

EcoAstrology - Integrating Personal and Planetary Consciousness

by Vanesa Maiorana and Alejandro Christian Luna

The Natal Chart is the tool we use to work "with ourselves," to "understand ourselves better," to feel more "inner" fulfillment through the recognition of lights and shadows, and potentials. This way of practicing Astrology, focusing attention on "who am I, how do I relate, what are my potentials and limitations" is absolutely necessary. However, it is no longer sufficient.

Inner work is fundamental to the development of healthy bonds with others, with the environment, and with life. The personal process must be integrated into the global process, which is collective. No one has control over it individually nor is anyone entirely responsible for the effects at the collective level. However, without individual responsibility with global awareness, the terrestrial system can no longer return to a natural balance.

Holistic Astrology considers the Being as a system in itself, and at the same time, part of a larger system. From this perspective, one can study the Being as a set of interrelated parts, which are immersed in an environment that is constantly changing. The system adapts to the environment and achieves stability through the strengthening and healing of the relationships among its parts.

Holistic Astrology allows us to understand the unconscious dynamics and the more complex behaviors we experience as humans, as mammals, and as living beings. We believe there is no other knowledge as powerful as Astrology for understanding patterns, structures, and evolutionary processes. Its core is deeply ecological, planetary, and even cosmic. That is why we believe it can guide us both in the process of individual integration (integrity, fullness) and at the collective level.

Astrology enables us to glimpse the destructive patterns in which we are immersed, giving us keys to empower and regenerate ourselves, synchronously with the restoration of the ecosystems we inhabit. Inwardly and outwardly, individually and collectively, each of us can make a contribution. Ultimately, we have no other choice. It is not about helplessness; it is about ceasing to ask others to solve our problems or to let them be resolved in the future. It is time for genuine and powerful actions because what is at stake is life on Earth.

The ecological self (a term coined by Arne Naess and Joanna Macy) invites us to expand the edges of the self, to include other living beings, the environment we live in, and the planet as a living, loving intelligence. Experiencing from the ecological self requires not only mentally considering ourselves beyond the limits of our skin but also "acting" from that consciousness. We propose a concrete method that uses the energies of the Zodiac for the conscious unfolding of the ecological self, training self-observation, and proposing coherent actions to act in the world.

The Ten Principles of EcoAstrology

Working with the Natal Chart from this approach offers us the opportunity to assume the impact we produce on the environment while we seek self-realization. There is no possible realization if our goals cause harm to others. It is not possible to achieve spiritual consciousness if our actions are blind and unconscious in relation to nature. Therefore, we propose an astrological practice that increasingly



deepens the relationships between us and the world, between the consultant and their world. There is no planet B; there is only one in which we are all interwoven. The actions of each one affect all the others.

To deepen the encounter between Astrology and ecology, it is necessary to make explicit the logic that allows us to draw valid correlations. In both cases, we are dealing with systems, and systems theory is the foundation and testimony of this alliance. We also believe that if human beings do not awaken to a more ecological consciousness through which we can honor, respect, and celebrate the value of diversity and unity among living beings and their ecosystems, we are lost as individuals and as a species.

Below, we present the ten general principles that we have defined as the general framework of this relationship.

1. There is a correspondence between the "inside" and the "outside," between the individual and their environment.

The Kybalion is a book published in 1908 that summarizes the teachings of Hermetic philosophy. It explores the axioms of Hermeticism, the second of which is the principle of correspondence stating: "as above, so below; as below, so above."

This correspondence linking the macrocosm and the microcosm is complemented and updated with another principle: "As within, so without," indicating that the internal state of an organism or system reflects the external state surrounding that organism or system.

The foundations of modern Astrology rely on the axiom "as above, so below; as within, so without." This proposition articulates two different types of orders, one coming from the patterns of planetary movements (above) and what happens on Earth (below); the other is what occurs at the energetic-psychic level of a human being (inside) and what surrounds that person regarding their relationships and destiny experiences (outside).



Source: [AndreasAux](#), [Pixabay](#).

In this sense, there is a co-creative, synchronous, and mathematical order between planetary movements and the state of consciousness of each being. This is what Astrology and the study of the Natal Chart explore.

The Chilean biologist Humberto Maturana stated that every living being operates as an integrated totality in the ecological unit organism-niche in which it realizes its living as a discrete unit. According to him, everything that happens to us as living beings in our internal dynamics, and everything that happens with us in our relational dynamics, occurs for the realization of our living. We can only exist as organisms linked in the ecological niche that makes us possible.

From an individual perspective, everything that happens to a person reflects their inner energetic state; from a collective perspective, what happens in a community reflects a general psychic state. In ecology, the state of an organism reflects the state of the ecological niche it is part of.

For an individual with inside-outside awareness, destiny is their mirror. But this mirror is not literal but symbolic. It would be perverse to conclude that if destiny brings abuse, rape, or serious illness, it is because the person is abusive, a rapist, or ill.

Every Chart implies an energetic potential that can manifest in different ways, and such manifestations - we do not mind repeating it over and over again - are unpredictable. If the mirror of destiny reflects some type of abuse, for example, it shows psychic maturity for the individual to give it meaning, so that the traumatic fact can feel congruent with the total acceptance of what one is. We know this is extremely delicate and difficult to do.

2. There is a parallelism between ecology and holistic Astrology as ways to understand reality. Both are based on the general systems theory.

Ecology is a branch of biology that studies the relationships of different living beings among themselves and with their environment; it is a biology of ecosystems. Ecosystems are composed of parts that interact dynamically among them: organisms, communities, and the environment. Ecology is an interdisciplinary field that includes biology and other sciences.

Holistic Astrology gives meaning to the relationships that occur (on various levels) between planetary movements and individual or collective entities on Earth. These levels include the physical, biological, psychic (emotional-mental), archetypal, and vibratory. Holistic Astrology works with individual Natal Charts in relation to connections and the environment.

The general systems theory deals with the interdisciplinary study of the principles that apply to systems at any level and in all fields of research. The word system derives from the Greek verb *sunístānai*, which means "to cause a union"; therefore, the word itself nests a unifying perception.

The aim of systems theory is the discovery of the dynamics, constraints, and conditions of a system, as well as purposes, measures, methods, and tools that can be applied to systems in any field and, in some cases, optimize outcomes.

Systems theory is the theoretical framework where the coupling between ecology and Astrology occurs, in a realistic and practical approach that reveals the need for harmony, balance, and optimization of the energy of processes, making the part aware of the whole and acting accordingly.

3. Every system seeks homeostasis and resilience.

Homeostasis, a term of Greek origin combining "*hómoios*" (similar) and "*stásis*" (stability), refers to the energetic self-regulation living organisms possess to maintain their internal stability against changes caused by external agents. This includes, for instance, the regulation of body temperature or the balance of acidity and alkalinity. Psychologically, it signifies maintaining or restoring internal balance by satisfying needs. Unsatisfied needs lead to imbalance, prompting behaviors aimed at meeting these needs to achieve bio-psychic equilibrium.

Resilience, borrowed from physics, denotes the capacity of materials to bend without breaking and return to their original shape or state, such as a bow bending to shoot an arrow or a cushion rebounding after pressure. In humans or groups, resilience allows for overcoming trauma and potentially emerging stronger. It aligns with the concept of "integrity" – facing challenges with serenity and strength, overcoming adversity.

From an Astrological perspective, the Natal Chart is a symbolic map of a unique and complete energetic system. Like any system, the Being seeks homeostasis, though individuals may not always be aware of all their components, projecting unrecognized parts onto their environment. The system as a whole (individual plus environment) dynamically interacts in search of balance. The Being aims to express all its parts in harmony. Natal Chart studies aim to make this search for homeostasis conscious, accepting environmental feedback as part of this quest. For example, a person embodying Saturnine stability and Uranian change might only identify with the former, thus experiencing the latter through forced changes or disruptive relationships, thereby seeking balance through interaction with their environment.

Holistic Astrology also aims for resilience, understanding it as overcoming and being strengthened by life's challenges. Individuals focused on their frustrations, rejecting or denying them, fail to see the opportunities within obstacles or question their perception of reality, feeling victimized by fate. Astrological consultations that aim to reframe experiences and find new meanings empower resilience, helping clients realize the strength they've used to overcome difficulties and harness their inner regenerative and healing power, pivotal in their past.

4. The individual is a complex system immersed in a larger system.

The dictionary defines an individual as an entity that cannot be divided. What we consider an individual (or indivisible) depends on our subject of study. If we study people in a society, each one of them is an individual. And if we study one of these people with their complexity, we will observe their parts. For

example, the human body is made up of numerous systems. An organ can be an "individual" when studied within the body, but it is a complex system when analyzed in detail.

At one level of abstraction, we are individuals, and at another, we are made up of parts that are also systems within systems, within other systems (nested systems). The important thing is that the individual relates to others within a larger system. And these relationships continuously stimulate them. The person, in turn, operates in the environment and produces stimuli in others. No individual exists separate from the rest. If their consciousness does not register others, or is not aware of the impact others have on them or that they have on others, they will not have the necessary adaptability to survive.

In Astrology, we consider that the individual is a system formed by a certain quantum of energies that we can distinguish through the study of the Natal Chart. We refer to them as subpersonalities and energetic cores. In the astrological consultation, we propose a dialogue between these parts and the person with the environment. Moreover, as we delve into the complexity of the Being, we guide the person to understand the close relationship between their energies and the environment.



Source: [D.](#), [Pixabay](#).

In holistic Astrology, we encourage the awareness of this principle so that the consultant can interact more organically and, consequently, adapt and live with greater integrity and fullness.

5. The Natal Chart is the code in which the unfolding of the Being is implicated.

The evolution of ecosystems, species, and individuals is marked by cycles and unfolding processes that follow an order. The Earth itself has evolved over millions of years with rhythms that we have been able to document through multidisciplinary scientific studies, such as geology, paleontology, biology, and history. Yet, we cannot always be aware of the totality and meaning of this order, and many of the processes seem veiled to our limited vision. Our hypothesis is that, beneath the continuous changes occurring both to the planet and to human beings, there exists an order.

Astrology operates at the level of symbols as well as physical bodies. The Natal Chart is a graphical abstraction that symbolically represents what a discrete entity is made of energetically. This entity is broader than what we understand by individual, person, or ego; for us, the entity we are is the Being with a capital "B".

The Being encompasses physical, emotional, mental, spiritual, and relational dimensions; it is pure open potential, not born ready-made, but revealing itself in its becoming. This becoming is marked by mathematical rhythms that unfold over time. Each individual is the emergence of a living code, represented in a Natal Chart. The Chart –as a code– symbolizes the process that we are. We are not as something definitive, but as a process that unfolds according to its own implicated code.

The unfolding order of a person is often difficult to see and understand. Considering that the Natal Chart is the unfolding code that we observe concretely through cycles, transits, and progressions, the astrological consultation becomes a valuable tool for understanding these processes and helping the person to accompany, in the most conscious way possible, what this unfolding proposes at every moment.

6. The technique of energetic cores is a way to systematically work with the Natal Chart.

We refer to energetic cores as clusters of related qualities unfolded in the Natal Chart. Each core is a system made of parts, which in turn is part of a larger system that embraces and integrates it. This larger system is the Natal Chart.

Just as different ecosystems are part of planetary ecology, energetic cores integrate the ecology of the Natal Chart. And just as the study of ecosystems allows us to observe dynamics, detect imbalances, and aid adaptability, working with energetic cores offers similar benefits, applied to a person.

The distinction by energetic affinities is a way to synthesize the complexity of the Chart that began to develop with psychological Astrology and is outlined by Howard Sasportas and Stephen Arroyo in some of their books. Eugenio Carutti, at the Casa XI school in Argentina, thematized them much more deeply and named them "núcleos energéticos" - energetic cores. This concept is presented in a practical and theoretical manner in the books AstroHología volume one ([now available in English](#)) and two, and will be developed in greater detail throughout the book EcoAstrology.

7. For the conscious, responsible, and full development of the Being, an approach based on the ecological self is required.

Advocates of deep ecology consider that the world does not exist as a resource to be freely exploited by humans. Their ethic holds that the whole system is superior to any of its parts. This system has been called Gaia.

Humans seem to be convinced that they are something different from nature, placing themselves at the pinnacle of evolution, at the top of the pyramid of Earth's beings, and perhaps even of the universe. This narcissistically distorted perception is questioned by Arne Naess's deep ecology.

Joanna Macy and John Seed, among others, developed Naess's thesis into a branch they called experiential deep ecology. Their efforts were motivated by the perceived need for the development of an "ecological self," which considers the human ego as an integrated part of a living system that encompasses the individual. This current seeks to transcend personal altruism for a deeper interest, based on biospheric equality, beyond mere anthropocentrism.

Just as the ego is not the Being, no factor or energetic core of the Natal Chart is the Natal Chart itself. When a part of the system colonizes the larger system, chaos and disease eventually arise. Similarly, when an individual operates from an egocentric and partial place, they often suffer the emotional consequences of the system "placing" them, causing suffering. Without denying the importance of the ego and its needs (even attending to them), we propose that the focus of the astrological consultation be based on the systemic requirements of the ecological self and on collaborating with its flourishing.

8. Responsibility towards oneself implies responsibility in the way of connecting with the world, and vice versa.

Living ecologically means being responsible for oneself and for the impact one has on the environment. It is not possible to live isolated from the rest; individual responsibility is entirely connected with social and planetary responsibility. To address these connections with commitment, we must pay close attention to all the relationships we establish with others.

The illusion of separation—believing that one is separated from the rest—leads us to think that it doesn't matter what others do, "I" can find my path and heal myself. If there is no such separation, then when "I" heal an old wound with my mother, the bond also heals, and this also has an impact on her. Of course, everyone has an individual responsibility, and it is not the same to experience the healing of the entire system when each of its parts contributes its share of will and responsibility. The more involved we are with the system, the more collective impact the process we undertake will have.



Source: [Annette](#), [Pixabay](#).

The word self-knowledge refers to the process of getting to know oneself, but from a holistic perspective, knowing oneself depends on what is discovered and learned through the relationships with others.

9. The flourishing of the ecological self is a process that allows us to live in harmony with the environment and benefits all living beings around us.

The flourishing of the ecological self is much more than self-knowledge and awareness of oneself, of the patterns and dynamics that occur with others. The ecological self enables a new way of seeing and acting in life. It's not enough just to see without acting, nor can one act without seeing. Awareness and action go hand in hand. The ecological self sees itself intertwined with everything else, sharing the mind of a trained chess player, capable of foreseeing the consequences of their moves several steps ahead.

The unfolding of the ecological self requires us to develop the ability to live systemically, stepping out of our comfort zone and egocentrism. The ecological self can sacrifice comfort for the well-being of the system as a whole. Moreover, it necessitates communal action, as it is in its definition. Joint action, co-creation, the search for solutions that benefit everyone, are the passions that drive the ecological self. Meeting the needs of the entire system provides individual well-being; as a result, an inner harmony and peace that selfish actions do not produce.

When the ecological self is developed, the unparalleled satisfaction of doing what's right within what's possible emerges.

10. Always do what is possible and practicable within each one's capabilities.

Awareness and information about reality often lead to states of distress and guilt. It is common that when one becomes aware of the harm caused by one's actions, self-reproach arises, as well as admonishment towards those who have yet to see it. For instance, people who grew up consuming animal meat as something good, natural, and everyday, and who come to realize the suffering this consumption causes and the consequences of industrialized meat production, suddenly feel the weight of seeing what they had not seen before. Even so, often the person cannot stop consuming animal meat, but each time they do, they remember what they now know. The internal conflict seems unsolvable, and the person may believe, or it may indeed be a fact for them, that their body needs this food to survive. To stop consuming it would be, according to their parameters, to stop taking care of themselves. Consuming it would be to stop taking care of the other. A tension so huge emerges that, no matter what the individual does, they will feel bad.

Every conflict requires us to process it. It is necessary to undergo a process in which we have the ethical obligation to continue informing ourselves to keep making decisions until reaching a point of harmony with ourselves and others. Thus, this individual could continue researching new ways of eating without neglecting themselves, or look into other forms of food production that they need, seeking to consume products that take better care of other people, ecosystems, and other living beings. For example, one might choose to consume organic eggs from chickens raised on natural farms and fed naturally, rather than eggs from chickens kept in unnatural incubators, illuminated with artificial light 24 hours a day, filled with hormones and antibiotics, and fed with processed feed. Or they could consume only those products that do not involve mistreatment in the process or resort to illegal labor mechanisms.

The point we aim for with this principle is the need always to do the best we can within what is possible. If today I cannot make a change, it also does not mean that I will never do it, or that I will settle for what "I cannot do." It is about continuously seeking actions that are increasingly ecological, knowing that guilt does not lead us to a good place. Guilt, self-reproach, and blaming others only lead to confrontation, conflict, and do not solve the real problem, which is to seek alternatives that respect other living beings and the Earth.

The current state of the planet requires us to go through these processes more quickly. What were once healthy individual decisions are now becoming urgent actions for survival. The present of humanity requires us to consciously elaborate our role in the Earth's ecosystem, to consider the harm we do, and to be able to live in a more conscious and ecological way in the near future. There is no longer time to patiently wait for changes to come from outside, at some point.

Astrology as the Master Key to Ecological Consciousness

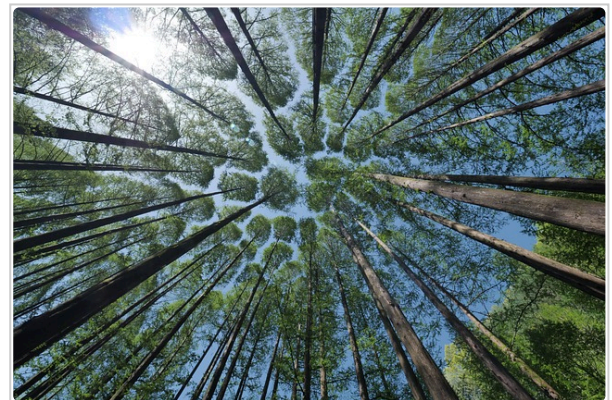
For 3000 years, the heart of Astrology has resonated with interests that deep ecology values today. The ancient Chaldeans and Greeks passionately observed the correspondence between the planets, the cycles of nature, and both individual and collective human processes. Today, more than ever, it's crucial to pay attention to the sacred connection between the cosmic order of Astrology and the terrestrial order of ecology. When Earth ceased to be viewed as a living, sensitive organism and began to be seen as a reservoir of raw materials for the industrial and economic expansion of societies, Gaia's heart was squeezed in pain. And so it remains, just like many of us, with a wrung heart.

While the industrial revolution, through industry and technology, destroyed the environment, Astrology lost its original relevance and utility in the eyes of the enlightened European consciousness. Then, modernism and postmodernism deepened the insensitivity. God had died – except for some primitive tribes and a few romantic or esoteric individuals –, and also the world had lost its soul and values. From that moment to the present, anyone with power does whatever they want with the mountains, fields, seas, rivers, and animals. Ethics and the unlimited use of resources are utterly unrelated, and in human consciousness, the cold mind divorces from the sensitive heart. The current state of the planet is evidence of what humans can achieve when thinking, acting, and feeling are completely dissociated.

Astrology and ecology share an interest in life, relationships, and systems. But how can Astrology facilitate the ego to take responsibility for the planet? Theodore Roszak suggests that at the core of the human psyche lies an ecological unconscious, a source of information stemming from the web of life, which is a necessary dimension for the fragmented self to reintegrate into environmental harmony. The bridge for the self to align with the ecological unconscious is the ecological self.

We must understand that the Natal Chart is not limited to offering a mere description of qualities and possible experiences of a particular person but symbolizes a unique moment of inside-outside. We call "inside" the energetic and psychic potential, and "outside" the series of experiences and connections that correspond in synchronicity with the general state of the solar system (symbolically speaking): the positions of Signs, Planets, Houses, and Aspects.

The Earth is a superorganism (intelligent, if not conscious) that evolves based on patterns arising from a natural order. We can metaphorically see this order in the unfolding of the Zodiac. As an evolving organism, the Earth generates beings that are part of its natural unfolding. Thus arose minerals, plants, animals, and humans. All these beings are intimately connected with what the Earth "is" at each moment. This moment of planetary crisis requires a total restructuring of systems. Today, we have the generation of Pluto in Virgo beginning to take positions of power, while those born under Pluto in Capricorn are being born, and those with Pluto in Libra, Scorpio, and Sagittarius are starting to make their voices heard. They call for transformation and a new sense of life. Soon, beings born under Pluto in Aquarius will start to arrive, and we can already observe that the true power lies in the people, in communities, and in diversity.



Source: [lefteye81](#), [Pixabay](#)

Systemic consciousness, which began as a way to perceive and understand reality, must transform into a way of coexisting.

We can imagine that Gaia – being part of a larger system, the solar system – is self-sowing with the seeds of the beings it needs at each moment. It's no longer enough for Homo sapiens to have ecological consciousness; it's necessary to assume ecological responsibility.