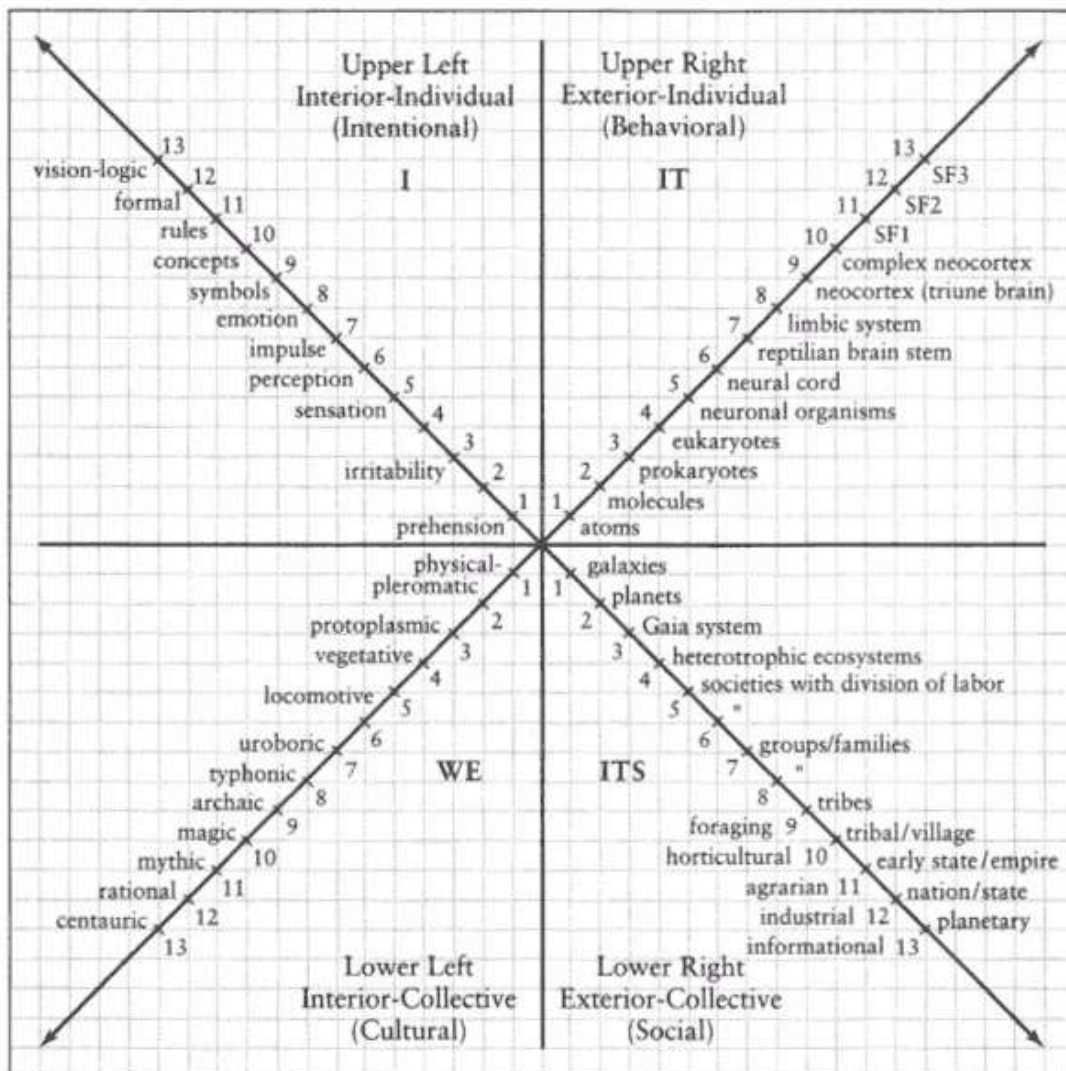


Figure 1. The Quadrants and Levels of Integral Theory

But even though Wilber explicitly refers to only five different components ('Quadrants, Levels, Lines, States and Types'), his massive Meta-Theory makes implicit use of still some other ones.

In his analysis of Meta-Theories, Edwards touches on this point and comments that "It may well be that Wilber has kept the number of elements in AQAL to a minimum for reasons of parsimony and simplicity" (2010, p. 217), and then goes on to list nine 'Conceptual Lenses' that Wilber implicitly and casually uses when writing his arguments, but that he doesn't include in a formal way in his 'AQAL model'.

But on the other hand, he comments that "The flexibility involved in choosing lenses does not mean that they have to be arbitrarily selected. While each integral lens can provide important insights to the study of any social phenomena, some will have more immediate theoretical relevance and/or utility than others" (p. 157).

Maybe that's why Ken Wilber chose to focus on just five components, and also maybe that's why his Integral Theory has been adopted (and adapted) by so many people in so many areas. (I mean, just Google "Integral *whatever*" and a handful of entries should pop-up).

And yet, for all his massive integration of knowledge, Wilber knows that the game isn't over: "I should say that I hold this integral critical theory very lightly. Part of the difficulty is that, at this early stage, all of our attempts at a more integral theory are very preliminary and sketchy. It will take decades of work among hundreds of scholars to truly flesh out an integral theory with any sort of compelling veracity. Until that time, what I try to offer are suggestions for making our existing theories and practices just a little more integral than they are now" (2005).

And even though, obviously, no one's theory could ever describe the whole of reality — and even if it came close, reality would soon surpass that "instant photo" — Wilber's meticulous map is a good place to start.

Not just a theory, but a research program

Before diving into the complex topic of astrology, I should add just one more preliminary that, in fact, links very well the topic of Meta-Theory with that of astrology.

Just as that oldest of knowledge systems, Edwards argues that “A key reason that overarching theory in particular has always struggled to gain scientific credibility is its lack of a solid methodological basis. The history of metatheorizing is, in many ways, a patchwork of sporadic waves of interest followed by decades of neglect [...] It is not only the rise of postmodernism that has stymied the growth of “metanarratives” and integrative frameworks of understanding. Mainstream science itself has little time for ideas based on nothing but the scholarly review of literature” (2010, p. 46).

According to him, “Currently, metatheoretical research does not embrace the right mix of rigour and enthusiasm. “The how” of method is being badly neglected. At the collective level, method enables a community of inquiry to develop behavioural practices, techniques and organising systems that provide transparency and accountability which, in turn, support avenues for evaluation and critique [...] Ultimately, without method the quality of metatheoretical research, however insightful it may be, cannot be evaluated by a research community and so the scientific legitimisation of that research is seriously undermined” (p. 81).

To remedy this issue, he proposes an schema that he calls ‘Integral Meta-Studies’. He comments that “Testing a theory involves a complex mixture of research design, method, data collection, analysis and interpretation. Theory, method, data and interpretation are the four walls within which we accommodate the details of scientific evidence. In the same vein, to develop overarching forms of scientific investigation, we need to critically review theory to build meta-theory, review methods to develop meta-methods, review data to perform meta-data-analysis and review interpretive systems to create meta-hermeneutic models” (p. 223).

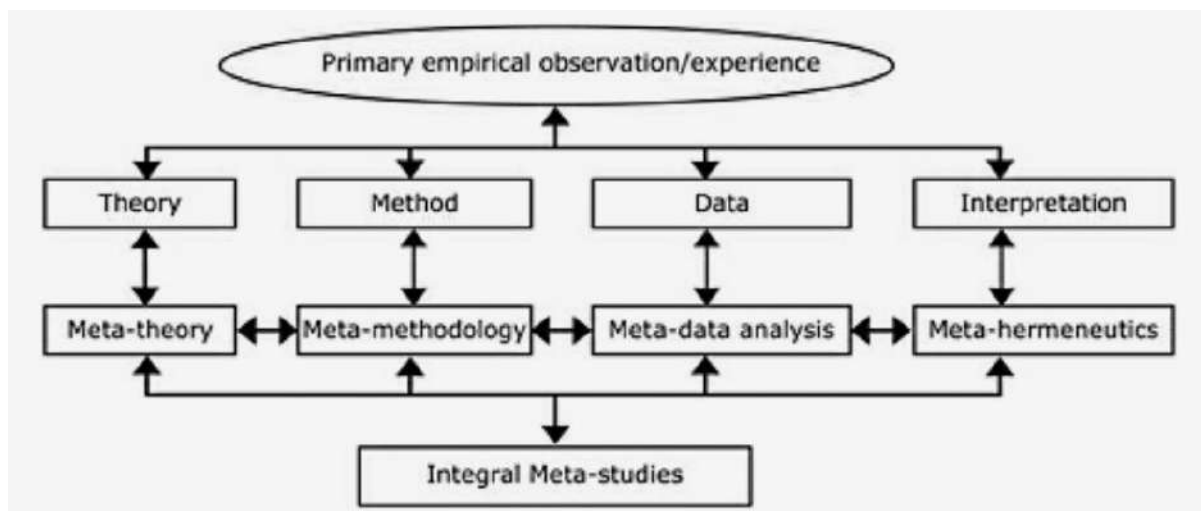


Figure 2. The structure of Integral Meta-Studies

He also goes on to say that “Metalevel researchers can, of course, move across all of these branches of studies, but usually both individual researchers and their paradigm-bases communities of inquiry tend to specialise in one or two domains. Metatheorists are very rarely meta-methodologists [...] Practitioners of meta-hermeneutics (including many postmodern interpretivists) are wary of entering the territory of metatheory (even though their metalevel discussions assume the existence of such territories)” (p. 225).

It is worth saying that Wilber’s Integral Theory *actually does include* one Meta-Methodology that goes by the name of ‘Integral Methodological Pluralism’, which, by the way, will be an invaluable tool in developing the research program for what I’m calling ‘Non-Dual Astrology’.

In what follows, after fleshing out the astrological Meta-Theoretical map, I’ll describe a set of methodologies that can be applied for discovering more of the Human-Cosmic relationship. Later on, derived from these methodologies, I’ll present what I think is the very best data-evidence in support of astrology. Finally, I’ll give an interpretation for why astrological research is still a taboo topic... and what can be done about it.

An Integral Meta-Theory

“How can the human intellect make peace with astrology? Some say it cannot — that astrology is a Mystery, like love, which should be witnessed and trusted, but not analyzed. Pretty words, but they are words of denial. We are thinkers, curious monkeys. How can we make astrology plausible?”

Steven Forrest, *The Night Speaks*

Okey... What is astrology? And how is it different from astronomy?

In the simplest terms, one could say that astronomy focus solely on the material part of the Universe, while astrology includes this but also transcends it by incorporating a subjective dimension... and so much more, as I will argue.

Why don't we start this astrological analysis with Copernicus? As everybody knows, he inaugurated what might be called the 'Modern Age' by completely transfiguring our most cherished assumptions about the nature of the Cosmos... But even in this case — as with literally every major intellectual advancement in history (like with Socrates, Galileo and Darwin) — his insights were received with the strongest contempt by the established authorities.

As Tarnas explains, “The first Copernicans had experienced a kind of inner conversion. Their epiphany was at once intellectual and spiritual, psychological and cosmological, and all their research and thinking served the new vision by which they were happily possessed. Their intuition ran ahead far in advance of all the theoretical and empirical work that had to be done before the new theory could be fully justified and grounded [...] These first discoverers were altogether alone in their new cosmos, alone in a way we today can hardly comprehend [...] To put ourselves in their position, we would have to imagine that we had made an epochal discovery that would be rejected out of hand not only by the untutored masses but by virtually all the major intellectual and cultural authorities of the time” (pp. 7-9).

For the contemporary mind, it may seem so natural to get used to the way things are in the 21st century (I mean, we take it as 'normal'), but the people living with Copernicus had to go through a complete paradigm change. As Tarnas said, "For the Copernican hypothesis to be made reasonable, an entirely new conception of "reason" itself had to be forged: new ways of deciding what counts as truth, new ways of recognizing patterns, new forms of evidence, new categories of interpretation, a new understanding of causality. Long-established rules of scientific methodology had to be overturned. An entirely new epistemology and ontology had to be formulated. The nature of the Copernican revolution was so fundamental that what had to be rethought was not only all the conventional scientific theories but the entire established hierarchy of humanity's place in the universal scheme of things: its relation to the rest of nature and to the cosmos, its relation to the divine, the basis for its morality, its capacity for certain knowledge, its historical self-understanding" (p. 9).

Now it's time to revisit the question that I formulated at the beginning of this text: Was the human cosmic worldview entirely wrong before Copernicus?

(And by the way), Is the human cosmic worldview entirely correct after him?

I personally think that not everything before Copernicus was wrong, nor that everything after him is immutable and without question. It is obvious that more recent scientific discoveries continue to find out that the Cosmos is *way more complex* and mysterious than Copernicus thought. But, Is it also obvious that not everything before Copernicus was wrong?

The problem of the 'Disenchanted Cosmos'

"Once you have sat with the planets for awhile, you begin to realize that astrology is the fundamental language with which your brain is programmed.

Deep down, you have known it for a long, long time".

Steven Forrest, *The Night Speaks*

“To reclaim and re-enchant reality we have only to become what we really, essentially, truly, are and will never cease to be, however occluded that realisation currently appears”.

Roy Bhaskar, *From East to West*

Let me try this line of argumentation, aided by a critique of the ‘Epistemic Fallacy’, or the view that statements about being can be reduced to or analysed in terms of statements about knowledge:

It is solid science that the human brain is not just ‘one’ simple brain, but it’s in fact stratified in three overarching layers. To this, scientists refer to as the ‘Triune Brain’. It is also solid science that this multi-tiered structure resulted from many millennia of biological evolution, in which the lineage of the human being resembled something like an instinctual reptile (with a reptilian brain), and then something more akin to an emotional mammal (with a limbic brain), after which we developed into the current *homo sapiens* (with a neocortex). And in fact, by means of integrative (holonic) evolution, human beings possess the best of the three brains.

But it’s also more complicated than that, for the final layer (to date) is actually divided in two sides: the left and rational... and the right and intuitive.

I’m very fond of this quote by author and astrologer Steven Forrest, who’s widely considered as one of the founding fathers of the relatively recent branch of ‘Evolutionary Astrology’: “I suspect that a thousand years from now, our distant offspring will view us as a curiously half-witted lot, looking at the world through only half our brains, militantly ignoring fifty percent of our intelligence” (2016, p. 54).

This is the problem: even though that right, intuitive part of the brain has been with us since *literally thousands of years*, it has been suffocated and neglected from the beginning of the ‘Modern Era’.

As Eric Meyers, another author from the branch of Evolutionary Astrology, comments: “In the last few hundred years, **science** has aggressively pushed the pendulum toward the rational/objective end of the continuum. As a result, we have advanced technologically, but we have marginalized and discounted the validity of right brain functions” (2010, p. 206, my emphasis).

AND YET, that very same “**science** informs us that there are two distinct ways in which we approach the world. Although brain functioning is very complex with notable variation, there is a general trend. The left brain analyzes bits of information through rationality. It logically dissects with its objective razor, cutting through any sentiment to get to facts. Realms of language, mathematics, and reason appeal to its precision. In contrast, the right brain functions in ways that aren’t so linear. Intuition, inspiration, artistry, and emotion all color its subjectivity. It naturally flows with a sense of timelessness and engages with the ethereal and the transcendent. These realms, which also include dreams and expansive contemplation, evade the meticulous clockwork of left brain sensibilities. This is the fundamental duality of our world: content and process, science and art, structure and essence, objective and subjective. Most anything can be split up using this left/right dichotomy — business and pleasure, technical merit and aesthetic presentation, the masculine and the feminine” (p. 194).

And so, returning once again to the same question: Does it mean that since the primal societies didn’t have the insights of Copernicus and all of subsequent science, that all of their insights about the Cosmos were completely wrong and invalid?

I think they weren’t.

In fact, just like Tarnas argues, I think that the modern-scientific-materialist worldview (and the ‘objectification’ of the Cosmos that it often promotes) is just “The final, most global anthropocentric delusion of all ... An extraordinary act of human hubris — literally, a hubris of cosmic proportions”.

Tarnas explains this cognitive error with the following images:

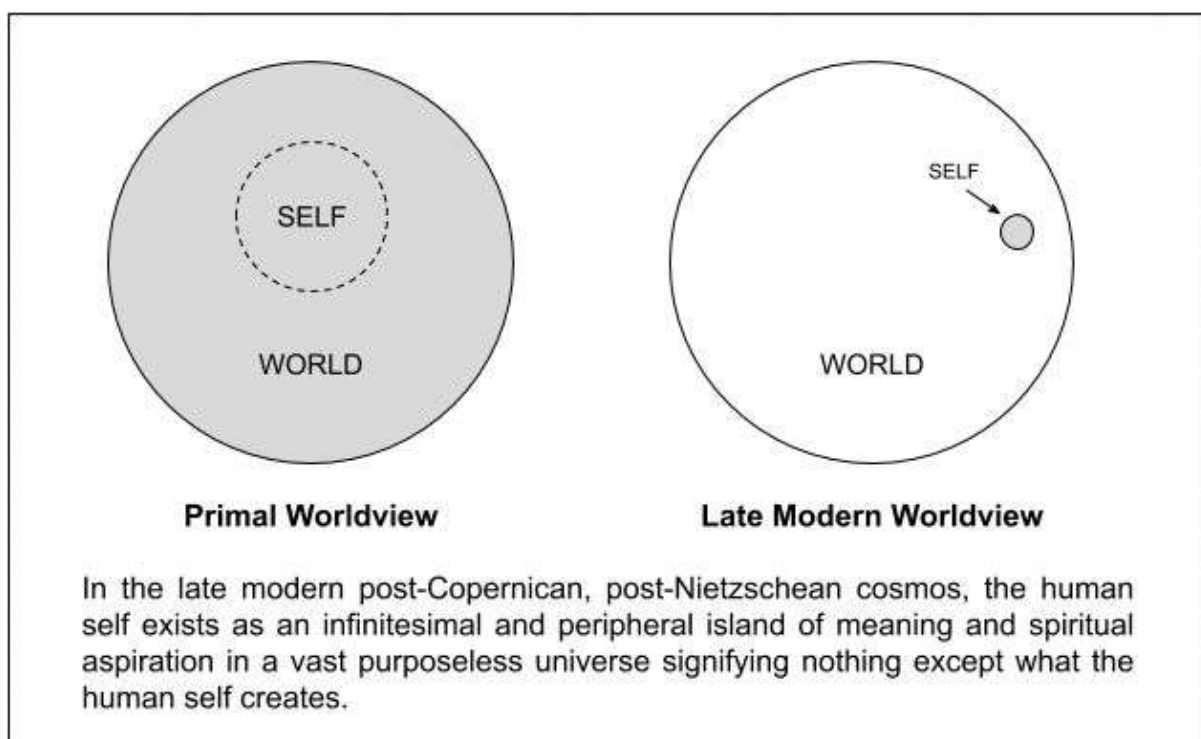
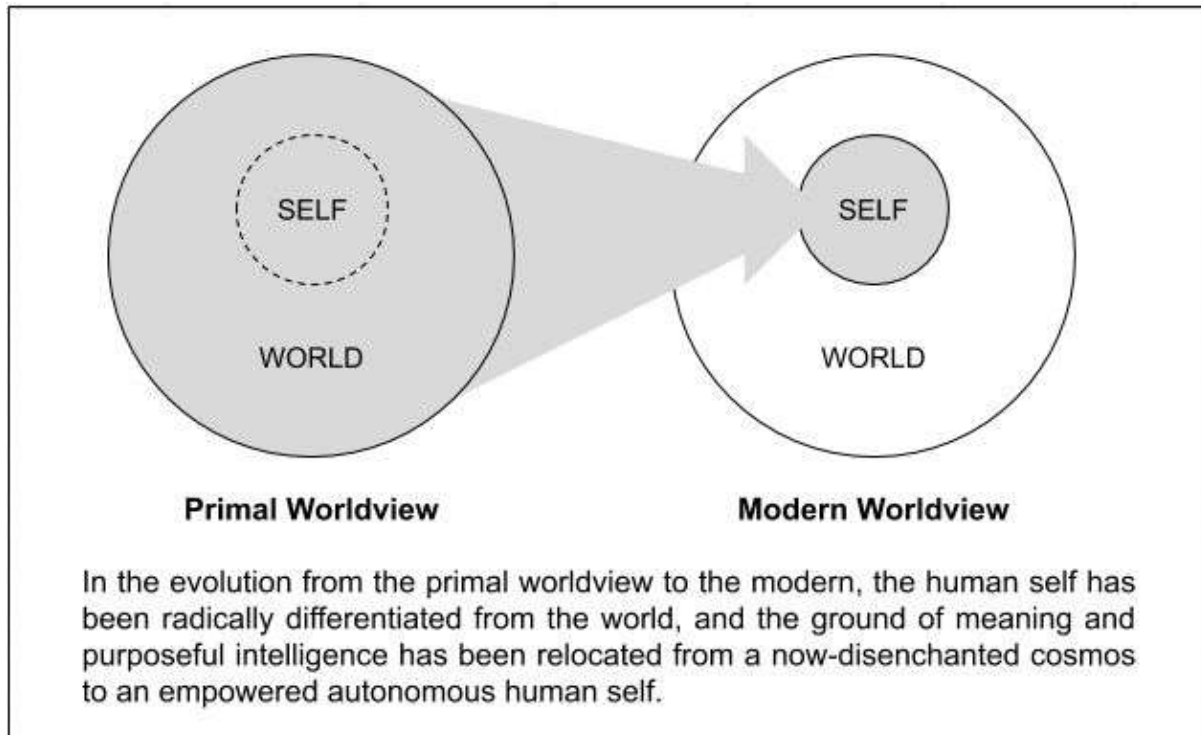


Figure 3. Enchanted vs. Disenchanted worldviews

And this is no minor issue, Tarnas points out, because “Contrary to the coolly detached self-image of modern reason, subjective needs and wishes have unconsciously pervaded the disenchanted vision and reinforced its assumptions. A world of purposeless objects and random processes has served as a highly effective basis and justification for human self-aggrandizement and exploitation of a world seen as undeserving of moral concern. The disenchanted cosmos is the shadow of the modern mind in all its brilliance, power, and inflation” (p. 41).

And yet, he recognizes that “The remarkable modern capacity for differentiation and discernment that has been so painstakingly forged must be preserved, but our challenge now is to develop and subsume that discipline in a more encompassing, more magnanimous intellectual and spiritual engagement with the mystery of the universe [...] But such an engagement can happen only if we open ourselves to a range of epistemologies that together provide a more multidimensionally perceptive scope of knowledge” (p. 41).

And this is exactly why I think that developing a new Integral Meta-Theory (with its Meta- Method, Data Analysis and round of Interpretations) is more than necessary.

The problem of ‘Pre-Rational vs. Post-Rational’

Returning to the argument of the ‘Triune Brain’, one could say that our lineage of species developed the ‘reptilian’ layer in order to instinctually face the physical issues of the world; then, the ‘limbic’ layer arose in order to emotionally face the communal issues related to our lives as mammals in groups; more recently, the ‘neocortex’ layer popped up in order to rationally face the intellectual issues related to human beings building and living in large societies.

But does it really end there? I mean, stretching the rational mind to its utmost limit is the only possible road for humanity?

I think, as Wilber does, that this is not the case. We've only started.

In his book *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (2000) Wilber combines *literally more than a hundred maps* of consciousness evolution, drew by both ancient thinkers as well as modern researchers, and the result was a super-map that explains how the human consciousness goes from the instinctual, emotional and intellectual realms... all the way up to the transcendent, intuitive, transpersonal dimensions.

And yet, for all the evidence, he laments that so many people around the world get this natural, developmental trajectory wrong. As he put it: "Since both prerational states and transrational states are, in their own ways, nonrational, they appear similar or even identical to the untutored eye [...] And once pre and trans are confused, then one of two fallacies occurs: In the first, all higher and transrational states are reduced to lower and prerational states. Genuine mystical or contemplative experiences, for example, are seen as a regression or throwback to infantile states of narcissism, oceanic adualism, indissociation, and even primitive autism. This is, for example, precisely the route taken by Freud [...] On the other hand, if one is sympathetic with higher or mystical states, but one still confuses pre and trans, then one will elevate all prerational states to some sort of transrational glory (the infantile primary narcissism, for example, is seen as an unconscious slumbering in the *mystico unio*). Jung and his followers, of course, often take this route, and are forced to read a deeply transpersonal and spiritual status into states that are merely indissociated and undifferentiated and actually lacking any sort of integration at all" (2001, pp. 289-290).

And this is more than just theoretical problem, because "When rationality is seen as the anti-omega point, so to speak, as the great Anti-Christ, then anything nonrational gets swept up and indiscriminately glorified as a direct route to the Divine, and consequently the most infantile and regressive and pre-rational occasions get a field promotion on the spot" (p. 290).

On the other hand, if “rationality is the great and final omega point of individual and collective development, the high-water mark of all evolution. No deeper or wider or higher context is thought to exist. Thus, life is to be lived either rationally, or neurotically” (p. 289).

The point behind this critique is: both positions are partly wrong AND partly right.

The evolving astrological dialectic

“Correlating the physical with earth, the emotional with water, the mental with air, and the spiritual with fire is a framework that’s well-known by most astrology students.

However, conceptualizing each of the elements as a level of reality is not a part of the usual discourse”.

Eric Meyers, *Elements & Evolution*

I’ll just say it right away: most astrology (as it is practiced today) is based on the ‘Pre/Trans Fallacy’, or the view that statements about the transrational can be reduced to or analysed in terms of statements about the prerational.

Most astrological interpretations, nowadays, don’t incorporate a vertical, evolutionary element into its readings. *But even when they do* — as it’s the case of the aforementioned branch of Evolutionary Astrology — they tend to fall prey to many sorts of the ‘Pre/Trans Fallacy’.

As Meyers says in his book *Elements & Evolution*, the relation between earth, water, air and fire with the body, emotions, intellect and intuition is well-known by most astrology students. And yet, many of their readings are not presented in a coherent, consistent fashion. This is one of the reasons that astrology is so heavily critiqued: the interpretations of a single chart seem to be as different and contrasting as there are astrologers to interpret it.

Furthermore, the astrological reading could be plagued with what is known as the 'Barnum-Forer Effect' or 'Personal Validation Fallacy'. Such a fallacy relies on the natural tendency of people to assign specific meaning to generalized statements that could be true for almost everyone (such as "You want to be healthy and happy").

And of course, if one combines a virtually infinite, eclectic and incoherent set of astrological ideas with the 'Personal Validation Fallacy', then everything is prepared for a monumental disaster.

But fortunately, there's a way out of this. And it starts with aligning the well-known astrological concepts with the way that reality *actually* develops.

Matter-Consciousness Fractal Non-Duality

"It is not that there are the starry heavens above and the moral law within, as Kant would have it; rather, the true basis of your virtuous existence is the fact that the starry heavens are within you, and you are within them".

Roy Bhaskar, *From East to West*

Like the quote above expresses, ancient societies had it right when they viewed the Cosmos as an intrinsic part of themselves... but at some point we humans started to deny any sense of value, subjectivity and meaning to anything outside our minds.

In his cultural-anthropological analysis of history, Wilber posits that tribal societies did actually believe that the Cosmos is a magical and intelligent place, but he clarifies that this important recognition was not a mature conscious one, but one that actually confused the 'wheat and the chaff'. He mirrored this with the healthy development of any human child, who in the first years of his life just can't differentiate his sense of identity with that of its primary caregivers, nor can't he differentiate his material body from his consciousness. (Psychoanalysts know this as object relations theory).

With his 'All Quadrants, All Levels' approach, Wilber is trying to show that self and other and matter and consciousness are actually integrated but not fused, they are differentiated but not dissociated; or in other words, they are not the same thing but they are also deeply related.

We already saw how the human 'Triune Brain' is correlated with specific forms of consciousness, but I want to take the argument a little further than that. Because according to Wilber's mapping of reality, not only does evolution proceed from matter, to biology, to mind, to transrational spirit, *but he also shows* that any Holon (independent of its developmental maturity) has both an exterior, material aspect AND an interior, conscious one. Or in other words, primal matter and ultimate consciousness are *both* the first *and* the last of developmental layers AND THEY ARE ALSO the paper in which all the layers are drawn.

Just like a fractal figure, any layer of the evolutionary process fully contains the overall picture. And so, we arrive at the first element of this new Meta-Theory: **Matter-Consciousness Non-Duality**.

Structure-Energy Fractal Non-Duality

"As the Bhagavad Gita says, the actual course of nature – though not its (real, deep, underlying) structure – is unfathomable".

Roy Bhaskar, *From East to West*

As to the second element, I won't be drawing on Wilber's integrative analysis, but I'll instead attempt to make a synthesis between the insights of Bhaskar and Edwards, on the topic of Structure-Energy polarity.

In an essay titled *Through AQAL Eyes, Part 6: Unpacking the Behavioural Quadrant and a Proposal for a New Energy-Form Holonic Dimension*, Edwards argues that the current four-quadrants approach that Wilber uses is insufficient for dealing with some of life's complexities. For this reason, he proposes a new axis to the 'AQAL model'.

In his words: “There are several reasons for my choosing these as the definitive poles of this new holonic axis. I am using the term "form" to describe the opposite pole to the energy pole because I think it best complements the concept of energy as a source of movement and motivational power. The meaning of the term "form" here is that of a structural body or manifest shape, topology or pattern [...] Energy is the dimension that discloses a holon's dynamic power whereas form is the dimension that discloses structural power. The energy wing is the arena of enervating motivation whereas the form wing is the arena of enduring stabilisation. Energy is my descriptor for that which empowers and enlivens a holon whereas form is my descriptor for that which substantiates and structures a holon. Hence, these are the definitive and complementary poles of a dimension best delineated by the poles 'form' and 'energy'" (2003).

And in order to explain the new explanatory powers of the Integral model (for having introduced a new 'lens'), he pictures a pair of quadrant sets that complement Wilber's four. But for the moment, I will just focus on the following intersection:

Existing holonic dimensions	Proposed holonic dimension	
	Form	Energy
	Quadrant Set 2	
Interior	the spectrum of interior forms – feelings, dreams, thoughts, visions, revelations, cognitive structures, the spectrum of 'subtle bodies'	the spectrum of interior energies – etheric, emotional, mental, psychic, kundalini, shakral energies
Exterior	the spectrum of exterior forms – gross, subtle and causal bodies/brains, the complexification of bodily forms	the spectrum of exterior energies – nuclear, molecular, kinetic, potential energy, muscular, body energies

Figure 4. Form-Energy dimension crossed with Consciousness-Matter dimension

Before going into why this new conceptual perspective is crucial for understanding astrology, I'll give a set of arguments in order to prove that this new theoretical-epistemological viewpoint is, indeed, valid. And by this I mean that I'll be showing why this "map" is, indeed, suitable to reality.

According to Bhaskar's philosophy of Critical Realism, "Scientific knowledge is characteristically stratified and science must be seen as a process in motion, always on the move from manifest phenomena to explanatory structures, located at a deeper or broader (more encompassing) level of totality [...] From this perspective, the stratification of scientific knowledge reflects the real stratification of being" (2016, pp. 55-56).

By this, he means something that's very similar to Wilber's conception of the Holon (the Whole/Part), but Bhaskar prefers to describe reality in terms of 'Stratified' or 'Laminated'... all the way down to the sub-atomic particles... all the way up to the current Cosmic-Human evolution (and beyond).

Elsewhere in his books, Bhaskar goes on to say that any philosophy or science that doesn't acknowledge this stratified nature of reality is, indeed, an 'Irrreal Ideology'. Because, he demonstrates, structure is a real and essential aspect of the Universe. But this is only half of the equation, for he goes on to demonstrate — by way of Kantian transcendental arguments — that any structure in the Cosmos is ALWAYS subject to change. Even more, he goes on to prove how and why *spontaneous change is complementary to stabilising structure, and thus necessary for its existence and evolution.*

On his book *From East to West. Odyssey of a Soul*, Bhaskar describes how the Cosmic creation came out of nowhere, "from an unbounded, infinite, openness, which in turn may be given a cosmological declension of emptiness or the void — that is, the absolute as itself an absent (unbounded, limitless, supra-human-experiential, infinitely open and therefore transcendently empty, but also full and beyond emptiness and plenitude) totality" (2016, p. 94).

And this infinite, creative, energizing, dialectical feature is not just an aspect of the Big-Bang, but also a feature that sticks with human beings. Or as he put it, in rather religious terminology, “Human creativity *ex nihilo*, ingredient in every genuine act, is in mimetic reproduction of and heterocosmic affinity with God’s creation of the world. God [or The Cosmos, for that matter], as the source of everything, is the (creative, absent) source of creative intelligence” (p. 68).

As we saw, he viewed dialectic as the energetic ‘pulse’ that drives evolution onward: “Dialectic is not only about change [...] It is concerned with presence, and the co-presence of the absent and the present” (p. 182). Or in other words, it is concerned with the co-presence of the *present structures* and the *creative energy (that brings forth new structures)*.

And so, cosmic, dialectical creativity can be understood as “the ultimate but ingredient categorial structure of the world; its most basic truth and ground on which the rest of being is unilaterally existentially dependent, but to which it is causally and taxonomically irreducible [...] The ultimate (self-grounded) ground of all grounds of being, the unconditioned condition of possibility of all conditions and all possibilities” (pp. 57, 66).

Having said that, we arrive at the second element of this astrological Meta-Theory: **Structure-Energy Non-Duality**.

And by juxtaposing Wilber’s mapping of evolution (from matter, to biology, to mind, to transrational spirit), with Bhaskar’s and Edward’s account of the Structure-Energy polarity, we arrive at something very similar to what the ancient Eastern Traditions have commented about the real nature of reality.

Bhaskar was very aware of this resemblance, for in his book *The philosophy of meta-Reality: Creativity, Love and Freedom* he states that “if you attend long enough, focus single-mindedly on any aspect of being then you will experience a fine

interior which has properties which the mystical literature have characterised in such ways as sunyata (emptiness) or tathata (suchness), the void or atman, that pure unbounded love which is the cohesive force of the uni-verse, the Buddha-nature which is present in all beings or the experience of sat-chit-ananda, the bliss-consciousness of being, which is the basis of everything and, arguably, the driving force of evolution” (2012, p. 488).

And so, pushing the analogy with Wilber a little bit forward: the first rung of evolution is *both structured and material*, while the last one is *both ultra-conscious and formless (and also full of energetic potential for another round of evolution)*.

The complete astrological map

“Signs, cycles, houses and planets, unequally distributed in a birth chart, configure, for each one, his own psychic-astral perspective, his world”.

Patrice Guinard, *Astrology: The Manifesto*

And now, after nearly 28 pages of introduction, we enter astrology terrain properly. How, then, to begin the linking between all these philosophical and scientific arguments with astrology and its own body of ideas?

According to author and astrologer Patrice Guinard, the ancient Greeks **actually had** terms and theories that resemble the kind of stuff that I’ve been arguing about.

In his *Manifesto* for astrology, he points out that “Energy, Space, Time and Structure were designated by the Greeks through the terms *kratos*, *topos*, *kairos* and *cosmos*. In this way, any manifestation of the real provokes specific perceptive transformations in the energetic plane (differentiation of forces), the spatial plane (differentiation of places), the temporal plane (differentiation of moments and phases), and the structural plane (differentiation of forms, or even organization of forces, places and moments). Each thing is a complex distribution of an energy-form in a given time-place” (1999, p. 16).

Guinard argues that these four factors correlate with astrology in the following way:

- Space (The 12 Houses)
- Time (Cycles, transits and aspects)
- Energy (The Astros)
- Structure (The 12 Zodiac Signs)

So far, so good. But in order to provide the most comprehensive astrological map possible, I propose two more steps: to re-interpret these greek terms in a way more complex philosophical, psychological and scientific manner, and also to include just another pair of dimensions: that of matter-consciousness.

And this is where it gets really interesting for we get into the topic of 'Synchronicities'. According to Carl Jung, who coined the term a century ago, a synchronicity occurs when *a very meaningful and highly improbable* coincidence happens between an external-concrete-material event and a person's own internal-subjective-conscious Universe. And Jung explains that these synchronicities happen *all the freaking time*, we just don't notice. He actually linked this very concept with astrology, though he didn't really develop a complete theory about it.

But leaving aside the question of how much evidence exists for such a "mysterious" phenomena, I want to argue that including a new Matter-Consciousness polarity to the framework first devised by the greeks, is essential to any coherent astrology.

It is as simple as this: any astrological reading *necessitates* a human subject, and thus any astrological reading should attempt to describe that subject's material life-circumstances (as well as his subjective life-circumstances) in a coherent and concrete fashion.

One of the first attempts to get to the core of these issues, is that formulated by astrologer and author Armand Diaz in his book *Integral Astrology*. According to him, "There are a number of instances of the dichotomy between inner and outer

experience. We discussed it in reference to the source of change: when does change come from within, and when does it come from without? We also talked about it when discussing the orientation of astrologies [and astrological readings]: some focus on our inner experience, some focus on events in the physical world [...] Yet despite the obvious value in simplifying things this way we have to remember that the real situation is far more complex than a basic either/or dichotomy. For example, change that comes from within a person may be precipitated by external events (even those in the distant past), and change that seems to befall a person from without (like getting fired) might be precipitated by an inner change (really disliking one's job)" (2012, p. 138).

He then continues by asserting that "The reciprocal nature of inner experience and outer events means that any truly integral astrology will have to account for both. Purely psychological or purely event-oriented astrologies have their values, but those values are only partial. When it comes to the inner/outer distinction, we should recognize the difference in the perspectives and our own bias towards one of them, but our astrology should strive to be *both/and* rather than *either/or*" (p. 139).

And I will argue, our understanding has to be *both/and* in **both** the Matter-Consciousness polarity **and** the Structure-Energy one. Only then can a true Cosmic-Human Non-Duality result.

In a similar way, Diaz comments that understanding Cosmic evolution is crucial for understanding astrology properly: "I have been emphasizing the process of development — evolution of consciousness — in human terms. That's important for understanding how different astrologies are created and applied, but evolution is not strictly anthropocentric. When we talk about evolution, we are often talking about the biological evolution of species of plants and animals on the Earth. From a larger perspective, we can include the entire process of creation in the universe, starting from the Big Bang (or whatever you like), and moving through levels of energy into matter, then matter into life, life into consciousness, and then ever-increasing and more inclusive levels of consciousness" (p. 136).

He then adds that “when we operate with this larger understanding, we see that the entire cosmos is in a process of evolution, becoming ever more conscious of itself. So, as we move up the evolutionary ladder and create astrologies that reflect these higher developmental levels, we aren’t simply reading something we couldn’t read before, we are co creating the higher, symbolic meanings *with* the universe” (p. 136).

We ARE the Universe, in a certain sense.

And as such, we CAN communicate with the Universe. And the apt language for doing so is called astrology.

And so, returning to the greek concepts of Space, Time, Structure and Energy (plus the newly added Consciousness and Matter), it’s time to sketch the whole structure of this Integral Meta-Theory for understanding the natural, evolutionary Non-Duality between the Cosmos and human beings.

The “final brick” in the system — and really, the thread that re-unites cosmological messages with human language — is the concept that’s popularly called ‘The 6Ws’. This is a method of inquiry commonly applied in journalism and detective research, but I think it’s obvious that such a schema is completely necessary *for any kind of research* (and I mean, any kind of deep, comprehensive kind of human research).

But how to ensure if this Meta-Theory will be integral enough? I cannot know for sure. And even though I’m well aware of Hamlet’s truism that (almost certainly) there are more things in Heaven and Earth than are dreamt of in *anybody’s* philosophy, still I think that getting to know the What? Why? When? How? Where? and Who? of our Cosmic-Human situation, will come in handy.

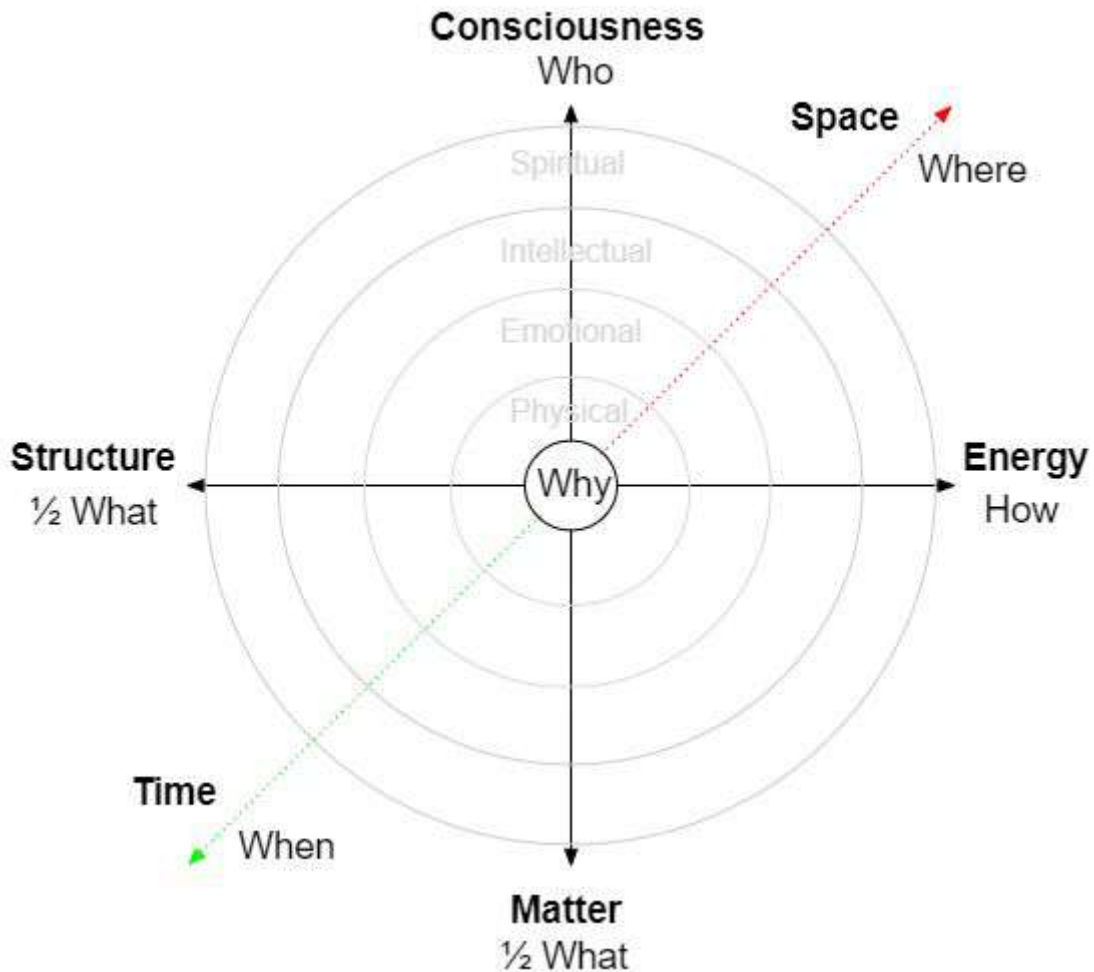


Figure 5. The 6Ws of astrology

In this system, the 'When' refers to the *time* when the cycles, transits and aspects of the Astros occur, in relation to Earth. The 'Where' literally refers to the *area* of one's life that is pointed out in the astrological reading, on any of the 12 Houses. As we can see, the 'When' and 'Where' don't have a solid, stable axis because (as far as I know) time and space do not behave in a holonic, evolutionary way. Yet they are deeply complementary, as Einstein is well-known for having discovered.

The 'Who' is pretty straight-forward, for it refers to the *subject* having the reading.

The 'What' is the only term that's shared between two places: structure and matter. And this is because any object of study — *any what* under study — needs a well-defined form that can be objectively identified, and measured. Regarding

astrology, the 'What' has a dual manifestation between the *concrete-material events* in a person's life, and the *structured archetypes* that inform and shape that same life (in a way that will be explained in detail in the following section).

The 'How' is the pair of the 'Structural What', and it's related with the Energy of the Astros (the planets, the stars, the comets, the asteroids and what-not). It is named this way because Energy represents the 'How' of evolutionary transformation. Any change involves an energetic process, and thus, the Astros' function is *to mobilize* the archetypal Structures present in any of the 12 Zodiac Signs.

And this leads us, finally, with 'Why'. I put this element at the center because I think that's where everything converges. It's like Diaz said: "To the extent that we live in a meaningful universe and astrology is a system to help illuminate that meaning, the natal chart must contain some clues not just to the conditions of a person's life but also to its meaning and the lessons that need to be learned", which implies a determinism. But on the other hand, "That we have varying capacities for meeting challenges and opportunities implies a degree of free will, and [Steven] Forrest nails the argument when he states that the degree of awareness one has (i.e. the developmental level) correlates to the degree of free will available. That is, the more aware we are, the more conscious we become, the more freedom we have in manifesting aspects of our natal charts and in responding to the circumstances created by transits" (pp. 123-124).

But whatever the 'Why' turns out to be, it needs all other components of the chart. And also a good dose of archetypal coherence.

Archetypal coherence. Goodbye to the Pre/Trans Fallacy

"The archetype in the jungian sense is an empty form, a forming virtuality, a psychic force capable of structuring the consciousness".

Patrice Guinard, *Astrology: The Manifesto*

“A disciplined awareness to significant pattern in the outer world as well as inner begins to develop as an essential aspect of living a more conscious life”.

Richard Tarnas, *Cosmos and Psyche*

While the overall “map of the forest” has already been described, the individual “trees” still need some addressing. Specifically, it’s the Structure-Energy continuum that needs to be further described, but not the one of Matter-Consciousness (because Wilber has already ‘mapped’ this in great detail).

For understanding the role of the Structure-Energy polarity in the realm of astrology, one needs the connecting thread afforded by the concept of the ‘Archetype’.

According to Tarnas, “In a sense, the idea of archetypes is itself an archetype, an *arche*, a continually shape-shifting principle of principles, with multiple creative inflections and variations through the ages as diffracted through different individual and cultural sensibilities [...] They are enduring a priori structures and essences yet are also dynamically indeterminate, open to inflection by many contingent factors, cultural and biographical, circumstantial and participatory” (p. 84).

But aside from their contextual and shifting nature, they are related to the universal vertical, evolutionary dialectic. In his own words: “We can conceive of archetypes as possessing a transcendent and numinous quality, yet simultaneously manifesting in specific down-to-earth physical, emotional, and cognitive embodiments” (p. 84).

And why is it important to study them in astrology? Because “knowing the basic archetypal dynamics and patterns of meaning in one’s birth chart allows one to bring awareness to the task of fulfilling one’s authentic nature and intrinsic potential [...] The more accurately one understands the archetypal forces that inform and affect one’s life, the more flexibly and intelligently responsive one can be in dealing with them. *To the extent that one is unconscious of these potent and sometimes highly problematic forces, one is more or less a pawn of the archetypes*, acting according to unconscious motivations with little possibility of being a co-creative participant in the

unfolding and refining of those potentials. Archetypal awareness brings greater self-awareness and thus greater personal autonomy” (p. 78, my emphasis).

My main point here will be to prove that astrology (as it is currently practiced today) is “more or less a pawn of the archetypes”, and this is because much of contemporary astrology is full of the ‘Pre/Trans Fallacy’.

In what follows, I’ll be presenting an ordered and stratified account of the archetypal structures and energies, as expressed in the Zodiac Signs and the Astros. Nevertheless, for the sake of space, I’ll just fully describe one of this archetypes in detail, while leaving the rest on a table and a graphic format.

But this is not just any archetype, but the one responsible for evolution itself: Pluto. Named after the roman God of the Underworld, Pluto (or it’s greek equivalent, Hades) is deeply related with concepts such as Darkness, Depth, Instincts, Volcanic Intensity, Death/Rebirth, Kundalini and Evolution.

In his book *Pluto*, astrologer and author Jeffrey Green, another of the founding fathers of ‘Evolutionary Astrology’, comments that “The essence and nature of evolution is change. It implies limitations or structures that are blocking necessary change. The descriptions of Pluto through the houses and signs will objectively describe what common limitations and imperfections must be encountered for the ongoing evolutionary intent to occur so that perfection can be realized at some point in the evolutionary journey of an individual” (2011).

Also, he states that “Any planet in aspect to Pluto indicates that those planets have been, and continue to be, subject to an intensified and accelerated evolutionary metamorphosis [...] The greater number of aspects, the more the individual is desiring to accelerate his or her evolutionary growth [...] People with fewer aspects to Pluto are taking a break from the intensity of evolutionary and karmic necessities”.

In general, he explains that Plutonic energy propels evolution in four ways:

1. By producing emotional shocks in which some behavioral pattern, or life situation, is forcefully removed from our lives. This process is associated with cataclysmic change and produces an evolutionary 'leap'.
2. By creating a situation in which we form a relationship to something that we perceive we need.
3. By producing or creating situations in our lives in which we become aware of some external or internal source of stagnation or limitation blocking further growth.
4. By producing or creating a situation in which we become aware of a new capacity or capability that has been latent or dormant.

Finally, he indicates that "The degree of resistance to the necessary evolutionary changes will determine the kinds of evolutionary experiences that an individual will have: cataclysmic or slow but steady growth".

Before continuing, I must say that I got the insight for re-arranging the archetypes after reading about... music. In his book *Music and the Soul: A Listener's Guide to Achieving Transcendent Musical Experiences*, author Kurt Leland relates the main elements of music (like rhythm, harmony and melody) with the 'Chakra System' of energies. And does so in a way that is both highly innovative and yet coherent.

In the chapter that goes by the name 'Building a Continuum of Human Potential', Leland re-arranges the typical 7 level Chakra System to include an additional 8th layer. But this is done merely for explanatory purposes, for he's trying to explain that the first two chakras are related to the physical realm, the second two to the emotional realm, and the third pair to the intellectual realm. Thus, the spiritual realm should also be given two 'layers'.

But he clarifies that “Although I’m using the concept of the chakras as a framework for the continuum of rising life-force flow, my interpretation of what the chakras are — both individually and as a system — is not the same as that put forward by the ancient yogic texts I’ve studied or by certain modern authorities [...] Attempts have been made to link the chakras with various organs and nerve plexuses of the body. In modern descriptions of the chakras, the traditional Sanskrit names have often been replaced by words that indicate their location in the body [...] Some contemporary yogis claim that the chakras are imaginary. According to Sri Ramana Maharshi, they are “mere mental pictures and are meant for beginners in yoga” [...] Midway between the notions that the chakras are imaginary and that they have some direct bearing on the physical body is the view that they represent stages in the evolution of consciousness” (2005, p. 66).

He announces that this third way is his chosen one, and then goes on to explain that “Whether or not the chakras are real in the usual sense of the word, the idea behind most teachings about them is that enlightenment may be achieved by activating and harmonizing them one with another [...] A yoga of listening — something like the *nada yoga* of the Tantric tradition — would allow us to isolate each chakra and stimulate it through listening to a certain kind of music. Listening to types of music that stimulate *all* of the chakras would harmonize them with each other. The result, perhaps, would be the ecstasy of a Transcendent Musical Experience” (p. 67).

I will now argue that, just as good music can “activate” our energetic points, good astrology cannot help but activate our energetic archetypal points.

But here comes a warning: In order to preserve what I think is the best archetypal coherence, I performed a “minor surgery” in the traditional rulership of the Astros: contrary to much popular opinion, I’m convinced that Chiron is the natural ruler of Virgo (that is, the energy that mobilises it). And I put it in that exact position because it is hard science that Chiron spends more than 80 percent of his time between the orbits of Saturn and Uranus while the remaining time is spent near Jupiter. Strikingly, the archetypal meaning of Chiron is like a bridge between these three planets.

Also, I posit that Saturn and Uranus are the two sides of the same (intuitional) coin, as the Sun and the Moon are the two sides of the same (emotional) coin.

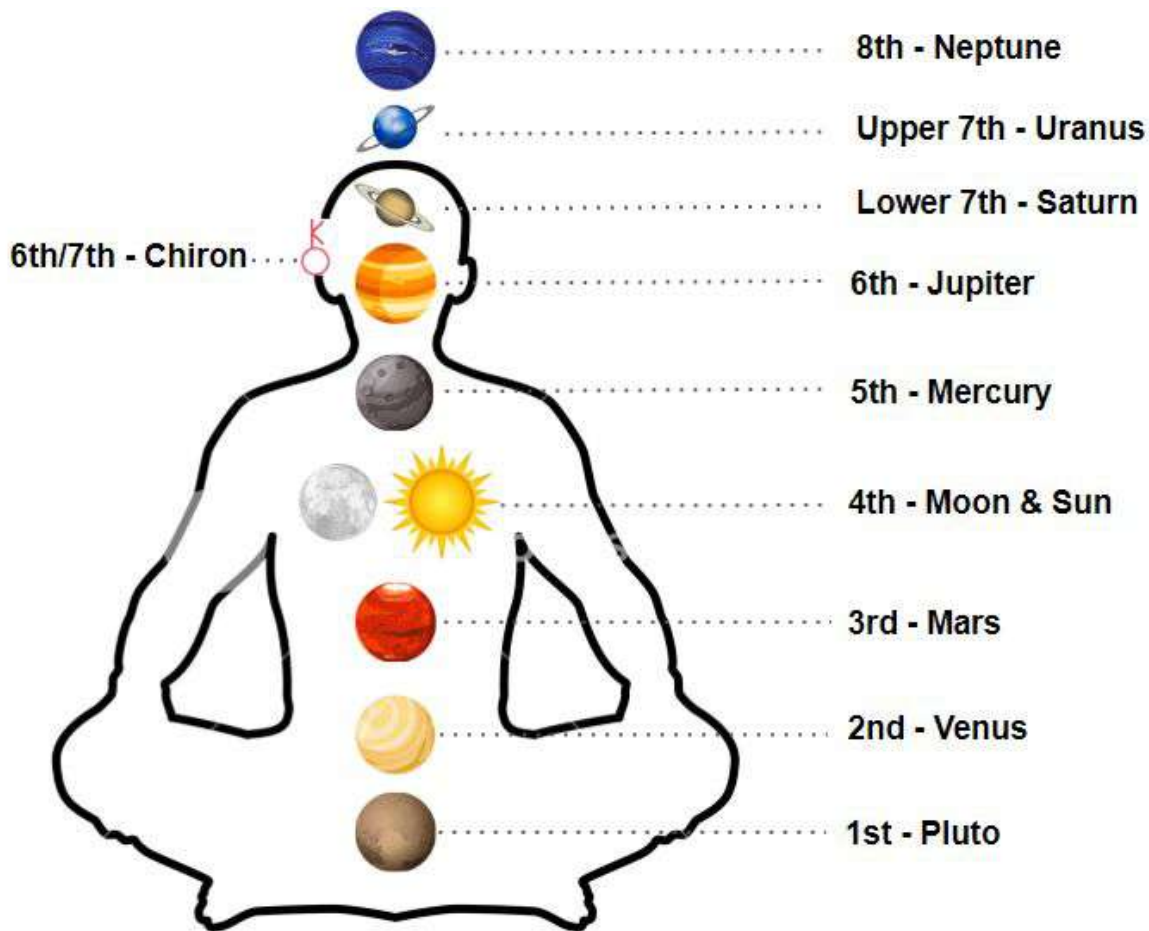


Figure 6. The archetypal chakras

Astro	Related Chakra	Related Evolutionary Stage	Related Archetypes	Zodiac Sign
Pluto	1st - Physical	Infrared - Archaic	Underground - Depth - Instincts - Intensity - Death/Rebirth - Kundalini - Evolution	Scorpio
Venus	2nd - Physical	Magenta - Tribal	Material Wealth - Fertility - Pleasure - Abundance - Physical Wellness	Taurus
			Relationships - Love - Sensuality - Beauty - Harmony	Libra
Mars	3rd - Emotional	Red - Conqueror	Competition - Assertivity - Anger - Leadership - Courage	Aries
Moon	4th - Emotional	Amber - Traditional	Compassion - Sensitivity - Nurture - Mother and Child - Yin - Anima	Cancer
Sun			Personal Will - Creativity - Autonomy - The Hero - Yang - Animus	Leo
Mercury	5th - Mental	Orange - Rational	Communication - Data - Linear Logic - Precision - Empirical Science	Gemini
Jupiter	6th - Mental	2nd Tier - Integral	Expansion - Elevation - Holistic Logic - Synthesis - Philosophy	Sagittarius
Chiron	6th/7th - Mental/Spiritual		Centaur - Wounded Healer - Introspection - Service - Karmic Duties and Healing	Virgo
Saturn	7th - Spiritual	Ultraviolet - Subtle/Archetypal	Structure and Limits - Discipline - Responsibility - Wisdom - The Super-Ego	Capricorn
Uranus			Change and Freedom - Experiment - Rights - Originality - Prometheus	Aquarius
Neptune	8th - Spiritual	The Clear Light - Causal	The Absolute - The Ideal - Timeless - Formless - Infinite - Omniscient - Unitive	Piscis

Table 1. Evolutionary archetypes

I really believe this rearrangement constitutes the only way to avoid committing the 'Pre/Trans Fallacy'. But if one is to take this schema seriously, a deep re-evaluation of the linking between the Zodiac Signs and the 'Four Elements' needs to happen.

I personally think that the 'Four Elements' terminology is simplistic and reductionist, and should be discarded for something better, with more archetypal coherence.

Zodiac Sign	Current Related Element	Proposed Related Element	Proposed Related Realm	Related Astro
Aries	Fire	Water	Emotional	Mars
Tauro	Earth	Earth	Physical	Venus
Gemini	Air	Air	Intellectual	Mercury
Cancer	Water	Water	Emotional	Moon
Leo	Fire	Water	Emotional	Sun
Virgo	Earth	Air/Fire	Intellectual / Spiritual	Chiron
Libra	Air	Earth	Physical	Venus
Scorpio	Water	Earth	Physical	Pluto
Sagittarius	Fire	Air	Intellectual	Jupiter
Capricorn	Earth	Fire	Spiritual	Saturn
Aquarius	Air	Fire	Spiritual	Uranus
Piscis	Water	Fire	Spiritual	Neptune

Table 2. Current and proposed “elements” for the Zodiac Signs

An Integral Meta-Methodology

“The researcher must engage in a constant negotiation between theory and data, reconsidering each in the light of the other in a continuous process of recursive feedback — tentatively modifying the theoretical structure, probing the evidence more deeply, patiently observing”.

Richard Tarnas, *Cosmos and Psyche*

Midway through the evidential data and the theoretical inquiries is the methodology. Its function is to “disclose”, to bring forth, the constitutive bricks of data from reality.

In the following, I’ll attempt to develop a new ‘Meta-Methodology’ for understanding both the common person’s interest in astrological readings, and also for understanding astrology (and the Cosmic-Human Non-Duality) as a whole.

In astrology, a **lack** of a coherent methodology is one of the most common critiques. Let me be clear: any astrologer in any time in history had an implicit methodology. But, the problem of credibility for astrology doesn’t lie so much on the inexistence of methods for proving it right... but on the partial, incoherent and incomplete application of them. And yet, there are **very good fragments** of data that have been extracted with those methods, as I’ll explain in the section of ‘Meta-Data Analysis’. But the point is that empirical evidence is still relatively scarce (compared with how vast it can become: as vast as the Universe).

But ironically, according to Tarnas, “Of all “new paradigm” perspectives and theories, astrology is the most uncomfortably beyond the prevailing paradigm boundary line, the most likely to evoke immediate scorn and derision, the most apt to be known more through its caricature in the popular media than through its serious research, journals, and scholarship” (p. 63).

Or as Forrest put it, “To modern sensibilities, the claim that our natures and destinies are reflected in the sky seems like lunacy, right up there with, ‘I met Elvis on a UFO’” (p. 10).

This needs correcting.

But before going on to develop an ‘Integral Methodological Pluralism’ for astrology, I’ll begin by problematizing the very notion of “objectivity”.

Researching the researcher

In Tarnas’ words, “Perhaps what we regard as a rigorously “scientific” engagement with the cosmos must be radically enlarged and developed so that the intellectual, aesthetic, and moral imaginations of scientists-philosophers of the future are fully integrated, deepening and enriching each other in their mutual interplay [...] The conviction that statistical research should constitute the final arbiter of all positive knowledge of the world rests on *the no longer tenable assumption that the world can ultimately be known only as a detached object* to be mechanistically tested and measured, rather than as a multidimensional, complexly unfolding relational field to be participated in with all our human faculties” (pp. 463, 486, my emphasis).

He continues: “Our world view and cosmology, which defines the context for everything else, is profoundly affected by the degree to which *all* our faculties — intellectual, imaginative, aesthetic, moral, emotional, somatic, spiritual, relational — enter the process of our knowing. How we approach “the other,” and how we approach each other, will shape everything, including our own evolving self and the cosmos in which we participate. Not only our personal lives but the very nature of the universe may demand of us now a new capacity for self-transcendence, both intellectual and moral, so that we may experience a new dimension of beauty and intelligence in the world — not a *projection* of our desire for beauty and intellectual mastery, but an *encounter* with the actual unpredictably unfolding beauty and intelligence of the whole” (p. 487).

For these reasons, I propose that the astrological researcher engages in a self-critical understanding of all their main faculties, so that they don't *project* their biases into the world and instead *encounter* with reality more directly.

And for the very same reason, I propose that the astrological researcher locates his personal maturity on all of the relevant 'lines' of development... And also, to get to know the overall structure of his own 'Birth Chart'.

The overall questions

If we want answers (I mean, evidence that would explain astrology), we need to ask the right questions. In understanding astrology as a whole, or in performing a particular astrological reading, one needs the right questions.

And these are:

- Where - Space (The 12 Houses)
- When - Time (Cycles, transits and aspects)
- How - Energy (The Astros)
- ½ What - Structure (The 12 Zodiac Signs)
- ½ What - Matter (Concrete manifestations)
- Who - Consciousness (Interior experience)
- Why - Evolutionary Journey (The meaning of everything)

A common belief in astrological theory is that anything that has a precise beginning in time is suitable for an astrological reading. And so, in order of maximising the applicability of astrology, I propose a new conceptual tool. Or rather, a different application of a known conceptual tool: the Holon, the Whole/Part.

And the thing is, not only can a Holon 'Transcend-and-Include' itself on its evolutionary journey, but also every Holon is *always embraced* by the more expansive holistic networks in their environments.

According to Edwards, "Although Koestler admitted that there could be several different forms of the holon/holarchy construct, he frequently emphasised the ecological form in his endeavour to represent biological, organisational and social levels in a hierarchy of spatial and functional relationships. Wilber, on the other hand, has always emphasised the developmental forms of holon and holarchy. He shows how holons can be used to represent the genealogical relationships between stages of human and socio-cultural development" (2010, p. 132).

And so, by taking into account both versions of the Holon, an astrological reading could be given to any single (*evolving*) person, couple, small organization, city or even country... given, of course, that they had a precise beginning in time.

The Integral astral chart

It is a truism that any kind of research has to focus on specific details of reality, while necessarily leaving out many other ones. But the one thing that an astrological researcher cannot dispense with, is the 'Astral Chart': the 2-dimensional visual configuration of the Astros, Houses, Zodiac Signs and Cycles.

There are (at least) three main forms in which to perform an astrological reading: in a birth chart, in a personal transits chart and in world transits chart.

According to Tarnas, "The archetypal potential symbolized by the planetary alignments at any given moment is observed both in the collective dynamics and cultural phenomena that occurred at that time (world transits) and in the lives and personalities of individuals who were born at that time (natal charts). These individuals then embody and unfold that dynamic potential in the course of their lives,

and the timing of this unfolding development is observed to coincide with the continuing planetary movements of the world transits as these form specific geometrical relationships (personal transits) to the natal planetary positions. In essence, the precise interaction between the world transits and the natal chart at any given moment constitutes the individual's current personal transits" (p. 105).

On the other hand, I'd like to posit that in order for an astral chart to be read in an Integral way, it has to be re-interpreted with AQAL lenses. Specifically, I propose that Wilber's four quadrants be paired with the Zodiac wheel's four cardinal points:

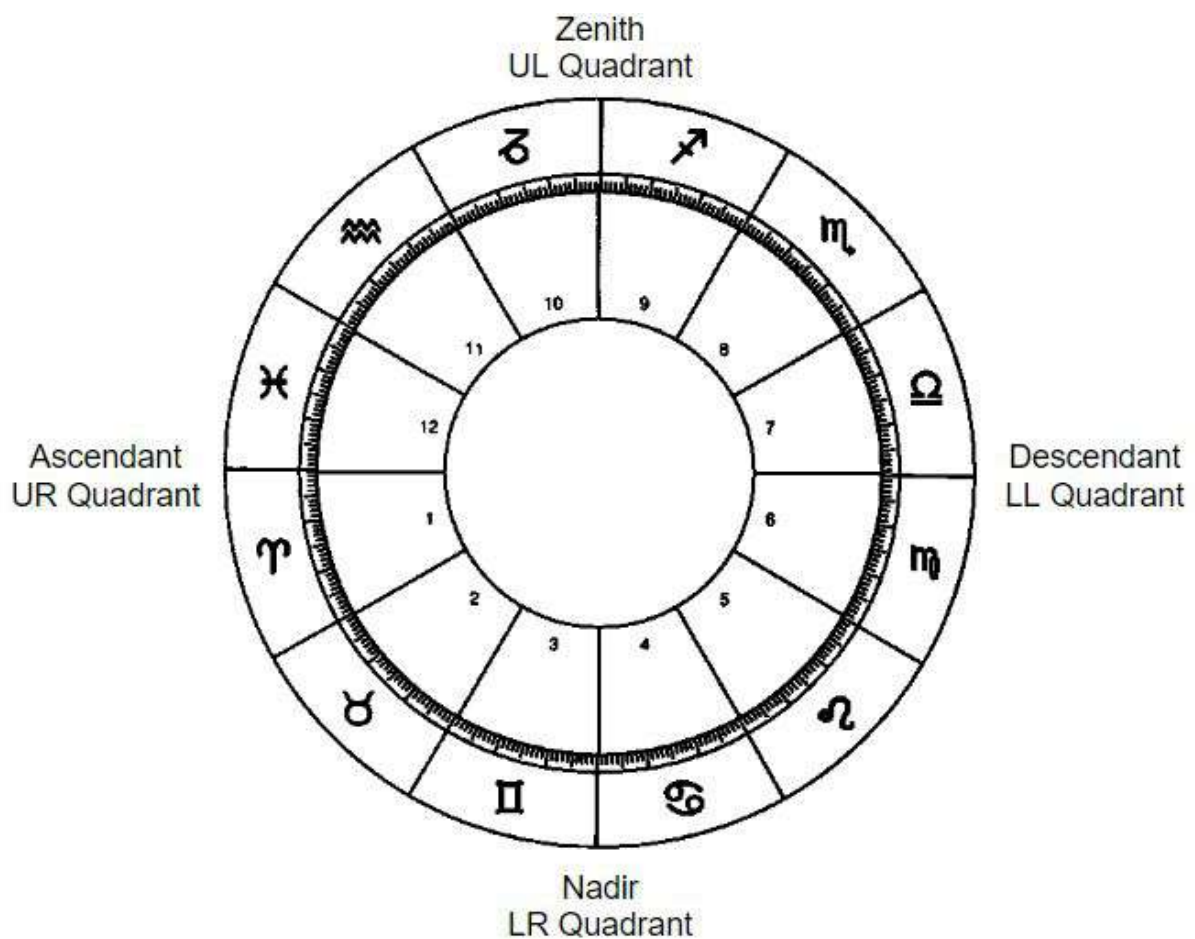


Figure 7. The Integral Zodiac wheel

There is a logic behind this, which could best be described using a growing tree metaphor. One could think of the bottom of the Zodiac wheel (the Nadir) as the fertile ground where one deposits a seed; in Wilberian terms, the Lower-Right Quadrant

represents the material and collective environment that was there before any conscious individual human is born: there needs to be a society for any single person to be born, there needs to be a material ground for consciousness to evolve.

The far left of the wheel (the Ascendant) represents one's first nature, as opposed to the personal 'Sun-sign' which is a part of the personality that needs to be developed; in Integral Theory, the Upper-Right Quadrant represents the specific material and behavioral qualities of a person, the characteristics that go with the person without much effort; in the tree metaphor, this is the moment when the tree is born.

The top of the wheel (the Zenith) is the place where the Sun shines the most, and is linked to one's life purpose; in Wilber's theory, the Upper-Left Quadrant represents one's conscious choices and truthfulness, and also that which one really loves to do; in the tree metaphor, this is when the tree matures and its fruit is harvested.

Finally, the far right of the wheel (the Descendant) is the point where the Sun is set and, in the astrological canon, it represents one's relationships in life; in Wilberian terms, the Lower-Left Quadrant is about culture, relationships and the consciousness that is shared with every sentient being; another way to look at this is through Carl Jung's concept of the 'Collective Unconscious' which, I honestly think, should be renamed the 'Collective Transconscious' because it is the place where all the individual consciousness coalesce and (maybe, just maybe) it is the ethereal place where egos go once the material body is finally left, when the curtains are closed, when the night holds the reins; in the tree metaphor, this represents the tree's final contribution and legacy for the world: it disappears but continues to participate in the Web of Life as fertilizer.

The music of the spheres

Amongst the most notable contributors to *both* the astrological canonical theory *and also* to the established scientific paradigm, is the greek Pythagoras. One of the many discoveries that he made is about the way in which the musical harmonics function: he developed the theoretical grounds for dividing the sound-spectrum into what is now known as the 12 semitone system and, no matter how much do scientists like to (conveniently) forget or even suppress this part of history, Pythagoras linked this intellectual realization with astrology in his theory of the 'Music of the spheres'.

This wise man had *a lot* of disciples, and one of the least known but most important to astrological theory is the renaissance man Marsilio Ficino. In an essay that goes by the name *Magic, Astrology and Music* (1992), scholar Angela Voss describes the very peculiar role that this man played in his times. Amongst the many insights that he provided, there is one that correlates the octave system with 'planetary aspects'.

Tonality	Zodiac Sign	Aspect	Degrees
I	1 - Aries	Conjunction	0°
II	2 - Taurus	Semi-Sextile	30°
III	3 - Gemini	Sextile	60°
IV	4 - Cancer	Square	90°
V	5 - Leo	Trine	120°
VI	6 - Virgo	Quincunx	150°
VII	7 - Libra	Opposition	180°
VIII	8 - Scorpio	Quincunx	210°
V	9 - Sagittarius	Trine	240°
IV	10 - Capricorn	Square	270°
III	11 - Aquarius	Sextile	300°
II	12 - Piscis	Semi-Sextile	330°

Table 4. The music of planetary aspects

Though this is surely a topic for a vast discussion, I'll limit myself to provide a brief description for just three of these musical aspects. As Pythagoras discovered, the fifth is the most harmonious tonality in a musical key, which correlates with the view of some ancient traditions that regard the triangle (and the number three) as the perfect form (and number); in an astrological reading, a 'Trine' between two planets symbolizes a nearly perfect synergy between their energies (as in the Conjunction).

On the other hand, the seventh is known to be the most disharmonious tonality of all, but nevertheless crucial for any truly musical masterpiece; in an astrological reading, the 'Opposition' between two planets shouldn't be viewed with apocalyptic eyes, but instead be viewed (and also, heard and experienced) as the inevitable tension that makes the whole personal human symphony *more beautiful*.

Probably the most complex of all the aspects, and also one of the most ignored in contemporary astrology, is the 'Quincunx'. This planetary aspect, which correlates with both the sixth and the eighth tonalities, represents a two-way road, a moment of choice. In music theory, the sixth tone in a major key is a very special tone because it represents a moment of choice for the musician: to continue in a major tonality or to turn into a minor one (or as musicians put it, to convert the key to its 'relative minor'). He could do that conversion, but the musician can also decide to continue in its present key and return to the tonic, but on a higher octave.

The therapeutic role of the astrologer

Not only do the astrological elements correlate with music tonalities but, as we saw, they correlate with the natural, evolutionary journey of an adult person. And as such, an astrological reading should be concerned with all the ways in which a person can be helped to remove the obstacles that hinder her growth. And although astrologers are not professional psychologists (and should not be considered as such) they can (*and should*) take the best insights available from psychological theories.

In his book *Transformations of Consciousness* (1986), Wilber maps out the specific therapeutic approaches that work best in every developmental level. When mirrored with the astrological archetypes, the picture looks like this:

Zodiac Sign	Related Evolutionary Stage	Related Therapy
Scorpio	Infrared - Archaic	Behavioral - Pharmacologic - Bioenergetic
Taurus	Magenta - Tribal	Differentiation/Consolidation of the 4Q (Subject-Object and Individual-Relational)
Libra		
Aries	Red - Conqueror	Shadow integration
Cancer	Amber - Traditional	Transactional analysis
Leo		
Gemini	Orange - Rational	Socratic dialogue
Sagittarius	2nd Tier - Integral	Existential analysis - Integral therapies
Virgo		Body/Mind yogas - Integral & Archetypal therapies
Capricorn	Ultraviolet - Subtle/Archetypal	Jungian analysis - Prayer with the archetypal God(s) (Catharsis and/or Ecstasy)
Aquarius		
Piscis	The Clear Light - Causal	Meditation

Table 5. Astrological psychological therapies

In addition to this, if you're interested in applying astrology to any other person besides yourself, there's an important tip to gather from astrologer Armand Diaz:

"I've noticed that there are three basic questions that clients ask, although they can take many, many forms. These three questions are a good source of clues about what is of most concern to a client. The first is "what's going to happen?" This question comes with the implication that there is a knowable future, and it implies a conventional perspective. When this question is dominant, the client is asking you not only for future conditions, stresses, and opportunities, but also for an outcome ("where is this going?").

The next question is “what can I do?” This is a postconventional question, one that usually has an Orange, achievement orientation associated with it. The person is asking about the conditions that prevail and how they can be manipulated to various ends. The future is open and the client intends to have a role in creating it, and they want to know what factors they are dealing with, usually in advance of taking any action (“what’s the best route to take if I want to get to _____?”).

The third question needs very good ears on the part of the astrologer, and it has to come in the absence of the first. It is “what is the meaning of this time?” This question is also postconventional, but with a Greenish or Yellowish tint. The person who asks this question wants to understand what is happening in such a way that they can use it to consciously further their own growth. They understand that challenging times are opportunities for development, and that times of opportunity are challenges to the status quo” (pp. 158-159).

The point of Diaz is that we should never forget that we’re dealing with an specific subject (an specific ‘Who’) on a specific consciousness evolutionary journey. And so, the astrologer has to acknowledge how far in the path is that person in any area they find intriguing; for example, an individual (or a collective) can be stuck in the ‘physical’ realm when it comes to the 7th House, while presenting notable ‘intellectual’ fluidity in the 10th House but also ‘emotional’ dependence on the 4th.

Zodiac Sign	Related House	Area of Influence of the House
Aries	1st/AC	Personality
Tauro	2nd	Material possessions
Gemini	3rd	Communication
Cancer	4th	Family/Origin
Leo	5th	Creativity
Virgo	6th	Karmic duties and healing
Libra	7th	Close relationships
Scorpio	8th	Material losses/Death (and Rebirth)

Sagittarius	9th	Philosophy and travel
Capricorn	10th/MC	Career/Vocation
Aquarius	11th	Humanitarian relationships
Piscis	12th	Transpersonal

Table 6. Areas of influence of the 12 Houses

An astrological Integral Methodological Pluralism

What I'm proposing here is an 'All Quadrants, All Levels, All Astrological Elements' research program. Everything explained above in this section is an example of this. Nevertheless, the overall methodological picture still needs to be developed.

But before doing so, I need to explicitly define the difficulty of this task at hand. Because, as Diaz put it, "Astrology cannot be approached experimentally. We can't hold the positions of all but one planet constant and so observe that planet's effect in isolation from the others. In fact, not only are possible confounding variables always present, even the independent variable is in constant motion, and so not only experimental studies but correlational studies are going to be affected. No matter how we design a study, we will always be carrying it out in a dynamic environment where conditions are never repeated" (p. 89).

To this, Tarnas adds that "at any given moment multiple planetary alignments are in orb, overlapping each other, with a corresponding interaction of multiple archetypal forces simultaneously in play. Often these different archetypal combinations are sharply divergent in character, influencing the cultural atmosphere in highly distinct ways, and sometimes interpenetrating with extraordinary unexpected consequences [...] Only a "complexity theory" adequate to such intricately complicated archetypal interactions and multiple influences would be of use in assessing the unfolding continuum of history. Needless to say, a fundamental recognition of indeterminacy and unpredictability is the bedrock of the entire perspective articulated here" (p. 479).

With that in mind, let's try to flesh out this "complexity methodology". It will be based on Wilber's 'Integral Methodological Pluralism', but I will add some twists of my own:

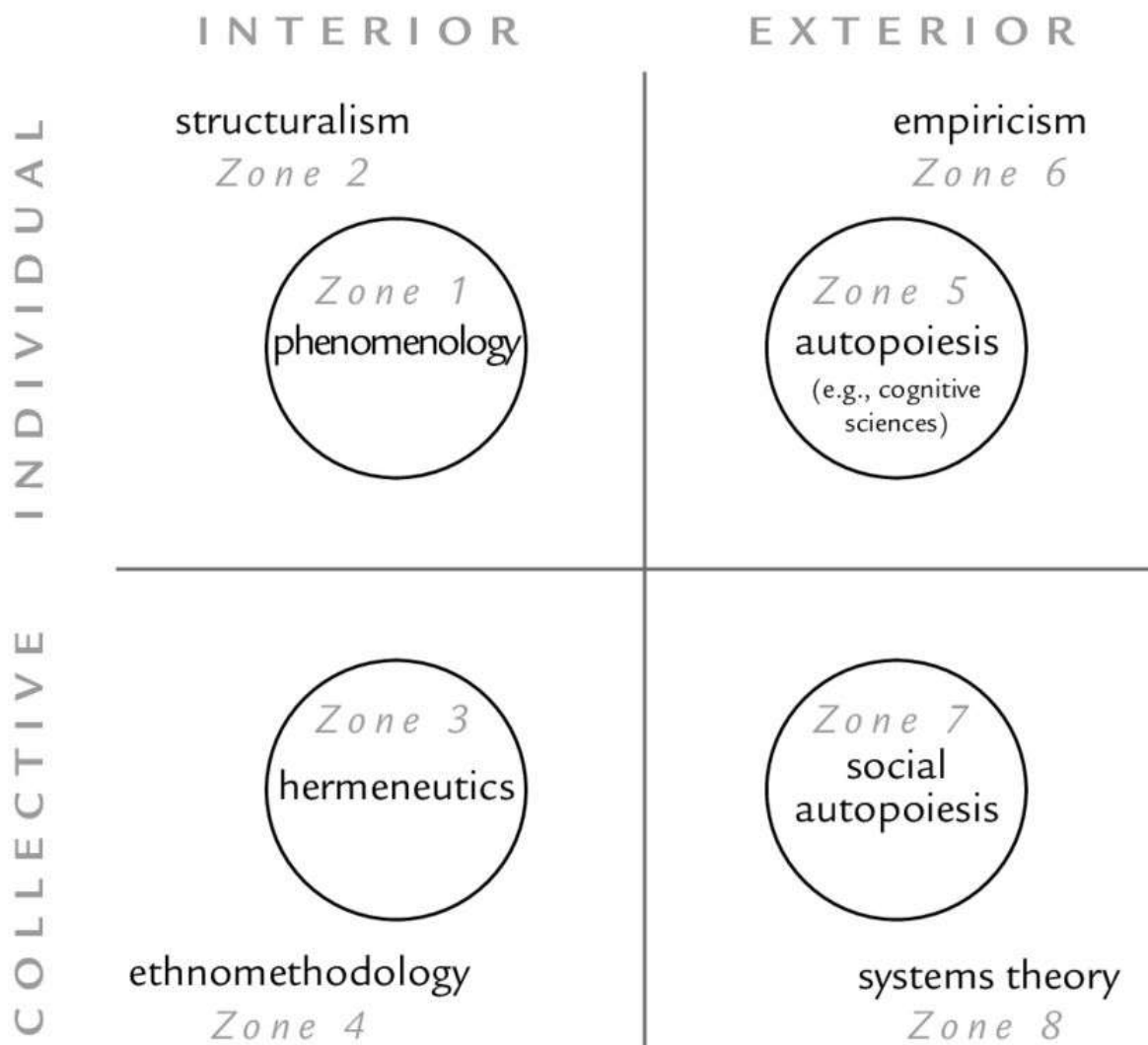


Figure 7. Wilber's Integral Methodological Pluralism

In developing this, what Wilber did is to make use of *still another layer* of the 'Interior-Exterior' or 'Consciousness-Matter' conceptual lens. When looking at the Upper-Left psychological quadrant, for example, one can study it from the outside as an objective scientist (like Jean Piaget, for example), but *one can also* study it from the inside (like a meditator, for example).

Something of a sort is what I propose in here, but involving *every conceivable criss-crossing* between 'All Quadrants, All Levels, All Astrological Elements'.

But since I cannot describe every conceivable combination here, I'll focus on the pair of quadrants that were developed by Edwards and retaken in this astrological Meta-Theory. With these lenses in the tool-box, one can see that both matter and consciousness have an energetic and an structured property. It looks like this:

Existing holonic dimensions	Proposed holonic dimension	
	Form	Energy
	Quadrant Set 2	
Interior	the spectrum of interior forms – feelings, dreams, thoughts, visions, revelations, cognitive structures, the spectrum of 'subtle bodies'	the spectrum of interior energies – etheric, emotional, mental, psychic, kundalini, shakral energies
Exterior	the spectrum of exterior forms – gross, subtle and causal bodies/brains, the complexification of bodily forms	the spectrum of exterior energies – nuclear, molecular, kinetic, potential energy, muscular, body energies

Figure 4. Form-Energy dimension crossed with Consciousness-Matter dimension

As I mentioned earlier, Edwards proposed the Structure-Energy polarity lens because Wilber's four quadrants were insufficient for dealing with some of life's complexities. Specifically, Edwards critiques that in one of his relatively more recent essays, *Toward A Comprehensive Theory of Subtle Energies* (2006), Wilber attempts to explain the tricky phenomenon of subtle energies by adding a few more elements to the Upper-Right empirical quadrant, but by doing this, Edwards argues, Wilber "overcrowded" this quadrant and also ended up "mixing" the Material-Energy continuum with the Consciousness-Energy one.

The first layers of the Material-Energy continuum that Wilber describes are these:

1. The **family** gross-energy contains **genus** gravitational, electromagnetic, strong nuclear, weak nuclear.
 - A. The **genus** electromagnetic contains:
 - species** (1) cosmic rays, (2) gamma rays, (3) x-rays, (4) visible light, (5) infrared, (6) microwaves, etc.
 - B. The **genus** strong nuclear contains:
 - species** energies of (1) baryons, (2) hadrons, (3) mesons (etc.)
 - C. & D. (Likewise for any possible species in the **genus** gravitational and **genus** weak nuclear)

2. The **family** subtle-energy contains **genus** etheric (L-1, biofield-1), astral (L-2, biofield-2), psychic-1 (T-1), and psychic-2 (T-2)
 - A. The **genus** etheric (L-1 or biofield-1) contains:
 - species** energies of (1) viral, (2) prokaryotic, (3) neuronal, (4) neuronal cord (etc.)
 - B. The **genus** astral (L-2 or biofield-2) contains:
 - species** energies of (1) reptilian brain stem, (2) limbic system (etc.)

Figure 8. The first layers in the taxonomy of material energies

So far, so good, but according to Edwards on the essay he wrote for critiquing this very thing, after the genus L-2 Wilber's mapping ceases to be of the Material-Energy continuum and passes on to be about the Consciousness-Energy one.

In this Integral Meta-Methodology for proving the validity of astrology, I propose an extensive research on the first family-set in this taxonomy of material energies, which contains the gravitational, electromagnetic, strong-nuclear and weak-nuclear cosmic energies (and all their sub-components), plus any other cosmic energy still unknown;

I think it's important to know how these cosmic, material energies correlate with the whole Consciousness-Energy (or chakra) continuum.

An Integral Meta-Data Analysis

“The zodiac is the Rorschach Test of all humanity”.
Michel Gauquelin, *The Scientific Basis of Astrology*

No contemporary discussion about astrology could be complete without the work of Michel Gauquelin. An statistician and psychologist at the same time, he did what nobody else had done until then: to find compelling, hard, objective evidence that show that astrology functions.

But apart from the Moon's gravity affecting our tides or the Sun's radiation interfering with many biological phenomena, What proof exists about the Cosmos influencing our human lives?

Gauquelin's data-set

In a study which nobody has scientifically refuted, Gauquelin found out a correlation between the prominent and famous people in Europe, and the Astros. Specifically, he found out that the vocation of these outstanding people could be predicted if certain planets had just risen (at the Ascendant point) or were at the zenith when they were born.

In his own words, “Beginning in 1956, my wife and I visited a different country each year. During the holidays, and taking advantage of the thirty days of freedom at our disposal, we accumulated new records; during the rest of each year we worked on the statistical calculations. In this way German, Italian, Belgian, and Dutch celebrities were united. In all, 25,000 births were collected for analysis, all complete, indexed, and obtained from the registry office by means of an energetic correspondence with numerous City Halls. From year to year it became clearer that this was no mere freak

of chance; in every country investigated, the same results appeared. Although they were separated by frontiers and different customs and languages, the newborn who were later to follow a given profession chose to come into the world under the same planet” (1969).

<i>Rise and zenith of:</i>	<i>High frequency of births</i>	<i>Average frequency of births</i>	<i>Low frequency of births</i>
MARS	Scientists Doctors Athletes Soldiers Executives	Cabinet ministers Actors Journalists	Writers Painters Musicians
JUPITER	Team athletes Soldiers Ministers Actors Journalists Playwrights	Painters Musicians Writers	Solo athletes Scientists Doctors
SATURN	Scientists Doctors	Soldiers Ministers	Actors Painters Journalists Writers
MOON	Ministers Politicians Writers	Scientists Doctors Painters Musicians Journalists	Athletes Soldiers

Table 7. Correlation between the Astros and human vocations

But the Gauquelin’s didn’t stop there, for they decided to prove that astrology doesn’t pertain to the elite only, but that in fact the Cosmos tends to influence everybody democratically. After all, they could prove that certain planetary positions were inherited from all the parents to their children.

“So once again I was on the hunt for dates of birth, but this time I was interested in the general population of men and women, and not members of an elite selected

for a special purpose. In fact, planetary heredity had to be a general law of human nature, and no longer a prerequisite of some people whose vocation was clearly marked.

For five years I worked on the birth registers at several city halls in the region of Paris. In the total figure more than 15,000 matchings of parents and their children were collected, which enabled me to calculate almost 300,000 positions of the planets. Then I applied the ten bodies of the solar system one by one to my hypothesis. Naturally, I was particularly concerned to observe the behavior in regard to heredity of Mars, Jupiter, Saturn, and the Moon, whose performance with the professional groups was at the root of all my efforts.

The total picture drawn from the data examined indicated a correlation between the birth sky of parents with that of their children. This could constitute an important argument in favor of planetary heredity as I have defined it. In fact the degree of correlation was such that the probability of such an effect being produced by chance was five hundred thousand to one against. In other words, it was 499,999 to one that planetary heredity was a fact”.

And performing his own Meta-Hermeneutics (or Meta-Interpretation) of the results, Gauquelin suggested a possible explanation:

“Let us first of all throw out all occult explanations whereby the rising planet would “cast a spell” of an invisible or symbolic kind on the newborn child, a spell which would be connected to his whole life and decide his fate. This kind of pronouncement is not pertinent, for scientifically, only concrete, limited, and precise hypotheses can be formulated.

From this angle, the first idea which occurred to me was that a ray (or any other modifying influence) might permanently affect the person whose birth coincided with it. When a child’s birth coincides with the appearance of Mars above the horizon, the planet’s action could conceivably modify his fragile organism and leave a permanent mark on it. After this effect from Mars, the child would have something in addition to the determining characteristics inherited from his parents. This additional something might have sufficiently strong and lasting effects to predispose him in a definite direction.

But astronomers and biologists will rightly protest against this: 'What nonsense! It is most improbable. If such rays existed, they would not be effective at the moment of birth, but right from the time of conception, when the random selection of heredity would decide the future qualities of the child. For birth is the outcome of nine months of gestation, during which the organism is completely formed. This ridiculous astray ray would then have turned up when the battle was over.'

This logical and unanswerable objection would hold us up for a long time if we did not try another approach. But what would happen if we tackled this indefensible hypothesis from another angle?

A child's organism cannot be abruptly modified at birth by planetary influences; agreed. But why should it not happen the other way about: the child might have a predisposition to come into the world under certain cosmic conditions which corresponded to his biological constitution. In a way, the child would be waiting for the right time to be born, and this moment would merely be an indication of his biological make-up. The position of the planet might bring about the birth, but it would make no difference to the child's constitution. And it would be this constitution — the biological temperament inherited from its parents — which alone would give its life a specific direction, pushing it, for instance, into a particular profession. The star would therefore not play any part in predetermining the future".

Well... whatever may be the case, anyone who is serious and honest about science and the progress of humanity has to incorporate his statistical results, and go hunting for more. For as Gauquelin said, "Although it is concerned with infinitely remote and powerful facts, our research does have human dimensions. It will be able to show how man is linked to his environment with bonds which escape his immediate apprehension, if not his awareness. Only by understanding the mechanism which connects him to the earth and the sky will man be able to understand better his physical and psychic position in the universe today. In the context of the universe as it is, man will find his natural role".

Tarnas' data-set

Another compelling body of evidence comes from the research of Richard Tarnas. Inside his voluminous book *Cosmos and Psyche*, he provides a literal avalanche of evidence about how certain planetary positions were correlated with the main events of western history, and to the lives of the most outstanding humans that ever lived.

To give but one example, I'll present his analysis of two contrasting historical figures, linked with Saturn and Uranus: philosopher Schopenhauer and writer Percy Shelley.

"I noticed that individuals who were born with Uranus prominently positioned (as in a major aspect to the Sun) tended to display in their lives and personalities a certain family of archetypally related characteristics: rebelliousness, impatience with conventional constraints or traditional structures, originality and inventiveness, erratic and unpredictable behavior, susceptibility to frequent sudden changes in life, restless seeking of one's own path in life, incessant striving for freedom and the new, habitual desire for unusual or exciting experiences, and the like. By contrast, individuals born with Saturn similarly positioned showed equally distinct tendencies towards caution, conservatism, awareness of limits and constraints, a heightened sense of the weight and significance of the past, grounded realism, sternness and discipline, the maturity of long experience, a potential for pessimism and rigidity, and so forth.

Percy Bysshe Shelley, for example, was born with a conjunction of Uranus with the Sun. Throughout his life, Shelley personally embodied and expressed an overriding impulse towards freedom, radical change, and unconstrained personal autonomy. He identified himself with the forces of social revolution and called forth the birth of a new era to bring the liberation of humanity from all sources of oppression. His life and work were marked by creative originality and a certain spontaneous striving for heroic individualism. His relationships and the trajectory of his life were characterized by many sudden changes and unexpected breaks, and an almost compulsive flouting of social conventions and inconstancy of commitment that left several casualties in their wake. Shelley's emphatic alignment of his own personal identity and self-image with the Promethean impulse can especially be seen in his having written the poetic drama *Prometheus Unbound*, the preeminent work in modern literature devoted to the figure of Prometheus.

By way of simple contrast, we might compare Shelley with his close contemporary Arthur Schopenhauer, who was born with a conjunction of Saturn with the Sun. Schopenhauer's philosophical perspective was dominated by a profound sense of life's constraints, suffering, and mortality. In his vision, humanity was imprisoned in a world of ceaseless struggle, pain, and ultimate defeat. Whereas Shelley's life and work can be seen as devoted toward the liberation of the self, Schopenhauer called for a sterner confrontation with life's problematic realities and an ascetic denial of the self to permit its transcendence from the painful struggle of existence. Whereas Shelley's personality and biography were marked by a constant quest for the new and unexplored, a striving for new horizons of experience, whether in modes of self-expression, in relationships, or in the quest for a future age of human freedom, Schopenhauer's personality and biography were marked rather by a brooding solitude, constant fear of the unexpected, and a kind of radiant pessimism" (pp. 126-127).

According to him, this identification of archetypal coherence took several decades of research and a good dose of "methodological openness":

"It will be helpful to consider briefly the way I went about assessing the evidence surveyed in the preceding chapters, and how this journey of inquiry led to a gradual transformation in my research assumptions and, more generally, my approach to knowledge.

In any sustained rigorous inquiry, many apparent anomalies will arise in the course of systematic research. Something as infinitely complicated and mysterious as human history, or even a single human life, can never be neatly comprehended by any theoretical structure, no matter how complex, supple, and encompassing that structure may be. Over the years, I would often examine biographical and historical phenomena for which I could not immediately recognize any planetary correlations that made sense in terms of the coherent patterns consistently visible in most other cases. Yet in the course of time, with more data, or with a deeper grasp of the astrological principles at work, a new horizon of understanding would often open up. I would then realize that I had been attempting to compress the data too rigidly into an inadequate theoretical structure or, conversely, attempting to apply a viable structure to inadequate or insufficiently understood data" (p. 457).

“When I encountered an event or cultural phenomenon for which convincing planetary correlations were not immediately apparent, I continued to pursue the inquiry, staying open to the possibility that a significant correlative pattern might well emerge over time as I learned more. Far more often than not, this is just what occurred. In retrospect, attending closely to anomalies resistant to understanding proved to be an important part of the research. Such an approach in the end often produced valuable conceptual breakthroughs, sometimes many years after I first encountered the challenging problems.

Yet without the starting posture of methodological openness, neither impenetrably armored nor naïvely overcommitted, the deeper and more compelling patterns would most likely not have become visible, because the starting structure of my assumptions would have impatiently precluded their eventual appearance. I found that the conventional modern assumption that the cosmos and its processes are intrinsically random and meaningless constituted an extraordinarily effective barrier to further knowledge. So also did the uncritical acceptance of many conventional astrological doctrines. Finding the middle path between these two obstacles turned out to be essential to opening a path of discovery that would not otherwise have presented itself.

As I continued the research in this manner and in this spirit, year after year, the intelligibility of the historical record began to unfold. In the preceding chapters, the reader will perhaps have observed a similar process. For both researcher and reader, the success of such an unfolding seems to require a flexible combination of critical questioning, freedom from a predisposition of closed skepticism, and patience” (p. 458).

In a nutshell: “The method used in this research is essentially both a science and an art — both mathematical and interpretive, rational and aesthetic — in an intricate synthesis [...] The nature of the data — cultural, historical, biographical, existential, aesthetic — is such that it cannot be assessed by simple quantitative methods of analysis, inserted into a statistical protocol, and mechanically quantified. The data’s significance must be judged both individually and as an entirety, with all of our cultural and psychological sensibilities brought into the equation” (p. 136).

An Integral Explanatory Critique

“If criticism without explanation is impotent,
explanation without criticism will often just be simply false”.

Roy Bhaskar, *Scientific Realism and Human Emancipation*

“A healthy critique of the problems relative to astrology doesn’t belong
to the ideologues which are hostile to it, just as she herself doesn’t belong
to the dummies, charlatans or jesters that reclaim her”.

Patrice Guinard, *Astrology: The Manifesto*

“Criticism, in calculated dosis, can be a tonic.
Without it, falsehoods and megalomania flourish.
This goes for systems of thought as much as it does for people”.

Steven Forrest, *The Night Speaks*

I will not go into developing an Integral Meta-Hermeneutics because it, by definition, necessitates a group of people giving rounds of interpretation on the disclosed data. Instead, I’ll give an ‘Explanatory Critique’ of why astrological research is still a taboo.

In his book *Scientific Realism and Human Emancipation*, Bhaskar defines the ‘Explanatory Critique’ as a critique that “aims to demonstrate not just why an idea or system is false, but how it comes to be believed and acted upon” (2009, p. 5).

I think I’ve already given a fairly long argumentation of why ‘Non-Dual Astrology’ is a more complete and more realist (or “less false”) theory than scientific materialism. But now I want to explain (and at the very same time critique) why is it that the taboo for scientifically researching astrology came to be believed and acted upon.

This is a complex issue. According to Tarnas: “Throughout the modern era, an opaque veil over the archetypal cosmos has been effectively maintained by a potent combination of diverse factors, including the disenchanting cosmology of the modern age, the dubious pronouncements of the daily newspaper horoscope columns, the armored resistance of skeptics who do not deeply examine what they zealously reject, the baroque jargon of much astrological discourse, the naïvely uncritical

perspectives and frequently harmful predictive practices of many contemporary astrologers, and a vague uneasiness about the seemingly deterministic and fatalistic implications of an astrologically governed universe” (p. 138).

Like him, I think that the present and generalized rejection of astrology derives from many, many sources. But due to issues of space — and also because I think it’s crucial — I will focus my (explanatory) critique to one particular co-responsible: materialist science.

I will attempt to prove that it is based on a series of incoherent theoretical claims, that inevitably pop-up in practice in a series of incongruent, embarrassing situations. For this, I’ll take one example that Forrest describes in his book *The Night Speaks*. He talks about a “scientific” association that tried to replicate Gauquelin’s experiment on the ‘Mars Effect’, but ended up falsifying the results when they realized that Gauquelin was right.

This event took place on a critical time for astrology, for just some months ago a group of 186 “eminent scientists” from all-around (some even with Nobel Prizes) decided to sign a public statement, published in the *Humanist* magazine, that called astrologers charlatans because (from their materialist viewpoint) they couldn’t see any proof at all that astrology functions.

As Forrest comments, “The Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP) was launched in 1976. Its founder, Paul Kurtz, was the editor of the *Humanist* at the time of the publication of the infamous anti-astrology edict. The avowed purpose of the Committee is to debunk astrology, parapsychology, and other “outdated mythologies” [...] In reality, CSICOP functioned with a species of bone-headed self-righteousness reminiscent of the Holy Inquisition” (p. 46).

After telling how the replicated study was conducted by the people at CSICOP, Forrest moves on to explain what happened at the round of data-analysis:

“The truth was distorted. The female athletes, who gave the clearest demonstration of the Mars effect, were eliminated. The distinction between champions and non-champions was obfuscated. And finally, the Gauquelins’ honesty in gathering the test data was questioned.

Dr. Elisabeth Scott, one of the signatories of the original manifesto, was concerned. After seeing a pre publication version of the article, she phoned Paul Kurtz and his CSICOP associates, urging them to take a more balanced view. Later, she wrote to Kurtz, ‘I understand that the paper was published virtually unchanged. What I would like to do now is to publish a short note or, even a letter, stating clearly what I think your error is. Is that a possibility? Would you publish such a note?’

No note ever appeared in the *Humanist*” (p. 47).

Forrest goes on to explain that this behavior from Kurtz derives from a very basic (and erroneous) assumption at the root of materialism: consciousness doesn’t exist.

In his words, “The Myth of Science suggests that one investigates all phenomena with dispassion. Calmly, logically, one attempts to establish principles and actualities. In other words, there is no room for wishes and fears... at least on theory. In practice, of course, people are human [...] This time astrology did not fail. And that bothered Paul Kurtz. It apparently bothered him enough that he willingly risked his career and reputation in order to obscure the truth” (p. 51).

But the thing is: Paul Kurtz’s only one example of this phenomena. As Forrest put it, “Face [any scientific materialist] with the disconcerting facts, and the veneer of dispassionate reason collapses, revealing denial, mockery, maybe even the bones of a CSICOP-style fiasco. In other words, when we press our case with those who vehemently oppose astrology, we begin to observe “psychological phenomena” in them. Or psychopathological phenomena, to be utterly precise” (p. 52).

But my point is not to find the “guiltiest one”, but simply to point out that scientific materialism is based on erroneous assumptions that (more often than not) manifest as incongruities in behavior... or as psychoanalysts put it, “What you resist, persists”. And in the end, as Forrest acknowledged, “Neither you nor I nor Paul Kurtz can ever really leave our hearts out of the equation entirely” (p. 51).

In the light of this, the question arises: “Why is the astrological principle threatening to so many otherwise rational people? Scientists abandon long-standing methods. Lies are told. People compromise themselves, make themselves look foolish, all in an effort to ensure that the chaos-monster of astrology be safely confined within a cage of ridicule.

Why?” (p. 52).

The same question was made by astrologer Patrice Guinard, who claims that this irrational aversion goes very deep into the social, institutional roots:

“Why has astrology been the victim in this kind of events? Because, if it really concedes a comprehension of yourself and the world, in principle accessible to everyone, How to justify the utility of Churches, Schools and Courts? Which will be the tone of discourse of the civil and clerical authorities that canalize the mental representations and social practices? In the end, In what will the credibility of politicians, doctors, priests and psychoanalysts transform?

[...]

Rare is the knowledge that, like astrology, has to perpetually face its detractors. From this turns out that “defenses” are frequently attached to their treatises, especially after the Renaissance. In the modern cultural context, astrology is belittled; its principles are negated; its practices are despised. It is subdued to justify itself in relation to the diverse institutionalized assumptions, uses, beliefs and disbeliefs. There is no university manifesto against psychoanalysis, voodoo, historical materialism or Berkeley's immaterialism: no cult, doctrine or practice is

regularly vilified up to that point by the pontifex of intelligence, and erased by the sceptic deafness of the Know-It-All” (pp. 26, 45).

To this current state of affairs, he traces back a possible explanation: “The scientism ideology, heiress of the astrophobe moralism of christian theologians, legislates in the name of its certainties and practices. Normal: given that their own assumptions have replaced the dogmas of Church, given that their own techniques have invaded our life-styles, given that their discourses display themselves in the same academic places than the christian theologians of the past, and given that, finally, *there is no spiritual horizon outside of science today just as in medieval times there wasn't one outside of christianism*” (pp. 27-28, his emphasis).

He goes on to say that “scientific rationality, like the faith of constantinian Church, has imposed itself only by force. The Inquisition persecuted witches for acts and behaviors that contravened the dogmas of the Church. The same spirit enlivens modern inquisitors that chase the refractory astrologer [...] Scientism ideology attributes to herself the monopoly of truth and objectivity, and hoards the academic places and the institutions of yore occupied by the ecclesiastical power [...] Colossal sums are destined each year on the budget of any Estate with perspective, above all, to reinforce the pressure of scientism imperatives over the mentalities, either instilled on the educational centers or hammered by the news media” (pp. 47-48).

And finally he questions, “Could it be that astrology is forebode to be, again, the virtual conveyor of a real alternative to *unidimensional thinking* (Herbert Marcuse) and to *The Society of Spectacle* (Guy Debord)?” (p. 26).

Another important factor — apart from the consciousness-suppression status quo — for understanding how the taboo for researching astrology came to be believed and acted upon, is understanding the *unilateral nature* of materialistic methodologies. “If all you have is a hammer, everything looks like a nail”, or so the saying goes.

As Guinard points out: “To postulate that the astronomer, on account of its competences, would be “well placed” to judge the pertinence of astrological progress, is an imposture. On the other hand, astronomers absorbed by a real investigation don’t waste their time in discrediting astrology. As Feyerabend points out, scientists ‘consider as something that falls by its own weight that one has to ask an astronomer and not an astrologer, about the basis of astrology ... Some ignorants and vain are authorized to condemn a way of seeing from which they don’t have but the most confusing idea, with arguments that they themselves wouldn’t tolerate even a second in their fields of investigation’. Even if astrology is sustained by astronomy, it requires another knowledge, another approach to reality and a cognitive focus alien to the methods of the physical sciences. In sum, astrology corresponds with another logic” (p. 31).

In this logic, “Astrology is a conception of the real circumscribed by a double requirement, rational and spiritual. It develops in this *middle way*, between taking into account astronomical data and the conviction of an harmonization of the psyche with its immediate astral environment. That is why it has never been "refuted" by science [...] *The study of astrology needs its own space, one that doesn’t distort its perspective, that doesn’t alter its viewpoint, that doesn’t deny its existence*” (pp. 36, 53, his emphasis).

For this very reason, in order to re-integrate its viewpoints, I propose the use of an Integral Methodological Pluralism that takes into account the six fundamental perspectives of what I’m calling ‘Non-Dual Astrology’. I mean, instead of just analysing the structured-matter (or the ‘What’) of the Cosmos, I propose to face the astrological fact with five other questions: When? How? Where? Who? and Why?

And after doing that, as Guinard would put it, “If such astrological model reveals itself expired, or if such interpretation reveals itself unadapted to reality, it is the astrologers who must decide about it, and not the arrogant incompetence of the Know-It-All” (p. 48).

Science's duty is to fill-in the "gaps" of human knowledge. But for achieving that, scientists need to shed their arrogant, pseudo-omniscient attitude towards the world, and consequently begin to re-integrate those approaches that complement its own (very partial) materialist viewpoint. They need to *re-totalize* their worldview. Because only from that perspective could they possibly "come up with terms" with the highly complex, multidimensional, stratified and dynamic Cosmos in which we live.

Or as Bhaskar would phrase it, "It is time to retotalize the dialectic. Whether one conceives dialectic as argument, change or freedom (and each rationally presupposes its predecessor), the critique of ontological monovalence, that is, of a purely positive account of being, holds the clue. For *the point of argument is to absent mistakes*, the point of change to absent states of affairs, structures, totalities, etc. and the point of freedom to absent constraints, or more generally ills which can always be conceived as absences or constraints. Hence we arrive at the real definition of dialectic as the axiology of freedom — or as absencing absences" (2008b, p. 377, my emphasis).

I really think that is the way for scientists.

But before I end this chapter, I want to briefly point out that while scientific materialists are the main villains, there is another major group that enables this to happen (in a way that resembles the 'Stockholm Syndrome'). Of course, the other major group that *isn't lifting a finger* to absent the mistakes, states of affairs, structures and constraints are astrologers themselves (or a lot of them, anyway).

As Guinard phrases it: "What obstructs the development of astrology is not a lack of receptivity from spirits, but its own passivity facing the institutionalized practices and discourses that condition the mentalities. It's not more than a matter of courage, and of *interest*. If astrology does contain some truth that questions our conception of reality, How is it that astrologers, or the ones that attribute to themselves this title,

can tolerate, with softness and laxism, the repugnant cartoonish discourses uttered by the spokesmen of authorized ideologies?” (p. 48).

He laments that so-called astrologers lose sight of their potentially immense contribution for transcending the modern materialistic paradigm, because in fact “astrology is fought not because it is a false knowledge or a bad metaphysics — modern societies and their institutions overflow with them — but precisely because it is the only metaphysics alive susceptible of dissolving the unilaterality of the modern mind and of ordering the chaotic multiplicity of its knowledge” (p. 36).

But even against all these obstacles, as Guinard put it, “The vitality of astrology and the failure of its enemies show that it contains something very different from what they imagine, and from what the majority of its sympathizers imagine” (p. 49).

Conclusion

“Planetary democracy does not yet exist, but our global civilization is already preparing a place for it: It is the very Earth we inhabit, linked with Heaven above us.

Only in this setting can the mutuality and the commonality of the human race be newly created, with reverence and gratitude for that which transcends each of us singly, and all of us together. The authority of a world democratic order simply cannot be built on anything else but the revitalized authority of the universe”.

Václav Havel, *The Spiritual Roots of Democracy*

“I argue that the ultimate moral truth is nothing but freedom in the form of the *eudaimonistic society*, in the sense of universal human autonomy and flourishing”.

Roy Bhaskar, *Dialectic: The Pulse of Freedom*

It can arguably be said that astrology was the first religion and also the first science. But we've come a long way since antiquity. We now know infinitely more things about how the Cosmos functions. And yet, astrology has stood the passage of time.

But is this relevant? Is astrology important for all people living in the world right now? Or is it just an intellectual fetish for a few?

I'm convinced that astrology (understood as a Non-Dual Cosmic-Human astrology) holds the key for reducing so much of human suffering.

The first step is recognising a truism: human beings *were born* from the Cosmos.

"How did essentially free beings come to be enslaved?", Bhaskar questions. "Basically we forgot or misidentified who we are — creatures who emerged from nature and so are part of its overall unity and creativity" (2016, p. 12).

And sadly, "In the disenchanting world, nature appears only as an object to be probed and not also cultivated, to be seen but not listened to, a resource to be exploited yet not preserved, as the contradictory other and unremittingly hostile adversary of man, at best to be tamed, dominated and used" (2009, p. 97).

But given the fact that the world cannot stand much more of that exploitation, I really think that time is up for astrology to make its way into the formal discussions that shape where the world is going.

The kind of planetary democracy that Václav Havel talked about is now (in 2019) more necessary than ever. But it *necessarily* has to come about supported by an updated, re-totalized, understanding of our place in the Cosmos. As Bhaskar put it, "An emancipatory politics or practice is necessarily both grounded in scientific theory and revolutionary in objective or intent" (2009, p. 171).

In the end, if the correct amount and type of research is made, I think that humanity will just simply face what it has known all along: we are One with the Universe.

Like poet T. S. Eliot beautifully expressed:

We shall not cease from exploration,
and the end of all our exploring
will be to arrive where we started,
and know the place for the first time.

And whatever may be the final truth for astrology, we'll need that exploration and research. For as Steven Forrest rightly points up, "The astrologer's dilemma, just like the poet's, is insurmountable: to find words for the ineffable. To part the veil of night. Yet even our failures seem edifying, as though something in the human spirit longs for the restoration of meaning and purpose to the fabric of the cosmos. To be part of that endless, impossible project is to be fully alive. The alternative is unthinkable".

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