



School of Astrology and Mindfulness

Philosophy and method

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The Cartesian approach to the world is insufficient to answer our **existential questions**. **Science** cannot enlighten us on the meaning and purpose of human existence. While it answers the ‘how’ by proceeding rationally and explaining phenomena based on causes, it does not provide a satisfactory answer to the question: who am I?

Other areas of human activity, such as astrology, can help explain and understand human nature.

Mindfulness astrology invites us to embark on an inner journey, to better understand ourselves and to define life plans that are suited to our personality. These courses provide all the ingredients (as well as examples of complete analyses) for interpreting a birth chart and revealing a person's character (their strengths and sources of energy).

This astrology is part of the current trend towards mindfulness[\[1\]](#). Its guiding principle is that when human beings are open to the presence of the ‘Self’ (or consciousness[\[2\]](#)), they experience the light side (their Truth) of their astrological chart. And when they separate themselves from consciousness, they experience the shadow side (their ignorance) of their astrological chart. This shadow side is burdened with the side effects of ignorance (emotions, conflicts, etc.).

Mindfulness astrology does not simply identify problems that may be encountered (problems inherent in self-ignorance) but offers strategies for personal development (in this regard, readers have access to numerous examples of psycho-solutions for greater personal or relational well-being).

By observing our astrological chart, we gain a better understanding of who we are and gradually discover the different aspects of our personality.

Astrology is not a tool for guiding our choices, but for becoming aware of them. It reveals or confirms our temperament, personality, gifts and talents, our areas of light and shadow. All these insights are necessary to change our perception of ourselves, life and our environment.

By guiding us towards a better understanding of ourselves, astrology offers us the opportunity to shed light on our choices and decisions, not by dictating a direction, but by helping us become aware of our own strengths, challenges and potential.

Astrology invites you to actively explore your own identity. It does not simply present you with facts, but encourages you to reflect, question and engage in a process of personal discovery.

From this perspective, astrology can be an important step in your quest for meaning and authenticity, helping us to better understand who we really are, what our true desires are and how we can realise our potential.

Astrology does not claim to have all the answers, but it can provide us with valuable tools to help us formulate our own questions and, perhaps, find our own answers.

Guiding principles of mindfulness astrology

There is a parallel[3] (which Jung calls ‘*synchronicity*’)[4] between the structure of the sky at the moment of a person's birth and their psychic structure, including their energy fields. This parallelism demonstrates that the widespread belief that there is a cause-and-effect relationship between the stars and our destiny is unfounded and must be rejected.

Therefore, there is no influence of the stars, no logic in planetary cycles, and no preconceived plan in the sky for the evolution of the psyche or a better future.

According to the philosopher Krishnamurti, we readily and willingly accept the idea that the psyche can evolve and flourish, eventually achieving peace and happiness. But in reality, psychological evolution does not exist. The ego will never become better. It tries, believing it has the power, but it remains in subtle forms. It may vary from moment to moment, but it always remains the self, that divisive, self-centred activity that hopes to one day become what it is not. We then see that the self is not in the process of becoming; there is only the end of suffering, and that end does not require time. It will not end tomorrow, but when we perceive this movement.

If we talk so easily about evolution, it is also because this theory is taught to us from an early age and remains pervasive and omnipresent. The theory of evolution based on Darwin's work is presented as a proven scientific truth. It considers that all species have evolved for the better, just like human beings. Today, it is the subject of various criticisms, and many scientists demonstrate its weaknesses and lack of foundation. For this theory to be verified, species would have to be related to each other. However, palaeontologists have found the opposite to be true and have even demonstrated that humans are not the last link in a long chain, but only one species among many others populating the earth. There are fossils, for example, that have not changed for millions of years, and species that appear suddenly. According to some biologists, no positive mutations have ever been observed anywhere. Everything that is alive has always been complex since the beginning. Humans do not come from any other previous species because their DNA is different from that of other species. It can therefore only come from itself.

The events or difficulties we encounter are not programmed for the purpose of a predestined future. To talk about 'becoming', we would have to prove that time exists. We all think we know what time is, but we cannot define it. According to Etienne Klein, time is a construct of the mind, an illusion to help us differentiate between the present and our perception of the past. While Newton claimed that time was universal, Einstein refuted this notion and linked space and time in his theory of relativity. There are as many times as there are different observers. Time becomes out of sync when observers move relative

to each other. According to physicists, time is always there, renewing the present moment. Philosopher Rupert Spira says that memory seems to validate time, but if we look at it more closely, we see that it actually validates timeless consciousness, which never changes. Memory creates the appearance of time, in which objects are seen as existing independently of each other and through which they seem to evolve. However, we have no experience of a past that extends indefinitely behind the present moment, nor do we have any experience of the present moment rolling forever into the future. The idea that time is like a container that holds all the events of the world is a temporal representation of consciousness in the mind.

Because man is conscious of his own existence, he must be placed at the centre of consciousness, not at the centre of the zodiac, as is commonly believed in astrological concepts today.

Human beings are an integral part of a whole, including the cosmos and the Earth.[\[5\]](#)

In the psyche, energy fields or dynamic forces manifest themselves and make each person unique and endowed with a diverse creative potential from birth. We are aware of the existence of our psyche. The psyche is therefore a manifestation of consciousness. It is composed of forces, tendencies and energy fields. Each energy field emerges from a totality to incarnate and form a person's character[\[6\]](#). Astrological signs not only symbolise the energy fields of the psyche, but are also associated with states of well-being. Indeed, each energy field is an

opening to consciousness and manifests its presence through a state of original well-being. From this state, a set of psychological characteristics emerges. These states of well-being are therefore not only the foundations of our psyche, but also harbingers of our return to benevolent presence.

When the psyche is no longer connected to the first principle of intelligence, it expresses itself by resonating with this intelligence, through what could be called nostalgia for the divine.

This nostalgia is our quest for happiness, which we think we can find outside ourselves, more precisely through our fields of predilection. Occasionally, certain successes in these fields bring us temporary joy, but our thoughts seek confrontation with them once again. Despite success, comfort or security, most people are unhappy and do not find what they want: their quest for happiness is not heading in the right direction. Happiness will cease to be a quest when we realise our true nature, because it is the recognition of who we are that will put an end to ignorance. For it is ignorance that is the cause of all our problems[7].

Survival issues have forced us to rationalise and find solutions to such an extent that we have gradually separated ourselves from our 'Self'. As Steve Taylor explains in his book 'The Fall', climate change has caused an explosion of ego in human beings, which for 6,000 years has trapped them in a kind of collective psychosis.

We have mentally developed value systems, a hierarchy of criteria, which are not always suited to who we really are. This mental construct, this aggregate of thoughts and emotions, forms our ego. To the same extent, we have built socio-political systems based on rational considerations or fear, but rarely on love and respect for each person's freedom, resulting in psychological suffering. This suffering should be seen as a call to refocus on what is or emerges naturally within us, such as trust, love, compassion, or fulfilment.

According to Western teachers of Advaita, believing ourselves to be a separate person, entity or consciousness is the cause of all suffering and ignorance. This belief is acquired in childhood, when we learn that consciousness is in the body and mind. According to philosopher Francis Lucille, this belief in a separate self prevents us from discovering who we really are. Discovering who we really are is a revelation; it reveals itself. There is nothing we can do to make this revelation happen, but we can make it possible through self-inquiry.

In short, when ignorance ceases, the potential of the personality is realised. This requires directing our attention and our search inward rather than outward.

When we are fully open to the presence of the 'Self' (or consciousness), we experience the light side (its truth) of its manifestation. When energy is diverted and limited by the distorting prism of the ego or our mind, we experience the shadow side of that energy (its ignorance). This shadow side is charged with the side effects of ignorance

(emotions, conflicts, etc.). But the good news is that when we are separated from the ‘Self’, it calls us back to itself and resonates within us through the nostalgia we feel for it.

Frequently asked questions

What is the purpose of personal development and self-knowledge?

Knowing yourself means learning to live your life to the fullest.

If I want to find direction in my life, I need to recognise my tastes, aspirations, abilities, strengths, limitations and potential.

If I want to live with someone, it is essential to understand who that person is, how they work, and whether we are truly compatible.

Mindfulness astrology meets these needs: it offers a symbolic reading of our psyche and a precise language for relationship dynamics. It sheds light on possible affinities, but also on the differences to be embraced in the relationship.

How is astrology useful in this context?

Mindfulness astrology is above all a tool for inner observation. It supports the work of self-knowledge and awakening through a synchronous reading between planetary positions and what is being experienced internally.

Predictive astrology does not predict external events: rather, it indicates the psychic climates that are seeking to actualise themselves at a given moment. It allows us to be more attentive to what is asking to emerge within us.

For example, if Mars transits the natal position of Mars, this signals a phase of assertiveness, initiative and inner combativeness. It is not the planet that acts: it is I who actualise this energy, and astrology helps me to recognise and consciously welcome it.

Why observe? What is the purpose of mindfulness astrology?

Observing what is happening within ourselves at the right time allows us to calm inner conflicts and restore the harmonious flow of energy.

Focusing our attention on the present moment naturally regulates our psychic life. It reveals our conditioning, our blockages, our automatic responses... and this clear-eyed view is already liberating.

Mindfulness astrology is therefore not an end in itself, but a tool for support. Used in conjunction with a meditative practice (such as perceptive thinking), it becomes a real aid to introspection, a tool for active meditation.

Can it be a profession?

Yes, provided that it is integrated into a multidisciplinary training programme, depending on your professional

project. Mindfulness astrology can enrich and support many approaches:

- Personal development consultant
- Career advisor
- Relationship counsellor
- Couples astrotherapist
- Parenting advisor
- Astro-analyst
- Naturopath
- Nutrition and well-being advisor
- Psycho-energetic therapy practitioner

This requires:

- Additional training in the chosen fields
- The development of a clear career plan
- The creation of a professional website
- Legal status (sole trader, company, etc.)
- A gradual presence on social media (such as Instagram), even without photos at first

What should we think about transits and predictions?

It is important to clear up any ambiguity: the stars do not cause our inner states.

When a period is described as “positive”, it is not the planets that create it. It simply means that the person is ready, at that moment, to bring out a particular quality or dynamic. The birth chart and transits are only symbolic maps that mirror these inner climates.

It is a parallel synchronicity between the celestial structure of the moment and what the psyche is seeking to experience, express or transform.

How much credence should we give to horoscopes in newspapers or magazines?

They can be given some credence if they are written by a competent astrologer and updated at least weekly. This is because the planets do not move quickly enough to justify significant changes from one day to the next. Daily horoscopes are therefore often too general or approximate. A serious horoscope is based at least on the position of the sun, but a truly personalised analysis requires taking into account the entire birth chart.

What is the difference between astrology and clairvoyance?

Clairvoyance is based on an extrasensory gift: certain people, called mediums, claim to perceive information through intuitive or spiritual channels, without using a structured method. They then speak of predictions.

Astrology, on the other hand, is a symbolic and technical discipline based on rigorous astronomical calculations and a symbolic reading of celestial configurations. It allows predictions to be made, i.e. to identify the inner climates that are likely to emerge at certain times.

An astrologer does not announce facts, but highlights dynamics of transformation.

How does one become an astrologer?

There are many private astrology schools, but no official diploma is currently recognised by the state, in France or elsewhere. These schools sometimes issue training certificates, which primarily attest to attendance at classes. In the United States, a university in Seattle has been awarding a university degree in astrology since 2011. In India, *jyotiṣa*, a traditional knowledge combining astronomy, astrology and symbolic interpretation, is taught at several universities.

But ultimately, true astrologers are often passionate autodidacts, trained through study, practice and experience. Their legitimacy rests above all on their mastery of symbols, their ethics and their ability to listen.

Did kings, queens and heads of state really consult astrologers?

Yes, history is full of famous examples.

- Nostradamus advised Catherine de Medici.
- Morin de Villefranche was the astrologer of Richelieu and Anne of Austria.
- De Gaulle regularly consulted Maurice Vasset, known as Régulus.
- In the United States, Ronald Reagan and Richard Nixon used the services of astrologers.
- Johannes Kepler, the famous mathematician and astronomer, also drew up horoscopes for Emperor Rudolf II.

· Elisabeth Teissier has stated that she advised Hassan II, Juan Carlos, François Mitterrand and other political figures.

Astrology has therefore often been discreetly present behind the scenes of power.

Is astrology a science?

This may not be the right question. A more accurate question would be:

Is there a real parallel between the structure of the sky at the moment of an individual's birth and the broad outlines of their psyche?

Astrology does not meet the criteria of the so-called exact sciences (such as mathematics or physics). It does not establish universal laws that can be verified by reproducible experimentation.

But it can be linked to the humanities, just like psychoanalysis or certain psychotherapeutic approaches: it explores the inner workings of human beings through symbols and archetypes.

It does not explain, it reveals. It does not influence, it illuminates.

Is astrology too old to be credible (it has been around for over 5,000 years)?

If this question calls astrology into question, then it could just as easily apply to disciplines as old as astronomy, with which astrology shares its origins.

Astrology has not remained stuck in the past. Its knowledge has evolved over the centuries, just like that of other disciplines.

For example, astrologers in ancient times believed that the Earth was at the centre of the cosmos. Today, any serious astrologer knows that the Earth is a planet revolving around the Sun, itself one star among billions.

The age of a body of knowledge does not invalidate its relevance, especially when it adapts and renews itself.

Why do we say that the signs of the zodiac no longer correspond to the constellations?

This idea is based on a confusion between the zodiac of signs, used in astrology, and the zodiac of constellations, used in astronomy.

The cause of this discrepancy is a phenomenon called the precession of the equinoxes, discovered by the Greek astrologer Hipparchus of Nicaea. Due to the slow spinning motion of the Earth on its axis, the point of the spring equinox (around 21 March) recedes each year by about 1° every 72 years, or 30° every 2,160 years. As a result, the starry background slowly slides behind the symbolic zodiac.

But this is not a mistake: Western astrologers use a fixed symbolic zodiac (known as the ‘tropical’ zodiac), which always begins at 0° Aries at the spring equinox. There has never been any question of a rigid link with the actual constellations. The astrological zodiac is a symbolic division of the annual solar cycle, not an astronomical map of the stars.

Some people talk about a thirteenth sign, Ophiuchus. What is this?

Ophiuchus is indeed an astronomical constellation that the Sun passes through during the year. But this is not relevant to Western astrology, which is based neither on constellations nor on their number, but on a division of the sky into 12 equal sectors of 30° each.

These 12 sectors correspond to the 12 signs of the zodiac, not to the visible constellations. Consequently, Ophiuchus has no place in this symbolic reference system, which is structured by the seasons and the solar cycle, not by the shape or number of constellations.

Are astrologers frauds or charlatans?

As in any discipline, there are unscrupulous individuals. But this does not disqualify the entire profession. There are competent, serious, trained and ethical astrologers, just as there are abuses — as in any field, including medicine, law and spirituality.

A reputable astrologer does not infantilise their clients: they help them to understand themselves better through

symbolic insights. They do not impose beliefs, make promises or predict the future with any certainty, and must never encourage dependence.

Does astrology make people dependent? Does it make them believe they are prisoners of fate?

This risk exists if astrology is practised incorrectly or if it is used to exert power over others. However, astrology, in its humanistic, symbolic or psychological approach, does not in any way seek to confine individuals to a predetermined destiny.

On the contrary, it allows us to become aware of inner patterns, potential influences and periods conducive to certain developments. It invites greater clarity, not passive submission.

Human beings are prisoners of nothing except what they do not know about themselves. Astrology can help shed light on these grey areas.

Why consider astrology a human science?

Astrology has no place among the exact sciences: its interpretations are neither reproducible identically nor demonstrable according to the experimental criteria of the hard sciences.

But it can be likened to the human sciences, such as psychology, psychoanalysis or anthropology. These

disciplines study humans in all their inner complexity and use tools of interpretation, observation and symbolisation. Astrology offers a framework for understanding the human psyche, a map of tendencies, inner conflicts and potential. It is in this respect that it deserves to be considered a symbolic language in the service of self-knowledge.

As one author beautifully put it:

'Astrology is not an exact science. But who claims that ethnology is? And yet, no one doubts the seriousness of Claude Lévi-Strauss's work.'

Can we change our astrological chart?

The astrological chart cannot be changed, because it represents a symbolic configuration fixed at the moment of birth. On the other hand, the way we live and understand this chart can change profoundly.

What mindfulness astrology offers is not an escape from your chart, but an awareness of it with clarity, compassion and discernment.

Each planetary position indicates a field of experience, a psychic energy to be welcomed, a challenge to be met or a resource to be integrated. As long as we remain unaware of these dynamics, we often experience them as inevitable. But once awareness sets in, the chart ceases to be an imposed destiny and becomes a roadmap for transformation. It is not a question of changing the chart,

but of changing our relationship to what it reveals about us, and thus transforming our lives.

Why don't twins have exactly the same destiny?

Even if they are born a few minutes apart, twins will not experience their astrological theme in the same way. Their experiences, their sensitivity, their awareness, their relationship with their environment and with others immediately introduce major differences in interpretation and experience.

Astrology does not describe a linear destiny, but a dynamic of interacting psychic forces. It does not say what will happen, but what needs to be integrated, transformed or understood.

Two twins may therefore share the same symbolic plan, but one may experience an aspect of tension as an inner conflict, while the other finds it a source of creative energy.

This is why mindfulness astrology emphasises the role of consciousness, choice and self-reflection, rather than events.

Is astrology deterministic?

No, not if it is practised in the spirit of mindfulness. Deterministic astrology posits that everything is written, that our actions are dictated by the stars, and that it is enough to read a chart to predict a life. This approach is

reductive, often infantilising, and psychologically harmful. Mindfulness astrology starts from a completely different premise: the astrological chart is not a programme, but a mirror.

It does not tell you what you should be, but what you carry within you in terms of potential, contradictions and evolving tensions at a given moment.

The individual is not locked into an astral configuration: they are the observer capable of becoming aware of it, transforming it and transcending it. It is the way you look at the chart that changes everything.

What if I don't know my time of birth?

The time of birth allows you to calculate the Ascendant and the position of the planets in the houses, which considerably refines the analysis of a chart. But even without this information, much of the chart remains accessible, particularly the position of the planets in the signs and their aspects to each other, which are already very rich in symbolism.

Certain methods also allow you to estimate the Ascendant, either through astrological rectification (retroactive analysis of certain life events) or through inner feelings by observing possible descriptions.

In the spirit of mindfulness, what matters is not absolute technical precision, but the accuracy of the inner resonance. Even an incomplete chart can become a tool for

self-exploration if approached with sincerity and openness.

Reading: *Astrology and Culture* by Jérôme Zenastral

? Any questions?

If this lesson raises any questions, comments or requires clarification, please feel free to contact me at: **[jerome\(at\)zenastral.fr](mailto:jerome(at)zenastral.fr)**

[1] Mindfulness, also known as ‘right attention,’ is a practice that awakens in us the fact that we are aware of our existence. Practising mindfulness means being fully present in the moment. It involves passive awareness of the experience of each passing moment. It means focusing our attention on what we are doing (breathing, eating, walking, listening to music, working, playing sport, going about our daily activities, etc.). It means accepting what we feel at a given moment (our physical sensations, our emotions, etc.). It means observing our thoughts as they arise and then disappear. Whatever comes is accepted without judgement (we do not decide whether it is good or bad, desirable or undesirable), without expectation (we are not looking for anything specific). By being fully present in the moment, emotional well-being improves.

[2] Francis Lucille, Rupert Spira and Eckhart Tolle all consider consciousness to be the fundamental reality of existence. Lucille sees consciousness as non-dual, present in all experiences, and both subject and object. Spira considers it to be the essence of individual experience, omnipresent and unchanging. Tolle perceives it as the silent inner presence that observes and witnesses our thoughts, emotions and perceptions.

[3] There are other parallels with the structure of the psyche, such as palm lines, numerology, iridology, graphology, Chinese astrology, etc.

[4] Synchronicity is a concept in analytical psychology developed by Swiss psychiatrist Carl Gustav Jung: the simultaneous occurrence of at least two events that have no causal connection, but whose

association makes sense to the person perceiving them. The event cannot be explained by causality.

In the context of astrology, the idea that the astral theme can be in synchronicity with a person's psyche evokes striking parallels with the quantum phenomenon of 'entanglement' (see the book 'Le Thème Astral : Miroir de la Psyché Quantique' by Jérôme Zenastral).

[5] Like quantum mechanics, developed in the early 20th century, mindfulness astrology adheres to the questioning of the principle of separability. Unlike classical science, where the observer is distinct from the observed, mindfulness astrology considers that man is in the Infinite but also that the Infinite is in man.

[6] 'I consider matter to be derived from consciousness. We cannot go beyond consciousness. Everything we talk about, everything we see as existing, presupposes consciousness.' - Max Planck, German physicist, winner of the Nobel Prize in Physics in 1918

[7] According to philosopher Francis Lucille, ignorance is a false identity. We believe that the self is the personality. When there is ignorance, all the potentialities of the personality are misused and become slaves to the illusion of being a separate entity.