

HADES AS PLACE

The Landscape of a Pluto Transit

by Brian Clark

*"People tend to be afraid of Pluto transits, and they have a right to be, for we are dealing here with the god of death, whose domain is the dark and shadowy Underworld."*¹

In Greek myth, Hades is not only the personification of the Underworld god Pluto, but also refers to his extensive Underworld kingdom. Mythological tradition and epic clearly differentiate the Underworld and the god Hades, who is regent of this place. The topography and atmosphere of this mythological nether world is symbolic of the sphere we are drawn into during a transit of Pluto and provides a context for the textures and shades of subterranean feelings experienced during this time. Descent into the Underworld, or *catabasis*, is a common motif in myth, and this journey is undertaken for a variety of reasons.

The journey to the Underworld crosses the crucial threshold between this world and the "other world" into the dark domicile of Hades. This classical theme is relevant to modern psychoanalysis, because this heroic pilgrimage is a vivid metaphor for the therapeutic descent into the repressed, taboo, and unknown aspects of self. Carl Jung suggested that the journey into the self was akin to this mythic descent to Hades,² a journey he personally described in his autobiography. At the age of 38, Jung experienced his own descent. He wrote that "the ground literally gave way beneath my feet and I plunged down into the dark depths."³ A historian recently conducted a survey of 2,500 years of attitudes towards melancholia and depression; he concluded that two images consistently recurred in these states: "being in a state of darkness and being weighed down"⁴ – in other words, the descent into Hades. Jung's descent into this "empty space" followed his acrimonious break with Freud and the eruption of turbulent feelings in his marriage fueled by his affair with Toni Wolff. Later he would describe this episode in his life as his *Nekyia*, the ritual in which Odysseus summoned the shades (the souls of the departed) from the Underworld to receive guidance about the next phase of his journey. During Jung's

descent, he too encountered the shades and guides of his own Underworld. At the time, the still-undiscovered Pluto had just ingressed into Cancer, the midpoint of his natal Moon-Uranus square. Hence, transiting Pluto semi-squared both the Moon and Uranus.

Familiarizing ourselves with the terrain of Hades helps us to psychologically appreciate the realm we are drawn into during periods of depression, disillusionment, existential doubt, or major life transitions. For astrologers, this amplifies our understanding of Pluto and the cyclical process, which takes place during Pluto transits.

Hades' Lot

When Zeus, Poseidon, and Hades defeated the Titans, the three brothers drew lots to divide the various spheres of the world, once governed by their Titan father Cronus. It was not chance, but the hand of fate that oversaw the choice of their inherited dominions. Poseidon, speaking through the voice of the poet Homer in *The Iliad*, tells us how this happened:

I when the lots were shaken drew the gray sea to live in
forever; Hades drew the lot of the mists and the darkness,
and Zeus was allotted the wide sky, in the cloud and the bright air.
But earth and high Olympos are common to all three."⁵

The three brothers are each allotted a section of the world, dividing the Earth amongst themselves. Hades' portion is the realm of darkness and the domain of the shades underground. As the lord of death and rebirth, he is the silent and invisible brother who removes himself from the affairs of the Olympian family yet senses the life of the family at its deepest levels. As the guardian of shades, Hades is given the care-taking role for what remains repressed in both the individual and the family: secrets, shame, buried passions, unexpressed grief and loss, severed attachments, unresolved endings, negative and toxic feelings. He is the custodian of what is

buried alive that becomes the inherited complexes and patterns for successive generations. Unlike his brothers, he wants only one partner; with Zeus's blessing, he abducts Kore⁶ into his Underworld palace. Even though Hades is to share "high Olympos," he ventures there only once, perhaps twice, choosing to remain in the Underworld.⁷ After Hades drew his lot, claiming rulership of the Underworld, he relinquished his place in the Olympian pantheon for the world below.

Hades was devoured by Cronus and spent his formative years "in the belly" of his terrible father. Cronus was aware of the cycle of fate and feared that his own progeny would oust him, as he had done to his father, Uranus. Unlike Zeus, who escaped this fate of being devoured, Hades became accustomed to the interior of his father's womb, familiar with the sense of being internal and invisible. His mythic realms are also interior and introverted; few images or altars survive to remind us of his worship or importance in cult. No temples are known to have been erected to Hades, and the god was seldom represented in art, sculpture, or vase painting.⁸ Nor was he a father to heroes like his brothers, Zeus and Poseidon. As a god who also represents place Hades has been both re-placed and dis-placed⁹ – potent clues to what we have done with this archetype, culturally and psychologically.

The terrain of Hades has been banished farther and farther away from consciousness, since antiquity. In agricultural societies, the gods of the Earth and the gods of the Underworld were closer allies; the fertility gods shared the cyclical nature of life with the chthonic gods of death. By the 8th century B.C.E., the realm of Hades was truly a land of despair, as Homer's epics attest. Achilles' shade confirms this when he tells Odysseus that the life of a slave is more appealing than being king of the Underworld.¹⁰ To be regent over the vast land of the dead is no prize for a Homeric hero! Heroes now must conquer death.

Before Homer, the gods of the deep and dark were honoured within the community, for they were recognised as an essential part of the cycle of life and "amongst the oldest possessions of Greek religious faith."¹¹ However, by the Homeric period, the Underworld had been "sidelined" from the experience of everyday life and had

become a gloomy land of shades, a depository for souls cast off from earthly life. Movement towards polis,¹² away from agriculture and the land, contributed to the loss of our instinctual knowing of seasonal changes and the cyclical nature of birth, death, and rebirth. The movement away from the pragmatic Earth and its Underworld towards the fires of inspiration and Heaven left Hades (the god farthest from Heaven) isolated in his dark domicile. He had no place in the Olympian pantheon to remind us of his presence; no cults or temples remained to remind us of his power.

Because Hades had no specific temples or altars, his worshippers summoned him by striking the earth with their hands. Even before Homeric times, Hades was underhand, below the ground. As he became banished farther away from consciousness, he also became correspondingly more underhanded, less trustworthy. (Ironically, strongly Plutonian individuals often constellate potent Underworld feelings of envy, resentment, or intimidation in others; yet, at their core, these are trustworthy people whom you would count on in life-or-death situations.) As regent over this once dark yet fertile place, Hades is now associated with the dark as dreadful, secretive, and taboo. Hades symbolises these darker aspects of psychic life, once accessible or underhand: Loss, rage, jealousy, grief, and death are his aspects of psyche.¹³ A Hades-denying culture banishes death, darkness, and negative feelings. When overly identified with ego, these repressed feelings surface as despair, loss of meaning, a sense of dislocation, or a feeling of being lost or invisible. It is to this archaic terrain of banished feeling that we descend during transits of Pluto.

By the 8th century B.C.E., Homer has described Hades as "the most abhorrent" of all the gods.¹⁴ His face is now so terrible and frightening that we learn to speak of him euphemistically. Today, as students of astrology, we tend to remember the key word "transformation," forgetting Pluto's fearful face of death and all the negative emotions associated with this archetype. By idealizing the transformational qualities of Hades/Pluto, we remain ignorant of the dark feeling life, trying to avoid or

overcome them rather than embracing them. In our culture, his cult is foreign and alien, no longer part of the mysteries we are taught.

There were several names associated with Hades. Often he was given no name at all, because those who heard his name felt such dread (which is often the case when we mention a Pluto transit). However, as is the custom when dealing with terrifying spirits, a complimentary epithet was used to dissipate the fear. An idealised version of the god, suggested by some of his epithets, alleviates some of the anxiety of the unknown associated with Hades. His various names help to amplify his character and to reconsider Pluto's astrological legacy, especially regarding transits. Hades' epithets also serve to remind us of the natural cycles of life and death and the enriching process born from an encounter with this god of place.

The Names of Hades

Pluto, the most common of these names, is derived from *Plutus*, meaning "wealth."¹⁵ This title of the "rich man," or the "wealthy one," suggests the treasures beneath the Earth, a reminder of the rich internal psychic world. This epithet invokes the ancient link between the Underworld and the agricultural gods, suggesting transformative new possibilities underneath conscious experience. Pluto symbolises the immense resources hidden in the interior of the Earth or, metaphorically, in the Underworld of the psyche. These riches also refer to the abundant amount of shades and ghosts that populate Hades' territory. Subjectivity is Pluto's realm; when he is honoured, the richness of the interior world can be tapped through dreams, images, and symbols. Dreams appear in the stillness of sleep when the extroverted world becomes invisible, and consciousness yields to unconsciousness. Hades' world of shades and shadows is a resourceful place, the transformational aspect of the astrological Pluto. Facing what was previously invisible to us allows us to see the wealth buried or hidden to our conscious self. Resurrecting this hidden value and placing it back into conscious life becomes part of the opus of a Pluto transit.

Ais (or *Aides*) was an epithet for Hades which meant "the invisible," or "the unseen." Hades was given a helmet of invisibility which, when worn, rendered him invisible. This cap was given to him by the Cyclopes during the great war between his brother Zeus and their father, Cronus. It enabled Hades to be invisible to Cronus, permitting him to steal his father's weapons without being detected. The helmet covers the head's thoughts, ideas, and intentions, rendering our natural strategies helpless.

When Hades surfaces above the Underworld, he is invisible; he cannot be recognized. In psychological terms, this refers to the absence of persona; there is "no thing" to mask this god. Hades does not hide behind images but confronts us with what lies below the mask of conscious personality and identity. A mask hides the depth; often during a major Pluto transit, the mask is ripped away to expose what lurks behind it. Hades appears from the shadows with no warning; therefore, there is no conscious mechanism to respond to what he unearths. Our normal defense mechanisms and masks are powerless in Hades' realm. During a transit of Pluto, we may also feel invisible and impotent. Having redirected the energy generally spent in world, we are unable to make an impact upon it, and we wander through life unnoticed.

Another epithet for Hades is *Eubuleus*,¹⁶ meaning "good counsel" or "benevolent counselor." The epithet refers to Hades' wise counsel: images and feelings that rise from deep inside – even though they may be labeled as irrational. *Eubuleus* in Greek myth was also an oracular swineherd who witnessed Hades' abduction of Persephone. Hades' realm is one of loss, especially the loss of our attachments. When he appears on the surface of our life, he demands a sacrifice: to let go of what is no longer destined to be part of our life. This epithet reminds us of Hades' instinctual wisdom about the cyclical nature of life, the sense of "gut knowing," being uncompromising and blatantly honest – all the qualities that Pluto evokes.

Sometimes, the god of the Underworld was referred to as *Zeus Chthonios*. Chthonios suggests "in the earth," and this epithet refers to "Zeus of the lower world." When Zeus became the bright god of Olympus, his dark shadow was projected upon

Hades. Being brothers, these two symbolize the polarity of light and dark: Zeus is triumphant and heavenly; Hades is invisible and subterranean. This epithet reminds us that wisdom (Zeus/Jupiter's sphere) embraces both realms. Hades had been devoured by his father, Cronus, whereas Zeus had not. Each brother accesses a different way of knowing. Zeus continued this legacy by swallowing Metis (a goddess of wisdom and instinctual understanding); his way of knowing is to conquer and to triumph. Hades is more familiar with not knowing, being engulfed in the darkness of uncertainty; Hades' intelligence is instinctual and deeply intuitive.

With the epithet of Polydegmon, "the receiver of many guests," Hades is remembered as the god who receives his guests into the Underworld. Guest friendship was an important custom in ancient Greece. ("Ghost" shares a common root with the words "guest," "host," "hospitality," and "hospice.") Hades, as Polydegmon, reminds us to offer safe asylum to the ghosts of our past and the shades of the Underworld. When ghosts are banished, they transmute into aspects of soul that haunt us until they are recognised and acknowledged. During a Pluto transit, we are most likely to encounter unburied ghosts from the past. This is the face of Hades who is willing to receive us yet demands that we abide by the customs of the Underworld. The Underworld has its own mores, and Hades requires us to be unmasked and exposed to the integrity of our deepest urges. If not, we risk becoming a shade of our former self, lost or imprisoned in the dark regions of the Underworld. When we are drawn into Hades' realm, we must be prepared.

The Geography of the Underworld

Entrances to the Underworld included caves; chasms with underground pools or springs; fissures or cracks in the Earth's surface, where hot springs or poisonous vapors escaped; or underneath a lake or body of water. These entrances were generally located in remote, wild areas; some were sacred, and others were forbidden entrances. At any of these entrances, a hero could begin his descent into the nether world, passing through the Underworld gates guarded by the monstrous triple-headed dog, Cerberus.¹⁷

Rivers, many of which were toxic and torrential, separated the lower world from the upper world. Souls that left their mortal bodies at death would cross the Styx, the most poisonous and fearful of all the rivers, facilitated by the ferryman, Charon. However, before the soul could cross the river, the body must be buried. Without this ceremony of completion, the unburied were condemned to wander aimlessly along the banks of the Styx, hovering as shades on the periphery of the Underworld and unable to cross over to their final resting place. Psychologically, whatever has not been completed haunts us like an unburied shade. Astrologically, during a Pluto transit, we are vulnerable to encountering the shades and shadows of what has been emotionally severed from consciousness.

Metaphorically, we may be drawn into Hades through the caves and empty places formed from our depression or despair. Grief and loss of meaning in our lives may also draw us into the Underworld. Or we may descend through a chasm that has been opened by a volcanic blast of buried feeling. Emotional catharsis may leave a dark hole through which we now must enter the Underworld to encounter soul, as in Jung's experience. At critical transitions in the life cycle, when we need to relinquish one stage of life to enter another, we often find ourselves standing at one of the entrances to Hades. The most potent of these times is on the threshold of "midlife." Currently, the Pluto-in-Virgo generation is entering midlife during the waxing square of transiting Pluto to its natal position.

Hades had three regions, as described in classical literature. Tartarus was the lowest region in the Underworld, where those who had committed great sins were eternally punished. Erebus was a middle region where souls of the departed, known as shades, would roam. (Often, the realm of Hades as a whole is referred to as either Tartarus or Erebus.) Finally, Elysium, or the Elysian Fields, the third region, was reserved for heroes or those chosen by the gods.¹⁸

Tartarus is the blackest sphere of Hades, where criminals receive eternal punishment. The greatest crimes are sins against the gods: betrayal, deceit,

arrogance, or self-inflation – identifying oneself as a god. Tartarus (a polarity to Olympus/Heaven) is populated by those who have dared to enter the realm of the gods or compare themselves to a god or challenge the gods. In Tartarus, life is an endless repetition of futile tasks, a meaningless cycle of purposeless labours, and a continuous round of feeling incomplete and unfulfilled. Depression, complicated grief, compulsive behaviour, memory loss, despair, and meaninglessness are experiences of being in Tartarus. Trapped here in the lowest part of the Underworld are often the familial and ancestral shades, which seek redemption through us.

This is the place that collects the sediment and the undistilled feelings. This place far below consciousness, walled and barren, is the storehouse for some of our darkest emotions; it is the archetypal domicile of torment and powerlessness. Here, we may fall in the midst of our grief and loss or find ourselves during a depressive episode when life loses meaning and we lose faith. This is a place of total resignation to the gods. During a Pluto transit, we are often pulled into Tartarus to reconnect with tortured and archaic feelings. However, like the hero Aeneas, we may also pass this place by, escaping the mire of ancestral shadows and, for the first time, psychologically differentiating the ancestral shadows from our own. Aeneas hears the cries of despair and the painful moans of the inhabitants in Tartarus as he journeys through the underworld. However he is guided away from the fork in the road which leads to Tartarus and continues on his way to the Elysian Fields to find his father.

Erebus is the section of the Underworld that the souls of the dead pass through to reach their resting-place. Erebus is the region of Hades where the disembodied souls resemble shadow or dreams pictures and are impalpable. In this land of shades, the inhabitants are shadows of their former selves, living off the blood and life force of others. Erebus is an image of a psychological state where what has died is either in transition or not yet consciously released. Individuals who are still in denial about what has died will wander aimlessly through this land of shades, draining the life force from those in their vicinity. Erebus is the state we visit in times of disbelief and denial of our loss – a place where we unsuspectingly identify with the dead. During

a Pluto transit, we often feel in limbo, disoriented, wandering aimlessly through Erebus, unable to let go and embrace a new form of being.

Elysium – sometimes referred to as the Elysian Fields or the magical Islands of the Blessed – is reserved for those who have pleased the gods during their lives. Heroes and initiates into the Eleusinian mysteries (rites that confronted and honoured death) are destined for this land. This part of the Underworld is idyllic, and its inhabitants live an afterlife blessed by the gods. In contrast to Tartarus or Erebus, Elysium represents the outcome of a more conscious relationship with Hades and with death.

The five rivers that flow through the Underworld are symbolic of the feeling life in Hades. These rivers are hidden below the surface of the visible world and carry unconscious feelings. The rivers are either toxic, polluted with repressed feelings unable to flow freely, or they are torrential, charged with the powerful force of pent-up feelings. These rivers are the Underworld waterways that separate the manifest world from the "otherworld" and symbolise the power of the repressed feeling life.

The *Styx* is the "hateful" river, Hades' outermost boundary. This is the threshold that properly entombed souls cross, to find their resting-place in the Underworld. The Styx is also sacred to the gods, who swear oaths on the river. Any god who breaks an oath sworn on the Styx is ostracized from the Council of the Gods. *Acheron* is the "woeful" river, containing Underworld feelings of grief, depression, and despair. The *Cocytus* is the "wailing" river, filled with the sounds of the pain experienced through loss, separation, change, or death. *Phlegethon* is the river of "burning," which symbolises the burning away of the dross and sediment of the repressed feeling life through releasing pent-up passion and desire. Expressing our desires and tapping into our passions is like a fever, a cathartic process which burns away the repressed feelings when we honestly express our desires and tap into our passions. *Lethes* is the river of "forgetting"; souls cross this river when entering and leaving the Underworld. When that river is crossed, the experiences of the other world are lost to conscious memory; however, when a soul leaves the Underworld to rejoin the

living, the Underworld experience is forgotten; Semele, Persephone, Orpheus, Psyche all journey out of the underworld. Forgetting forms a powerful demarcation between the two worlds and an important aspect of Pluto transits Pluto transits encourage us to let go of the past and what no longer serves us. The transit helps us to shed worn layers of the self and to move forward without the haunting memory of something unfinished. Forgetting implies the conscious self is ready to move forward, no longer weighed down in a state of darkness.

Descents to the Underworld

In Greek myth, there are many reasons to descend into the Underworld: to rescue a dead person, to win personal immortality, to acquire information, to receive a boon, to be reunited with a loved one, or even to try to conquer this realm.¹⁹ We have similar motives today: The descent to the nether world of psyche is necessary to reunite us with the dismembered aspects of the self. However, making this dangerous journey has always required instructions and a guide.

Two divine guides, Athena and Hermes, facilitate Heracles' successful Underworld journey.²⁰ In the Aeneid, Aeneas is instructed by his father to undertake his descent to the Underworld accompanied by the Sibyl, the prophetess of Apollo, as his guide. She tells Aeneas what to do and reminds him how easy it is to descend but how treacherous it is to find the way back, stressing the need for inspired guidance and a reverent attitude when approaching the Underworld. The Sibyl also appeases the spirits whose lamentations could distract Aeneas from his task; he must remain focused on his path and not be detoured by assisting others or getting caught up in their destiny. This is a common theme of Underworld journeys: Pleas for help and the litanies of the dead seduce the hero away from accomplishing his goal.

The successful completion of the descent is dependent upon initiation, the proper instructions, and a guide to navigating the unfamiliar topography of the Underworld. A god or supernatural source often gives the instructions for approaching and traversing the Underworld. Likewise, a god or other divine

manifestation — including the wisdom of the "higher self" — can serve as a guide or valuable escort. Initiation into the Eleusinian mysteries was helpful, too, because this experience familiarized initiates with the Underworld. The ego must prepare for this treacherous journey. During Jung's descent into the unconscious nether world, he was guided by his active imagination and by his companion and Sibyl, Toni Wolff.

Entering the Underworld without adequate preparation or proper intent is extremely dangerous and foolish. Pirithous, with the help of Theseus, descends into Hades to abduct Persephone. Arrogance overwhelms the heroes during their journey, and they become caught up in mutual narcissism. Here, the motive of descent is to conquer and capture the contents of the unconscious. The inflated ego therefore falls victim to its own grandiosity. The descent of Pirithous and Theseus is the least successful of all, because they have no instructions or guides. They rely only upon their heroic skills and self-inflation, entering the Underworld through an illicit back entrance. Hades greets them and offers them seats next to him. However, the seats are the "chairs of forgetfulness," so Pirithous becomes eternally stuck there, forgetting who and where he is. Lacking reverent intent and a guide, Pirithous is overwhelmed by the Underworld and falls victim to its retribution.

Jung offers a psychological interpretation of this hero's fate: "The conscious mind, advancing into the unknown regions of the psyche, is overpowered by the archaic forces of the unconscious."²¹ In other words, the uninitiated hero without proper guidance or instruction is paralyzed by Hades. The forces of the Underworld overpower those who attempt to conquer it, for accomplishments, status, and power in the upper world are useless here; in fact, they are forgotten, as shown by the fate of Pirithous. While Heracles is on his last labour in the underworld he frees Theseus from the Chair of Forgetfulness and helps him to escape. Pirithous is unfortunately stuck eternally in Hades. Hades is unimpressed with ego accomplishments.

The outcome of a Pluto transit is also contingent on our motives and intent. Pluto demands that something be relinquished so that new life can be conceived. The

success of this process depends upon how well we honour the realm of Hades during this period.

Honouring Hades

Pluto transits are times when we are most likely to experience the mythic themes of Hades and the Underworld in our lives. These themes are most evident when Pluto transits the angles or is in a harsh aspect to one of the personal planets. An ending is inevitable. We are called to relinquish outworn attachments and to suspend our routine activity in the outer world. Being suspended in the chrysalid period between what is past and what may be turns our familiar world upside down. We must now orient ourselves to the Underworld and to the journey through its labyrinthine passages.

The waxing square of Pluto to its natal position is another time in its cycle when we might find ourselves on the threshold of Hades, seeking guidance about how to make this transition. The planet Pluto's passage through the zodiac is extremely elliptical, crossing inside the orbit of Neptune for 20 years of its cycle.²² Pluto travels slowest through the sign of Taurus (31.5 years) and fastest through Scorpio (11.5 years). Because of Pluto's varying speeds, the cycle of Pluto's waxing square to its natal position occurs at different ages for each generation. For instance, individuals born with Pluto in Taurus, in the 19th century, experienced their waxing square in their seventies and eighties. Sigmund Freud, born with Pluto in Taurus, died at age 84 while his first Pluto square was coming into orb, along with his Uranus return and his seventh Jupiter return. Today this square comes into orb for the Pluto-in-Virgo generation as early as age 35, heralding a succession of cycles synchronous with the midlife passage. This first Pluto square is a calling to descend or to be suspended. The Pluto-in-Virgo generation's square in the latter half of their thirties throws them into an in-depth encounter with themselves. This encounter confronts the integrity of their beliefs and lifestyles, and it pulls unexpressed grief to the surface of consciousness.

It seems inevitable that an encounter with the personal and familial unconscious take place at this time. Family secrets coming to light, the haunting awareness of what has been lost and may never be regained, feelings of depression and despair, a confrontation with mortality, an angst of aloneness and dislocation – these are experiences that Pluto in Virgo clients have shared with me at this square. The confrontations with loss, mainly the loss of innocence, are the hallmarks of Pluto's passage. Yet, for this particular generation, this is also a period of empowerment. Alongside the pain is often the consciousness that a process of healing is taking place.

Pluto's passage through each sign impresses each generation with a different experience of the Underworld. For the Pluto-in-Virgo generation, the fear of the Underworld is the fear of dis-order. At the Pluto square, these individuals may confront this by descending into the chaos to renew their lives. To honour Hades is to prepare for the descent, to be willing to be laid bare, to be defenseless and vulnerable, to respect the terrain of the Underworld. A guide is necessary, but as in Jung's case, it may emerge out of one's own crisis as an internal sibyl. Almost synchronously, when we let go and stop resisting change, we find the courage and inner strength to surrender to the inevitable process. Hades' realm is also that transformational place we were not able to see before. Its power to transform dissipates the dread of the Pluto transit as we hear its call and engage with it.

Chart Data and Sources

Carl G. Jung,

26 July 1875, 7:32 pm Kesswil, Switzerland. Jung's daughter Gret Baumann-Jung was an astrologer who used this birth time of 7:32 pm. (Gret Baumann-Jung, 'Some Reflections on the Horoscope of C. G. Jung', Spring 1975. Besides the birth time, which is suspect, one other factor is important: the correct time zone. The International Atlas, ACS, San Diego, CA: 1988 reports Jung's birthplace, Kesswil (47N36, 9E20), in a time zone of 30 minutes for his birth date; a time zone started 12 September 1848. Contrary to this, many charts, including the one used by Gret Baumann-Jung, are calculated for LMT. This differential shifts the MC). This is the

time Jung himself probably used and given his penchant for mysticism and symbolism he has been quoted as saying he was born 'when the last rays of the setting sun lit the room' (Lois Rotten quoted this in the American Book of Charts, Astro Computing Services, San Diego, CA: 1980, page 321.)

Sigmund Freud,

May 6 1856, 6:30 pm Freiberg, Moravia (Germany). Source: Ronald Clark, *Freud The Man and His Cause*, Jonathon Cape/Weidenfeld & Nicolson, London: 1980 states this time of birth was recorded in the family Bible by Freud's father, Jacob.

References and Notes.

1. Howard Sasportas, *The Gods of Change*, London: Penguin Arkana, 1989, p. 221.
2. "The dread and resistance which every natural human being experiences when it comes to delving too deeply into himself is, at bottom, the fear of the journey to Hades. If it were only resistance that he felt, it would not be so bad. In actual fact, however, the psychic substratum, that dark realm of the unknown exercises a fascinating attraction that threatens to become the more overpowering the further he penetrates into it." C. G. Jung, *Psychology and Alchemy*, The Collected Works (CW), trans. R. F. C. Hall, London: Routledge & Kegan Paul, 1953, 12:439.
3. Carl G. Jung, *Memories, Dreams, Reflections*, trans. R. & C. Winston, New York: Pantheon Books, 1973, p. 172.
4. Stanley W. Jackson, *Melancholia and Depression: From Hippocratic Times to Modern Times*, as quoted in the article, "A Melancholy of Mine Own," by Joshua Wolf Shenk, *Psychotherapy Networker*, July/August 2001.
5. Homer, *The Iliad*, trans. Richmond Lattimore, Chicago, IL: University of Chicago Press, 1961, 15:187-193.
6. Kore refers to a young girl and is often the name given to Persephone before her abduction and transformation into the Queen of the Underworld.
7. Hades ventures to Olympus to receive healing from Paeon, the Apollonian healer on Olympus, after he has been wounded (see Homer, *The Iliad*, 5:393-402). Another suggestion is that he may have ventured to Olympus to receive Zeus's approval to abduct Persephone; see Roberto Calasso, *The Marriage of Cadmus and Harmony*, London: Jonathon Cape, 1993. Howard Sasportas draws upon this image to amplify

the two main concerns during Pluto transits: health and relationships; see Sasportas, *The Gods of Change*, p. 234.

8. The Nekyia vase, dated c. 450 B.C.E. (now in the Metropolitan Museum of Art in New York), is one of the few vases depicting Hades. The Attic red-figure bowl shows Hades with Persephone and a host of Underworld characters.

9. Dis is the Roman equivalent of Hades. This prefix is used as a term of discord or negativity, but the Roman name is derived from the root meaning "rich." Thomas Moore writes: "When I see those three letters 'dys' in 'dysfunctional,' I think of 'Dis,' the old Roman name for the mythological underworld." See Thomas Moore, *Care of the Soul*, New York: Harper Collins, 1994, p. 26.

10. Homer, *The Odyssey*, trans. Richmond Lattimore, New York: Harper Collins, 1991, 11:488–491.

11. Erwin Rohde, *Psyche: The Cult of Souls and Belief in Immortality among the Greeks*, New York: Kegan Paul, 1925, p. 158.

12. The polis refers to the organisation of the city – the laws and customs and the people that make up the city-state.

13. Psyche in Greek was synonymous with "soul."

14. Homer, *The Iliad*, 9:62.

15. Even today, a "plutocrat" is one who becomes powerful through amassing wealth.

16. In Argive tradition, he was the son of the priest, Trochilus, and the brother of Triptolemus, who was instructed by Demeter to spread the knowledge of agriculture.

17. Cerberus is also referred to as the "Hound of Hades" and is sometimes depicted with 1,000 heads. He is the monstrous product of Typhon and Echidna.

18. The paradise realm is also known as the Islands of the Blessed, which were not necessarily in the Underworld. These islands were located in the river Oceanus in a remote region of the upper world.

19. See J. G. Bishop, "The Hero's Descent into the Underworld," in *The Journey to the Other World*, ed. H. R. Ellis Davidson, Cambridge, U.K.: Cambridge University Press, 1975.

20. Heracles is also an initiate into the Eleusinian mysteries. Athena speaks of giving help to Heracles in his Underworld labour in *The Iliad*. 8:362–369.

21. Jung, *Psychology and Alchemy*, CW, 12:438.

22. Pluto crossed over the orbit of Neptune on January 23, 1979, while in the tropical sign of Libra and crossed back over Neptune's orbit on March 15, 1999, in the sign of Sagittarius. See *Larousse Astronomy*, eds. Mark. R. Morris and Philippe de la Cotardiere, Hamlyn, Twickenham, UK: 1986)

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