

Night and Day

*daughters of the Sun,
accelerated the race, after leaving the houses of the Night,
towards the light, removing with the hand the veils from their heads.
There is the gate that divides the paths of Night and Day¹*

- Parmenides *The Proem*

Two Ways: the Paths of Night and Day



Each day we pass through the gates that divide the paths of Night and Day. Those of you in your mid 50's have passed through these gates over 20,000 times; 20,000 times you have passed the stream of Oceanus and opened the gate onto Night and 20,000 more you have crossed the river Lethe to find the gate that opens onto Day. These gates are at the crossroads to another world with a different atmosphere. Each world has its own mode of being and knowing: the day world is where Apollo's reason and moderation reigns, but the night world is where Hecate's instinct and abandon rule.

E. R. Dodds in *The Greeks and the Irrational* suggests man has 'the curious privilege of citizenship in two worlds. He enjoys in daily alteration two distinct kinds of experience - *ὕπαρ* and *ὄναρ*,² each having its own logic and its own limitations'.

Dodds is introducing us to the two worlds of day and night; one is the waking state; the other, the dream state. The day world has the advantage of solidity and continuity but social activities and opportunities are restricted, unlike in the night world where the bondage of time and space is loosened. In the night world of dreams and visions we can meet the gods and our loved ones, dead, alive or yet unmet.³

Over time the night world has been engulfed by the day world. Artificial light lightens the dark, pills help us sleep and 24/7 information is available about how to keep the darkness at bay. Darkness it seems is a less valuable commodity in a day-ruled world.⁴ As astrologers, how do we 'see' and 'know' the planets and constellations in a day-ruled world fascinated with technology and information? This is my question for today; not a literal question, but a reflective one.

Planetary Sect

Our astrological ancestors bequeathed us a way of thinking about night and day through the technique of *planetary sect*. This method considered which luminary and planets might be more suitably placed for an individual born during the day or one born at night. Logically the Sun was the dominant archetype for the day birth and the Moon for the night birth.

But today I am not focusing on this technique, even though it is significant. The technique is important as it underpins the way we orientate ourselves to the horoscope and it values the distinction between our day and night world. It contemplates how archetypal

responses may be altered when perceived through a diurnal or nocturnal lens; whether the atmosphere is Apollonian or regulated by Hecate. Today I will be using the concept of day and night metaphorically to reflect on the nature and practice of astrology itself; however, before we do a few comments on planetary sect.

Robert Hand's monograph *Night and Day* is a great resource for amplifying the technique of planetary sect. Hand says that: 'the understanding of planetary sect may be the single most important area of interpretation to have been lost, or at least mislaid, between the Greeks and modern astrology'.⁵ To the Hellenistic astrologers the technique of 'planetary sect' was known as '*hairesis*' which suggested a team, group or faction, one that had a clear doctrinal identity; it implied a choice to follow specific beliefs or principles, such as a philosophical school.⁶

But the word we use, 'sect' comes from the Latin root, suggesting cutting or making a division. In the context of the Hellenistic tradition the term proposed an astrological system whereby the traditional planets were grouped into a day or diurnal sect led by the Sun, or a night or nocturnal sect led by the Moon. Two groups or teams are formed.

Day & Night		
Diurnal	Nocturnal	
☉	☾	The Lamps of Heaven
♃	♀	The Benefics: the favoured ones
♄	♂	The Malefics: the disowned ones
♀ Oriental	♂ Occidental	Change of Guard when the ☉ conjoins ♀

The day team consists of the Sun, Jupiter, Saturn and Mercury when it rises before the Sun. I like to think of the day team as the socialising players. The ancients placed Saturn here as his coldness might be warmed up a bit. Glad they did, as imagine the fear or havoc he might evoke on the night team; on the day team he helps maintain the boundaries of the world outside ourselves. The night team consists of the Moon, Venus, Mars and Mercury when he sets after the Sun. Similarly Mars was placed on this team as his dryness could be moistened by the night dews. Hopefully placing him here might compensate or tone down some of his aggression. The night team are the personal planets and it is in the night-time when pleasure and desire may reign without social judgement.

Planet	Quality	Comments
☉	Hot and Dry	Captain Day Team
☾	Cold and Wet	Leader Night Team
♀	Cold and Wet	First choice for Night Team
♂	Hot and Dry	Draft pick Night Team
♃	Hot and Wet	First choice for Day Team
♄	Cold and Dry	Draft pick Day Team
♀ Oriental	Hot and Wet	Part - time Day Team
♂ Occidental	Cold and Wet	Part - time Night Team

Using the technique literally and metaphorically we appreciate the planets from the point of view of day and night, light and dark.

The lecture was scheduled for 11.30 am, September 12th; the time was 8.30 pm where I was in Stanley, Tasmania. While sharing the same moment, spatially it is different; at Wyboston Lakes it is day; the Sun is approaching the MC. Where I am is night; the Sun descending having entered the 5th house.

In Wyboston Lakes the chart is diurnal, but all three nocturnals, Venus, Mars and Mercury (it is setting after the Sun) are above the horizon in the diurnal section of the chart. They are all in masculine or day signs as well; therefore, they are completely 'out of sect'. This had no traditional name but Robert Hand coined this as '*extra conditione*'.⁷ I find it of interest that at the time of the talk all three nocturnals along with their lunar leader are above the horizon; all astrologically awkward in a day chart, as my theme today is how we can bring more of the night approach back into our astrological practice which I feel has become very day-oriented.

How comfortable do we feel dealing with the uncertainties, ambiguities and mysteries that the night world reveals? How do we discern the difference between our hunches and our hopes? How do we validate the images that arise in us when we 'see through' the symbols of the horoscope? How might we give meaning to the night way of knowing in a culture obsessed with experts who reportedly do know things? So how might we re-engage the night in our astrological philosophy?

The Red Book is Carl Jung's 'night book'. In it he details his visions, his premonitions, his conversations with the dead, his psychic journeys; calligraphy and mandalas adorn his diary of descent. Call it automatic writing, stream of consciousness but however you label it; these are his personal night visions and conversations. To the day world, it borders on madness. What a struggle with his day self who sought recognition from the established system for his meaningful explorations of the psychic landscape. Ironically it seems the lunacy of the night world was where he was initiated into the deeply profound, yet paradoxical nature of the psyche, which spoke volumes.⁸

In *The Red Book* he writes, 'You open the gates of the soul to let the dark flood of chaos flow into your order and meaning. If you marry the ordered to the chaos you produce the divine child'.⁹



This amalgam of the order of the day and the chaos of the night is akin to astrological work where the order of our techniques and methods allow us entry into the unknown territory of the night through the faculty of imagination and the facility of symbols.

So with the night planets in the Sun's hemisphere, let's let some of the night ways infiltrate... but first indulge me with a bit more day information from a night individual before I introduce Nyx, the great Goddess of the night.

Logos

When astrology was re-imagined in the Hellenistic period, rationalist thinking had become the prominent gauge to understand the new world that was gradually moving away from the participatory and mythological ways of engaging with the world. It was a philosophical age. The emergence of a more logical worldview had begun to find its dominance over a more instinctual and primal intelligence. A subjective worldview was yielding to a more objective outlook; participation with the gods was becoming replaced by knowledge and scientific inquiry. Day was appropriating Night.

Centuries earlier, when Greece was emerging from its Dark Age, Homer was promoting Zeus and his children, the new Olympian gods, as the paragon of order and stability. Zeus gave birth to Athena, the new goddess of wisdom, while in the Hebrew Genesis of a similar epoch, Eve was shaped from Adam. Maleness, light, logic and linearity were emerging as dominant principles. The left brain began to cleave its separation from the prevailing right hemisphere. Hence subject and object become separated, differences became defined, polarities existed and judgements were made. Subjective and objective outlooks were distinguished and data was now able to be verified independently, not only felt or imagined. The world moved towards empirical knowing, day knowing.

Many centuries later, as Greco-Roman astrology emerges embracing logical tenets gleaned from the philosophical, methodical and thoughtful era of the Hellenistic period, dual concepts of masculine and feminine, benefic and malefic, hot and cold, wet and dry were applied to characterise planetary archetypes. The natural division of day and night was suggested, probably in the 1st C BCE. Interesting that this practice, which assigned equal power to the archetypes of the day and night was misplaced or lost along the way as the cultural equilibrium between day and night became unbalanced.

2000 years later, day and night still exist but their experience is not the same. The division between day and night is no longer as distinctive or as well-defined as it once was. The 24/7 news cycle invades our night world with day images; city lights brighten up the night sky obscuring the starlight; TV, computer, mobile phone and tablet screens brighten our night world with information. The day world invades the night fuelling the left brain with judgments on the right. Restorative sleep, the boon of the night world, is inhibited. It is acceptable to bring the day world of technology into our bedrooms, but bringing the night world of intuitions, visions and feelings into the boardroom is unwelcomed.

Night Emerges out of Chaos

While differing versions exist of the birth of the gods, it is Hesiod's epic poem *Theogony* ca. 700 BCE that is the most detailed extant account of how the gods came into being. Hesiod's account is comprehensive, detailing the creation of the copious Greek deities and eventual emergence of the Olympian Gods. But before this emergence of the rational day-orientated gods, there was Nyx, the winged goddess of the original Night.

In the beginning was Chaos, a 'yawning' or 'gaping void', potentially the womb of all creation. Through Chaos five beings emerge: the first is Gaia, followed by four other primal deities, Tartarus, Eros, Erebus and Night (Nyx).

Cosmologically Night is there right from the beginning. But when Night appears there is no starry night sky, as neither sky nor stars have yet been born.¹⁰ Night is a primal spirit who parthenogenetically brings forth other spirits who personify the human night experience: *Eris* (Strife), *Moros* (Doom/Foreboding), *Cer* (a violent or cruel death), *Thanatos* (Death), *Hypnos* (Sleep), *Kupris* (Lust), *Momus* (Blame/Fault-Finding), *Nemesis* (Revenge), *Oizys* (Woe/Misery), *Apate* (Deceit) and *Geras* (Old Age). The night world is populated with shades and shadows of waking life.

But Nyx also has another face besides this nightly throng of anxieties. She spreads her black wings over the world to bring restful sleep. But, when the day world invades the night, *Hypnos* or sleep is disturbed and our nightly disquiets are no longer contained by deep sleep and dreams.

From the union of Erebus and Night came *Aether* (Light) and *Hemera* (Day) as well as *Charon*, the ferryman of the dead. Day emerges out of Night.

Mythologically Night exists before Day. In a way this is not only metaphoric but indicative of collective and personal development, as the primal gives way to cultural, the right brain to the left, magical thinking to rationality, and *gnosis* or intuitive participatory knowing concedes to *episteme* or epistemological knowing.¹¹ But human beings have a capacity to belong to two worlds and these two ways of being were known to the ancient Greeks; however since the Age of Enlightenment the rational, descriptive, factual and purposeful way has dominated the imaginative, subjective and participatory way. Day has overrun Night.

But even in the ancient world Night was a threat to heroic consciousness. Yet to the mystic consciousness of the Orphics, Night was a depth of love and light. Today we favour heroes over mystics. Night intelligence is not politically correct today; therefore entering through the night gate is never easy.¹²

When reflecting on astrological practice, has the technical, interpretive and delineative ways of knowing the horoscope overrun the imaginative, intuitive and participatory way? Has literality and information become the dominant astrological paradigm? Has our astrological night been yoked to the day-world ways of knowing?

To understand the night world's way of knowing I return to dreams. I say return, for dreams or night letters, many of which are never opened, always remind me of the intelligence of the night. What we cannot know during the day can be revealed through dream images. Night images, ghosts, phantoms and Nyx's brood inhabit this world and reveal their messages in the night dialect of symbol, image and metaphors.

So it is not a surprise that Nyx also gave birth to *Oneiros* (Dream) or the tribe of Dreams. Dreams are night messages, conversations with the soul. While from the day point of view, in the high-level world of neuroscience, dreams might only be random neural firings, in the night world they are oracular insights from beyond the world bound by facts and reason.

Similarly astrology is also a night conversation with the cosmos. Astrology is the big dream, the dream of one's life and each nightly dream re-imagines and re-cognises the big dream. In listening to dreams I have come to listen to the horoscope differently.

Dreams and Astrology: *daughters of the night*

Two ancient ways of knowing interconnect through dreams and astrology. Both dreams and astrology are illuminated during the night. As daughters of the Night they belong to a divinatory tradition revealing soul through imagery and metaphor. Through engagement with the subjective nature of the symbols soulful feelings, memories and felt experiences can be animated and brought to life.

Astrology is also a daughter of Night since the planets and constellations only reveal themselves when the Sun is below the horizon. In early Greek literature, Hesiod describes the tribe of Dreams as the daughters of Night. While astrology is not listed specifically as a daughter of the night, her birth is inferred in a couple of ways. Mnemosyne's daughter Urania is the muse of astrology. Her father is Zeus; therefore Urania has parents from both the instinctual (Mnemosyne as a Titan) and ordered world (Zeus as an Olympian). She is a wonderful emissary for maintaining both ways of knowing, seeing through the mnemonic of the night sky into a more ordered way of knowing.

Another deity Asteria is the daughter of the Titans, Coeus and Phoebe, both offspring of Gaia and Ouranus; therefore she fully inhabits the pre-literate period or mythological realm. Her name loosely means 'starry one' or 'of the stars' derived from the Greek *aster*. Unfortunately her mythological memoirs are sparse. In later myth she became associated with the 'reading' of the stars when her name often personified a seer involved in the art of divination.¹³ Asteria inherits the starry heavens through her grandfather Ouranus and divination through her grandmother Gaia. This inheritance is passed on to Asteria's daughter Hecate, who will later become associated with the night rituals of magic and witchcraft.¹⁴ Apollo is Asteria's nephew making Hecate and Apollo first cousins. Apollo rules the day world of divination; Hecate, the insights from the night-world.¹⁵ Both day and night strands are woven into the mantic craft of astrological work.

While dreams and astrology are divinatory sisters there is a fundamental difference. In order to see a dream, the dreamer must be asleep. To see the stars we must be awake. The dream experience is personally felt and experienced and we sense it comes from within, whereas the horoscope as the reflection of a heavenly moment of time is less private and outside self. This gives rise to astrological images being more susceptible to being objectified, literalised, codified and translated objectively, without ever touching the soul. Therefore our question might be how we take the astrological images inside our self to ensoul them. But both are divinatory in that they can access knowledge from beyond the bounds of rational control and both involve the gods. In the ancient world dreams were messages from the gods and for astrologers still today it is the planets in the horoscope that evoke the ancient gods.

One way I think about the dream is that this is the microscopic view of the soul's journey, revealing itself nightly in our descent into the dark of sleep. Astrology is the telescopic view night by night of the starry symbols of the sky. Both become observable at night: the dream is light images projected onto the vault of the psyche while astrology is light

images projected onto the vault of the heavens. While the dream occurs in our inner theatre, astrology is played out on the cosmic stage revealing the interlocked patterns of our personal relationship with the cosmos. Each natal horoscope captures the moment when the child awakes to live the dream of life; therefore our natal horoscope might be likened to the dream of our being, while night dreams are the continuous weaving of the fibres of our character that are already interlaced through the birth chart.

As children of the Night, the revelations of dreams and astrology cannot be fully developed through the day's sensibilities. Being offspring of the non-rational night world they need metaphors, images and symbols to narrate the soul's journey. While both dreams and astrology can be viewed in the day and analysed rationally and delineated using techniques and manuals, they are naturally reflective by nature and only reveal their depth when we participate with them in a receptive and respectful manner. Their revelations come to life when we suspend our mechanistic thinking and conditioned responses and enter into their dark territory, the state of not-knowing and un-doing.

Dreams are nightly conversations with the soul. As daughters of the night, dreams adopt the meaningful residue of what has been unnoticed, displaced, forgotten, repressed and/or denied during the day. Therefore the tribe of dreams are the playwrights for what the soul would like to reveal to the day world. Dream scripts are compiled in images and metaphors, riddles and turns of phrases, unlike the daily composition of language. The dream condenses and ensouls the day's material. The undigested residues of the outer life are the concerns of the soul and become the provisions used to fire up the dream.¹⁶ These narratives of the inner life de-literalise the waking world and return it to soul through revealing the felt experiences and images that have gone unobserved.

Since dreams are the harvest of sleep, perhaps sleep has something to do with this. Sleep is part of the daily cycle where consciousness is reduced, even absent. Or perhaps it is only the solar consciousness that sets, as during sleep much activity such as restoration, memory processing, brain development and dreaming all occur. In a way sleep is a daily descent into another reality; however, unlike death we ascend again into waking. Hence it is not surprising that Sleep and Death were mythic brothers and sons of Night at the time the gods were born. From the mythological beginning Sleep was the land of dreams and closely aligned with the West and Death. The west is where the planets set and metaphorically go to sleep.

Dreams and astrology recollect the mysteries of who we are; they are not solutions to a problem. Both astrology and dreams are imaginative and polytheistic, not literal nor factual; therefore they move in retrograde fashion, counter to the dominant paradigm of Western culture. And in a culture that prefers solutions to meaning, astrology is prone to being called to the service of problem-solving and supporting the ego. In this line of service astrology can become literal and sold as a commodity.

So how might astrologers honour the night way of knowing which returns us to the soulful mysteries. Firstly the night path is subjective, no longer ruled by being bright nor right. It is a world of participation; therefore, it invites involvement with our way of knowing and our own experiences, which in turn constellate our uncertainties, ambivalences and paradoxes. It engages us in our own unconscious process and absorbs us into the chaos of the horoscope that we are reading. It is a world of reflection, rest and

sleep; therefore not a world dominated by ego needs to be recognised or acclaimed. It is not a world that is influenced by concepts or words, no matter how dark or feminine or provocative they might be; it is moved by feeling. The language of the night world is image, symbol and metaphor which facilitate connections to what is not yet known.

Dane Rudhyar wrote that 'to cast an astrological chart in the way it is done today is just as symbolic a process as painting an oil painting.'¹⁷ For like an artist, when an astrologer is immersed in the horoscope, something precious and productive is created.

Recall that first time astrology spoke to you, when heaven's gate opened and a connection between two separate parts of yourself was brought together. Something soulful stirred, a deep recognition, a reconnection to knowing there was a cosmic plan, a revelation of something deeply personal yet beyond your biography. Yet all that was said or read was that you had Saturn conjunct your Moon in the 12th house¹⁸ and it was suggestive of.....

But what you heard and felt and experienced was beyond any words to describe it.

Yet perhaps in the time since then, the techniques and methods and theories and opinions and house systems and scoring essential dignities have left you with limited access to the mystery and imagination of astrology. If the day world has dried astrology out, try turning it upside down, not knowing, think laterally, use a metaphor, be paradoxical, take a crack at storytelling, read poetry, listen to music, summon the muses, reflect on what is behind or below the symbol, perform a ritual or go to sleep with the intent to recall your dreams. Astrology cannot exist without the moistness of the night.

Another subtext to planetary sect referred to the lunar phases: a waxing Moon was considered diurnal in nature, while a waning Moon was nocturnal. We are in the dark of the Moon, the final waning phase. Tonight is the night before the New Moon and in an ancient context this was the time for Hecate's suppers, when food was taken to the crossroads to appease the mistress of the night and her dead. It was here at the crossroads of both the earthly and heavenly routes that the restless dead congregated seeking sustenance from the living. Offering the suppers to the restless dead and Hecate Trivia, the goddess of the crossroads and the Night, guaranteed that the dead would be pacified and their mistress would keep them in check. 'The timing reflects a belief that souls were especially likely to be abroad on the night of the New Moon'.¹⁹

At dawn tomorrow there is a New Moon and as you open the gate to the new day, pause on its threshold for a moment, close your eyes once again and try and recall your dreams. And the next time you look at a horoscope in all its precision and array of symbols, pause a moment, hold onto that first thought about the techniques and methods and listen to that niggling feeling, honour the image that floats into consciousness, let your confusion or uncertainty be a guide for you to see through to the starry night that lies beyond the mechanics of the horoscope.

Bridging the two worlds is difficult when the day world interprets the night world literally and factually. We hardly feel confident to suggest that Hecate draws down the Moon, knowing we will be asked for proof, evidence or a measurement of how much the Moon has come closer to the Earth.

Our night world is a metaphoric world, one of symbol and image which we endeavour to translate into a day dialect. And I sometimes wonder if it really matters how literal or commercial astrology becomes, because at the end of the day She is always a daughter of the night and just the mention of a zodiac sign or a backward travelling Mercury or a Venus pentagram in the sky or that your mother had her Moon on your Neptune returns us to the heavens, something larger than who we are, something bigger than our problems and something beyond the concrete of our everyday world.

Endnotes

¹ Parmenides *Proem*, Fragment 1, lines 8 – 11. Internet resource accessed 1.09.2015:
http://www.parmenides-of-elea.net/Parmenide's_poem.pdf

² ὄππρ (pronounced eepar) and ὄβρρ (pronounced onar)

³ E. R. Dodds, *The Greeks and the Irrational*, University of California Press, Berkeley, CA: 1951, 102. Dodds' book was based on his 1949 Berkeley lecture series. His ideas challenged the widely held notion that Greeks seemed to be immune from primal and magical ways of thinking.

⁴ It seems it is only 'primitive' people who still value the intelligence of the night. By this I mean tribal dreaming, initiations or 'dreamtime'.

⁵ Robert Hand, *Night & Day Planetary Sect in Astrology*, Arhat Media Ltd. Las Vegas, NV: 1995, 66.

⁶ The early Christians began to identify this with a set of false beliefs, hence the word-idea of heresy. This doubt also plagues the word 'sect' which can often have a 'negative' connotation.

⁷ Robert Hand, *Night & Day Planetary Sect in Astrology*, 7.

⁸ Carl Jung was a Leo! And he was fond of saying he was born 'when the last rays of the setting sun lit the room' (quoted by his daughter Gret Baumann- Jung in *Spring*, 1975); therefore Jung was born at the gate between day and night.

⁹ C. G. Jung, *The Red Book, A Reader's Edition*, ed. Sonu Shamdasani, W. W. Norton & Company, New York, NY: 2009, 138.

¹⁰ Gaia will mate with Ouranus to produce the Titans, the first system of gods. Hyperion and Theia, the Titans associated with light, give birth to Helios the Sun, Selene the Moon and Eos the Dawn.

¹¹ See Jules Cashford, *Imagination as a Mode of Knowing*, Kingfisher Art Productions, Somerset, UK: 2015, 9 -10. Cashford writes insightfully about these two ways of knowing.

¹² James Hillman, *The Dream and the Underworld*, Harper & Row, New York, NY: 1979, 34.

¹³ See Michael Attyah Flower, *The Seer in Ancient Greece*, University of California, Berkeley, CA: 2008, 214.

¹⁴ Hecate in *Theogony* is honoured by Zeus and men for her great powers. She is a triple-goddess of sea, earth and sky, but not particularly associated with divination. This motif develops later through other mythic narratives when Hecate later becomes fused with Artemis and the Moon.

¹⁵ For further amplification see Brian Clark, *The Muses of Heaven*, *The Astrological Journal*, January/February 2014 Volume 56 No. 1.

¹⁶ James Hillman in *The Dream and the Underworld*, 39-40 describes this process as a food for the soul.

¹⁷ Dane Rudhyar, *The Astrology of Transformation*, Theosophical Publishing House, Wheaton, IL: 1980, 193.

¹⁸ When amplifying and discussing what this symbol meant for a particular client, it helped to shift the 'negative' perception she carried of herself.

¹⁹ Sarah Iles Johnston, *Restless Dead*, University of California Press, Berkeley, CA: 2013, 61.

