



PSYCHOLOGICAL  
HOROSCOPE ANALYSIS  
for  
Steve Jobs, born 24 Feb 1955



# ASTRO\*INTELLIGENCE

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## Psychological Horoscope Analysis

for

**Steve Jobs, born 24 Feb 1955**

Nr. 7280.93-2

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Astrological Interpretation and Text by Liz Greene

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ASTROLOGICAL DATA USED FOR THE ANALYSIS:

name: **Steve Jobs** (male)

birthdate: **24 Feb 1955**

place: **San Francisco, CA (US)**

long: **122w25** lat: **37n47**

local time **19:15**

U.T. **03+15**

sid. time **05:22:12**

method **Liz Greene**

houses: **Placidus**

10-Oct-2007

PLANETARY POSITIONS

| planet        | sign      | degree   |                 | motion         |
|---------------|-----------|----------|-----------------|----------------|
| ☉ Sun         | Pisces    | 5✕44'53  | in house 6      | direct         |
| ☾ Moon        | Aries     | 7γ44'50  | in house 7      | direct         |
| ☿ Mercury     | Aquarius  | 14≈21'42 | in house 5      | stationary (D) |
| ♀ Venus       | Capricorn | 21☞10'19 | in house 4      | direct         |
| ♂ Mars        | Aries     | 29γ05'26 | in house 8      | direct         |
| ♃ Jupiter     | Cancer    | 20☞30'29 | in house 10     | retrograde     |
| ♄ Saturn      | Scorpio   | 21m09'46 | in house 3      | stationary (R) |
| ♅ Uranus      | Cancer    | 24☞08'06 | end of house 10 | retrograde     |
| ♆ Neptune     | Libra     | 28⊘03'04 | in house 2      | retrograde     |
| ♇ Pluto       | Leo       | 25⊘19'22 | in house 12     | retrograde     |
| ♁ Moon's Node | Capricorn | 2☞30'18  | in house 4      | retrograde     |

Planets at the end of a house are interpreted in the next house.

HOUSE POSITIONS

|                  |              |          |              |        |          |
|------------------|--------------|----------|--------------|--------|----------|
| <b>Ascendant</b> | <b>Virgo</b> | 22m17'39 | Descendant   | Pisces | 22✕17'39 |
| 2nd House        | Libra        | 18⊘14'39 | 8th House    | Aries  | 18γ14'39 |
| 3rd House        | Scorpio      | 18m21'16 | 9th House    | Taurus | 18⊘21'16 |
| Imum Coeli       | Sagittarius  | 21✕19'03 | Medium Coeli | Gemini | 21π19'03 |
| 5th House        | Capricorn    | 24☞28'41 | 11th House   | Cancer | 24☞28'41 |
| 6th House        | Aquarius     | 25≈12'48 | 12th House   | Leo    | 25⊘12'48 |

MAJOR ASPECTS

|                               |                                  |
|-------------------------------|----------------------------------|
| Sun TRINE Neptune 7°42        | Mars TRINE Pluto 3°45            |
| Sun SEXTILE Moon's Node 3°15  | Mars TRINE Moon's Node 3°24      |
| Moon SQUARE Moon's Node 5°15  | Jupiter TRINE Saturn 0°39        |
| Mercury SQUARE Saturn 6°47    | Jupiter CONJUNCTION Uranus 3°38  |
| Venus SQUARE Mars 7°55        | Jupiter SQUARE Neptune 7°33      |
| Venus OPPOSITION Jupiter 0°39 | Saturn TRINE Uranus 2°57         |
| Venus SEXTILE Saturn 0°01     | Saturn SQUARE Pluto 4°09         |
| Venus OPPOSITION Uranus 2°57  | Uranus SQUARE Neptune 3°55       |
| Venus SQUARE Neptune 6°52     | Neptune SEXTILE Pluto 2°44       |
| Mars SQUARE Jupiter 8°34      | Neptune SEXTILE Moon's Node 4°27 |
| Mars SQUARE Uranus 4°56       | Pluto TRINE Moon's Node 7°11     |
| Mars OPPOSITION Neptune 1°01  |                                  |

Numbers indicate orb (deviation from the exact aspect angle).

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## I. INTRODUCTION

*Once upon a time, in a less scientific age than ours, astrology was a respected study, based on ancient and empirically compiled principles and used by the learned for greater insight not only into the future, but into the soul. With the coming of the Age of Enlightenment, and the increase in man's knowledge of the material universe, it seemed for a time that studies such as astrology, in company with other symbolic maps of the cosmos, had become anachronisms - pieces of superstitious nonsense which reflected a more ignorant and gullible era. But surprisingly, astrology, despite its detractors, has refused to go the way of the flat earth, the conjuring of demons, and the turning of lead into gold. It is alive and well, growing in popularity, and once again meriting the respect of intelligent minds - for it has been brought into the modern era through our increasing knowledge of psychology and of the inner nature of man. Subjected to many centuries of suppression and ridicule, astrology has outproven and outlasted its opponents, and eloquently demonstrates that it has something of great value to offer the modern individual seeking self-understanding.*

*In this horoscope analysis we have endeavoured, using the insights of astrology and psychology combined with the tools of advanced computer technology, to offer you an astrological portrait which is uniquely and individually focussed and which aims at providing greater self-knowledge. This is not fortune-telling astrology, but rather, psychological astrology, developed to as deep and sophisticated a level as is possible within the perimeters of computer interpretation. No computer can perform the task of an experienced human astrologer. But we think you will find this analysis a surprisingly profound and subtle interpretation of the complex dynamics at work within you.*

*Shakespeare once wrote that all the world is a stage, and all the men and women merely players. In a sense, your birth horoscope is a metaphor for the individual play, complete with stage set, cast of*

*characters, and story, which lies at the core of your life journey. It might be useful for you to remember the metaphor of the theatre as you read through the various sections of your astrological portrait, because it can help you to understand the real meaning of fate as it is reflected by astrology. Fate does not lie in your being subjected to random pre-ordained events. It lies in the cast of characters which represent the deepest needs, conflicts and aspirations which lie within you. No person can be other than himself or herself; and every life experience, whether tiny and transient or major and transformative, reflects in some way the character of the individual.*

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## II. YOUR PSYCHOLOGICAL TYPE

*The rich array of individual attributes portrayed in your birth horoscope is set, as it is with everyone, against the backdrop of a certain temperament bias. We might call this bias your psychological "type", for it is a typical or characteristic way of responding to the situations life brings you. No one begins life whole or perfect, and all people have certain areas of strength - sophisticated and well-adapted inner characters - to help them deal with challenges, conflicts and problems. Likewise, all people have certain areas of weakness - inner characters who are underdeveloped, neglected and troublesome.*

*Your psychological type does not remain static and unchanging through the whole of your life. There is something within all of us - whether we call it the unconscious, the Self, or the soul - which strives toward balance and completeness, and which tries to integrate into our lives all those qualities or inner characters which have been neglected or undervalued. At certain important junctures in life, it is as though some central core, deeper and wiser than the conscious "I", draws us into conflicts which enable us to develop our weak-*

*er areas, so that we can become more complete as human beings. Thus you will find that, incorporated in the following paragraphs about your psychological type, are some suggestions about how you might facilitate this inner movement toward a more balanced perspective on life. Life does this for us, sooner or later. But sometimes it is more rewarding and less problematic if we cooperate with the process.*

### **Sensitive responses to other's needs**

The world of human relationship means everything to you, and the feelings of others are primary on the scale of your values. Yet you are often caught in a conflict between your need for warmth and closeness with others, and your need for privacy, space and the freedom to pursue your own interests - which often involve abstract concepts quite divorced from human reality. You have great compassion for the problems of others, and may often find yourself playing the role of the good mother or father to those friends and loved ones who need an understanding shoulder to cry on. But your judgments and perceptions of others are often sharper and more critical than the responses of your heart, and you are frequently torn between empathy and irritation. Sometimes your mouth speaks before you have had a chance to temper your words with your usual tact and kindness, giving voice to an unexpressed yet powerful need to be left alone. You love to feel needed, and dislike hurting people; and you are capable of immense loyalty and devotion to those who are close to you. You also possess the rare gift of being able to put others at ease and to sense their immediate needs without having to be told. Yet you are often a stranger to yourself - sometimes kind to a fault, and sometimes critical and opinionated about the same individual. Your chief fulfillment in life springs from the feeling that you have offered something to others and are part of a larger human family in which you have a valued place. Yet there is a detached and wandering spirit within you which is attracted to those who are aloof and detached, and which chafes at the emotional responsibilities which you take on for others so willingly.

### **The struggle for objectivity and self-containment**

Perhaps you sometimes place too much emphasis on human relationship, fearing to be alone and separate, when in reality you are a complicated mixture of qualities and need at times to be able to withdraw and find your meaning and sustenance within. You tend to allow yourself to become too dependent upon a partner or friend or teacher to provide the direction and structure in your life, while at the same time stifling your own need to pursue interests which do not concern your loved ones. You are sometimes afraid of being seen as selfish, yet your definition of this word is suspect, stemming perhaps from attitudes prevalent in the family during your childhood where "selfish" meant not doing what someone else thought you should do. You need to develop more confidence in your right to your own opinions and viewpoints, trusting more in the relationships to which you have given so much love and time and care; for if you ignore your own requirements for space, freedom and honesty of expression then you will not be able to avoid resenting and envying others when they ask for such freedom themselves. Because you love harmony, you may forget that you too sometimes need conflict and distance in order to grow.

### **A dilemma in communication with others**

Another area where your conflict between feeling needs and detachment may express itself in your life is in the issue of communication of ideas. You certainly do not lack intelligence; on the contrary, you may be gifted with profound insights and ideas which are well worth expressing and which are highly original and inspired. But you tend to feel inadequate in the mental realm, believing that others are more clever than you because you require time to formulate and express your ideas. You need to be careful not to overcompensate with a kind of false intellectuality, or to cultivate an angry contempt for intellectual pursuits which is really a defense against feelings of envy and inadequacy. Pursuing studies and interests and perhaps

a career which test and challenge your mind is likely to be rewarding and fulfilling for you. But to travel in this mental realm you must be prepared to travel alone - in other words, to define and express your own viewpoints. When you can risk argument and confrontation in the name of your own individual values, then you can bring a genuinely original and independent spirit into those relationships which you value so highly; and the security and warmth of the personal world which you have worked so hard to nurture can serve as a stable base for your exciting voyages into the realms of knowledge and self-expression.

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### III. CHARACTER AND SHADOW

*One of the most important insights gained by depth psychology has been the revelation that people are dual in nature, and contain a basic polarity of a conscious and an unconscious self. There is the individual you are familiar with -the "I" that thinks, feels and acts in accustomed ways which you identify as yourself. And there is another, hidden individual -the shadow-side - which contains the less acceptable and less developed aspects of your personality, and which fights for a valued place in your life at the same time that it disrupts the complacency of your self-image. The interplay between the conscious and unconscious sides of you is a constantly shifting dance, changing at different stages of your life and altering according to the pressures and challenges which you encounter. The tension between the primary characters in your inner drama, described in the following paragraphs, is the source of energy which provides your life with movement, purpose, conflict and growth. There are other characters inside you too - supporting players who blend and conflict with the main ones to make you the unique individual you are. Where these are strongly marked in your horoscope, we have included a description of them as well. The story thus portrayed, with its compli-*

*cated interaction of light and shadow, represents what is really meant by individual destiny.*

### **The poet's vision of the soul at the heart of life**

Reality, the poet von Hoffmannsthal once wrote, is the greatest enchantment you have ever experienced. Your reality is certainly an enchanted domain, drawing its sustenance from an inner reservoir of images and dreams, and springing from a deep, non-rational conviction of some numinous power at work not only in your own creative efforts but in the whole of life. It is not that you are conventionally religious, nor even mystical in any usual sense; for the world of the imagination is too chaotic, passionate and sometimes dark for you to worship it in the humble posture of the spiritual devotee. But everything you experience outside yourself - people, places, situations - is ultimately subordinated to the inner vision you have of its meaning and its essence.

Life is only interesting to you if it contains the maximum resemblance to the mythic drama which you perceive within and which you strive, in your own way, to express. If words are your chosen medium, they are only lenses for you, meant to invoke deeper perceptions in the reader or listener; and you resent having to explain yourself and your strange vision too plainly to more literal souls who think an object is merely an object rather than a symbol, a doorway and a vessel. Because your allegiance to the imaginal world is so strong, your adherence to the conventional codes of living is sporadic; and many people are likely to think you a little peculiar or eccentric because what matters to you does not make sense to them and what is important to them is often simply boring and banal to you. On the deepest level you are wedded to some inner voice, and any partner in your life needs to understand and adapt to this if the relationship is going to work. Even those whom you love most you tend to turn into symbols which inspire and constellate your inner world of images and dreams. Or, put another way, the mundane world and the ordinary actions of ordinary people, become in-

fused with something magical and meaningful, which provides constant fuel for your imagination.

### **The desire to transcend mundane reality opens the gate to the imaginal world**

Even if you walk about appearing to be clear-minded and responsible, only half of you - if that much - lives in this world. The other half is a denizen of an unknown and magical realm, for you pass through life as though you always had one foot out the door and were waiting to go home again. If you have never seen the film "ET", then you ought to do, for sometimes you give the impression that you have only accidentally landed here on earth, or are incarnate because of some unfathomable cosmic design which no doubt they will let you know about later; and everything you do in ordinary life has a kind of vague detachment about it, as though, like a good buddhist, you believed it all to be illusion anyway. You have a clear pipeline to a mysterious and numinous inner world, and if you have any sense at all you will take this gift very seriously and not try to pretend that you are really a reasonable, logical creature; for this pipeline is the source of your creativity and your potential fulfillment. You have a deep need to serve something greater than yourself, and you are not likely to find this something on earth, no matter how much you adore and idealise another person. It is the transpersonal realm to which you owe allegiance first, not a lover or a family; and if you get the order of priorities right then there is no reason why, despite your rather melancholy cast of mind and heart, you should not find happiness in your personal life as well as fulfillment through creative work.

It is probable that, in your childhood, one of your parents - most likely your father - was absent, physically or psychologically, or carried around him an aura of sadness and sacrifice. This has left a kind of orphaned feeling within you, which is not as negative as it sounds. Since you were psychologically unparented, you seek a deeper and more symbolic parent, and this leads you into the inner world of the imagination and the soul. The only problem with this profound connection to a

mystical source is that you also need to be able to get on with mundane life, for it will keep intruding on you no matter how fathomless your vision and how great your inner devotion. You need to develop firm boundaries and a capacity to attend to the moment, for this will allow you to draw on your creative vision without exhausting yourself or finding that material problems accumulate to make your life a misery.

### **Identification with a mythic role**

There is something rather heroic and mythic about your perceptions of life. You tend to identify much of the time with one of your own fictional characters, and it is not sufficient for you to simply express your inner world in creative forms. There is also a streak of the heroic missionary in you, and you long to change the world so that it, too, can march to the same magical drumbeat. You have a tendency to take up worldly causes which reflect your inner conflicts, thereby both personalising external events to give you a feeling of involvement, and transforming personal dilemmas into archetypal ones. Whatever your medium of expression, there is bound to be some kind of message in it, for you believe deeply and firmly that the vision which means so much to you could change the world's woes. Thus it is really the archetypal hero with whom you secretly identify - the lonely troubadour, the courageous knight errant, the prophet with eyes that see far into the future and a voice that pronounces the need for change. If you have no immediate creative outlet - and you ought to do - then you need to be careful not to set to work like Pygmalion on your family, friends and lovers, because your urge to forcefully inject your imaginal world into concrete life is very great; and it can sometimes make you intolerant of other people's ways of doing things and determined of reform.

You believe that you are right, because you have been touched by the breath of the gods. The problem is not that you might be wrong, but that other people have different gods, and some of them are more mundane than yours. Although your personality is not aggressive - you are too much of a

dreamer for that - there is a touch of the firebrand in you, the poet who wants to change the world through vision and dreams. This is your great gift, and if you are able to find the right medium, it is very likely that you will eventually affect many people quite powerfully and open them up to the inner world through your creative efforts. But you need to develop tolerance - never a strong quality in those who identify with archetypal figures - and patience, and perhaps even a sense of humour about yourself occasionally, to keep yourself from being too heroic all the time.

### **A mystical vision of love causes problems in ordinary life**

Love, for you, has little to do with the actual everyday personality and physical attributes of the beloved, and much more to do with that numinous something which you perceive shining through him or her. You tend to idealise love, and the beloved, to the point where the other person becomes a kind of muse, a catalyst for creative inspiration; and sometimes this is so strong in you that the corporeal presence of your love-object gets in the way of your worship of the soul. You are highly sensitive to sadness and suffering, seeing it as the inevitable condition of those who are open to higher worlds but are trapped on the earth. Your image of love is tinged with a poignant, sorrowing quality which is not negative or destructive, but which idealises sacrifice. Giving up immediate satisfactions seems to open a gateway to a deeper and more universal quality of love, and you have much in common with the poets of courtly love in the Middle Ages who worshipped their beloved from afar.

Thus you are likely to either willingly make important sacrifices yourself in your personal relationships (through loving someone inaccessible, or married, or living far away), or you are likely to be attracted to those who have suffered in life and bear the marks with gentle dignity. There is a kind of "mater dolorosa" flavour to your loving, as though all human loving were ultimately tragic because people are mortal and time and age destroy what was once beautiful and full of promise. This poignant

and delicacy of feeling contributes considerable compassion, gentleness and beauty to your personality and to your creative work. You might, however, sometimes need to keep it from taking precedence all the time; for otherwise you run the risk of losing your sense of humour about life, ignoring the loving gestures of those around you who try to make you happy, and turning what might have been a healthy and fulfilling relationship into the last act of Camille.

### **The daemon of creative vision outweighs material needs**

Thus you have the soul of a prophet and a troubadour, even if you have never tried to express your personal vision, and even if your imagination and your creative talents have remained thus far untapped. It is very necessary for you to have some kind of creative medium, for your inner world is rich and boundless; and this world is ultimately far more important to you than any more conventional definition which society or loved ones might offer you on the subject of what life is really about. Money is nice, security desirable, and everyday pleasures appealing; but at heart you would forego all of these, or at least a good part of them, if you could find the right language, verbal or visual or physical, to honour the realm of the soul which is your true reality. The strange domain of myth and fairy tale is alive and well in you, and everything you encounter in life is elevated to the language of symbol - or, if you cannot turn a sow's ear into a silk purse, then it is not even worth considering. You may infuriate those around you with your casual dismissal of things they find important; but no one can question the sincerity of your vision, or the richness of your imagination, or your unmistakable vision of a life which is larger, deeper and more meaningful than life.

### **A hidden cynicism and materialism**

In contrast to your poetic vision of life, and the colour and drama which you habitually inject into it, there is another protagonist in your inner psychic drama. This figure comprises all those more

mundane, earthbound and ordinary qualities which you have had to exclude from your lifestyle and your system of values in order to retain contact with your rich inner world. Although you tend to have a certain secret contempt for those unimaginative people who cannot soar into the transpersonal realm nor intuitively recognise the hidden significance underlying every experience, you too have a banal, ordinary and materialistic side. But this dimension of your personality is likely to be repressed, and unconsciously projected upon less gifted or far-seeing souls toward whom you can then feel superior and delightfully misunderstood. This other character lives in the shadow-world of the unconscious, and when you encounter it within yourself it is likely to make you feel embarrassed, inadequate and unsure of yourself. Yet you need a better relationship with this secret shadow-side of your personality - not only to help you cope with the limits of ordinary life, but also to keep you within human bounds, so that you do not inflate and fly away into identification with your inner mythic figures to the point where you lose contact with the people around you.

### **The fear of being boring**

There is a strange shutter which sometimes comes down between your mind and the rich world of the imagination which is your necessary food. You may experience this shutter as a creative block of some kind - a sudden loss of vision and inspiration - or it may express itself as a nagging feeling of inadequacy and inferiority which makes you doubt the worth of your creative efforts. The roots of this difficulty lie in the poor relationship which you have to ordinary life and ordinary people - as though the shadow-side of you, which is chiefly concerned with the everyday world of your immediate environment, gets fed up with being relegated to the basement of the psyche, and rises up in rebellion. In contrast to the confidence, even arrogance, with which you stride through mythic domains and commune with the divine creatures of your imagination, you are curiously clumsy with simple human communication, and find it hard sometimes to carry on a conversation if the subject

does not touch upon the Meaningful and the Significant. Although you do a good job of masking these sudden lapses with a kind of infinite superiority - why should anyone waste time talking about meaningless banalities anyway? - it might be more truthful to say that you are frightened of ordinary dialogue and secretly fear that you will sound unintelligent and boring. You tend to be defensively dogmatic in your insistence that only your inner reality is relevant, and this leaves you feeling awkward in the time-honoured world of "How are you today?". You might be horrified to discover that when you do begin to talk about ordinary things, you become very ordinary indeed - even slow and unimaginative and pedantic.

This may sound harsh, even insulting; but it would be a pity if you used your considerable imagination and powers of expression as a defense against being just a person sometimes. If you could allow yourself to relax sometimes, and be foolishly mortal, you would find that there are many positive qualities contained in your shadow-side which you need to balance the richness of your poetic soul. Among these is a capacity to accept your human lot, which means, in turn, that your creative language can actually reach other people - those people for whom, presumably, it is meant. This earthy, slow and pedantic shadow-side, which expresses itself chiefly as a kind of sluggish concreteness of thinking, can also offer you the patience necessary to properly craft your creative outpourings, so that they are comprehensible and not merely esoteric and obscure. And there is a dry, ironic quality of humour in this apparently dull and unimaginative side of you which can do wonders to alleviate your occasional intellectual pomposity and can keep you realistic about just what you are really capable of achieving in marketable terms.

### **The dilemma of accepting a banal and ordinary shadow**

Thus your passionate, poetic soul is balanced by a hidden side of you which is much more staid, conventional, earthbound and slow. Irritating though you might find this side of yourself and this

description of it, the shadow-dimension of your personality has a great deal to contribute to your life. It can offer you the realistic sense of limits which can prune your creative aspirations down to manageable and achievable size; it can allow you to be ordinary and human when your inspiration has temporarily left you, allowing you to enjoy your life and other people even when you are not in the grip of some inner vision or daemon; and it can preserve your sense of humour about yourself and about life. These qualities need to be integrated into your world and your values, for the psyche does not like excess. Too much identification with the creatures of your fantasies can result in blockage and depression overwhelming you and destroying the very thing that matters most to you - your service to an inner creative source which is your perpetual companion and daemon, sometimes a friend and sometimes an enemy because it does not permit you placid contentment, but always vital and an unexplainable mystery, whether you call it the soul, the unconscious, God, the Devil, art, or love.

### **Another pair of important characters**

*The characters described so far represent in their fundamental antagonism the main theme of your inner story. Besides these figures, there is another pair of conflicting figures indicated in your birth chart which are likely to be recognisable in your life. These figures are briefly described in the following paragraphs.*

### **A love of the unseen world**

Although you appear to live on the earth like other people, your mind dwells in loftier, more ethereal realms. You are a sensitive and idealistic person who is not wholly comfortable within the limits and boundaries of material life; for, like Plato, you crave the Good, the True and the Beautiful - and if you are unable to find glimpses of your dream amidst the mundane circumstances in which you find yourself, through love or creative endeavours or study, you are capable of becoming depressed or even ill. There must be Something

More, you tell yourself, because you are quite unable to live with and accept the harsher aspects of reality. It is as though you are missing some layer of skin that other people seem to have; and consequently, life bruises you easily. Because you believe so wholeheartedly in a transcendent reality, you usually manage to get intimations of it, however brief, that renew your faith sufficiently for you to cope.

This elusive, ethereal and other-worldly quality is the source of many of your apparently unpredictable and unstable experiences. It is appropriate for you to seek a lifestyle and a vocation which can enhance and validate, rather than crush, your idealism and faith. All the products of the imagination are meaningful to you, more so than the domain of physical objects which matter so much to others. Spiritual values and ideals are a necessity to you, but you will need the courage to challenge more conventional religious formulae and to trust your inner experiences. It is not a moral code you seek, or a dogmatic interpretation of the divine; but rather, a direct experience of a transpersonal reality which can offer you hope, comfort, and the validation of your dream of beauty, goodness and truth in life. Otherwise life will hurt you, for without such values to provide your base you are too thin-skinned and lack the toughness to digest some of life's more brutal offerings. Then, disillusioned and lost, you run the risk of turning other people - particularly partners - into semi-divine protectors and carriers of that spiritual reassurance you crave; and others will, when placed in such an impossible situation, inevitably let you down -for what you seek is inside you. Life will eventually challenge you on the issue of your adaptation to the material world, for higher insight is not worth very much if it cannot be lived in the context of the actual world.

### **Hidden sensuality and materialism**

In contrast to the bright light of your mystical aspiration, there is dark figure in your inner psychic drama. This hidden dimension of your personality contains all that you have excluded from your conscious values and behaviour in order to pursue your

higher ideals; it encompasses the domain of your body, your sensual nature and the repressed materialism which you prefer not to acknowledge. This shadow-side can be an inner enemy if you deny it value, working against you through difficulties with health, money and mundane circumstances. This inner enemy, because you turn your back on it within yourself, may appear to belong to others in the world outside - individuals who make life hard for you because of their physical demands, their lack of appreciation for finer values, and their coarseness or brutality, emotional or physical. What a person cannot deal with in himself or herself inevitably is attracted from the environment.

It would be in accord with your spiritual ideals to believe that the darker, rougher and more sensual components of your personality could be transcended through personal effort. Certainly many esoteric doctrines suggest that, with work, we can all rise above our baser natures and experience a purer state of being. No intention is meant here to discourage you from trying; for without ideals such as yours, we would all still live in caves, clubbing each other to death. But from a psychological perspective, this shadow-side of your personality - that character in your inner drama who stands in opposition to your refinement, your lofty idealism, and your aspiration toward a more transpersonal dimension of life - is as valuable and important to your evolution as your conscious beliefs; creatively handled this character can give you substance, vitality and a capacity to be genuinely, rather than hypocritically, loving. Trying to exclude the realm of instinct because it is "lower" can only result in the unconscious rising up in rebellion against you.

*In your birth horoscope, several important themes are portrayed, and there is an additional pair of characters which also plays an important part in your story. These figures are described briefly in the following paragraphs.*

## **The need to belong**

The feeling of belonging to a larger human family and finding nourishment from its support runs very deep in you. Everyone is worthwhile to you on some level and you enjoy meeting all kinds of people in all sorts of situations - on trains and planes, in cafes and restaurants, and wherever a few exchanges of ordinary conversation convey to you the experience that you have a relationship with your fellow men and women. You instinctively know how to blend with the crowd, and pick up almost telepathically the unwritten laws of any social milieu - what is "done" and "not done". You are uncomfortable if you become isolated in an impersonal big city with no one to meet or telephone, or if you are stuck in the distant countryside away from others; for you are most at home where there are neighbours to say hello to and shopkeepers who recognise your face. You tend to have a lot of friends - or, at least, a lot of acquaintances whom you call friends, although few of them might really have much in common with you - but you would rather have some relatively congenial company than no company at all, even if the company is not that of a soul-mate. Sometimes it is hard to know just who you really are and what you really feel, so firmly have you entrenched yourself in your surroundings and adapted yourself to the prevailing attitudes and mannerisms of your circle.

It is no mean achievement to have almost everyone you meet find you likable. But your power to attract the friendship of others springs from your deep affinity with people, and this affinity exists not merely on the superficial level of common interests or physical proximity, but on the profound level of a sense of belonging to a human family. There will come a time when life will eventually challenge you on the issue of defining your real identity and expressing your own inner values and creative potential, all those things which need to be able to stand the test of criticism and disapproval from the group in which you move. You are happier when blending than when you must stand up alone and expose yourself to attack or judgment; and this can sometimes be a handicap because your

own gifts deserve more showing. But individual recognition means less to you than the secure and fulfilling experience of being part of the lives of others, and of discovering that, wherever in the world you go, there are people who will welcome you as a friend.

### **A powerful urge for self-expression lies in the shadow**

In contrast to this amiable and gregarious personality, there is a hidden dimension of your personality which you have excluded or repressed from your conscious values and behaviour in order to preserve your network of friendships and your feeling of security within your peer group. The unconscious shadow-side of you is fiercely individualistic, independent and aloof, and not in the least concerned with preserving good relations with anybody. It is extremely difficult for you to reconcile the natural arrogance, superiority and self-centredness of this inner figure with those socially attuned values that embed you so firmly in the collective. If you remain unconscious of this hidden aspect of yourself, it is likely to surface as a kind of angry restlessness, a sudden feeling of being alone and misunderstood and frustrated in the midst of the very people you need so much; you may also have to face the problem of envy of those who are more brazen than you and are unafraid to show off their differentness and independence of spirit. You are a party kind of person in both senses of the word - inclined to like jovial social gatherings, and also inclined to join a group which espouses a particular political and social philosophy. Your shadow-side is apolitical, antisocial and self-willed, to which nothing is as important as your own development and your own achievement, and to which the approval of the mass means nothing at all.

The apparently negative qualities inherent in this hidden side - the arrogance, wilfulness, coldness, ruthlessness and autocratic behaviour - are, turned around and viewed through a different lens, self-confidence, strength of will, self-reliance, courage and loyalty to one's own soul. Repressed and relegated to the netherworld of the unconscious,

this shadow-side will peep out from behind your equable exterior, revealing a more dictatorial and arrogant personality than you wish others to see; and it will draw you compulsively into entanglements where you are thrown back on your own resources. Integrated into your conscious life, it can offer you vision, courage, and the opportunity to create something truly original with your gifts.

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## **IV. THE FAMILY BACKGROUND**

### **Family myths and psychological inheritance**

*Although you are an individual, you have emerged from a family background. A family is like a living organism, and it includes certain hereditary characteristics which have passed down through the generations. It also contains a particular set of psychological dynamics, an emotional climate which provides the first soil in which your nascent individuality took root in childhood. Thus you contain certain inner patterns, myths and attitudes toward life which you have acquired from the psychological soil of your family background. In other words, to return to our metaphor of the theatre, the characters in your inner drama are unique; but they carry a family inheritance.*

*Astrology cannot tell us about physical heredity. But it can tell us a great deal about psychological heredity, which runs through families in the same way that red hair or blue eyes do. Psychological inheritance of deeply rooted attitudes often takes place on hidden, unconscious levels of which individual family members are unaware. Family myths move down the generations as surely as a distinctive facial structure does. An example of a family myth might be: "All the men in this family have been self-made and successful." Or, "All the women in this family have been disappointed by their men." Myths such as these do not need to be spoken, or even recognised, for they pass from one generation to the next via the unconscious, and they*

are communicated in a multitude of subtle, non-verbal ways. Thus the male child born into the family of "successful" men will inherit a particular set of expectations to which he will respond according to his own nature and his own inner characters. And the female child born into the family of "disappointed women" will inherit certain attitudes about relationships which will affect her later in life if she remains unaware of this inner script.

Because your family background is an integral part of your life story, it is reflected in your birth horoscope. Astrology can offer considerable helpful insight into this realm of life, for according to how conscious you are of the interplay between your own nature and your family inheritance, you will have more or less freedom of choice in life. Your parents themselves are also reflected in your horoscope, although they appear not as real three-dimensional people, but rather as images who embody a particular theme or set of attitudes. These parental images reflect how mother and father appear to you personally, how they operate as patterns within your own psyche, and how they support or conflict with the unfoldment of your own inner drama. The power of the family background should never be underestimated, for it is not the past. It is a living present within each of us. As the poet Rainer Maria Rilke once wrote: "Never believe fate is more than the condensation of childhood."

### **The image of the father in a man's chart**

Father is not only a real person. He is also the symbol of an inner pattern or perspective through which you relate to life. The image of your father portrayed in your birth horoscope therefore describes three things.

Firstly, it is a subjective picture of the qualities you experienced as most dominant in your relationship with your father - or whoever played the role of father in your early life.

Secondly, it is a symbol of what the masculine represents to you, for your father was the first man in your life and is therefore a powerful unconscious

influence on how you express your own masculinity and how you relate to other men.

Thirdly, it is a picture of your own inner father-qualities: how you order and structure your life, how you envisage and pursue your goals, how you actualise your potentials in the world, how you express and direct your will, and how you formulate your ethical codes and ideals; and, lastly, how you father your own children.

### **A graceful but indecisive figure**

The subjective image of your father portrayed in your birth horoscope is in many ways an attractive and positive one, full of kindness, charm, affection and refinement. Even if your father was not conventionally handsome, he may have seemed so to you; and many of your attitudes, in terms of taste and social behaviour, echo your experience of him. This father-image may also reflect his artistic or intellectual gifts, and he may have embodied a kind of mental or social or aesthetic ideal which has become the basis for your own personal values. Your father was probably also a peacemaker who wished for harmony at all costs, and it is in this area that the ambivalence of your relationship with your father lies. His craving for peace may have made him seem weak to you - particularly if he allowed your mother to dominate the household and make major decisions concerning their children. Albeit lovable, this avoidance of direct emotional confrontation could also be understood as disinterest - and as a kind of betrayal. In fact, it is possible that you are too identified with the image of your idealised and beautiful father - and with your own need for peace, harmony and beauty, and not enough in touch with those times in your childhood where you might have needed a stronger father.

### **Balancing idealism with realism**

Your experience of your father is therefore a complex one, for you have inherited this love of beauty, refinement, clarity and dislike of difficult emotional exchange. You are yourself a person of refinement and intellectual or aesthetic tastes; and you also possess a certain indecision and passivity

that makes you avoid confrontation and attempt to please others at the expense of your own real feelings. Perhaps, like your father, you are too much of an idealist, wanting life will to be lovelier and more harmonious than it sometimes is; and you tend to suffer disappointment and disillusionment when more toughness and realism is required of you. It is important for you to separate from unconscious identification with your father's values and to find your own, so that your need for peace and pleasure can be balanced with the necessary strength that life sometimes requires of us all.

### **The image of the mother in a man's chart**

*Mother, like father, is not only a person. She is the symbol of an essential principle in life, and of an inner dynamic or perspective through which we relate to life. The image of the mother portrayed in your birth horoscope therefore describes three things. Firstly, it is a subjective description of the qualities most dominant in your relationship with your mother. Many of these will be known to you, but some might be surprising, because they reflect not only her outer behaviour, but her inner life - that side of her which was unexpressed and therefore of great power in terms of its effects on you. Secondly, the mother-image in your horoscope is a portrait of what the feminine represents to you - how you experience women, and how you relate to the emotional and instinctual dimensions of your own personality. And thirdly, it is a picture of your own "maternal" qualities - for men possess mothering capacities too - your ability to nurture and care for yourself and others, your sense of safety and trust in life's essential kindness, and your ability to flow with time and circumstances and to know instinctively when to wait and accept with wisdom the situations which life brings.*

### **A lack of real relationship**

The subjective image of your mother portrayed in your birth horoscope is a difficult one, for it is curiously aloof and disconnected - as though you did not really know your mother as an individual, nor she you. In physical terms you may have been

looked after properly and given what would conventionally constitute good mothering, but on a deeper level there was an absence of real communication. Circumstances might have caused this situation - perhaps she was ill, or absent, or unable to offer as much time and attention to her children as they needed. Or she may have been a rather detached and inhibited personality whom no one, including you, could get very close to, unable or unwilling to express her real feelings and thoughts. Thus, your childhood seems to have lacked genuine warmth, and you have responded to this situation with a curious aloofness of your own. It is difficult for you to acknowledge or express your own feelings and needs, as though somehow they were not real - for on a profound level your relationship with your mother was not real, and it is hard for you to take your inner life seriously.

### **Neglect of emotional needs and expression**

There is much that is positive in this apparently difficult early experience of your mother, for you have learned to become emotionally self-reliant and have no doubt developed the rational side of your nature extremely well in compensation. But it might be important for you to look past the surface of what might seem to be normal in your childhood. You do not give sufficient value to your instincts and feelings and you are not especially full of trust in life. The absence of a real connection to your mother is the key to your understanding much of your own emotional isolation.

Try to develop more of an appreciation of the child in yourself, and treat your own needs with the care and gentleness which you might have missed in your early life. For if you can find the positive dimension of the eternal mother within yourself, you will never lose this deep connection with your own instincts, and may, in the long term, develop rare gifts in those very areas where you were denied or deprived - offering empathy and containment and support to others, children or adults, and to the children of your imagination in the form of creative work.

There is still another image portrayed by your birth horoscope, which in certain ways conflicts with the experience of your mother described previously.

### **Self-sacrifice as a pose**

There was a quality in your early experience of your mother which might best be described as an eternal girl. Despite any behaviour of a more conventional and responsible kind, your mother had secretly within her a restless and adventurous spirit, full of enthusiasm and a need for romance and excitement, and prone to seeing life, and others, as characters out of a play or a fairy tale. This essentially creative and joyous spirit was no doubt in considerable conflict with the traditional maternal and wifely responsibilities, and if your mother was an intrinsically conservative or timid soul, then she would not have been able to live her sense of life as high drama and no doubt felt trapped and unfulfilled. As compensation, she may have resorted to various manipulative ploys, such as becoming ill at timely moments, in order to ensure that she received from her loved ones the attention she craved.

### **Freeing a trapped romantic spirit**

It may be important for you to see the theatrical and colourful spirit within your mother, for you also have it within you; and if you are not conscious of her inner life and its probable distortions into manipulative forms, then you may find yourself identified with her frustration and driven by the need to live out what she could not - even to the point of remaining an eternal adolescent yourself who runs from reality into grandiose romantic dreams and never achieves anything solid in life. This dimension of your mother-image is essentially a joyous one, full of a spirit of adventure and curiosity about life, and you have an innate gift for seeing potentials and inner meaning where others perceive only facts and objects. But you will need to separate yourself from seeing your mother as a martyr and unconsciously identifying with both her unhappiness and her wilful and imperious spir-

it; for then you can live the best of the eternal child within yourself in your own individual way.

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## **V. RELATIONSHIP PATTERNS**

*Relationships are among the most mysterious, rewarding and frustrating of all human experiences. Both astrology and psychology teach us that nothing that occurs within a relationship is chance - neither its beginning, nor its fluctuations and conflicts, nor its ending. But astrology cannot say whether you are "fated" to have a good or a bad marriage, or whether you ought to be with a Cancer or a Sagittarius. Your birth horoscope describes what you are like inside, and therefore what kind of patterns, needs and compulsions you are likely to bring into your relationships with others. You cannot become somebody different, or send in your birth horoscope and request a new set of character. But you can be more or less conscious; and you always have the freedom to look at your own issues, to deal with needs which are your responsibility and not your partner's, and to respond to both joy and pain in creative ways.*

*The following paragraphs describe your attitudes, needs, and typical patterns in close relationships. This description is written about you in terms of your dealings with the woman in your life. However, if you are involved in a close relationship with someone of your own sex, you will find that the same attitudes, needs and patterns still apply. Whatever your sexual tastes, you are yourself - and it is your inner nature which ultimately dictates the course of your love-life.*

Themes connected to relationship issues have already been mentioned in the previous chapters, where the basic archtypal figures dominating in your birth chart were described. Therefore some of the following description will repeat and broaden parts of what has been said already. Some might

also contradict, and indicate an inner contradiction inherent in your attitude towards relationships.

### **The attractions of the rational partner**

You live so close to the immense and fecund depths of the unconscious that you can easily become inflated - which means that, accustomed to the treasures of the imagination, you can easily begin to feel that you are too special, unique and gifted to be bothered with more mundane concerns. You have learned to flow with your fantasies, and have therefore not developed the capacity for clear analysis and decision-making in the outer world. Because your nature is so strongly marked by poetry and romance, you are attracted to those women who can calmly and clearly order their own lives - and who, you secretly hope, will also order yours and save you the trouble.

### **Learning to respect practicality**

A relationship with a more rational and analytical temperament can be very creative for you. But you need to keep an eye on that inflation, because you can easily think yourself exempt from worldly matters and can therefore inadvertently start treating your partner as a cross between a housemaid, an accountant and a public relations officer who will keep the nasty outside world from intruding into your sacred domain. Try to learn to give equal value to your partner's abilities, for you need to let her teach you how to look with clarity and pragmatism at your mundane concerns, rather than expecting her to do it all for you. You would not survive long in a garret if someone did not keep an eye on the electricity bill, the children's schools, and the friends whom you forgot that you invited to dinner. All the better if you could balance your lifelong pursuit of the Holy Grail with the occasional foray into ordinary communication. Both worlds are real, valid, and necessary, and you need a partner who can share them both with you.

### **Domestic intimacy is not enough**

You have the gift of offering real friendship to those you love; and ultimately this may mean more to you and them, and endure longer, than more conventional or sentimental declarations of affection. You know how to let your woman exist as a separate individual independent of your need of her, which means that you are deeply tolerant - even when you are feeling angry or offended. Your partner's idiosyncrasies do not surprise you, for you know that it takes all kinds to make a world; and whether or not you are in an established relationship or marriage, you are not likely to limit your human contacts to one person alone. If you have a partner who is by nature more emotionally dependent or domestically focussed than you, this open and friendly quality can cause some problems; and you need to be very clear and honest with yourself about just what kind of relationship arrangements you need, for you are not a good liar and would be happiest not having to resort to deception. But it is not sexual promiscuity that drives you; rather, you are truly interested in people of both sexes and all social backgrounds, and if your work and your personal life can include enough interesting contacts to feed your need to be a citizen of the world, you can be happy in a stable and enduring relationship.

### **A devotional quality of heart**

You are a truly kind person, with a quality of universality to your love that makes you sympathetic to just about everybody - particularly those who seem to be victims of life. This makes you particularly responsive in your close relationships, and you are inclined to make many sacrifices, great and small, in the name of love and because you understand all too well the needs and difficulties of your woman. You love with a rather devotional quality, and you need to make sure that you do not spread yourself on the ground like a carpet for your partner to walk on simply because you are so generous-hearted. Your woman can easily take advantage of you without meaning to; and you need to learn to say no sometimes, and to ask for what

you want occasionally rather than adapting yourself so exclusively to her needs. Not only your partner but all your friends are likely to appreciate your sympathetic nature. What might not be quite so appreciated is your tendency to be so sympathetic that you get pulled into romantic and sexual entanglements out of pity and the inability to say no - entanglements which you must then lie your way out of. It is possible to be too kind and too willing to give yourself away because of momentary empathy or enchantment, with the result that you wind up doing the thing you hate the most - hurting someone else.

### **A tendency to excess**

Your motto in love is that more is better. This means more romance, more candlelight, more courtly declarations of affection, and, perhaps, more partners. You may justify your profligacy by means of an ideology which says that people should not possess each other, or a spiritual vision which says that you need the right soul-mate, or an aesthetic ideal which tells you that your present companion is not quite perfect. Or you may simply be honest about your love of variety. But you are going to have certain difficulties if you make the decision to commit yourself to one woman for a lifetime. It is not that you cannot love; for, if anything, you love to excess, and throw your whole self into it. But you crave adventure too, and you are deeply idealistic about love; and time and familiarity are the enemies of such a romantic spirit. No relationship, however passionate, will automatically remain mysterious and challenging if you do not nurture its unpredictability by frequent holidays and travel with your woman, frequent absences from the domestic front with its endless responsibilities, and frequent admonitions to yourself not to take your partner for granted. Otherwise you might be faithful from a sense of honour and idealism, but not from real inclination. It would be better to be honest about your own restlessness, for there are many levels on which your adventurous spirit can be lived out, and some of them can include a stable relationship and do not necessitate deceit and betrayal. But it would be

better not to repress this side of yourself, for then you are really asking for trouble. You are more prone than many people to falling in love at first sight, at the wrong time, in the wrong place, and with someone other than the person with whom you came in the door.

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## **VI. PATHS TOWARD INTEGRATION**

*As you have seen from the preceding pages, your birth horoscope offers a detailed and in-depth portrait of many aspects of your life. It is also possible to step further back from the horoscope, and to use the faculties of a telescope rather than a microscope - so that an overview of the play comes into focus. The following provide also some suggestions of ways in which conscious effort might make it possible for you to achieve greater harmony between the different components within yourself, and to strengthen that centre of the personality which psychology calls the ego, the "I". Free will may not include the possibility of becoming somebody else. But it might include the ability to stand firmly at the centre of your horoscope and feel related to the different aspects of your psyche, rather than wandering about blindly, feeling impotent and victimised by conflicting cross-currents and impulses from within yourself and from the world outside. Two people may have certain astrological configurations which are similar, but one might be buffeted by his or her inner demons like a rudderless small boat tossed on a difficult sea; while the other individual remains somehow solid and real as a person and can therefore navigate the boat intelligently through the ocean's changing currents.*

### **Making peace with the rhythms of ordinary life**

You will never find fulfillment by trying to escape the confines of ordinary life. Whatever your

creative gifts, and however powerful your personality, your path toward inner contentment lies in making peace with the rituals and rhythms of the world of earth - including the use of time and the care of your body and mind. You need to learn what might be called the Art of the Small - the appreciation of each moment of each day, and the careful attention to detail which gives quality to each hour. Your body can be your greatest friend and guide, for the more you attune yourself to your own natural habits and rhythms, the more at peace you will be. Concerns such as a healthy diet, sufficient sleep, and the attentive reading of the body's warning signals are an important part of this attunement. So too are issues such as the love and care you give to ordinary tasks, however banal and quotidian they may seem. In short, your fulfillment can only come from a harmonious relationship to time, matter and the cyclical nature of all life, both great and small. Without this relationship nothing you achieve can fully satisfy you; for more than most people you need to base your accomplishments and your personal aspirations firmly on the earth of your daily life, and your service to those rhythms which are no less divine than more glamorous spiritual visions of reality.

However, such recognition of the importance of ordinary things may be difficult for you, because your true allegiance is given to an inner vision that attempts to transcend mundane life. This means that you may have to work quite hard to find an appropriate balance; for although your nature strives to leave the earth behind, your body is likely to call you back again - perhaps rather forcibly - if you identify too strongly with the mythic figures of your imagination and your spirit. Trying to ground yourself will not crush your vision, nor destroy your faith. It will only improve the vessel through which your vision pours - you yourself, as a real and ordinary person who can deal with limitation and disappointment as well as with beauty and magic.

## **Facing the fear of misunderstanding and criticism**

There is one area of your life where any effort to face and overcome your anxieties would result in a great increase in your sense of strength and self-respect. This is the sphere of communication, expression and sharing of ideas with others, and it is here that you are most awkward and sensitive to criticism and rejection. You have a deep, reflective and serious mind, but you have probably had trouble making yourself understood to others - particularly when you were younger and had to confront siblings, teachers and peers. Everyday conversation comes hard to you, and although you might excel at practical knowledge or deep understanding of a chosen field of interest, you are uncomfortable when it comes to the social niceties. The problem is that you do not expect others to like or understand you, and you fear seeming stupid and inarticulate and boring in their eyes. But the more you make the effort to meet this challenge, and express your ordinary self to others - complete with all those apparently banal feelings, attitudes and observations that may lack profundity but which are eminently human - the less isolated you will feel, and the more confidence you will have in the expression of those deeper values which matter so much to you.

Thus one of your chief fears - of being misunderstood, inarticulate and unintelligent in the eyes of others - can become an indestructible base on which you organise and structure your daily life. For in learning to formulate and communicate your ideas and feelings, you will develop confidence in your own self-sufficiency and intelligence, and can apply yourself in a more relaxed way to the refinement of those skills which reflect your deepest values - without feeling at the mercy of others' disapproval and rejection.