



Symbolic Systems and Emotional Integration: Astrology, Psychology, and Poetic Theory in Dialogue

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Abstract

This paper reimagines astrology as a symbolic language that connects emotional experience with ethical reflection through poetic form. Moving beyond predictive or mystical interpretations, the study positions planetary archetypes, especially Saturn, as metaphors for grief, karmic continuity, and moral reckoning. Through close analysis of three original poems, the research integrates depth psychology, existential philosophy, and poetic theory to explore how symbolic motifs such as the forest, stars, and hound enact emotional transformation. Drawing on Jung's archetypes, Heidegger's concept of finitude, and Octavio Paz's poetics of silence, the study demonstrates how poetry can serve as a vessel for experiential philosophy. A conceptual diagram visually maps the trilogy's emotional arc and reinforces Saturn's role as a cosmic judge and guardian of ethical clarity. The findings affirm that astrology, when approached as a contemplative and interdisciplinary framework, can enrich academic discourse and offer deeper insight into symbolic healing, moral awareness, and metaphysical understanding.

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1. Introduction

This paper invites readers to reconsider astrology not as superstition but as a symbolic language that illuminates grief, karma, and ethical silence through poetic form. By weaving together original poetry, archetypal psychology, and existential philosophy, the study introduces a rare methodology that presents emotional transformation as symbolic experience. Saturn, often misunderstood as a punitive force, is reinterpreted as a guardian of moral clarity who guides the soul through sorrow, cosmic memory, and silent reckoning.

Saturn is frequently portrayed as a cosmic judge in astrological and mythological traditions. It embodies karmic accountability and ethical restraint. Its presence in the poetic trilogy affirms a silent and unwavering moral gaze. This gaze does not punish but remembers, witnesses, and gently guides the soul toward clarity.

Astrology has long occupied a space at the intersection of myth, symbol, and speculative thought. Despite its marginalization in contemporary academic discourse, it continues to offer a meaningful interpretive framework for understanding human experience. Across cultures and historical periods, astrology has served not only as a predictive system but also as a symbolic language that encodes archetypal patterns, ethical tensions, and existential rhythms. Its persistence suggests that astrology remains relevant to psychology, philosophy, and poetic expression.

This study positions astrology as a legitimate lens for interdisciplinary inquiry. It explores how planetary archetypes, including Saturn, lunar cycles, and karmic threads, interact with psychological development, philosophical reflection, and poetic embodiment.

Drawing on Carl Jung's theory of the collective unconscious, astrology is treated as a mirror of the psyche. It provides symbolic pathways for individuation and inner transformation ^[8]. James Hillman's archetypal psychology reinforces this perspective by framing astrological figures as expressions of soul-making and mythic identity ^[9].

From a philosophical standpoint, astrology engages in enduring questions of fate, freedom, and moral consequence. Paul Ricoeur's analysis of symbolic evil reveals how mythic systems help individuals confront guilt, responsibility, and ethical ambiguity ^[5]. Mircea Eliade's concept of sacred time situates astrological cycles within a cosmological rhythm that restores meaning to human temporality ^[6]. Martin Heidegger's notion of being-toward-death offers an existential framework for interpreting planetary motion as a metaphor for finitude and authenticity ^[4].

Poetry contributes to this dialogue by transforming symbolic insight into emotional experience. Unlike analytical discourse, poetry evokes rather than defines. It allows intuitive and metaphysical dimensions such as longing, silence, and karmic resonance to be expressed through metaphor, rhythm, and image. Gaston Bachelard's poetics of space and Octavio Paz's theory of poetic revelation affirm the role of poetry in translating metaphysical insight into lived emotional landscapes ^[12, 14].

The poetic trilogy examined in this study is unique in its structural coherence and rich in metaphysical depth. Through motifs of grief, cosmic witnessing, and karmic silence, the poems dramatize the inner life as a process entangled with symbolic nature and planetary rhythm. The forest becomes a mnemonic archive of sorrow. The stars serve as silent witnesses to karmic continuity.

The loyal hound emerges as a mythic guardian of moral reckoning. These images are not merely decorative; they function as ontological markers of transformation and ethical awareness.

By integrating astrology with depth psychology, existential philosophy, and poetic symbolism, this study proposes a new interdisciplinary methodology. It affirms the intuitive, the mythic, and the ineffable as vital components of scholarly reflection. In doing so, it encourages a return to contemplative depth in both academic and personal inquiry.

2. Existing Perspectives on Astrology, Psychology, and Poetics

Scholarly engagement with astrology has evolved across disciplines, ranging from symbolic interpretation to psychological and philosophical inquiry. Carl Jung's exploration of astrological archetypes within the collective unconscious established a foundation for viewing planetary symbolism as reflective of inner psychic structures ^[8]. James Hillman extended this approach by emphasizing mythic identity and soul-making, framing astrological figures as expressions of psychological depth and imaginative insight ^[9].

In philosophical contexts, Mircea Eliade examined sacred time and cyclical cosmology as frameworks for existential meaning, linking astrological cycles to human temporality and ritual ^[6]. Paul Ricoeur's analysis of symbolic evil and narrative identity positioned mythic systems as mediators of ethical reflection and moral ambiguity ^[5]. Martin Heidegger's concept of being-toward-death provided an existential lens through which planetary motion could be interpreted as a metaphor for finitude and authenticity ^[4].

Contemporary contributions by Liz Greene and Richard Tarnas have revitalized astrological discourse by integrating psychological maturity and cultural archetypes into planetary interpretation ^[16, 17]. Despite these developments, few studies have explored astrology's potential as a poetic and interdisciplinary lens for emotional and ethical transformation. This study builds upon these foundations while offering a unique synthesis of poetic embodiment, psychological insight, and philosophical reflection.

3. Astrological Symbolism as a Scholarly Lens

This study presents a distinctive interdisciplinary approach by positioning astrology as a symbolic framework for scholarly inquiry. Rather than treating astrology as a predictive or mystical system, the research interprets planetary archetypes as reflective tools that illuminate psychological development, ethical awareness, and poetic expression. Drawing on Carl Jung's theory of archetypes and the collective unconscious, astrology is examined as a mirror of the psyche and a pathway for individuation ^[8]. Liz Greene's psychological reading of Saturn further supports its role as a symbol of karmic restraint and moral maturity ^[16].

The originality of the study lies in its use of three original poems introduced, *The Forest Floor of Grief*, *The Thread Beneath the Stars*, and *Karmic Ease in Loyal Silence* as primary texts. These poems are not supplementary illustrations but are central to the analysis. Each poem functions as a symbolic threshold that dramatizes emotional and ethical transformation. The trilogy functions not only as literary material but as a structured emotional arc that mirrors symbolic transformation, guiding the reader through grief, karmic continuity, and moral reckoning in a deliberate sequence.

This approach is distinctive in its use of original poetry as primary texts, allowing symbolic systems to be enacted through metaphor and rhythm rather than merely described through analysis. The poems serve not as illustrations but as experiential vessels for philosophical and psychological insight. The forest, stars, and hound serve as metaphors for grief, karmic continuity, and moral vigilance. Their interpretation is informed by Jungian psychology, Heideggerian existential thought, and Eliade's concept of sacred time ^[4, 6, 8].

Saturn emerges as a unifying archetype across the trilogy. Its influence is mapped through poetic structure and emotional tone, supported by Greene's psychological insights and Tarnas's archetypal cosmology ^[16, 17]. Silence is treated not as absence but as ethical presence. The stars and the hound are interpreted as cosmic witnesses that evoke metaphysical depth and moral resonance ^[14].

By integrating literary analysis with philosophical hermeneutics and astrological symbolism, the study proposes a layered methodology that values intuition, symbolic coherence, and contemplative insight. It contributes to scholarly discourse by demonstrating how symbolic systems can enrich academic reflection and support emotional integration. The research affirms that poetry, when interpreted through astrological and psychological frameworks, can serve as a vessel for ethical awareness and experiential philosophy ^[9, 12].

4. Methodology

This study adopts a qualitative, interpretive methodology grounded in interdisciplinary textual analysis. The primary

sources consist of three original poems: *The Forest Floor of Grief*, *The Thread Beneath the Stars*, and *Karmic Ease in Loyal Silence*. These texts are examined through a combined lens of depth psychology, existential philosophy, astrological symbolism, and poetic theory. Each poem is treated as a symbolic artifact, allowing for layered interpretation across emotional, ethical, and metaphysical dimensions.

4.1. Analytical Framework

The interpretive process draws upon four interrelated domains:

- **Depth Psychology:** Carl Jung's theory of archetypes and the collective unconscious provide a foundation for identifying symbolic motifs and psychic structures within the poems [8]. James Hillman's archetypal psychology supports the symbolic reading of emotional suffering and soul-making, emphasizing the importance of mythic identity in psychological development [9].
- **Philosophical Hermeneutics:** Martin Heidegger's concept of being-toward-death informs the existential reading of grief and moral finitude [4]. Paul Ricoeur's analysis of symbolic evil and narrative identity guides the ethical interpretation of karmic continuity [5]. Mircea Eliade's notion of sacred time situates planetary cycles within a metaphysical rhythm that links human experience to cosmic order [6].
- **Astrological Theory:** Liz Greene's psychological interpretation of Saturn highlights its role in karmic reckoning, restraint, and ethical maturity [16]. Richard Tarnas's view of planetary archetypes as expressions of cultural and individual transformation supports the symbolic mapping of cosmic motifs [17].
- **Poetic Theory:** Gaston Bachelard's poetics of space enables the spatial reading of grief and memory within natural imagery [12]. Octavio Paz's theory of poetic revelation affirms the metaphysical function of silence, rhythm, and symbolic resonance in poetic language [14].

4.2. Procedure

Each poem was analyzed individually and then comparatively. The process involved close reading to identify key metaphors, symbolic thresholds, and emotional tones. Thematic coding was used to map motifs such as forest, stars, and hound to psychological and philosophical concepts. Symbolic synthesis was applied to interpret planetary archetypes and poetic structures as expressions of ethical and emotional transformation.

This methodology prioritizes symbolic depth, emotional resonance, and philosophical clarity. It avoids reductive interpretation and instead embraces layered meaning across disciplines. The approach affirms the value of intuitive insight and metaphysical reflection within scholarly analysis.

5. Results

The interpretive analysis of the poetic trilogy yielded several key findings that affirm the symbolic and interdisciplinary depth of the texts.

5.1. Symbolic Coherence Across Poems

Each poem demonstrates consistent symbolic architecture. The forest, stars, and hound function as metaphors for grief, karmic continuity, and moral reckoning. These motifs are not isolated; they form a thematic cycle that reflects

psychological transformation and ethical awareness.

5.2. Astrological Archetypes as Ethical Mirrors

Saturn emerged as a central archetype throughout the trilogy. It represents restraint, karmic memory, and moral maturity. Liz Greene's interpretation of Saturn as a psychological force was reflected in the hound's silent vigilance, the thread beneath the stars, and the forest's somber depth [16].

5.3. Poetic Language as Philosophical Medium

The poems do not merely describe emotional states. They enact philosophical reflection through metaphor, rhythm, and silence. Octavio Paz's theory of poetic revelation was evident in the way absence and stillness conveyed ethical insight [14].

5.4. Interdisciplinary Convergence

Depth psychology, existential philosophy, and astrology each illuminated different facets of poetic experience. Their integration enhanced interpretive richness and supported a methodology that values symbolic nuance and emotional resonance.

5.5. Emotional and Ethical Transformation

The trilogy collectively dramatizes a journey from sorrow to moral clarity. Grief is ritualized in the forest, karma is witnessed beneath the stars, and silence becomes a space for ethical reckoning. This progression affirms the paper's central claim: astrology, when approached as a symbolic language, can deepen our understanding of emotional experience and ethical reflection through poetic form.

Following figure 1 visually represents the emotional arc of your poetic trilogy, linking the forest (grief), stars (karma), and hound (moral reckoning) under Saturn's symbolic influence.

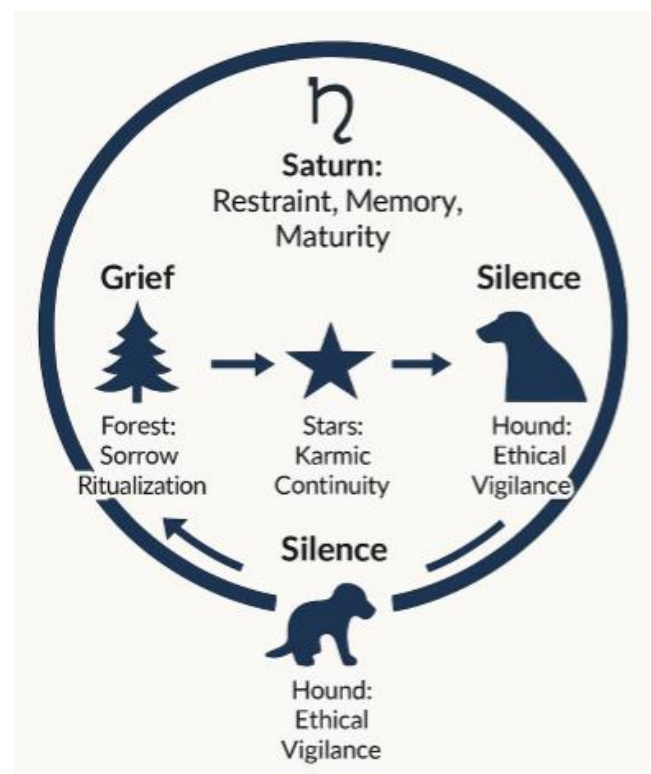


Fig 1: Poetic Journey and Saturnian Guardianship.

A conceptual diagram illustrating the symbolic arc of grief, karma, and silence under Saturn's archetypal influence

A symbolic diagram illustrating the emotional and ethical progression across the trilogy. The forest represents sorrow ritualization, the stars evoke karmic continuity, and the hound embodies ethical vigilance. Saturn presides as an archetype of restraint, memory, and maturity, guiding the cycle of transformation.

6. Visual Framework: Poetic Journey and Saturnian Guardianship

To complement the interpretive findings, the following diagram offers a visual synthesis of the emotional and ethical arc explored in the poetic trilogy. Titled Poetic Journey and Saturnian Guardianship, the conceptual map presents a circular progression through three symbolic thresholds: grief, karma, and silence. Each is shaped by the archetype of Saturn.

At the center of the diagram, Saturn appears as a metaphysical anchor. It represents restraint, memory, and moral maturity. In astrological and psychological traditions, Saturn is often described as the planet of karmic reckoning and ethical responsibility^[16]. Its influence extends outward, linking the forest, stars, and hound as symbolic stations of transformation. The forest evokes sorrow ritualization and the psychological process of confronting grief and the shadow self^[8]. The stars suggest karmic continuity and cosmic witnessing, reflecting ethical temporality and sacred rhythm^[6]. The hound embodies ethical vigilance and moral reckoning, serving as a silent guardian of conscience and Saturnian restraint^[14, 16].

Arrows connect these motifs in a clockwise cycle, suggesting a journey of emotional integration and ethical reflection. The circular structure affirms the study's central claim: poetic symbolism, when interpreted through astrological and philosophical lenses, can dramatize the soul's movement through suffering, awareness, and moral clarity^[4, 5, 9].

This visual framework reinforces the interdisciplinary methodology by translating symbolic insight into spatial form. It functions as both a conceptual summary and an interpretive threshold, preparing the reader for the thematic analysis that follows. Saturn's symbolic gravity, as described by Greene and Tarnas, lends coherence to the trilogy's emotional arc and affirms its philosophical depth^[16, 17].

7. Thematic Analysis

7.1. Grief and the Forest: Archetypes and Depth Psychology

Grief, as a psychological and existential threshold, often resists linear explanation. It unfolds in symbolic layers, echoing archetypal patterns that transcend individual experience. In the first poem of the trilogy, *The Forest Floor of Grief*, the forest is not merely a setting but a psychic landscape. It functions as a mnemonic archive where sorrow is sedimented, revisited, and ritualized. The forest floor becomes a metaphor for the unconscious, where grief is buried yet never forgotten.

Carl Jung's theory of the shadow offers a compelling lens through which to interpret this imagery. The forest, dense and obscured, mirrors the shadow self—those aspects of the psyche that are repressed, feared, or unacknowledged^[8]. Entering the forest is akin to confronting the shadow, a necessary step in the process of individuation. The poem's speaker does not flee grief but walks into it, suggesting a

psychological movement toward integration rather than avoidance.

James Hillman's archetypal psychology further illuminates this journey. He argues that psychic suffering must be approached symbolically, not pathologized or resolved too quickly^[9]. The forest, in this context, is not a place to escape from but a place to dwell within. It is where the soul encounters its own depth, where mourning becomes a form of mythic initiation.

Philosophically, grief invites reflection on finitude and moral vulnerability. Martin Heidegger's concept of being-toward-death frames grief as a confrontation with the limits of existence^[4]. The forest, as a site of decay and renewal, embodies this tension. It is both a graveyard and a sanctuary, a place where loss is acknowledged and transfigured.

Poetically, the forest allows grief to be expressed without abstraction. Gaston Bachelard's poetics of space affirms that natural settings—such as forests, caves, and rivers—carry emotional resonance and symbolic weight^[12]. In *The Forest Floor of Grief*, the imagery is tactile and immersive. Leaves, soil, and silence become vehicles for emotional truth. The poem does not explain grief; it enacts it.

Thus, the forest becomes an archetypal threshold. It is where psychological depth, philosophical reflection, and poetic embodiment converge. Grief is not resolved but ritualized, not escaped but witnessed. The poem offers a model for how symbolic environments can support emotional integration and ethical clarity.

The Forest Floor of Grief

I walked beneath the trees that do not die,
Where roots remember names the wind forgets.
The path was veiled in ash and silver moss,
And time unspooled like thread from unseen hands.

Desire had carved its mark upon my chest,
A sigil born of fire, salt, and shade.
I mocked the voice that sang beyond the veil,
And drank from springs that mirrored only loss.

But in the hush between two aching breaths,
The grove began to hum with ancient light.
A prayer took shape, not mine, yet known by me,
And silence bloomed where grief had made its home.

Fig 2: The poem^[1] *The Forest Floor of Grief*

7.2. Karma and the Stars: Ethical Continuity and Cosmic Witnessing

Karma, as a concept rooted in spiritual tradition and ethical philosophy, reflects the continuity of action and consequence across time. In the second poem of the trilogy, *The Thread Beneath the Stars*, karma is portrayed not as a doctrine of punishment or reward but as a silent rhythm woven into the fabric of cosmic order. The stars do not judge. Instead, they witness. Their presence above the speaker suggests a vast and impersonal awareness that holds memory without interference.

This portrayal resonates with Buddhist interpretations of karma, particularly as articulated by Walpola Rahula. He emphasizes karma as volitional action and highlights its ethical implications for personal development^[7]. The poem's

emphasis on silence and witnessing aligns with this view. Karma is not externally imposed. It is internally generated, unfolding through choices and intentions that shape the moral texture of one's life.

From a philosophical perspective, the stars symbolize a form of ethical temporality. Paul Ricoeur's work on narrative identity and symbolic evil suggests that ethical awareness emerges through reflection on past actions and their consequences^[5]. The stars, in this context, serve as metaphors for memory and continuity. They do not intervene, but their presence invites reflection. Mircea Eliade's concept of sacred time further supports this interpretation. The stars mark cyclical time, linking human experience to cosmic rhythm and encouraging moral introspection^[6].

Astrologically, the poem evokes the archetype of Saturn, which is often associated with karmic reckoning, discipline, and moral boundaries. Liz Greene's analysis of Saturn as a psychological force reveals its role in shaping ethical maturity and existential responsibility^[16]. In the poem, the thread beneath the stars suggests a hidden structure. It is a karmic weave that connects past, present, and future. The speaker's awareness of this thread reflects a movement toward ethical integration.

Poetically, the stars function as symbols of distance and permanence. Their silence is not emptiness. It carries depth. Octavio Paz's theory of poetic revelation affirms that such symbols hold metaphysical weight, allowing the reader to experience ethical insight through aesthetic form^[14]. The poem does not explain karma. It enacts its rhythm. The thread is not visible, but it is felt. The stars do not speak, but they illuminate.

This second poem offers a meditation on karma as ethical continuity. It invites the reader to consider how actions resonate beyond immediate consequence, how silence can become a form of moral witnessing, and how cosmic imagery can support ethical reflection. The stars become more than celestial bodies. They emerge as symbols of memory, consequence, and the quiet presence of moral truth.

The Thread Beneath the Stars

It sees the thread of past and lives to come,
The stars record what silence cannot say.
The future bends beneath the deeds we choose,
While karma walks behind us, day by day.

The past remains, though softened by our grace,
Its echoes shaped by how we learn and give.
No act is lost, no kindness cast aside—
The soul rewrites the life it longs to live.

Fig 3: The Poem^[2] The Thread Beneath the Stars

7.3. Silence and the Hound: Saturnian Guardianship and Moral Reckoning

Silence, often perceived as absence, can also signify presence. In the third poem of the trilogy, Karmic Ease in Loyal Silence, silence is not void but vigilance. The loyal hound, positioned as a mythic figure, embodies Saturnian qualities of guardianship, restraint, and moral reckoning. The hound does not speak, yet its presence commands ethical attention. It watches, waits, and remembers.

Astrologically, Saturn is associated with boundaries, discipline, and karmic accountability. Liz Greene interprets Saturn not as a punitive force but as a psychological structure

that fosters maturity and ethical depth^[16]. In the poem, the hound reflects this archetype. It is not aggressive or judgmental. Instead, it is loyal and silent, suggesting a form of moral constancy that transcends verbal articulation.

Psychologically, the hound may be read as a projection of the superego or inner conscience. Carl Jung's notion of the moral complex and James Hillman's emphasis on soul guardianship support this interpretation^[8, 9]. The hound does not chase or punish. It remains present, inviting the speaker to confront their own ethical memory. Silence, in this context, becomes a medium for reflection rather than repression.

Philosophically, the poem engages with the tension between agency and consequence. Martin Heidegger's concept of authenticity, framed through being-toward-death, suggests that moral clarity arises when individuals confront their finitude and responsibility^[4]. The hound, as a silent witness, embodies this confrontation. It does not intervene, but its gaze implies that every action is seen, remembered, and weighed.

Poetically, silence is rendered as a form of speech. Octavio Paz argues that poetry reveals through what it does not say, allowing absence to become presence^[14]. The hound's silence is not passive. It is charged with meaning. The poem's sparse language and restrained rhythm mirror Saturn's influence, creating a space where ethical awareness can emerge without force.

The final poem completes the trilogy's symbolic arc. Grief is encountered in the forest. Karma is witnessed beneath the stars. Silence is guarded by the hound. Together, these motifs form a cycle of emotional and ethical transformation. The hound does not resolve the speaker's journey. It affirms it. Its silence is not the end of speech but the beginning of moral reckoning.

Karmic Ease in Loyal Silence

Dear traveler, would you share your bread with me?

I offer warmth, a loyal heart, and grace.

I watch for serpents sliding through the lea,

Then bless your steps before you leave this place.

I know you still, though time has drawn you far.

We bark from hills, yet hope to draw you near.

I greet you with the heart's unbroken star—

A friend once named is ever held sincere.

I walk with Shani, judge of dusk and stone.

He weighs the soul by silence and by deed.

Through trials and time, I guard what you've outgrown,

And call his gaze to bless you in your need.

May all my kin walk with you as you go.

My vow endures beneath his patient eye.

No bark is lost, no farewell spoken low—

The hound and Shani walk where shadows lie.

Fig 4: The Poem^[3] Karmic Ease in Loyal Silence

8. Conclusion

This study has explored astrology as a symbolic framework that integrates psychological insight, philosophical reflection, and poetic embodiment. Through close analysis of three original poems, the research has shown how planetary archetypes such as Saturn, lunar cycles, and karmic threads

can illuminate emotional depth and ethical awareness. Rather than presenting astrology as a predictive or mystical system, the paper treats it as a contemplative tool that supports inner transformation and moral clarity.

The first poem, focused on grief and the forest, demonstrated how archetypal imagery can guide psychological integration. Drawing on Jungian and Hillmanian perspectives, the forest was interpreted as a symbolic space where sorrow is ritualized and the shadow self is encountered. The second poem, centered on karma and the stars, invited philosophical engagement with ethical continuity and cosmic witnessing. Through Buddhist and existential frameworks, the stars were shown to represent memory, consequence, and moral rhythm. The third poem, emphasizing silence and the hound, offered a meditation on Saturnian guardianship and moral reckoning. The hound's quiet presence embodied restraint, vigilance, and the enduring force of ethical reflection.

Together, these poems form a symbolic trilogy that dramatizes the soul's journey through grief, karmic awareness, and moral silence. Each motif (forest, stars, and hound) acts as a threshold where psychological, philosophical, and poetic dimensions converge. The study affirms that astrology, when approached as a symbolic language, can enrich scholarly discourse and deepen emotional understanding.

By combining literary analysis with psychological theory and philosophical inquiry, this paper proposes a methodology that values intuition, symbolic depth, and contemplative insight. It encourages scholars to engage with symbolic systems not as outdated beliefs but as living frameworks for reflection, healing, and ethical growth. This interdisciplinary approach may also inform future studies in symbolic pedagogy, therapeutic writing, and metaphysical ethics. It offers new pathways for integrating emotional insight with reflective scholarship

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