News and Comment

2 On the blog
3 Highlights from Twitter

Articles

   by Sue Lewis
13 Pluto in Capricorn - the sound of chickens coming home to roost
   by Joyce Hopewell
15 Fate or Free Will
   by Linda Tinsley
16 The National Expedition Team: You, Me and the Many
   by Janet Derwent
20 Freud, Jung and dreamwork in connection to Age Point Progression in Astrological Psychology
   by John Grove
27 The Location Horoscope: Where is the chemistry right for me?
   by Bruno Huber
34 Astrology and Depth Psychology, Part 1
   by Wolfhard König

Reviews

23 Life Passages: When Age Point Aspects and Dreams Coincide by John D. Grove
   reviewed by Marilyn Burnett
25 One Cosmic Day by Wanda Smit
   reviewed by Andrei Andrada

Editor’s Notes

Welcome to Conjunction Issue 68. I am delighted to introduce myself as your new editor of Conjunction. I’m a diploma student and have been a student and part of our Huber School ‘family’ since 2002.

We have a rich selection of articles for December reading. Sue Lewis has written a stimulating and personal response to several articles in the previous issue, Conjunction no.67. We also have two reviews of books written by APA members: Andrei Andrada reviews One Cosmic Day, an ebook by Wanda Smit. And Marilyn Burnett reviews Life Passages: When Age Point Aspects and Dreams Coincide, by John D. Grove. John has also written an article for this issue which expounds the themes in his book.

Joyce Hopewell delves deeper into the effects of Pluto in the sign of Capricorn. nearly ten years on since entering that sign. And Linda Tinsley reflects on the question of Fate versus Free Will through astrological psychology. Foundation graduate and psychosynthesis counsellor, Janet Derwent outlines a unique representation of a team and a nation through a map inspired by Assagioli’s Egg and Bruno’s Amphora.

It feels very alive to have this level of engagement within our members’ magazine. Please feel invited to send your letters, responses and articles for future issues.

Other articles in this issue include the first of a series of newly-translated articles from Astrolog by Wolfhard König on ‘Astrology and Depth Psychology’. We also have an article by Bruno Huber on the fascinating subject of the Location Horoscope. I hope you enjoy this issue.

Caroline

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The views expressed are those of the authors and do not necessarily reflect those of the Association.
Up to date news and features have appeared on the APA blog and @astpsy Twitter feed. In case you missed them, summaries of significant items are provided in the following:

**On the blog**

The following posts have appeared on the APA blog since *Conjunction 67* was published (the most recent posts appear first in each list). Refer to the APA website for details.

**Astrological psychology related**

**Roberto Assagioli**

Barry Hopewell considers the contribution of Roberto Assagioli to the beginnings of Huber astrology.

**Dreams and Self Actualisation**

John Grove proposes that dreams and their symbolic interpretation are a valuable part of the process of self-actualisation, a powerful adjunct to astrological psychology.

**The Treasure in your South Node**

Linda Tinsley outlines the importance of the Moon's Nodes and the Nodal Axis.

**Changed APA Bookshop**

Linda Tinsley explains the changed mode of working of the APA Bookshop as the online ordering system is abandoned.

**To Realise One’s Nature**

Wanda Smit explains the significance of astrological psychology for her own path of personal growth and development, in this extract from the introduction to her ebook *One Cosmic Day*.

**Conjunction or Blog**

Barry Hopewell suggests how to decide whether articles should go on the blog, or into *Conjunction*.

**Reviews**

**Beyond the Robot**

Sue Lewis reviews Gary Lachman's biography of Colin Wilson.

**Why me?**

Marilyn Burnett reviews John Grove's new book *Life Passages: When Age Point Aspects and Dreams Coincide*.

**Celestial Magic**

Sue Lewis reviews a special issue of the magazine *Culture and Cosmos*, which includes her talk on “The Transformational Techniques of Huber Astrology”

**Meetings with Amazing People**

Joyce Hopewell reviews Will Parfitt's recent book on people who have specially influenced his life.

**Charts and Interpretation**

**Frida Kahlo. Torn in Two**

Wanda Smit explores the life and work of Mexican painter Frida Kahlo.

**Sylvia Plath. Mercury’s Child**

Wanda Smit looks at the life and chart of Sylvia Plath, with particular reference to her relationship with Ted Hughes.

**Gustav Holst and The Planets Suite**

Joyce Hopewell considers Holst's *Planets Suite* in the context of his chart.
Opposites Maketh Mann
Wanda Smit looks at the life of German writer Thomas Mann, related to his radix and house charts.

Thomas de Quincey. The Chart of an English Opium Eater.
Wanda Smit looks at the life and chart of Thomas de Quincey, but without the benefit of a known birth time.

Oscar Wilde. A Smooth Diamond Turned Rough.
Wanda Smit looks at the life Oscar Wilde, related to his radix and house charts.

Wanda Smit looks at the life and chart of T.S.Eliot.

Theresa May
Joyce Hopewell considers possible implications of Theresa May's chart, but without a known birth time.

Additional Highlights from Twitter

The following highlights tweets by @astpsy since Conjunction 67 was published. It does not include references to blog items, full moon dates, promotional items or events that have already passed. For details see @astpsy on Twitter.

Sep/Nov 2017
The Astrological Association 50th Conference 'DIAMONDS IN THE SKY' 22nd- 24th June 2018 - booking open.


Reunion of APA co-founders Richard Llewellyn and Pam Tyler at Lady Lever Art Gallery, Wirral in October. Picture above shows Richard and Pam with APA Principal Emeritus Joyce Hopewell

Various items added to the ebook store (see website for current list).

July/August 2017
Ebook store established – non-members can purchase pdf’s online. Includes Foundation Astrology (the APA Foundation Course material), and '12 top tips for budding astrologers' by Joyce Hopewell.

May/June 2017

'One Cosmic Day' - ebook by member Wanda Smit, available at xlibris.com

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Tutors - See www.astrologicalpsychology.org
by Sue Lewis

Thank you to all the contributors to Conjunction 67 (May 2017) for thought-provoking articles that have urged me to share my experiences. I am responding to issues raised for me by Joyce Hopewell and Wanda Smit, and endorsing some observations made by Andrei Andrada on stressed Jupiter and by Ghislaine Adams on challenging house charts.

1. Introversion, Extroversion, and the Hemispheres of the Chart

In her article, ‘Quiet,’ Joyce shares with readers the results of a recent personality assessment in which she was categorized as introverted, intuitive, feeling, and perceptive. Aware that friends, who are familiar with her energy and exuberance when facilitating groups, could be forgiven for not describing her as an introvert, Joyce nevertheless argues her case convincingly, referring to Susan Cain’s book, Quiet—The Power of Introverts in a World that can’t stop Talking, and to her own I-sided chart. Joyce has nine planets in the Eastern hemisphere, or I-side. Only Moon in Aquarius resides in the Western hemisphere of her chart, prominent as tension-ruler, close to the Descendant in the outgoing cardinal zone of the seventh house, and acting as an ambassador presenting an effective public face.

A key question that arises for me is: if we equate introversion with an I-sided chart, do we automatically assume that someone with a predominance of planets in the Western you-hemisphere is extrovert? My initial response—and I have eight out of ten planets on the you-side—was a resounding, ‘No.’ As a small child, I was shy and introspective, happiest when drawing and colouring pictures in a quiet, safe environment, but frequently pushed by my mother into social situations that I found difficult to handle. Never a relaxed party-goer, I am more of an observer, reluctant to take the lead in a public arena, and mostly reticent in putting my own views forward. I appreciate my space, but I also like inviting other people to share it. So, I am sure, does Joyce, who has welcomed me into her home on many occasions. What, then, are the significant differences between how we experience our introspective selves? To what extent can assessments of introversion and extroversion be related to hemisphere emphasis, or is this shift from active engagement in the outer world to a more...
tranquil and reflective time of life simply the outcome of age progression through the twelfth house? I have followed up Joyce's references and taken the Elaine Aron test, which places me in the category of Highly Sensitive Person (HSP).\(^1\) In other words, I get frazzled and over-reactive in the face of too many stimuli. Aron states that she has found 30% of HSPs to be socially extroverted, without clearly differentiating between HSP extroverts and introverts.\(^2\) So, am I an introvert or an extrovert, or does this position shift over the years?

In her webinar, Cain clarifies the Jungian definition of introversion by differentiating between the introvert who prefers to work quietly alone, and the shy individual who is fearful of social judgement but nevertheless craves stimulation from the external world.\(^3\) She further qualifies her definitions by citing Jung’s assertion that, while most of us lean in one direction or the other, there are no pure introverts or extroverts. In Cain’s view, solitude is essential to creativity, and she is correspondingly critical of the excessive value Western societies place on action over contemplation, and of their obsession with groupwork, especially in schools and offices. I agree that managing multiple stimuli can inhibit creativity, and that the creative potential of the introvert who uses quiet time constructively, by tapping inner resources, is worthy of greater respect than we normally accord.

The Hubers understood that periodically we all benefit from looking inwards and taking stock of our lives. These interludes are signalled by the low points in each astrological house. Both Joyce and I have Mars on the low point of its house, so active energy is drawn away from the surrounding bustle to inner activity. Whether or not we have planets on low points, the rhythmic ebb and flow, graphically depicted by the intensity curve, implies that three years and nine months after the age point enters each house for its six-year passage there is an inward pull, drawing our focus towards the centre so that we can reflect on and reframe whatever experience has taught us before anticipating the cusp of the next house.

While recognizing the value of quiet time for contemplation, I also endorse Aron’s statement that, ‘If an HSP is not forced to be practical, he will lose all touch with the rest of the world. She will become an empty windbag no one listens to,’ and I am mostly grateful to my mother for her resolute determination to push me out into a challenging environment.\(^4\) I can relate equally well to Cain’s descriptions of the introvert who works best alone and of the shy individual who, despite her social insecurity, seeks external approval and stimulus. Although I am, nowadays, more balanced and self-assured, I remain aware of just how often my ability to work productively without interruptions has foundered, and of my frequent need for reassurance, to counter withdrawal symptoms and put things into perspective. This see-saw between inner and outer is expressed in my chart by an opposition aspect from stressed tension-ruler Jupiter in Capricorn, overreaching itself behind the cusp of the first and second houses, to tentative Sun in Cancer, in the mutable zone of the seventh.

2. Stress and Stimulus on the Encounter Axis

In her article on the house intensity curve, Andrei highlights stressed Jupiter’s tendency to go into overdrive, by seizing every opportunity without heeding what might reasonably be accomplished in the time available, so much so that its ambitious undertakings can become a source of great tension for the individual. My stressed Jupiter in Capricorn on the I-side forms a red/green irritation or stimulus triangle with Sun in Cancer in the seventh house, and Mars in

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Gemini on the low point of the sixth. So, there are stimuli coming from all directions and a need for quiet respite to recover equilibrium, aim for synthesis and encourage creativity. What I want to achieve to increase my confidence and sense of self-worth and what the world appears to require of me often find themselves in competition. I like my private space, but I don’t feel fully alive without the proximity of others. Besides being bullied by an ambitious Jupiter, Sun—as mental ego on the you-side of the encounter axis—is disempowered by its square to the Nodes across the thinking axis—do I need to continually extend my knowledge base, or should I focus on simplifying, assembling and transmitting what I already know? There is the additional problem of having three planets in the same sign without communicating aspects between them, Uranus on the cardinal angle, Mercury on the balance point, and Sun in the mutable zone of the seventh house. I hesitate to call these planets a stellium in Cancer, because each represents a different level of activity and a different imprint of this reflective water sign that is cardinal in motivation yet paradoxically seeks containment. This disparate trio are obliged to accommodate each other and engage in ongoing dialogue.

To illustrate the diverse motivations of Sun, Mercury, and Uranus in the seventh house of partnership, I’m quoting from an excellent book on the twelve houses by Howard Sasportas, starting with his description of people whose Sun is in the seventh:

Almost paradoxically, a sense of their own power, purpose and individuality is found through partnership and relationship. Participating in joint activities raises issues which enable them to define who they are more clearly. Through the ups and downs and entanglements encountered in the attempt to form vital, honest, and life-supporting alliances, the identity is shaped and strengthened. It is a fact of life that something exists more clearly if it can be seen in relation to something else; likewise, a personality has more meaning when seen in relation to other personalities.5

Of Mercury in the seventh, he wrote:

Mercury’s dual function of gathering information and then distributing it again operates clearly when this planet is housed in the seventh: there is an enormous amount to learn through being with other people but there is just as much to teach and share with them. Mercury in the seventh naturally desires to communicate and exchange ideas with many different types of people. Assessing and understanding how and what others think is a favourite pastime. Telling them one’s thoughts and opinions runs a close second.6

Then there’s Uranus, whose:

… attitude towards relationships needs to extend beyond a wholly conventional framework… While many people remain in a relationship because of a need for safety and security or out of a sense of duty, those with Uranus here will find it hard to endure a lifeless outworn partnership just for those reasons… One or both partners might require more space and freedom than is found in the typical marriage or close union. Rather than simply be categorized as somebody’s mate, they need other interests outside of the relationship from which to gain a sense of identity and vitality.7

So, the ego finds fulfilment in partnership, the information networker likes a wide range of contacts, and the seeker demands independence, all of which are applicable. Unsurprisingly, it

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6 Sasportas, p. 192.

7 Sasportas, p. 273.
took me nearly half a century to find a partner who shares my combined needs for intimacy and freedom.

Having previously determined that my personality does not conform to what we normally think of as extrovert, when I consider the extent to which I interact with those around me, I realize, using clinical typologies of the introvert as an individual ‘more excited and energized by the internal world’ and the extrovert as being more energized by the external world, that I might need to reassess my position. Have I been kidding myself that I am an introvert, and am I really an HSP extrovert?

3. Stimuli, Daemons, Cruelty, and Catharsis

Cain begins the lecture, referred to earlier, by describing how she took a suitcase of books to her first summer camp, an environment where everyone was expected to be a team-player. Whenever she took out a book to read, as she might have done at home where reading was encouraged, she was gently reprimanded for not working with the group. Bookish people are generally perceived as introverts and, yet, books that fall into our hands at strategic times, and courses of study we gravitate towards via a chain of circumstances, rather than by making a carefully considered choice, can act as external stimuli to an HSP extrovert in the same way as a pop concert or a party.

It so happened that I found myself writing a 10,000-word dissertation on Antonin Artaud (1896-1948), in 1971, the same year as Jim Morrison (1943-71) of the Doors died of a heroin overdose in Paris. In Conjunction 67, Wanda has described Morrison’s fascination with Artaud’s revolt against authority figures and institutions, which resonated strongly with his own rebellion against everything his white military father appeared to stand for, such as support for the Vietnam War and disrespect for the first nations of North America. In 1967, eco-warriors, truth seekers, and political activists converged on a neighbourhood of San Francisco called Haight Ashbury, and Morrison became a significant musician and vocalist of the emerging hippy counterculture. The synthesis of ideals expressed in the Summer of Love is illustrated on the HEXEN2.0 Tarot card of the Two of Chalices. Aldous Huxley (1894-1963), author of The Doors of Perception (1954), which fuelled the psychedelic movement, is honoured as the Fool of the pack. Huxley was probably introduced to the psychotherapeutic

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9 Suzanne Treister, HEXEN2.0 (London: Black Dog, 2011).
properties of mescaline by the magician, Aleister Crowley (1875-1947), whom he met in the 1930s. Both men appear on the album sleeve of the Beatles' 'Sgt Pepper's Lonely Hearts Club Band,' released fifty years ago, on 1 June 1967. In 1967, the psychedelic group Pink Floyd played at the UFO Club in Tottenham Court Road, London. Half a million people went to the Woodstock Festival, in August 1969. Then, sadly but inevitably, this explosion of creativity, anarchy, goodwill, and over-stimulus took its toll of victims and fatalities. In retrospect, Grateful Dead guitarist Bob Weir commented:

Haight Ashbury was a ghetto of bohemians who wanted to do anything—and we did but I don't think it has happened since. Yes, there was LSD. But Haight Ashbury was not about drugs. It was about exploration, finding new ways of expression, being aware of one's existence. This focus on 'exploration, finding new ways of expression, being aware of one's existence' more than drugs, irrespective of their widespread use, is what links the 1960s' counterculture of America with the Surrealist movement of Paris, whose first manifesto appeared in 1924. Their leader, André Breton (1896-1966), was so autocratic that many artists inspired by the surrealist quest to plumb the depths of the unconscious, expand the boundaries of imagination, and resolve the contradictions between fantasy and reality through the surreal were soon ejected from the club, especially when its leaders adopted communist politics. Artaud was one such artist.

Artaud—clearly uncomfortable in his own skin—conceived the Theatre of Cruelty, not as his daemon, but as a method aiming for “a true organic and physical transformation of the human body.” He wanted to shock, break down the complacent veneer of a theatre-going audience seeking entertainment, reconnect the spectator with visceral suffering on earth and, in this way, bring about the kind of purification or catharsis we associate with the Greek tragedies of Oedipus or Orestes. Such dramas were

Wanda, I found your article riveting, especially when you described how Morrison’s ‘dark poetic sensibility and cinematic theatricality’ gave effective expression to the Theatre of Cruelty in a way that Artaud’s experiments failed to do. But, as a survivor of Artaud’s impact on my own life, I need both to thank you for giving me the impetus to reframe my experience and to apologise for arguing with your conclusions about daemons and cruelty.

The Theatre of Cruelty relates—in my view—to the spectacle of life on earth. As Morrison put it: “Into this world we’re thrown / Like a dog without a bone / An actor out on loan / Riders on the storm.” Both Artaud and Morrison saw themselves as actors on life's stage with roles to perform. A vast amount has been written about daemons, which may be trickster spirits. However, when Morrison’s father placed a plaque on his son’s gravestone, inscribed ‘according to his own daemon,’ he was surely referring to his son's guiding spirit, and acknowledging that Jim had been true to himself.


14 http://www.azlyrics.com/lyrics/doors/ridersonthestorm.html [accessed 8 June 2017]


intended to open the ‘doors of perception,’ without necessarily requiring an added fix of narcotics, and to release those powerful forces—whether personal or collective—that we might call daemons. When an artist transmits a powerful message, even if the origins of his inspiration lie in personal trauma, it can adopt a role in collective consciousness, whose resonance, meaning and outcome can vary from person to person. A parallel might be drawn between the widely different experiences that children belonging to one family might have of the same parents, as represented in an astrological chart. As astrological psychologists, we encourage clients to look beneath the surface, with empathy not cruelty, but it can be worth remembering Hamlet’s words: ‘I must be cruel only to be kind’—a favourite quotation of my mother’s!17

In mid-1970, when I chose modern French theatre, from late nineteenth-century symbolism to mid-twentieth-century theatre of the absurd, as my special subject at university, it seemed a logical step beyond being an ardent theatre-goer and participant in drama workshops during my teens. At the same time, I was aware that my life wasn’t flourishing, conscious of the words of a graphologist who’d told me three years earlier that I was labouring under a defence mechanism, and keen to break through what increasingly felt like a prison wall. In a personal context as well as an academic one, I sought deeper understanding of the interplay between drama and life, actors and audience, and I hoped that seeker and scholar would cooperate in this endeavour. To prepare in early September, I spent a week in Paris, attending experimental plays in pocket theatres where there was no proscenium stage and no barriers between performers and spectators, an enjoyable prelude to the worst academic year of my life. In my description of this scenario, I will try not to repeat what I wrote in my recent book, but focus on specific angles relating to the impact of Artaud and its ramifications.18 Returning to university, I was unprepared for incomprehensible weekly tutorials on unactable symbolist dramas, given by a French professor of the old school, who addressed only the male student in the group, ignoring the four young women, and ranging from obscure concepts of self-immolation to name-dropping about famous actresses he’d once met! This behaviour accentuated my sense of alienation.

Once the favourite boy had been steered towards the subject his professor had chosen for him, we girls had to insist that he give each of us a few minutes of his precious time to discuss the subjects on which we might write our dissertations. Successful plays by Samuel Beckett, Eugène Ionesco, or Jean Genet were excluded from the agenda.

When I landed the task of comparing Artaud’s adaptation of The Cenci with the poetic drama of Percy Bysshe Shelley (1792-1822) written a century earlier, I might have considered myself lucky to be working on a relatively tangible topic. Artaud wrote, produced, and starred as Count Francesco Cenci, the cruel and tormented father, and the play was staged in 1935. Following terrible reviews, it closed after seventeen performances. That year, Artaud’s age point was in Aries in the seventh house, making an ambivalence triangle with Jupiter in Leo and North Node in Aquarius—his opposition across the nodal axis at the centre of his projection triangle—and this was his most successful

17 William Shakespeare, Hamlet (1601), act 3, sc. 4, l. 178.

18 Sue Lewis, Astrological Psychology, Western Esotericism, and the Transpersonal (Knutsford: HopeWell, 2015), pp. 129-46 (pp. 143-44).
attempt at creating a drama ‘that would be like a shock treatment, galvanize, shock people into feeling.’ Reading and writing about this tragedy of incest and parricide was incredibly distressing, and I was annoyed with myself for reacting emotionally, when I should have been giving this material mature and balanced intellectual consideration. Artaud’s jerky text was incisive. In *Conjunction 67*, Ghislaine has explored the challenges and lessons to be learned from the house chart, and mine, with Neptune sticking up like a sore thumb from a sheaf of grasses illustrates well the intense pain generated by such unpalatable reading.

Strangely, what Artaud and my father had in common was their year of birth. Father was born on 24 January 1896 and, bizarrely, the shape of his chart resembles Artaud’s, except that the signs are reversed and I have no idea of his birth time, which is why I have not included an illustration of his chart. Jupiter in Leo is at the apex of his projection triangle, which becomes a striving figure, or green dragon. Sun in Aquarius is exactly opposite Jupiter—which is his tension ruler, just as Jupiter opposition Sun is in my chart. Sun makes a semi-sextile on either side to Mars at the beginning of Capricorn and North Node at the beginning of Pisces, both of which are quincunx Jupiter. In Liz Greene’s experience, ‘a strong aspect of Jupiter to the Sun says a great deal about Jupiterian qualities which the individual shares with his or her father.’ She relates the planet Jupiter to the archetypal figure of the *puer aeternus*, and depicts the parent with this configuration as psychologically childish, which is exactly how I remember daddy when I was four years old. After his death, father’s half-sister told my mother he had been mercilessly beaten by his father as a boy, repressing the Jupiterian enthusiasm that re-emerged in his fifties and the darker side of Uranus that I suspect he never acknowledged.

Returning to father’s chart, Saturn and Uranus are conjunct in Scorpio, Neptune and Pluto are conjunct in Gemini. The two conjunctions are tenuously linked by a one-way quincunx from Saturn to Neptune, and Sun makes a one-way trine to Pluto. Moon in Taurus, square Mercury in Aquarius and opposition Saturn and Uranus in Scorpio forms a fixed achievement triangle, which is extended by a semi-sextile linking Uranus to Venus in Sagittarius—which is sextile Mercury and quincunx Moon—to make a quadrilateral provocative figure. Father was a pacifist who upheld social rights and had a forward-thinking, non-prejudicial approach to multiculturalism, but he was an old-fashioned romantic when it came to the plays and poetry he loved to recite. It was entirely appropriate that my breakthrough should have been entangled with a literary project, but a

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surrealistic one, well outside the scope of anything he might have read.

To put Easter 1971 into a timed astrological context, I am including my age progression chart for 11 April 1971. By then, I was writing up my dissertation, emerging from the depths of despair into a phase of growing awareness as I reconnected with a formative period of early childhood between the low point in the first house and the cusp of the second, where stressed Jupiter holds sway. I had already experienced several emotional flashbacks, but there was more to learn. In this chart, the age point is on the low point of the fourth house, square Venus, and the nodal age point is on the Ascendant in opposition to Uranus. Transiting Saturn had been in the fourth house of home and family for the past year and crossed the low point for the third time the previous month. Transiting Uranus in the ninth house of higher education was hovering over natal Neptune opposition Moon, transiting Neptune had moved out of Scorpio into Sagittarius, making a quincunx to natal Uranus, while transiting Pluto was making a trine to natal Jupiter, and—using day for a year secondary progressions—progressed Sun was within one degree of natal Pluto in the eighth house of transformation. So, all the indications were of life in turmoil and inevitable change. My cautious, conventional, people-pleasing, and non-rebellious Sun was being upstaged by truth-seeking, unsentimental, independent Uranus across the horizontal encounter axis, and Uranus was also presiding over the vertical thinking axis. If the truth I was seeking turned out to be unpleasant, so be it. Self-knowledge was key.
A useful feature of my house chart is that it allows Jupiter to mediate between a distressed and guilt-ridden Sun and a cathartically relieved and freewheeling Uranus. The issue of guilt, which is as huge for the child as the father, has been covered particularly well by a brilliant astrologer, Richard Idemon, who died in 1987. Idemon underlined our dislike of acknowledging children's sexuality, how a guilt-ridden father will reject his daughter, the minefield of Freudian psychology that questions whether such childhood recollections are fantasized or real, and the extent to which a child's innate perversity might corrupt the offending adult, resulting in a double-bind for the child who is 'both guiltless and responsible.' If Artaud hadn't come my way and launched a brutal assault on my sensibilities, how many years of talking therapy might I have needed to unravel the mysteries of my childhood before I could lead an authentic life? That's why I need to thank him for breaking down the barriers and opening the doors wide.

This encounter was, nevertheless, deeply wounding, healing is an ongoing process, and I have found Aron's insights accurate and reassuring:

As adults, HSPs tend to have just the right personalities for inner work and healing. Generally speaking, your keen intuition helps you uncover the most important hidden factors. You have greater access to your own unconscious and so a greater sense of others' and how you were affected. You can develop a good sense of the process itself—when to push, when to back off. You have curiosity about inner life. Above all, you have integrity. You remain committed to the process of individuation no matter how difficult it is to face certain moments, certain wounds, certain facts.

That pretty much sums up my journey from 1971 to the present time. I knew I could not deal with everything at once. Emotionally and intellectually, I was severely damaged but, practically, I could survive. With Saturn in the eighth house, loyalty to my mother—with whom I had a wonderfully honest relationship—and the ethics of my upbringing, dictated that I would complete my degree adequately but unexceptionally, carve out a tolerable administrative career, and become a paid-up member of society. By contrast, my intercepted fire planets (Moon, Venus, and Pluto) would not compromise emotionally. Interception is another factor to consider when assessing how introvert or extrovert a person may be because, when several planets are in signs that have no cusps—and I have three in fire and one in air—the inner life has a significant role to play, irrespective of whether more planets are on the I- or the you-side. Intercepted planets should not be underestimated. Moon in intercepted Aries in the third house—my second planet on the I-side—is like the conductor of an orchestra hidden from view in the pit. The exposed Sun in the seventh house has shouldered most of the blame, and work continues on reframing the past and recovering self-esteem. Like Prufrock, I sometimes feel, 'I should have been a pair of ragged claws / Scuttling across the floors of silent seas,' and then another voice reminds me to stand up and be counted.

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23 Aron, p. xii.

Pluto in Capricorn – the sound of chickens coming home to roost

by Joyce Hopewell

"Pluto entered the sign of Capricorn in January 2008, hung about a bit until June, edged back into Sagittarius until November and then finally took up more long-term residence in Capricorn at the end of November 2008. Now it's 2009, and Pluto will be in Capricorn until 2024.

Pluto in Capricorn - what does it mean? I enjoy working with images, especially with clients whose charts I see, and I aim to help bring their chart to life for them in a hands-on way which reflects real life experience. So Pluto (powerful and transformative) in Capricorn (earth-related, material, mighty structures) for me suggests the potential for volcanic eruptions and upheaval. Fiery power and change can shake the very foundations of the earth itself, and bring about cleansing changes.

The effects of Pluto in Capricorn are already being felt. Large structures, organisations and establishments are falling and failing in the current global economic climate. Banks, once regarded as strong, mighty, secure Capricornian set-ups, are buckling. Financial institutions are under pressure from this and are being aided and abetted by the current Saturn/Uranus opposition. Well-known and long-established retail businesses, such as Woolworth’s, have already folded. Things are changing fast as this volcanic upheaval hits home, and if those fat cat bankers and hedge fund managers are harbouring illusions about saving their bacon and still getting away with taking large bonuses, then I for one will have a smile on my face when Pluto’s heat ray singes their greedy grubby fingers.

But Pluto in Capricorn is not all doom and gloom. It brings bountiful opportunities to start afresh with a clean slate, and to bring about perfection in we humans who inhabit the world. Pluto is renowned for its cleansing energies on all levels - the physical, emotional and mental. One of my students once described Pluto by saying it was "like prunes, as it goes into the interior and does good works"! If it can clean out our tacky institutions and establishments so that they operate in a more transparent and fair manner, then this is no bad thing.

In the county of Yorkshire there is a word used for clearing out cupboards, drawers, cellars and attics and getting rid of what is no longer of any use. The word is "bottoming". I guess it means that as you clear things out you get to see the bottom of the drawer or cupboard. Pluto is about bottoming, getting rid of the unwanted rubbish and starting afresh.

Pluto in Capricorn will offer endless opportunities for us all on a personal level to clear out our own clutter, be it emotional or psychological. In the wider sphere, those Capricornian institutions which form the very fabric of society could also be in for a shake up. Big businesses which are not ethical, bosses who are less than honest, governments who neglect their people, fat cats who take more than they will ever need - watch out.

Pluto doesn't discriminate; it cleanses, and brings swingeing changes.”
I added the following in May 2009, when the MPs expenses scandal came to light:

“All of the above applies equally to the current spate of revelations in the British press about many of our MPs apparently milking the system which allows them to claim for expenses incurred by having second homes to allow them to sit in the Houses as Parliament as elected representatives of the people.

Pluto in Capricorn, having revealed the rot at the heart of the banking and financial systems, is now turning its heat ray on to another very rotten core and is demanding, via the justifiable anger of the people of Britain, a full-scale cleansing which needs to go to the very heart of British democracy.”

There ends what I wrote in 2009, but in 2017 it doesn’t end here either, does it?

Pluto continues to plough its way through Capricorn, and will do so until 2024, as I said right at the start. And as it does so, the sound of chickens coming home to roost here in Britain is, in 2017, very noisy. The Saturn/Uranus opposition, having thrown in its two penn'orth, has left Pluto centre stage to continue with the gradual demolition of what can be termed generally as “the establishment”. The unethical big businesses, dishonest bosses, politicians and governments who neglect their people are all being exposed.

The rise and rise of support for politicians Bernie Sanders in the US and Jeremy Corbyn here - people who are concerned for the countless ordinary amongst us who have far less than the wealthy few – is symptomatic of Pluto's scything style. What is no longer relevant or required falls to one side as it is cut away.

I write this at the end of June, soon after the devastating Grenfell Tower fire in Kensington and Chelsea, the wealthiest borough in London, where the division between the haves and have-nots is sharp and clear. Safety standards in the tower block housing the have-nots where – to date – 79 people are said to have died, was cheap, ineffective, skimpy and highly dangerous.

The final count of those who lost their lives in this appalling inferno has yet to be announced, and while safety checks are being carried out in some 600 tower blocks nationwide, the chickens flock home to roost in the offices of contractors, local councils and go right to the heart of a government which is weak, wobbly and far from stable.

It might be worth considering some aspects of Pluto in the context of how its energy can manifest at the three levels of asleep, waking and awake.

Asleep, Pluto relates to the use of power, of ego mania (hello Donald Trump), and forcing one’s will on others.

Waking, Pluto brings crises (Brexit would probably fit in quite well here) and these are coming thick and fast as life in Britain begins to feel like an ongoing episode of “The Thick of it” crossed with “House of Cards”. For this stage to be transcended, transformation and change on all levels has to take place.

Awake, Pluto can be seen as spiritual will and motivation in action; power is used for the greater good of all and far-reaching effects can be realised.

With Pluto in Capricorn until 2024, we’re not done with it yet – there’s still a way to go. The innovative creative edge of Uranus and the inclusive universal love of Neptune are waiting in line while Pluto gets on with the job of clearing the clutter out of the way so that we can move on.

* joycehopewell.blogspot.com

**“, now how appropriate was that in the light of revelations about Kevin Spacey & about inappropriate behaviour in parliament?!” - Joyce
Fate or Free Will

by Linda Tinsley

Being an astrologer, I have wrestled with this question. Do we really have ‘Free Will’ or is our Fate all mapped out in our charts?

Although I have always believed we had free will, when I was doing the diploma, one module was about Age/points. Its purpose is in showing our psychological growth as we go through life. In doing this module I had to go back over my life and write about the experiences in each house that the age/point had travelled.

Amazed at the Synthesis

I was amazed at how the experience matched the signs, houses and planets it had touched. It seemed like I had been following a plan! I continued to ask myself if I was just following a process. Was my life mapped out and where was my ‘free will’ in all of this????? Could I have done things differently, or was I operating on auto pilot?

The Wisdom of Hindsight

From the wisdom of experience and the benefit of hindsight I now have a clearer view. I do believe in reincarnation, life makes little sense without it. However, even if you do not, we do come in, so to speak, with inherent family traits and genes, which we evolve further. Each life then brings in a new scene to be played out. Operating on auto pilot is in effect working from our subconscious programs, which were formed from our past life experiences, social and family conditioning. I could not have done anything differently because I was operating from these scripts. I was attracting situations and life experiences that mirrored these paradigms and yet each circumstance offered the opportunity for personal growth and development. This is one of the wonders of life, if we could but see it!! I personally had to be knocked over the head, many, many times before a lesson was learned and changes accrued. (I do have a retrograde dominant learning figure in my chart!)

My paradigms where so inbred and it is only through working with my Birth Chart that I began my journey toward self-awareness. I began to see my energy patterns; I started understanding and began working with them. Slowly freeing myself from these old scripts, I now work consciously at building fresh ones from my own experience and knowledge.

Where then is Free Will?

Although we always have it, we only begin to really use it constructively when we begin to develop self-awareness. That is when we begin to develop our own minds, beliefs, opinions and values, which have evolved from our own experience and not that of our past or our inheritance.

The more conscious you become the more you can take back control of your own life, which leads to a greater sense of self mastery and creativity.

Free Will is an asset we all have but we only begin to use it effectively from the light of self-discovery. The Birth chart is indeed a tool for self-discovery!! Was I fated to learn all about mine in this lifetime? I was certainly pointed in its direction, but I had to play my part in learning about it!!
The National Expedition Team - You, Me and the Many

by Janet Derwent

“You are not a human being in search of a spiritual experience. You are a spiritual being immersed in a human experience.” – Pierre Teilhard de Chardin

‘Spiritual’ here can be taken to mean ‘transformational’ – Roberto Assagioli

The Huber Astrological & Psychological approach to working with a birth chart is fundamentally associated with the notion that we as individual personalities are part of an extensive interactive energy system. This energy system involves considering the personality as a group which in turn is influenced by other groups, e.g. family, social, national, international, planetary and universal. Depending on the awareness and evolution of the individuals in the group, they also become consciously cooperative and susceptible to extra-planetary influences, e.g. zodiacal and cosmic.

The birth chart is a map which illustrates the possible energy interactions at five levels. These five levels as set out in the diagram are taken from ‘The Living Birth Chart’ by Joyce Hopewell.
The Himalayan Expedition Analogy

Any project or task undertaken has a purpose and a goal. The leader of this expedition responded in some way to a ‘Cosmic Influence’ which impelled his Higher Self to become engaged with internalising the idea before being prompted by right timing and desire to begin calling together a team of adventurers susceptible to the same ‘expeditional’ soul impulse.

Initiating the Idea would involve finding suitable sponsors and investors who feel some interest in the success of this group endeavour.

The ‘common call’ may only be received at the level of the personality or ego. The collective task of the team Leaders is to inspire, communicate, and build a cohesive team spirit through thick and thin. The leaders resonate with the soul impulse representing the core of the purpose and use this silent magnetic field to draw out the best in the others. This is achieved by working with the energies of the Tool Planets – Mercury, Mars, Venus and Jupiter.

In addition to the collective leadership overview, The Sun focusing the energy of Will and Purpose will act through Leader A who will have responsibility for decisions, policy and strategy; The energy of Saturn works through Leader B who will focus on the structure and form of the expedition through the finance, equipment and other essential practicalities; The Moon working through Leader C will hold the potential of success by using the art of dreaming and creative imagination to vitalise the achieving of the ultimate objective – the summit.

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Once the sponsorship is secured, advertising for the fellow team members is underway. This team must have access to a collective skills base that will allow these experiences and qualities to be available for the mission to succeed. Despite different personal social and cultural backgrounds there will need to be ‘a common call’ to respond to the goal and purpose of the task.
Preparation is all. The energy dynamic of the unconscious motivation (aspects) must work constructively together with the psychological drives of the team (the planets) constantly aiming to transmute lower influences into the higher aspects of aspiration, innate wisdom and group consciousness. The zodiacal influences of the signs represent the collective unconsciousness of the group, not only in relation to themselves individually, but also the team and the environment (through the influential working out of the Houses). The responsibility of the leaders is to potentiate the higher spiritual possibilities no matter what the challenges.

The expedition team can be considered a group service, a real group endeavour as they will learn by doing. Constantly the cosmic influences working through the environment will precipitate opportunities that promote personal growth. If the group is able to resonate with the higher spiritual potential then the expedition outcome will be successful – whatever – because the team effort will have served the individuals and the collective through learning and acquiring new skills.

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A Nations Chart

The True Soul and Spirit of the Nation is susceptible to the influences of the Cosmos and Universe. Each nation is a group working with the intention of evolving the consciousness of the group. Any personal and national growth in consciousness is contributed to the unconscious collective. Transpersonal energetic influences working through Pluto, Neptune and Uranus will precipitate possibilities which adjust and modify the personality of the nation so that it becomes more sensitive and attuned to the soul of the nation. These influences usually generate a ‘burning ground’ and yet within the muddle and chaos a new and emerging consciousness grows.
The three leaders within a government are susceptible to the needs and wishes of the voters. They are also responsive to the conditioning influences of the Sun (Will and Purpose), the Moon (feelings and desires achieved through fostering right relations) and Saturn (attention to form, structure and survival). The three leaders are the Prime Minister, who holds and manifests the will through the goal and purpose of the nation. The Chancellor manages the finances and the economy of the nation which gives rise to investment in the structure, form and survival of society. The Home Secretary holds the ideal of the nation’s society by encouraging the cultivation of right human relations within the environment of the country.

The public and the voting public have a vested interest in the nation and are therefore the ‘sponsors’, through their tax payments and their expectations.

Society is the product of this whole group endeavour and gives rise to security through law and order and a trained work force and public through education and psychological well-being. A flourishing industry, business and economic system, enables the country to pay its way in the world and for individuals to manage their finances. The whole group endeavour embraces and works with difference, building creatively on inherited wisdom and working for unity through diversity in the present. The zodiacal signs play in and through the conditioning of the collective unconsciousness. Change and creativity in the collective contribute to the evolution of consciousness and the growing realisation of more of the spirit of the nation being present in all its undertakings both locally and globally.

Janet Derwent’s professional career was teaching science in state schools. She is a student of the Wisdom Teachings and a qualified Psychosynthesis Counsellor with experience of working with families and children. Janet is leader of the Sundial House Group for Creative Meditation which is another aspect of the worldwide work of Roberto Assagioli.

A three year training course in creative meditation working with the laws and principles of the soul is made available as a correspondence course to those striving to introduce this spiritual discipline of personal development, spiritual growth and service into their daily routines. An international team of Sundial Mentors works to support and encourage students and co-workers in this quest. Janet has found The Huber Astrology Foundation course undertaken this year to have been a fascinating journey of further discovery.
Following the publication of John Grove's latest book on the use of the technique of Age Point Progression in dreamwork, in this article, John illustrates the importance of dreams for inner development.

Freud, Jung and dreamwork in connection to Age Point Progression in Astrological Psychology

by John Grove

Sigmund Freud as the father of the theory of the unconscious wrote the first description of dreaming and dreamwork in his series of lectures to the University of Vienna from 1915-1917, A General Introduction to Psycho-analysis. In it he explained that dreams are the "means of removing, by hallucinatory satisfaction, mental stimuli that disturb sleep" (P. 122). He believed dreams have meaning as wish-fulfillments and these come from instinctual drives—e.g. to have sex, to have power, to kill, to create and to die. He asserted in Totem and Taboo that pre-literate humans had taboos within their clan against incest and marrying within the totem. A totem is defined as the extended family beyond the nuclear family who share the same veneration for an animal for which they identified and revered, (e.g. the Bear Totem, the Wolf Totem). For these ancestors there was in their unconscious, when their instincts compelled them to outwardly act (to kill an enemy or to have sex with a woman of the clan), a conflict within due to the social taboos within the clan. Freud and Jung theorized for post-literate peoples living at the time of their popularity that when obsessive, recurrent or highly emotional dreams occur which are not normally associated with the personal associations or experience of the dreamer, then these they believed to be 'archaic remnants'-thought forms whose presence cannot be explained by anything in the individual's own life but seem to be aboriginal, innate and inherited patterns in the human mind. (The Undiscovered Self, Jung, 1957, p. 107).

Now 100 years later, we revisit their theories of dream interpretation, symbolism and how to work with dreams that have relevance to our current level of civilization. The hypothesis that complexes of opposite tendencies exist within the unconscious is a well known tenant of psycho-analytic theory. A conflict exists in modern humans—to act out feelings, drives or thoughts vs. to suppress/repress them. One only needs to see the prevalence of sexual assault, crimes of passion, murder and other criminal acts to see that we are not so very far removed from our ancestors in psychic disposition and many have acted on these impulses.

Furthermore, Carl Jung hypothesized that dreams had an additional purpose than just quelling the agitation that occurred during sleep due to instinctual conflicts. Dreams, he theorized, had a teleological purpose too— to bring one into contact with the Self or that concept of wholeness that achieves self-awareness and self-actualization. Jung asserted that dreams change the identity of the dreamer and motivate her to wholeness and completeness by reconciling...
opposites within her unconscious. For example, if Jane submits to another person such as a male co-worker at her daily job, her dream that following night may have a compensatory effect and she could dream that she is big, powerful and strong - capable of asserting her dominance over males. Jane's behavior could then change the next day to asserting herself more at her job, if she had a good sense of self-esteem. Extending his theory of the unconscious and dreams beyond Freud's description of it as a source of conflict, Jung hypothesized that dreams had the effect of resolving inner ambivalence by changing our identities and motivating us to change our behavior. Later on in Jung's life near his death, he conceded that dreams may also have a way of getting us in contact with a field of consciousness in which deceased people exist and that we should investigate parapsychological phenomena objectively. (The Undiscovered Self, p. 26). Furthermore, Jung believed that man's self-knowledge today is rather limited knowledge, most of it dependent on social factors of what goes on in the human psyche. (The Undiscovered Self, p. 5).

Jung goes on to assert: "I have spent more than half a century investigating natural symbols, and have come to the conclusion that dreams and their symbols are not stupid or meaningless. On the contrary, dreams provide you with the most interesting information if you only take the time to study their symbols", (The Undiscovered Self, p. 143)

Dreams' symbolic meanings and the amplification of dream images can be correlated with developmental tasks that challenge us along the whole continuum of the life cycle from birth to age 72. In my new book, Life Passages: Where Dreams and Age Point Progressions Coincide (2017), I give volunteer examples of dreams that are pre-cognitive, reflect developmental challenges, and represent visitations from deceased persons. I use the technique of Age Point Progression along with planetary transits (see Joyce Hopewell's book on Using Age Progression, 2013). I base my work on Huber methodology practised in Astrological Psychology which pinpoints life tasks that reflect the psychological crisis as the Age Point and transits aspect sensitive parts of the horoscope. (Bruno and Louise Huber's Life Clock, Huber, 2006, p. 67 Figure 2.4 for the 36 Life Phases as expressed through houses of the horoscope.) A dream occurring at these points in time symbolizes the issue that may need to be resolved based on developmental life tasks.

My hypothesis is we have a dream and its Age Point/Transit coincidences on sensitive points in the horoscope signify important developmental events in the life cycle and the crises that induce the age old conflict: inner tension to act or to suppress or not. That tension is what innervates an unconscious complex made up of contradictory emotional feelings as it stimulates our awareness of the consequences of acting on either one set of opposites. This psychic tension is the creative matrix out of which dream imagery occurs. And as its psychic energy gains momentum or valence in the psychic system and is brought to consciousness (or not), it actually changes the dreamer's ego-identity for the time that it 'captures' the individual. Then her behavior changes as her identity is infused with feelings of conviction and ideas for carrying out in action what the dream image represented on an emotional level.

Age Point progression paired with sensitive points in the horoscope provides the background for the developmental theme behind the dream and illuminates the psychological task to be performed at a critical time in the life cycle in which it occurs. Huber's technique has allowed us to provide a context for interpretation of dreams that has been the developmental conflict used in most dream interpretations. Consider the Beatles song in Sgt. Pepper's Lonely Hearts Club Band (Beatles 1967) which illustrates developmental conflict occurring at ages 18-24 about going out on one's own vs. going with the concerns of the parents and their values:

- Wednesday morning at five o'clock as the day begins
- Silently closing her bedroom door
- Leaving the note that she hoped would say more
- She goes down the stairs to the kitchen clutching her handkerchief
Quietly turning the backdoor key  
Stepping outside she is free

[Chorus]  
She (We gave her most of our lives)  
Is leaving (Sacrificed most of our lives)  
Home (We gave her everything money could buy)  
She's leaving home after living alone  
For so many years

[Verse 2]  
Father snores as his wife gets into her dressing gown  
Picks up the letter that's lying there  
Standing alone at the top of the stairs  
She breaks down and cries to her husband  
Daddy our baby's gone  
Why would she treat us so thoughtlessly  
How could she do this to me

[Chorus]  
She (We never thought of ourselves)  
Is leaving (Never a thought for ourselves)  
Home (We struggled hard all our lives to get by)  
She's leaving home after living alone  
For so many years (Bye Bye)

One wonders if the subject of this action had dreams right before she left home which signified her need to increase her self esteem by being independent from her family of origin. And this is the spirit in which my book is written to help those interested in self development and ultimately to fulfill their need for self actualization by understanding the conflicts within which dreams can represent and the tasks for psychological growth that is a potential in us all

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John Grove's books are available from the APA bookshop.
astrologicalpsychology.org
Reviews

Life Passages: 
*When Age Point Aspects and Dreams Coincide*

By John D. Grove

Review by Marilyn Burnett

This book by John D. Grove contains a mere 108 pages, but it is jam-packed with valuable astrological and psychological material concerning the human psyche and our path to self-awareness. He states that this book was written for those studying or already practicing the Huber method of Astrological Psychology and he hopes it will “attract seekers, psychologists, social workers, and astrologers”. As a Huber astrologer I, for one, wholeheartedly endorse that dream.

Following his first book, *Dreams and Astrological Psychology - The Way through the Maze of the Unconscious*, this latest work cleverly combines the Huber’s Life Clock method and its seventy-two life phases with Eric Erikson’s Eight Stages of Man as an additional means of understanding and guiding us towards psychological development and spiritual growth. I found it particularly helpful to have these two ‘developmental life phases’ pooled.

In this new volume, Grove gives further guidance on how to establish what our dreams are telling us and emphasises how important it is to take notice of them. As a practicing psychotherapist with over forty years’ experience, Grove is constantly dealing with the physical and mental wellness of clients and their ability to function in life, and to help them he uses both psychology and astrological psychology’s Age Point (AP) progression. In this book, he reaffirms that problems or crises in our lives can be understood as a process of development and that consulting the AP in a horoscope analysis tells us of a way out of our dilemma. However, he believes this is only a beginning and not a complete answer. He asserts that our dreams can reveal processes and complexes happening deep within our unconscious that we would otherwise miss when trying to understand them with our conscious mind and chart analysis alone because our conscious mind usually denies or suppresses them. Also, by using only our conscious mind, our ego could direct a chart analysis where it wants to go and not where our inner self needs us to develop. As Grove points out, because dreams come as unadulterated images directly from our unconscious they can provide additional invaluable information and spiritual guidance as they tell us where our unconscious is trying to alter our ego-image in the direction of wholeness. Thus, by including dream interpretation, we can arrive at a much truer picture. As he says, “dream content analysis and their symbolic pertinence to the soul’s growth cannot be overstated” and (as I believe Freud once stated), “dreams are the royal road to the unconscious”.

As an introduction, Grove leads readers through the journey of self-awareness towards wholeness and the transpersonal by drawing on the works of Jung, Huber, Erikson, Maslow and Assagioli in order to explain our psycho-social and psycho-spiritual tasks and these are all clearly referenced as endnotes. The book itself is interspersed with colourful diagrams, including a particularly useful one combining the Huber’s twelve life stage houses with Erikson’s eight psycho-social stages, it also contains plenty of supporting Huber-style birth charts. As well as encouraging astrologers to consider the value of incorporating dream analysis into a client consultation, this book reinforces the phenomenal tool we have available to us in the Huber’s Life Clock and AP progression method.

Chapter one describes AP progression and how our dreams can correlate with the aspects it makes to planets in their houses as it transits
the birth chart. By comparing AP progression phases with Erikson's psychological tasks, Grove shows how, used together, they can be invaluable for identifying our dream contents, thus giving insight, validation and direction to our lives. As an example, the chapter culminates with an important dream the author had aged twenty-four, together with the AP indicators and appropriate life tasks.

Grove advises us in chapter two that part of our natural development involves raising our consciousness beyond what we consider to be normal reality. However, he warns that before we can do that safely, we must have developed and strengthened our ego adequately. Here he helpfully relates astrological psychology's three ego planets, Saturn, Moon and Sun to the first four bars of Maslow's Hierarchy of Needs - Physiological security and Safety, Love and belonging, and Self-esteem - as a means of identifying where we are in our ego development. He states that the needs of these three planets must be adequately met before we can safely raise our consciousness to higher realms, which is what our inner self really wants. In this chapter, Huber's Intensity Curve method of identifying the strongest leading ego planet and Dynamic Calculations are referred to as reliable aids astrologers can use for understanding the potential for healthy development and identifying where there are deficits. He also describes the three stages of initiation and awakening on our path to transpersonal awareness, self-actualisation and achieving non-material goals.

Capturing dreams, dream amplification, dream recall exercises and how to interpret dreams in context with Age Progression are the subject of the third chapter. A quote from G. Globus is shared to emphasise the magnitude of dreams and the importance of taking notice of them, “our dreams are first hand creations... they represent a microscopic reflection of the universal one-mind, and to ignore the guidance from the source of all things would be a mistake”.

Grove asserts that dreams do not occur at random, some can occur at critical times in our life and using them to address developmental problems is dealt with in chapter four. The dreams of six volunteers are included and correlated to AP progression and the developmental challenges presented at important periods in these people's lives. These effectively demonstrate how revealing dreams can be and how valuable and validating it is to be able to relate them to our life tasks. Here, I have to admit to having a vested interest in Grove’s work as I contributed one of my own precognitive dreams, which has been included and perceptively assessed.

The final chapter outlines the steps and benefits of using a Huber Method of astrological psychology consultation together with dream interpretation to achieve ego integration and psychosynthesis, thus preparing us for higher consciousness and a spiritual path.

As a non-academic and with no psychology training, for me a negative about this book was that the style of writing is heavily jargonized and sometimes one piece of information did not link well with the next, which unfortunately distracted from the extremely valuable meaning contained behind the words. Having said that, all-in-all, I highly recommend this book as invaluable for anyone studying or practicing astrological psychology and for anyone attempting to understand human psychology through the medium of astrology. Besides the message it conveys regarding the importance of dream analysis and incorporating it into our consultations, it serves as an extremely valuable overview of Huber method as a means of understanding human psychology.
One Cosmic Day
by Wanda Smit
(XLibris, E-book, 2016)
Review by Andrei Andrades

First time I came across Wanda’s articles while sorting through the valuable resource of APA’s membership virtual corner and Diana’s story caught my attention quickly because of the easy-to-understand approach of the Huber interpretation combined with a great real-life story.

In her e-book, using the Age Point progression technique, she describes events of outer and inner life gradually, as Life clock’s hand points another hour of her Cosmic day.

The title “One Cosmic day” refers to a moment in time and space: her own life, seen as a long celestial day which starts at the Ascendant and continues through the morning hours, triggering feelings, events, dreams and expansion of Consciousness; her inner and outer experiences. The book shows a considerable awareness of her identity, describing different aspect patterns in her chart, each one of them bringing challenges and interior conflicts.

A cosmic day is not a normal earth-Sunday, but rather like a roller-coaster one, brings fears, joy, love and awareness that the solution of living with the ongoing change is accepting living with insecurities of what such a bigger than life day can bring.

Wanda takes the reader on her journey through life, from the encounter at birth with Jupiter, “her closest companion”, to the meeting point with the Venus/Mars conjunction, crossing the hemispheres from the unconscious to the conscious and from collective to individuation. She explains Low Point experiences as gates leading to transformation of feelings and source of deeper inspiration.

The book is filled with little stories from her journals, with memories and dreams and with characters assembling figures from her real life. Big steps of learning forward towards individuation are evidences of faith in the steady evolution of her human spirit.

She introduces the reader to a better understanding of the aspect patterns in her chart. About the experiences lived through the most important aspect figure, the projection triangle, she writes:

“Projection is sheer illusion. Like a film is only make-believe life.” Or “Yet I know, what I find disturbing in them, are simply my own destructive and negative emotions, reflected back to me through my projections. I need more positive people around now, because I am more positive. Letting go of them is just letting go of my own negativity. When one does get to a point in life where one has withdrawn all one’s own projections and see people as they truly are?”

Every planet has its gifts and Wanda is questioning,
learning and transforming their energies for reaching new levels towards her full potential. Pluto is the “will-enhancing energy” and “the key to finding emotional purity, since it rules transformation of inner darkness”, Neptune brought her “creativity through the European writers”, her Moon in Scorpio “forever has to walk through the fire of transformation” and Uranus in the 4th house represents her second nature to move houses, like this satisfying her need for mutability and ongoing change.

I especially loved excerpts from the “The Moon in the Man”, about her stepfather, the magician, “not the father in my blood, but the father in my heart”, who spoke the language of love, boosted her self-esteem and fulfilled her yearning for Neptune’s unconditional love.

Exposing her fears and weaknesses and analysing the meaning of life through acts of creation, she reveals the great depths and wisdom of her Soul and carries the reader into her world of intense emotions which only somebody with so much water element can imagine.

The appendix at the end contains useful information about the Age Point progression, signs and planets, very helpful for students and non-students of the Huber method.

An e-book about the path to recovery of faith in life and love, of finding the way through darkness times. I recommend to start reading it with a great cup of cappuccino and with gratefulness for having the opportunity to enter the doors of such a beautiful Soul.

Wanda’s articles for the Conjunction magazine are biographies of artists, writers, musicians. I would like to read, one day, a published collection with all the biographies already written, certainly it would be an invaluable tool for the student astrologer whose way of learning and understanding is through examples of interpreting using the Huber method. Reading them, many times I have found myself wanting to go back to my own chart for discovering the planets position in the Life Clock scheme.
The Location Horoscope. Where is the chemistry right for me?

The fundamentals of the location horoscope with a brief interpretation of Louise Huber’s horoscope.

by Bruno Huber

Edited by Bruno Landolt

Translated by Heather Ross

Globalisation has made the world a small place, and many people now move around. How about a holiday home in the South, a winter in the sun in Florida or in Asia? Every place has its own house system, its own environment. It could be worth looking at the horoscope.

You have probably already wondered why you feel better in some places and worse in others. It could be due to the collective environmental quality of this place. For every region has its own astrological house system based on a zodiac drawn around the surface of the earth.

Experience has shown that the global coordination network introduced at the end of the last century with Greenwich as the zero-point is actually based on a terrestrial zodiac – although it is obviously a human discovery. Attempts made by different astrologers this century with “location ascendants” and “location meridians” have shown that events relating to specific locations showed sensitivity to the corresponding degree of the zodiac to transits.

Further research has led to more revelations; the places not only have ascendants and an MC, but a whole house system, and personal horoscopes are just as sensitive to them as events.

The Observatory at Greenwich is also the zero-point of the terrestrial zodiac.
Planets in the individual Radix horoscopes can be more favourably situated in a certain location horoscope (in other houses or in another area of the same house). That allows different application opportunities for these planets, or generally a heightened awareness of life (and vice versa in the opposite case). The location horoscope therefore indicates how the individual fits in to a particular collective environment.

Who made this Discovery?

Eratosthenes (ca. 200 BC) had already divided the earth into 4 quadrants. He gave much thought to the differences between the different regions, in terms of their character, their climate, their different peoples and their different ways of life.

Ptolemy (around 150 BC) processed his thoughts logically along astrological lines and put them into a system, of which part is still used today.

Both authors start from the basic premise that people are influenced by the environment in which they live. Since then, astrologers have been working on an astrological method of capturing the influence of the natural environment on the destiny of the individual. This explains why there are so many location-related astrological techniques available nowadays.

Aleppo as centre of the World

Ptolemy and his contemporaries considered Aleppo (Syria) to be the centre of the world (approx. 36° N and 37°E). It is one of the oldest cities in the region and is strategically placed between the Mediterranean and the Euphrates.

In those days, the world was considered to be flat and quite small (although Eratosthenes, 400 years earlier, was not only convinced that the earth was round, but he calculated its circumference almost exactly accurately at 40,000km!).

From the Ancients to the Present Day

It is important to understand that when trying to understand and identify the nature of regions in astrological terms, the Ancients’ only aim was to be able to predict collective events. History clearly shows that the further back in time we go, the more Astrologers were concerned with the art of prophesy (originally “Omen Astrology”). The closer the history of Astrology comes to the present day, the more attempts to define the character from personal horoscopes predominate, initially in an ethical/philosophical way (mainly black / white characterisation), then increasingly using a psychological approach.

The modern progressive approaches prefer to be termed “Psychological Astrologies”; they aim to give people more insight into their character and allow them greater freedom to manage their abilities. This approach no longer focuses on seeing the horoscope as a collection of determining factors but a tool for indicating character structure, the configuration and implementation of which is highly dependent on the individual’s awareness and free decision-making power. It is likewise dependent on stimuli and influences from environmental factors, social situations, cultural and political influences and so on. However, these are not represented in the horoscope, as many practitioners maintain.

The Search for the Zero-Point

The inadequacy of the previous, ancient system had become obvious to Astrologers by the Age of Exploration, as it did not include the New World. Different attempts by Astrologers from the Renaissance onwards to expand the Ptolemaic system or to create a new global construct all failed due to a lack of agreement over the location of the zero-point. Only in this century – when Greenwich was universally accepted as the Prime Meridian – did the idea emerge of using the natural geographic Meridian (which in astrology we term the MC, or Medium Coeli) and the corresponding East horizon point (AC) to establish event points.
Good to know:

The Location Houses – Demands of the Environment

- The house system in the horoscope represents the sensitivity to the environment. It therefore also tells us something about the environmental demands facing the ego in daily life.
- Every place in the world has its own house system, which defines the particular conditions of that place. Every place therefore has its own unique expectations and demands for anyone who wants to stay or live there.

Two House Systems

- The clear difference between the two house systems (the individual one of the Radix and the supra-individual one of the location) is that I carry the first one with me throughout my life, while the second is only effective when I am in the corresponding location.

It could be said that the Radix houses indicate how I want to see the environment, irrespective of which environment may actually be involved. So I go around only seeing what I would like to see, preferring to avoid seeing environmental differences e.g. when travelling to other locations. I am thinking here of the typical tourists who find everything that is different from home to be funny or even “primitive”

Psychological Insights

- The location horoscope provides substantial and important psychological insights. As we know, external factors may be totally alien to some people’s character thus leading to incompatibility.
- The location horoscope of London is 0° Aries at the MC according to this rule. The ascendants are situated at 26.33° in the sign of Cancer.
Mundane Astrologers increasingly felt the need to be able to accurately locate exceptional collective events. In other words, they wanted to know why, for example, a natural catastrophe or a popular uprising etc. happened in one particular place and not another.

Geodetic Equivalents

I believe it was the famous English astrologer Sepharial, whose tiny booklet “Geodetic Equivalents” (published in London in 1925) set out this idea logically and even provided a list of 80 world cities for which he had calculated the location ascendants and meridians. Our graphic (Figure 1) clearly represents this system for Europe. The degrees of longitude of the earth here show the location meridians at 20° intervals. The thick line that runs through London (Greenwich – Prime Meridian), is therefore the zero-point of the zodiac (0° Aries). To the left of it lies the sign of Pisces, which virtually covers the ocean with a 30° interval to the West.

To the right of that, Aries, which rules the majority of Europe (thus partially agreeing with Ptolemy!). The meridian (MC) dominates the location horoscope. The AC lines that run diagonally to the global web of the latitudes and longitudes, represent the respective location ascendants. An important point to bear in mind is that every place in Europe has either a Cancer or a Leo ascendant. The boundary between these two signs runs from Iceland via northern Scotland, touching cities such as Rotterdam, Zurich, Florence, and cuts Sicily off from the boot of Italy.

The ‘Magic’ of the Location

In the case of an ‘incompatibility’ with a place that can hardly be ignored, adverse impacts on character development are possible to the point of inhibition (blocking behaviours by internal or external factors) so that the person or people concerned can barely continue to function and acute and chronic depressive, catatonic or hysterical states can be the result. If the Astrologer (or the Psychologist) has no real idea of the possible strength of such influences from the local environment, their advice or therapies will not lead to the anticipated results. Therefore in such cases the answer might be a deliberate (astrologically-informed) change of location.

I have sufficient evidence from my experience of relocations guided by a ‘location horoscope’ to be able to state with conviction that they almost work miracles. Therefore the power of a place (good or bad) should not be underestimated.

Frequently-occurring Pattern

People very often, even usually, are born and remain in the same location all their lives. The location horoscope of a place is, however, only rarely the same as the Radix. The location horoscope can very well contain such distinctly limiting factors that they can, for example, hinder a child’s development. This then prevents the adult from fulfilling their potential and makes them feel constantly undervalued, misunderstood or even mistreated and nobody would dream of blaming this on the location. The ultimate result is an unhappy life.
The prophet is without honour in his own land. It can often happen that an individual's life lacks opportunities for creativity, because neither his Radix horoscope nor his location horoscope support significant positions in the aspect pattern, such as a tension ruler, a stellium (cluster of planets) or a strong opposition structure, which is always an indication of strong creative potential.

If these are in an outlying position (near the Low Point, in the shadow of axes, enclosed signs, low position in the house system, etc.), the result could be a chronic lack of fulfilment or a dissatisfaction with life leading to a resigned attitude. The right location could provide stimuli for this creative potential, resulting in increased happiness and self-confidence, for example due to feeling protected or an increase in status.

**Location Analysis using the example of Louise Huber**

Until now, the location horoscope has been used quite rarely in astrology. The interpretation of the horoscope in connection with the Age Point still requires more research work. Nevertheless, it seems to me to be important to present an example to allow you to benefit from this exciting astrological topic. If you adopt the approach of a researcher as you read, it would help you.

When describing the location horoscope, we will concentrate on the three personality planets, the Sun, Saturn and the Moon, as these are critically important when it comes to self-development and well-being in a place.

**The Position of the Sun**

In Louise Huber’s Radix horoscope, the Sun lies just before the second house cusp. While in the location horoscope Zurich (fig. 3) it is in the shadow of the 11th cusp. The symbol of self-confidence therefore moves up from the bottom to the top of the horoscope. Zurich, therefore, provided better opportunities for individualisation and self-
actualisation than her birth place of Bamberg (Germany). The Sun position indicates that in this place she was challenged by the environment to make a name for herself and exercise a specific role in collaboration with other like-minded people.

In the Shadow of the Axis

Mastering the many tasks related to this was not easy. The Sun is situated in the shadow of the axis, i.e. in a ‘stress zone’, and also in the intercepted sign of Taurus, which has no cusp. Great effort is required from any stress planets. In an intercepted sign, there is no subjective perception of the acknowledgement and feedback of the environment and one does not react appropriately to it. In the Radix horoscope, the Sun in the second house indicates that one must develop one’s own character and take responsibility for the financial side. It is always down to her to obtain the means for the planned project so that it can be implemented.

Under the Pressure of Saturn

Saturn comes from the seventh house (Radix horoscope) into the fourth house (location horoscope), i.e. from the top to the bottom. In the fourth house, Saturn is usually perceived as a burden or pressure by those around it. Louise was always worried that the dear neighbours would take offence at something. She could never escape from the feeling of responsibility for her family, her house and those around her. She felt tied, responsible for everything that happened or could have happened and that it was up to her to keep everything safe. As the Radix Saturn is situated in the seventh house, she hoped for support from her partner, however, the expected help with domestic affairs did not materialise from this side, in any case, not to the extent that she had needed (Square to the Moon).

Subjective Reaction of the Moon

The Moon comes from the fifth house (Radix horoscope) behind the ascendant in the location horoscope. It was important to be emotionally in tune with the location to achieve personal well-being. The Cancer Moon reacts extremely subjectively to acceptance or the slightest rejection. It was always tense and insecure as to whether it was judged positively or negatively, which wasted a lot of energy. She was excessively affected by sympathy and antipathy. She had to cope with totally unjustified emotional strain and anxiety (stress planet = tendency to compensate).

The Age Point in the Horoscope

It is obvious that the location horoscope too has an Age Point (AP) that travels through it. However, here the AP is an indicator of external stimuli, not internal fundamental waves as in the Radix horoscope. They are the influences of the location and the surrounding collective body, which the AP records and then prompts the horoscope-owner to react accordingly. The method is the same as for the normal Age Point. We look for certain ages. In the location horoscope, the counting of the Age Point also begins with the birth, but we can only track it from
the time we moved to that place. It then shows us the events and opportunities available to us in this place, often more clearly and more accurately in terms of timing than in the Radix horoscope. We track the location Age Point with its aspects to the planets in the location horoscope when looking at the life history as a whole.

**The AP in the Example Horoscope**

Louise Huber first came to Zurich in September 1952. The location Age Point was at 26° Sagittarius, i.e. exactly in the galactic centre – a sign that this decision corresponded to a universal higher purpose. In October 1952, I asked her to marry me. The AP stood in sextile to Saturn and in addition, formed a quincunx aspect to the Moon.

In February 1953, she finally relocated to Zurich. The location Age Point was situated at 28° Sagittarius trine Moon Nodes, i.e. an indication of an important event for personal development and emotional commitment. The marriage is not indicated in the location horoscope AP, but it is in the Radix. It took place in March 1953, exactly when the AP had reached the Neptune in her Radix horoscope. From February 1954 to October 1955, the Location Age Point was in opposition to Venus and Pluto; a time of intense and critical decision-making. This culminated in her moving away from Zurich in August 1956, when the AP was on the IP 6, in order to completely devote herself to a spiritual task (opposition Pluto). In September 1962, exactly when the location Age Point reached Mars, she returned to Zurich. Her absence had lasted from IP6 to IP 7, i.e. almost the entire interval between Jupiter and Mars in the Aspect Pattern of the location horoscope. In December 1964, during the opposition to Neptune, she founded her own Counselling Practice. In March 1968, at the AP Institute she started courses that were Uranian in character. Exactly on this date, the location Age Point changed into the sign of Pisces in which Uranus was ‘waiting’. The preparations and plans for this were already underway in September 1967, at the Opposition to the Moon Nodes. This was the start of a period of intense personal and spiritual activity. Here, there is an interesting connection with the Aspect cycles, as described in the book ‘Lifeclock’ (HopeWell, pages 177-194).

The sequence of the different AP aspects can be perceived as an orderly chronological whole. At the time of the Moon nodes Trine she came to Zurich, at the time of the Opposition she attained a certain status in her work, and the time in between was used for preparation. At the time of the Uranus transit in the location horoscope, she began to work autonomously and independently (9th house) on esoteric lectures. She was able to become more and more spiritually effective and to form and lead her own groups. Uranus is situated in the 12th house in the Radix horoscope, a position that confers great interest in exploring spiritual and occult matters. During the transit through the 10th house of the location horoscope, all professional and spiritual activities took shape successfully.

From 1978 onwards, public activities were also favoured, she went down increasingly well with the public and her work was taken seriously. Particularly during the Sun transit she received plaudits and increased recognition (despite the intercepted sign). Self-confidence and self-security increased. She also acquired the financial stability for which she had been striving for so long, a source of satisfaction for the Radix Sun on the second cusp, which had the task of making a name for itself.
The term Depth Psychology encompasses all psychological and psychotherapeutic approaches in which the unconscious mental processes are considered highly significant for the explanation of human behaviour and experience. The core principle of Depth Psychology is that “underneath the surface” of the consciousness in the deep layers of the psyche, other, unconscious processes are running which greatly influence the conscious inner life.

Astrology and Depth Psychology – Productive Thinking instead of Determinism

Our fate is not in the stars. Serious astrology instead describes people’s special talents and developmental possibilities. Depth Psychological Astrology enables the identification of different basic patterns of the personality, thus allowing the client to discover their own interests, tendencies, needs, gifts and potential.

An important element in the enrichment of Classical Astrology by modern awareness and thinking is the input from the field of Psychology. The most significant aspect being the linking of the focus on events, symptoms and behaviours of people to a deeper psychological level, which includes character structure (the inner emotional model) and motivations (the inner drive).

So, for example, Mars in Aries on the DC would have been interpreted on the event level (perhaps triggered by transits) as accidents, broken bones, injuries, or on the symptomatic level as illnesses such as acute inflammations, etc., on the behavioural level as aggression and recklessness, etc. (perhaps still combined with a pseudo-psychological admonishment to just pull yourself together, such reprimands being the extent of the counsellor’s contribution).

Challenges to Learning

Since then, the influence of Psychology has been such that such a configuration is now to be interpreted as a challenge to learn, a personal work in progress. The element of aggression is now considered to offer positive possibilities to the individual concerned, i.e. the ability to struggle through, to stand up for something, to be a pioneer or, the potential can be destructive if the positive implementation is unsuccessful. And of course, there is also a possibility of aggressive outbursts…

The issue is therefore quite clearly one of regulating the Martian force, i.e. controlling and channelling it in a positive way. Modern psychological interpretation considers not only the solitary position of Mars in the horoscope, but also, and particularly, its integration into the whole horoscope via the aspect structure. When considering the latter, the other planets connected to Mars via aspects are of particular importance when it comes to regulating the Mars force (for example Trine Jupiter). It is the task of the Astrological Psychology counsellor to identify and understand the nature and potential difficulties of this regulatory task. The learning opportunities for the consciousness given from a psychological perspective, irrespective of favourable horoscope configurations, are also important in counselling. For example, if there is no other support for the above Mars position in the horoscope (for example, Mars in Aries at the DC is unaspected), the consequence is not necessarily an unfortunate destiny or an insoluble regulatory task.

It is either this kind of determinism that must be renounced, or the psychological approach (and the connection to the whole of modern psychology). In the above case, the now commonly available therapy options would lead to an increased awareness and more intensive experience of the
Mars conflict and allow for the learning of new ways of dealing with Mars.

**Growth and Change**

Here the horoscope serves as a diagnostic tool that enables the provision of targeted therapy. The consciousness and its capacity for learning are an autonomous additional opportunity for change and growth, as it were ‘alongside the horoscope’. Indeed, it has been proved over and over again that learning steps or changes (here for example when dealing with Mars), which do not already have a basis in the horoscope (for example Jupiter trine Mars), are very much more difficult and therapeutically slower. They must, as it were, be ‘inserted’ into the horoscope to aid learning. This brief summary shows how astrological thought has changed from predicting events and behaviour to self-knowledge and change via learning, largely due to the influence of the various approaches of modern Psychology.

**Astrology and Depth Psychology**

But how can modern Depth Psychology complement Astrology now? Modern Depth Psychology and Psychoanalysis are characterised by three particular features that differentiate them from general Psychology (this is not the place to go into more detail regarding the specific differences between Depth Psychology and psychoanalysis).

Firstly, Freud’s conception of Psychology was a dynamic one. He viewed the character of the individual not as static or genetically pre-determined, or constructed of fixed layers (as was thought to be the case in contemporary psychiatry, or later for example in Lersch’s layer model*

(*Philipp Lersch was a German psychologist. Lersch was considered to be one of the leading proponents of the German ‘Psychology of Expressive Behaviour’ movement.)

Instead, Freud described various different entities (Id, Ego, Super-Ego) imbued with energies that interact dynamically with each other and that can be further developed (for example from the archaic to the mature Super-Ego), and whose interrelationship must constantly be rebalanced. It is to Freud’s credit that he created the first version of a truly dynamic form of Psychology.

Secondly, the psychoanalytic therapeutic approach is based on learning in and through relationships. At the core of the therapy are not exercises, instructions, techniques (prescribed by the therapist) but the direct involvement in the relationship to the therapist (in the interaction of spontaneous transference and countertransference). In brief, this is based on the central experience that we assimilate all impressions as relationship experiences, i.e. an integral part of the relationship situation (context) in which the experience is made. All important impressions in childhood are linked to other people’s behaviour, presence or absence. Modern analytical Psychotherapy therefore involves the analysis of relationships. From our astrological perspective, though, the third characteristic is particularly productive when it comes to relationships; a highly sophisticated Developmental Psychology.

**Formative experiences**

The way our character develops can now be understood extremely accurately. From the initial pre-natal influences via the symbiosis phase with the core formative experience of the primary relationship with the mother (or main carer), which is especially reflected in the Neptune and Moon position, via the first, thoroughly frustrating encounter with reality during the so-called ‘psychic birth’, particularly reflected in the Saturn position, via the first decisive triangular experiences with the father (see Sun position), via the motor and ego development in the anal phase (as indicated by the Mars, Saturn and Jupiter position), via the ‘oedipal drama’ to the correct evaluation of one’s own role in the succession of generations (see the Moon-Saturn-Sun relationship in regard to the family model according to Huber), via intellectual development in the latency stage (school years: see Mercury, Jupiter, Saturn, Uranus) until the formation of one’s own identity in
puberty (aged 12 – 15) and adolescence (aged 15 – 18), which is particularly reflected in the Aspect pattern. Modern Developmental Psychology now continues even further, for example via the mid-life crisis, the difference stages of the aging process, etc. Human nature is therefore anything but static in this approach. But there is more to it than that.

Fixation in Character Development

An accurate understanding of the ideal course of human development allows symptoms, psychological inhibitions or illnesses to be viewed as unresolved (at that time, insoluble) conflicts during a particular developmental stage, which have led to fixations in the character development. A fixation occurs if a new developmental level or level of life cannot be reached by an upcoming developmental stage. The person falls behind, sooner or later behaves immaturesly and becomes neurotic. For example, if a person was not able to detach from a symbiotic relationship with the mother, they then remain largely on the symbiotic relationship level and can only form relationships with similarly symbiotic partners etc. This leads to conflicts with reality, e.g. in separation situations, which are difficult to resolve. This is actually a very positive way of seeing symptoms and psychological conflicts, i.e. as the result of a derailed, halted development, which obviously allows the possibility of resolving the fixation and of bringing the development back on track. This also facilitates the therapeutic process, the orientation to an organic development process to be observed under circumstances that are not (or less) traumatic. The process is therefore no longer dependent on the standards of the therapist, society or even the patient, and the aim is no longer to change behaviours or establish a "correct" version of the consciousness. It is now about the interactive identification and resolution of developmental blocks, thus freeing the way for further organic development.

Astrological Psychology

There is now an important new reference point for Astrology. The horoscope reflects people's psychological and spiritual potential, i.e. the structure of their character, their developmental potential and their conflicts. In Astrology, we assume that the horoscope indicates the psychological toolkit also present in the life of the person concerned (although not always in its entirety), which therefore allows it to be observed and tested. In the above example, the Mars position indicates a real conflict when it comes to dealing with its own aggression, or a certain Moon position indicates a capacity for symbiotic relationships. Such conflicts and conditionings have their own origin that we can nowadays (according to the extremely in-depth and convincing research of Spitz, Bowlby and Mahler between the 1940s and 1960s) categorise very accurately in the context of modern Developmental Psychology.

For example, there are even certain traumatic influences (separations or a very ambivalent, love-hate relationship to an unwanted child) in quite particular sensitive phases (for example the intensive bonding phase in the first years of life) that create really serious conditionings and neurotic conflicts.

From Practical Experience

In my work I am now constantly confronted with both. In the many years in which I have been practising Analytical Psychotherapy, I have had the opportunity on multiple occasions to gain from the specific symptoms of my patients a very deep and fundamental insight into their personal history and the background to their symptoms and character structures. This has also provided me with the ideal opportunity to compare and investigate how what the analytical process has told me very accurately about the nature and origin of the patients’ conflicts is reflected in their horoscope. I have therefore been able to thoroughly explore such issues as how a so-called early disturbance (specific traumatic experiences in the first 18 months of life) of a patient with neurodermatitis and severe cardiac neurosis at every separation situation is displayed in the horoscope (particularly via Neptune, Moon and Saturn), or how particular restrictions and ties in the motor phase (18 – 24 months) are reflected (particularly via Mars, Pluto, Jupiter positions), etc.. In a further research step, I then proceeded to cross-check, to study the question in reverse.

In my numerous horoscope discussions with clients (although they may take place in a shorter time frame than therapeutic treatments), starting from specific prominent planetary positions (for example Neptune as a tension ruler to the MC, etc.) I questioned the clients thoroughly about their life history, particularly about certain traumatic situations and experiences (in the case of the above
planetary positions for example about experiences relating to feeling secure and accepted or about feeling unwanted as a child or particular separation experiences, etc.). My many experiences over the last 5 years have shown that both forms of questioning lead to the same positive result. People’s life histories and traumatic circumstances and resulting conflicts and symptoms are clearly displayed and diagnosable in the corresponding planetary configurations of the horoscope.

**Research**

This is basically also a research strategy to corroborate the connections and claims of Astrology. If certain quite obvious symptoms (for example, neurodermatitis or cardiac neurosis symptoms, also possibly tachycardia or organic disease) and the associated, completely verifiable, life stories of the people concerned (for example being an unwanted child, baby refusing to eat in the 3rd month, hospitalisation for unspecified infections from 7th – 0th month with almost total isolation from the family, etc.) are accompanied again and again by typical planetary configurations, then the link between conditioning history and horoscope configurations can no longer be ignored. Also, if the reverse questioning also corroborates the same links to an acceptable degree, this makes it twice as valid. This involves starting from specific planetary configurations (Neptune square Saturn) and after thorough questioning, repeatedly coming across corresponding life experiences and/or traumata (early separations such as the hospitalisation mentioned above). However, it should be borne in mind that this procedure may be much less rigorous than the first, as the findings from one or more horoscope consultation(s) are less detailed in terms of their life story and particularly their unconscious, compared to a long-term therapeutic process. However, if both lines of questioning repeatedly produce connections that cannot be ignored, this confirms the ability of the horoscope to express people’s character structure, psychological conflicts and life stories.

**Philosophical issues**

The philosophical issue of how a Radix horoscope drawn up based on the position of the planets at the time of birth can clearly reflect the conditioning experienced during a person’s life is beyond the scope of this article and is discussed thoroughly elsewhere. However, I will explain the findings collected, particularly in the past five years, on people’s psychological developmental history and how these are reflected in their horoscope in the following series of articles. Modern Developmental Psychology will also be carefully described phase by phase and the corresponding typical reflections in planetary configurations will be discussed in detail.

*To be continued in Conjunction Issue 69.*