Last January’s powerful solar eclipse is now behind us, as is Jupiter and Uranus’s conjunction in Aries which spurred all kinds of provocative activity around the world. OPA, too, has made some exciting changes within the organization. As Jupiter enters Taurus this spring, many of us look forward to slowing down a tad and reaping some of the rewards of this past year’s actions.

With the expert help of Tony Howard, our web designer, OPA now has a new and attractive web-site, www.opastrology.com. It is user friendly and a terrific place to go see what is going on in OPA, read past issues of the Career Astrologer, renew your membership, and register for our retreat this fall. We also wish to acknowledge and thank Ron Archer for taking the initiative and applying his talents in developing OPA’s web-site.

OPA’s ninth annual retreat, to be held this year in Myrtle Beach, South Carolina, is shaping up to be our best program yet. We are adding new tracks to our already superb curriculum; there will be eleven in all. The retreat will be held at the lovely Ocean Creek Resort on the Atlantic Ocean. Our faculty members are among the best in the professional astrological community. Early bird pricing is still available — check the website for details!

The retreat also includes OPA’s new and comprehensive Certification Program. We are pleased to finally have this exceptional program in place. We are confident that participants will benefit immensely from this unique and holistic approach in becoming a professionally certified astrologer.

This organization is your organization. Your participation and involvement is always welcome and appreciated. If you have an article you would like to submit for publication in the Career Astrologer, please send it to Twink McKenney, our fab editor. We look forward to hearing from you. Wishing you all a pleasant and stellar spring — Alexandra

Man can only become what he is able to consciously imagine, or to “image forth.” — Dane Rudhyar
Remembering OPA Member
Robert Blaschke

Robert had a creative analytical mind and he appeared to live in and from that mind, but I remember his expressions of kindness and warmth. He stayed at my home for several nights when he was guest lecturer for the Astrological Society of CT. He was an easy house guest, clear about what he needed in a non-demanding way. After his workshop on Saturday many of us went out to supper. Even after giving a lecture and a workshop, Robert was generous in discussing astrology and answering questions with each person at the table. He seemed genuinely interested in sharing everything he knew. He was a kind, considerate human being. Our profession will miss his Light.

— Jacqueline Janes

Who will ever forget those big, luminous, brown eyes so full of compassion. Few of us have large hearts and great minds. Robert had both. — Glenn Perry

Robert Blaschke was born November 15, 1953 in Santa Monica, California and left us on January 18th, 2011 after a long fight with cancer. He was always a joy to be around and did many good things for the field of astrology.

[More on page 6]
also draw upon diverse traditions in science, philosophy, and religion to examine the nature and development of human consciousness from a cosmological perspective. At the heart of the program was a question: If astrology works, what does this imply about the nature of the Universe? How can correlations between psyche and cosmos best be explained?

A variety of models would form the foundation of the study, ranging from the Neoplatonic philosophy of ancient Greece to chaos and complexity theories of post-modern science. Human change processes were to be examined from multiple perspectives, including developmental theory, transpersonal psychology, and archetypal astrology. Students would identify incremental stages of growth and explore how consciousness evolves through stages and crises that correlate with planetary cycles. Most importantly, emphasis would be placed on traditional wisdom that depicts the Universe as a great chain of Being—a living, conscious, purposive whole in which lower levels reflect by virtue of their internal constitution the greater Being of which they are a component part. This, of course, is the ancient doctrine of the Macrocosm and the Microcosm, which purports that human consciousness is both an extension and reflection of a transcendent intelligence that is immanent within all natural processes.

**IN SEARCH OF A NAME FOR AN EMERGING FIELD**

After the courses and general framework of the TGI program were established, the only question was what to call it. We wanted a name that would honor the astrological content of the program and reflect its cross-disciplinary status as an emerging field—yet, not wave a red flag that could jeopardize its authorization by state agencies. Upon reading the Archai journal and its definition of archetypal cosmology, it was obvious we were talking about the same thing. Synchronistically, both Archai and The Graduate Institute were describing a new, multi-disciplinary field of study that combined archetypal astrology with multiple other disciplines—depth psychology, history, philosophy, consciousness studies, mythology, cultural studies, the arts, biography, and the new sciences. In the inaugural issue of Archai, the opening article by Keiron Le Grice announced, “The Birth of a New Discipline”. Indeed, this was exactly what we were doing at The Graduate Institute: participating in the birth of a new discipline, heralding an emerging field.

The pairing of ‘archetypal’ and ‘cosmology’ is significant. Archetypes are akin to Ideas in the mind of a divine Being, universal patterns of meaning that serve as templates for phenomena at every level of the Universe. They not only inform and animate the psyche, but are operative in planetary movements, biological processes, everyday events, societal institutions, and virtually anything we can experience as human beings. Archetypes are metaphysical principles that constitute the hidden, generative matrix of life, the within of things, the interiority of the Universe. As such, the word ‘archetypal’ alludes to the imaginal, symbolic capacity of the mind to make meaning by constructing stories that serve as metaphors for deeper, underlying principles that exist beyond our senses or rational intellect. Archetypal language harkens back to earlier periods in human history when myth and story were our primary means for making sense of the Universe.

Conversely, the word ‘cosmology’ refers to the scientific study of the origins and structure of the Universe, and relies upon an objective, empirical way of knowing to gain a more precise, material understanding of that which unifies and is fundamental. For most of human history, cosmological thought was formulated in mythological, religious or philosophical language, but more recently has become a science that combines astronomy, physics, and biology into a grand, all-encompassing account of the Universe as a whole. Cosmology is the big picture, the mighty frame that pulls together all the pieces of the jigsaw puzzle into a comprehensive model. It is important to understand that cosmology is not simply astronomy; it is the study of cosmic forces and processes such as space, time, and evolution; it examines the evolution of energy into matter and matter into consciousness. It investigates the physical constituents of that which is infinite and eternal—the constants of Nature, laws that endure over long periods of time, non-local forces that extend over large regions of space.

Whereas cosmology is the rational study of all that is, archetypology is the imaginative study of the Universe. One deals with the without of things, the other with the within. As an emerging field, archetypal cosmology bridges these two styles of reasoning— the objec-
Nine Essential Features of Archetypal Cosmology

**Correlates** planetary cycles with archetypal patterns in human experience.

**Aspires** to methodological rigor and epistemological humility in knowledge claims—thus, is research oriented, evidenced based, and value-neutral.

**Extends** psychological astrology’s growth oriented perspective and renders more precise its explication of the intrapsychic realm.

**Situates** astrology within an archetypal ground, defining archetypes as cosmological principles that are both transcendent and immanent, and which shape, inform, and animate Nature at every level, within and without.

**Recognizes** the multidimensionality, intra-dimensional variability, and polyvalence of astrological archetypes, which underscores their inherent indeterminism.

**Emphasizes** the co-creative, participatory role of the psyche in shaping behavior and attracting formative experiences, thus highlighting the self’s responsibility for its continually evolving fate.

**Establishes** synchronicity as the key to understanding feedback relations between internal and external reality (as symbolized by the horoscope); and for overcoming the modern dichotomy of a living, purposive, evolving self embedded in a dead, random, mechanistic universe.

**Draws** upon science, philosophy, and religion in formulating a theoretical basis for the observed correlations between psyche and cosmos, thus paving the way for a broader world view.

**Focuses** on the interiority (ensouled nature) of the cosmos—its consciousness, intelligence, and apparent teleology—and how this interiority is both the ground of psyche and the basis for an interconnected, evolving cosmos that is hierarchically structured and holonomically organized.

While these nine essential features could be fleshed out and more fully explained, I trust they suffice to provide a quick glimpse into the general nature of archetypal cosmology.

**Archetypal Cosmology & Conscious Evolution**

While conscious evolution is not a formal feature of archetypal cosmology, it constitutes a natural complementation. Conscious evolution can be defined as the intent to cooperate with an evolutionary process inherent in nature. Since archetypal cosmology recognizes that evolution is a key feature of the Universe, a major goal of the TGI program is to facilitate the evolution of consciousness through archetypal pattern analysis. This involves analysis of the central archetypal dynamics operating in an individual’s life as symbolized by the birthchart and as manifest in their character and everyday experiences. Archetypal pattern analysis also addresses individual responses to personal transits as well as collective human responses to world transits.

As the art of prognosis, astrology utilizes planetary movements for predicting the quality, meaning, and duration of specific time periods. Rather than simply describing event-outcomes, however, planetary movements can be depicted as windows of opportunity for the actualization of natal potentials. Concrete events both reflect and serve as catalysts for changes in awareness; thus, planetary movements can provide insight into the precise timing of developmental processes, allowing us to appreciate how inner and outer reality coincide, reflect, and transform each other.

Courses in the TGI program include not only the history and theory of astrology, but also how astrology can best be utilized in a counseling setting. Students learn astrology as a psychological language, diagnostic tool, and developmental model. Again, its value as an aid to conscious evolution is especially emphasized, most notably through experiential work that combines archetypal pattern analysis with personal mythology. Support for conscious evolution is built into every course, encouraging students to collaborate with planetary cycles toward the unfoldment of their highest potential. This infuses the learning of astrology with tremendous, personal significance.

Glenn Perry, Ph.D., is an astrologer and licensed psychotherapist in Haddam Neck, CT. In addition to private practice, Glenn lectures internationally on the application of astrology to the fields of counseling and psychotherapy. Dr. Perry is lead faculty for the Masters Degree Program in Archetypal Cosmology & Conscious Evolution at the Graduate Institute of Connecticut (see www.astropsychology.org). He has written eight books, and serves as a Board member and qualitative research advisor for ISAR. Contact: 415-479-5812 or www.aaperry.com.
Uranswers Here!  
*By Katrina Peters*

A column inspired by Uranus ... for astrologers by astrologers!

This column is a tool; it is a place to ask your peers questions about your career in astrology and get answers that will help you to resolve current issues you may have or be experiencing in your business. If you have a question or concern and have been unable to acquire an answer through your own means, this column is for you. We are here as a community to help one another on our paths as astrologers. This is one way of giving back and keeping the connections alive.

Our goal is to respond to your question with a clear and direct resolution. We want you to be successful in your practice and hope that we can make this column a service to you. It is not often that you get to ask your colleagues what they think or what they would do in your situation. It is nice to hear you are not alone. Astrologers need a home, a sense of community, and people who know and understand what it is we do. It is my hope that this column will inspire and help those in need.

I would like to explain to you the difference of the E-News and this column. The E-News gets sent out monthly, while this column will be quarterly. Also, E-News will ask one question to our members, which is not necessarily career based. E-News is sent to you by email, and members respond to it by email. “Uranswers Here” is based solely on your astrological business/career. This column is not asking the members a question; the members are asking the questions. We respond by networking with OPA members to get the best advice in the business and bring it to you through this column.

There are three ways to send in your questions. The first way is by Facebook. We will announce a month ahead of time for members to submit their questions. We will use the Facebook platform to accept questions either by message or comment on the Facebook OPA page. The second way is through our E-News. We will be asking members to submit their questions when it gets close to the end of the quarter (Please make sure to answer the E-News questions; which are separate from this column). The third way is through direct email to Katrina Peters (Katsiddha@hotmail.com). You can send a question to her at anytime. Towards the end of a quarter we will select a member question to be published in The Career Astrologer. You may remain anonymous. We will be exhausting all resources of our membership to make sure to answer your question with the best advice. All astrologers are invited to participate.

Here is a question submitted by a fellow astrologer; and here are URANSWERS!

In the last edition of The Career Astrologer we answered a question about gift certificates; it was well received and with the feedback it gave us our next question for this edition.

What do you, as a practicing astrologer, do when someone asks for a refund?

I do believe that most of us do good work and do not encounter this question often; however, when it does [continued on page 6]
come up what do you do? The majority of astrologers I spoke with had not been asked for a refund, and were not prepared to deal with a client requesting one. Most said that they would not give a refund, and wanted to know ways to avoid experiencing the refund question.

One reason a client could ask for a refund is they were confused as to what services you were actually providing. This is why it is important to clearly state your services on your website, business ad, or anywhere else you choose to advertise. Make sure that when you have a new client the time is taken to explain what it is you do, and ask what it is they expect from your time together.

Another reason that a client could ask for a refund is their questions and/or concerns were not answered to their satisfaction. In the event that this happens, politely apologize and offer to revisit some of the topics/issues that were discussed. At this time you will also want to ask the client what they felt was beneficial or most helpful. This will enable the client to see the positive aspects while giving you insight to their thoughts. In the event that nothing appeases them, ask them to reschedule an appointment where you will answer those precise questions they felt were lacking. If at this point they are still dissatisfied, it is important to state that the information covered was beneficial to them, and therefore no refund will be issued, but you would be glad to reschedule another appointment.

Remember your worth, and that your time is valuable. Just because someone asks for a refund does not necessarily mean you should give one. If you do experience the refund question, check your work; make sure it wasn’t something you could have avoided. Some people are looking for deals or ways to get things for free and will take advantage if they feel you are the type to give in to this behavior. In case a refund is requested, having a clear plan of action will allow you to make a timely, professional decision on how to handle it. This is a great way to protect you and your business from potential loss of clients and income.

Remembering Robert Blaschke . . .

Dear Robert, how we will miss you. You were such a star in the astrological firmament, and you were such a nice guy. You were so soft spoken and kind, so loving and generous with your mind and with the brilliant ideas that you thought. You were the best person to sit next to at dinner and your Pisces moon knew how to pick a good restaurant. You had innocence and great sophistication. I remember your giggle as you showed me the picture of Jesus you kept in the picture ID part of your wallet and telling me how you show it at airport security and make people smile. Your spiritual foundation was strong and real. I remember meeting you at NORWAC many years ago. You were in some real life turmoil and opened up to me and we talked about your situation as well as mine and when we parted at the end of the conference you said “Thank you for being such a good friend.” It was a karmic meeting with an old love and every time we met we could pick up at that same level of intimacy. You gave me wonderful advice on relationship and shared your theories on how to meet a man. You were open about your relationship with Carol and the twists and turns it took. And then you got sick and I marveled at how brave you were in facing your cancer head on, how you didn’t stop working, how you tried to fight it with every tool in the alternative healing toolbox. I’m so sorry you lost the battle but know that you are alive and well and talking and teaching in the other world. We have your books and writing and videos of you to help us keep you in our heart and minds. Thank you for all the work you did, thank you for being you. I will always love you. Arlan Wise
he River of Stars Astrology Conference offered an experience of spiritually oriented Astrology which included these fields among others; Evolutionary Astrology, Shamanic Astrology, New Paradigm Astrology, Galactic Astrology and the new emerging field of Astrological Cosmology. These are on the cutting edge of an evolving movement in Astrology reflecting our current transition from the Piscean to the Aquarian age. They awaken us into the Promethean gifts that are held within the divine or Anim a M undi as described by Carl Jung.

The experiential nature of this conference took the participants on a unique journey that brought us into closer relationship with the sacredness of our own lives and our relationship to our evolving consciousness. Activating archetypal knowledge, held in the cosmos, was mirrored in our own deep body knowing cellular memory. We were offered an experience of Astrology which was new and potent, changing many of our lives as we began to see the impact and effect of a fresh, newly emerging potential.

The setting for our conference was the Kalani Retreat Center on the Big Island of Hawaii, in a lush tropical rain forest. The Big Island is described by Natasha Alter one of the three organizers of this event as, “...a powerful teacher which through its vibrancy and force shows and leads us to our true selves.” The force of the nearby Kilauea Volcano, which is also understood to be the dwelling of Goddess Pele, brings the four elements together. This force in Natasha’s words, “calls upon us to step into our higher selves, the truth, grace and beauty of who we are.”

The conference took place in the Blue Moon Room through...
one single-track format that allowed everyone to participate in all presentations. In this room, the forces of the natural elements and their continuous change were evident. The weather moved from stormy rain and wind back to full sunshine two to three times a day. It was damp, wild and alive! We were all asked to pick a Hawaiian Oracle card and read the meaning of it as we entered. This set the stage for each of our individual experiences.

The conference was organized by Maurice Fernandez, Tom Lescher and Natasha Alter. Natasha moved to Hawaii while there on a vacation. She had planned to return to her graduate school studies in California but she realized that her greatest education would be to live on this island and it would become her “cosmology, philosophy and consciousness exploration”. Maurice and Tom have now both moved to Hawaii to live, grow and continue this process with each other and individually. They have produced similar gatherings in the previous two years and seem to be building momentum together for future conferences and gatherings. This conference was attended to its maximum capacity of approximately one hundred participants.

Maurice wished us to have a “complete experience”, bringing together environmental immersion with Yoga and Astrology, ceremonies and community involvement as a way of sensing, awakening and coming into attunement with each other and ourselves. Maurice began by noting that we are entering a New Year with Jupiter moving into Aries. This movement is a doorway to “inspiration, grace, and breakthrough for higher consciousness”. Tom Lescher invoked this spirit by saying “May the land and the water and dolphins and whales and stars and moon serve as a stage and an example of how we all live breathe and are united as one”.

The opening ceremony, graced with the presence of a Hawaiian priestess Mahealani Kuamo’o-Henry, Kum ‘Elele o Na Kupuna a kanaka maoli-native Hawaiian Aunty and Kumu from Puna. Aunty is a teacher-messenger for the spiritual voices of the ancestors within the lineage of na Kumu, Kahu and Kahun (teachers, guardians, priests, priestess/advisors and...
healers). We call her Aunty. Aunty’s powerful, compassionate presence expressed the ancient heritage of the island. She was matter of fact, down to earth, heartfelt and genuinely funny. According to Natasha “Aunty tuned in exactly without any prior agreement.” Maurice tried to ask her what she would do before the ceremony and she refused and said “No, that is not how we operate, whatever comes through me from the ancestors will be said.” She wholeheartedly invited us into the mysteries of Pele as Astrologers. She honored us by telling us how her ancestors had foretold our arrival. “....one day they will come and they will talk about the stars”.

Maurice’s opening presentation on “Mastery and Madness” was beautifully fitting with the constantly changing climate around us. He shared how this evening did not go as he planned. But it all evolved more beautifully than he expected. His focus was on Neptune moving into Pisces. He believes that the ease occurred because of flexibility and trust. In this fast paced, rapidly changing world we must learn to trust or face crisis. As this change occurs we are asked to live, access and find our way through chaos. Here the choices are mastery or madness. This Neptunian ingress requires a new level of adaptation. We will need to be strong, to constantly adapt. We will learn to trust ourselves and our raw nature for guidance in each day, each moment. We are entering a time of surrender. At the same time our intentions “create energy” which have a ripple effect. There is room for mistakes, forgiveness, and trial and error. We are asked to try our best to overcome our personal projections so that we may be receptive in neutrality to the Truth.

Kim Marie, Director of the Evolutionary Astrology Network, explored with us how Uranus as it transits into Aries mid March, will affect natal Uranus in our charts. She explained that Saturn stuffs what it does not want to see into Uranus where old psychic pain exists in a crystalline form. Uranus in Pisces brought up old memories whether we wanted to see them or not. As Neptune moves into Pisces this trend will increase. This is an optimum time to break through our old tapes and grow. As Uranus moves into Aries it becomes the initiator of complete and unrestricted freedom. “One of the best ways to track Uranian impulse is to notice spontaneous, eruptive thoughts or feelings and wait and see if it happens repeatedly.” If so, it will be important to pay attention and follow the direction of this impulse.

Meditation was interspersed throughout the conference. It was a well-received way to relax, let go of our thoughts and come into the moment. Maurice and Tom led these meditations. Participants found that meditating was effective in letting go of the thoughts from our lectures. It encouraged us to move into a quiet, feeling, intuitive place. It seems as if a digestion of the material could occur during that time. Morning Yoga practices were optional at the conference. We discovered that the more relaxed, open and receptive we were the better we could be open to new information.

Daniel Giamario, creator of Shamanic Astrology offered us a glimpse of his system and a direct experience of his work through his night sky presentations. Shamanic Astrology is based on a line from the “Emerald Tablets of Hermes”; “As Above, So Below, As Without, So Within.” In his book The Shamanic Astrology
transmission from the lions that she needed was a shaman and in a trance state got the Maria Kohsa, Lion Queen of Timbavati. She woman with a baby on her back holding the made out a figure walking barefoot through the lions which turned out to be an African woman with a baby on her back holding the hand of a small child.

They would come to know this woman as Maria Kohsa, Lion Queen of Timbavati. She was a shaman and in a trance state got the transmission from the lions that she needed to come to the rescue of the stranded group. Her presence calmed the lions and allowed one of the group members to leave the car and seek help. Three years later, Linda went back and found Maria and became her apprentice. Since that time she has dedicated her life with great passion to rescue and preserve the rare and vanishing White Lions. She was invited to The River of Stars Conference to share her spiritual message that the White Lions have reappeared on the planet as a divine omen as we shift from the Pisces/Virgo age to the Aquarius/Leo age. The White Lions have reappeared only in one location on earth, in Timbavati, South Africa, a place that is exactly aligned with the meridian of the Egyptian Sphinx. This meridian is considered sacred according to ancient African traditions because it is said to be where life on earth first emerged. It continues across the globe to actually meet the spot on the Big Island of Hawaii where the conference took place. The name of the conference “The River of Stars” refers to the Milky Way, but also to the Nile River and to a legendary subterranean river of gold that all flow along that same meridian. Linda had herself the presence of a lioness, emanating strength, integrity and great love.

Linda was also part of a ceremonial intent and honoring which brought us more deeply into the sacred. Along with her, was present keeper of the White Bison, Cynthia Hart Button, who has a ranch near Bend, Oregon, U.S.A. where eleven rare white buffalo have been born, as was prophesized by Native American legends. These and other members of our teaching team called in the energies of the four directions through their own lineage. This was to honor the ingress of Jupiter into Aries on Friday night January 21st. Many different lineages sat in a sacred circle together, called on their guides, nature spirits and loving hearts to hold space for this new emerging energy as Jupiter moved into Aries.

The presenters had varied styles from academic to experiential. Some were story-tellers, others worked with conceptual or practical themes. Laura Nalbandian’s presentation on the Asteroid Ceres took us through our pathways to find what really nurtures us and how our deepest longings for connection with ourselves and others are experienced, determined by Ceres’ placement in our own charts. She also offered a talk on Creating Our Own Reality: The Power of Reframing Our Story. Sol Jonassen also worked with Ceres and focused on eating disorders as a call to liberate the feminine. Phillip Sedgwick was unable to make the conference at the last minute, but we did experience him on video as he gave a presentation on Haumea, the newly discovered dwarf planet named after a Hawaiian Goddess. Moses Siregar III moved us with an experience of Neptune as it manifested in his own life. Later he gave another presentation of Locational Astrology. All of these presentations were exceptional!

Maurice Fernandez, author of the books; Neptune, the 12th House and Pisces, and Astrology and the Evolution of Consciousness Volume 1, presented on the Aquarius Leo Age; Accepting the Spiritual Sacrifice. The constellation of the Water Bearer moving towards the equinox points represents the celestial waters, which nourish us with spiritual insight. If we go back 2,000 years when the Pisces/Virgo age began, we find that three religions emerged at that time; Buddhism, Islam and Christianity. The three religions all emphasized the Pisces concept that there is a higher truth above material and ephemeral earthly attachments. In the course of establishing the transient nature of earthly attachment, these three streams of consciousness generated a disassociation from daily life. Earth existence is perceived as inferior [CONTINUED ON PAGE 11]
in comparison to higher dimensions such as Nirvana or Life in Heaven. In the Piscean age, the effort is put in transcending the ego and seeing it as an obstacle/distraction to higher realization. The Aquarius/Leo age shifts the focus to realize the sacredness of the ego whereby having a healthy ego is essential to serving divine will. The ego is not an obstacle but actually a vehicle of higher realization. We move from renunciation (Pisces/Virgo) to participation (Aquarius/Leo), ultimately to create heaven on earth.

Tom Lescher developed New Paradigm Astrology, which combines Evolutionary and Shamanic Astrology. Tom uses Yoga, movement, Astrodrama and breath work to help us feel and sense the Archetypes. We were offered two sessions of New Paradigm Astrology. The first session was Astrodrama. He made costumes and had masks for each planet. He chose ten people with a background in Astrology to act out two participants’ birth charts. The most exciting part of this experience was to see how accurately the information led to the central issues for each participant. Both of the women who were avid astrologers were surprised by how much they learned. It guided us through Astrology as an intuitive process and showed us how the archetypes are indeed within us, without thinking about them, present and waiting to be expressed.

In his second session, Tom guided us on a New Paradigm experience of the signs and planets. Beginning with Aries/Mars we explored a physical, emotional journey. We were taken into Yoga poses and movement with music in order to evoke the planetary energies. For Mars we moved into the Archer Pose and shot imaginary arrows. For Aquarius/Uranus we did a circle dance looking into the eyes of our fellow participants who now felt more like brothers and sisters. Moving into our hearts through song, we entered a Piscian/Neptune meditation. We experienced the Aquarian age where community and connection become increasingly important. He explained to me that his intent is to get people into their bodies, to “get out of our heads,” and feel. “Through Yoga, movement, breath and music people will remember what they felt while in a pose.” For example, Cancer as a sign will be remembered through getting into baby pose and very likely this memory will hold and be more meaningful then hearing it as part of a lecture. He sees astrology as a tool of understanding, which stirs up and makes the unconscious conscious.

Richard Tarnas is the founding director of the graduate program in Philosophy, Cosmology and Consciousness at the California Institute of Integral Studies. This same school is where the new field of Archetypal Cosmology, which includes Archetypal Astrology, has emerged. Richard Tarnas presented on Friday evening and once again on Sunday evening. He describes Astrology as a form, which takes us into an intimate relationship with the spiritual nature of life. The connection is between the human soul and its desire to re-connect with a cosmic soul. “A kind of romance the universe has engaged in”. As astrologers we gain a “…Grounded spiritual assurance by being connected to the deeper meaning...archetypal depth of the cosmos”. Our understanding of Astrology causes us to be increasingly empathic. Our own deep self-exploration is crucial to being a good Astrologer and will completely shape our capacity to assist others. We are akin to Priests and Priestesses in the lives of our clients and need to take this responsibility seriously. Our words, our readings give voice to an archetypal experience held within an individual. This is the gift of our work. The need to truly listen to our clients during a reading was highlighted. Each individual has their own way of working with the energies represented in their chart. Each of us has the opportunity to create an encounter with the soul of the universe; the “Anima Mundi” as we assist others in their movement towards wholeness.

This conference was deeply felt and moving for many of the participants. It was not a traditional Astrology Conference. It was more akin to an initiation into a mystery school. We were taken on journeys that engaged our logical minds and moved us into our bodies, emotions, imagination and spirits. This experience assisted us in connecting with the archetypes and seems an essential part of being a depth Astrologer. Here are some of the participant comments: “I don’t know if you realize how much this event, in all our lives, is going to carry us forward on the path towards a global healing, towards the new Golden Age that is Earth’s destiny!” “I wanted to thank you…. This is among the best experiences I have had at an astrology conference. We all need to bring more magic into our lives”. “…Experiential knowledge isn’t even really what we are talking about. More like archetypal embodiment. It was nourishing at an elemental level. I don’t think I will ever be able to go to a normal conference again.” “It was the best trip of my life ever. I will hold it in my heart forever.”

Remy Lindsey R.N. Sacred Fire Astrology Remy brings over 25 years of experience as an Astrologer, Intuitive, Somatic healer & Psychiatric Nurse. She maintains a practice as a consulting Astrologer, Somatic healer educator and writer. She is the author of: Astro-Earth Review; which includes a monthly forecast & a monthly Full Moon Mythic Story. She teaches Astrology classes with an experiential approach, involving visualization, Astrodrama & movement. She can be reached through e-mail: remylindsey@yahoo.com. Her website which is currently being developed is; www.heartoftheearthawakening.org
Is Astrology Scientific?

All of us have been involved in discussions about the scientific validity of Astrology. Actually the question of validity is different from the question of how scientific is astrology?

Astrology is valid. This fact can be demonstrated in many different ways, including all kinds of logical and statistical proofs. The validity of astrology is rapidly coming to constitute a cultural norm. However, when we ask, “Is astrology scientific?” the answer is no! It is important to remember that astrology is much more than a science. We tend to be grossly misleading when we refer to it as scientific. The basic difference between science and astrology becomes quite clear when we examine and compare the methods of research used by these two disciplines.

Counterposing astrological research methods with those of science shows that the intended goal of astrological research is fundamentally different from that of scientific research. The formal intention of both scientific and astrological research is to explain happenings in terms of a systematic belief structure. Here science stops, but astrology does not. The goal of astrology is much more comprehensive and humanistic. The individual doing research is attempting to do better quality astrology, which is different from just trying to add quantitatively to the corpus of existing information. It is important to understand this difference so as not to make the mistake of assuming that statistical studies are the end of astrological research.

Good astrology depends on a good astrologer. However, good science can be successfully applied to life by a technician. This is not true in astrology, where even practical application is dependent on a good astrologer. This is so because astrology is a synthesis of science and art. To call astrology an art is not merely to dub it with a nice title emphasizing that it is hard to do good astrology. In astrology, we are always concerned with unique events. We are always looking at the chart of a particular person. And as we know, “There can be no science of particulars.” In life, we are always dealing with particular circumstances.

Consequently, the central problem facing astrology as a collective enterprise today is the selection or perhaps recognition of a formal methodology, which will enable us to deal with particular circumstances. It seems at first glance that astrologers are irreconcilably split into many schools of thought on every conceivable issue: e.g., rulership, house division, starting point of the zodiac, hypothetical entities (such as Lilith, Vulcan, and the Transplutonian planets), the use or misuse of minor aspects, asteroids, midpoints, the vertex, perihelions, asterism, lunar and planetary nodes, the Arabian points, to name only a few. However, all of these disagreements can be reduced either to a difference in personal preferences or to a difference in method. Matters of personal preference or taste are really nothing to argue about. When astrology is considered as an art, we can readily see that there is room for more than one technique. It would be ludicrous if all artists had to paint pictures in the style of Van Gogh or Rembrandt, or for that matter if someone as versatile as Picasso were expected to paint every picture in the same style. It often happens that when astrologers argue very technical points with each other they are doing this very thing, which is to try to enforce their own temperamental or stylistic preferences.

There are numerous types of examples available to illustrate stylistic preferences. Reference to a case history will do nicely. Once I had a client that I had to postpone seeing several times. This was necessary because her natal chart presented a problem that I could not resolve. Her chart would not “come together.” One day on an impulse, I pulled out the asteroid ephemeris and put the four-charted asteroids into her natal chart. Instantly her interpersonal relationship problems became quite clear. Order and symmetry lying dormant in her chart came into focus. She had Juno conjunct her Moon, which “fleshed in” her complex relationship to her mother and her attitude toward her fiancé. Once the connections had been seen, I could have found the same information without the asteroids. Although I have worked with asteroids, I don’t usually place them in individuals’ charts. In this case, the asteroids became part of my technique for delineating a chart. Further, it is my contention that most differences in astrology today are precisely of this type. They are preferential differences.
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The Hypothetical, Deductive Method

There are some people in “astrology” today who adhere either explicitly or implicitly to the hypothetical, deductive (H-D) method. This is the “scientific” approach. The methodological axiom is simple: form a hypothesis, collect pertinent data, and make a correlation with the hypothesis. This form of research is archaic in today’s world, but in astrology it is more than archaic—it’s ridiculous. Why? The H-D method implicitly denies the whole metaphysical foundation of astrology. That is to say, it denies astrology since astrology at root is a metaphysic. Consequently, the H-D method, when applied to astrology as a standard, entails a formal logical fallacy, which I will demonstrate.

All sound astrological research adheres to what I have labeled the retroductive, intuitive method. The word “retroductive” comes from Aristotle’s Prior Analytics and refers to one of three types of inferences: deduction, induction, and retroduction. The H-D method utilizes deduction and induction, but not retroduction.

If we compare retroduction to the two other forms of inference—induction and deduction—we will get a clear picture of how well suited retroduction is to astrological research. When we make a deduction, we merely extend a principle. In astrology, the principle would be planetary influences. For example:

1st premise – Venus in the seventh house means that the individual will have a happy marriage.

2nd premise – John has Venus in the seventh house.

Conclusion – John will have a happy marriage.

Clearly this form of inference will never do as a foundation for astrological research. We will all agree that Venus in the seventh house makes it more likely that an individual will have a happy marriage. However, Venus in the seventh may mean something entirely different in John’s life. He may never marry, or Venus may be poorly placed by signs and very afflicted. We could keep refining our premises with many qualifiers to ensure success in our judgment, but to do so would be to limit so much of the material that could be considered that its application would be trivial. In other words, it would become a specific instance of many principles that have no application at all save one: John’s chart. What we are looking for are principles that have wide applicability.

“There can be no science of particulars.”

The problem underlying rigid deductive reasoning in astrology is that the planets are metaphorical symbols and not singular in their meaning or application. Since astrology is a system of metaphorical symbols, it depends on the astrologer for its application. It requires a consciousness to perform

The Inductive Method

Now let us look at the inductive method for astrological research. In practice, induction is generally reduced to statistical analysis. Although this is a simplification, here we will consider “statistical” to be basically the same as “inductive.” In the preceding example, we entertained the idea that Venus in the seventh house gives a happy marriage. This premise as a hypothesis will be extremely difficult to subject to a statistical study, as happiness is very difficult (if not impossible) to express or define in quantitative terms. How can we judge if someone is happy? Suppose we ask them and they lie or make a serious mistake due to a temporary mood, which confuses their judgment? There are many more problems which terms like “happiness” present to any statistical study; but every astrologer would agree that happiness is an important component in life. Objective sources won’t help us make correlations on happiness because its conditions are so personal. [CONTINUED ON PAGE 14]
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The longevity of marriage is often thought of as a testimonial of happiness. But, many people who are not necessarily happy with their marriage are married a long time, and a short marriage is not necessarily an unhappy one. For these reasons and others like them, people that are “sold” on doing astrological research this way will, as a rule, choose items of experience that are externally verifiable such as profession, achievements, accidents, travel, etc., and, in astrology, there are many items of experience that never will be fit for statistical study.

Now suppose you have found that a certain set of planetary aspects occurred in the charts of 80 percent of the people who died of cancer. On the surface, this is a very impressive statistic and of some potential use. Uninterpreted, however, it remains useless to the astrologer. All clients with these key aspects in their charts may not develop cancer. Further, those clients who do have cancer may not have the cancer configuration. Unless the astrologer is able to use the research and regress the results to the essential underlying principles, he is better off not trying to apply the research to his own work. The statistical research that Michel Gauquelin did on professions and planets, is extremely important in helping astrology gain a better public audience, but it isn’t of much practical value to an astrologer. The principles behind the effect are necessary in order to do accurate and worthwhile astrology.

The Intuitive, Retroductive Method

When we do astrological research, we use inductions, we make deductions, but still the core of our analytic work is retroduction. (Sometimes this term is translated as “abduction” or “reduction.”) In his Prior Analytics (Book II, Ch. 25), Aristotle has said:

By retroduction we mean an argument in which the first term clearly belongs to the middle, but the relation of the middle to the last term is uncertain though equally or more probably than the conclusion; or again an argument in which the terms intermediate between the last term and the middle are few. For in any of these cases it turns out that we approach more nearly to knowledge.

In other words, we work with restricted, logical certainty but with more applicability. We work more holistically and less atomistically. We start with specific instances and look for internal continuity. We select some tentative hypothesis that will allow us to work back to some underlying principle. Having discovered the principle, the “scaffolding” that allowed us to get to the principle becomes only of historical interest. In brief, this form of doing research is retroduction. Retroduction, “the logic of discovery,” tries to place new information into a systematic context which will allow that information to be explained in terms of pre-existing theories and fundamental hypotheses. Whereas induction is satisfied with description of events without explanation, and deduction is direct inference of explanation with no description of particular events, retroduction is the logical process of describing and explaining occurrences. Because of the tight interweaving of describing and explaining, there is no separation of theory and practice. Application is a necessary component of research.

The word “intuitive” is intended in the sense in which it is used in the Bhagavad Gita. That is, we have three cognitive functions: instinct, intellect, and intuition. Instinctual consciousness is symbolized in astrology by the Moon. It has been associated with cellular memory, the past, animal consciousness, the cognitive basis for sense perception, and sensation, all of which are metaphorically accurate. Intellect is symbolized by Mercury, which (with Saturn as a catalyst) organizes sense impressions into thoughts. Uranus is the most prominent symbol of intuition. Intuitions are made from inductions but are qualitatively different, just as inductions (by analogy) are made from sense impressions but are qualitatively different.

When a person is really doing astrology, he is making judgments based on intuitions, not on inductions. This is not to say that he is doing something careless, sloppy or inaccurate. Intuition is none of these three things. Just because a scientist may do much empirical work before he makes any intellectual judgments, should we then conclude that his judgments are reducible to sense impressions? Historically, there have been those who have made the mistake of thinking that, because inductions can be analyzed in terms of sense impressions, intellectual judgments are likewise reducible to their historical origin in sense impressions. This is, of course, the logical extension of a line of thought, which doesn’t include consciousness as a basic component of its cosmology.

And this is definitely the “nub” of the difference. Historically the H-D method with which “hard” science is associated does not include consciousness as a basic. Thus, it does not include people. Consequently, the center of the astrological frame of reference for the “scientist” is an aggregate of attributes, which is to say that the things a person perceives become more “real” than the perceiver. To the astrologer the reverse is true. The individual is the primary reality. The world that the individual lives in has a reality that is dependent on him. This is the underlying metaphysical difference between the H-D method of science and the retroductive, intuitive method of astrology.

To paraphrase Abraham Maslow, the question that we must ask of ourselves as astrologers is not “Is astrology scientific enough?” but instead “Is science astrological enough?” The answer in 1975 is a definitive NO! With the growth, refinement, and furthering of astrological precepts, in a few years the answer may be yes.
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