

Asteroid Goddesses

In the Natal (Birth) Chart

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Introduction: The Asteroid Goddesses

The Discovery of the Asteroids

The asteroids are small planet-like bodies that orbit the Sun in a belt that lies mostly between Mars and Jupiter. They first dawned on human consciousness in the early 1800s. The first four asteroids to be sighted were given the names of four of the great goddesses of classical antiquity: Ceres (discovered in 1801), Pallas Athene (discovered in 1802), Juno (discovered in 1804) and Vesta (discovered in 1807).

Many more asteroids were soon discovered, so that by the end of the 19th century, over a thousand were known. The first asteroid ephemeris (a table listing planetary positions) was made available to astrologers in 1973 by Eleanor Bach, and it covered only the original four. Today astrologers have computer software that tracks the placements of over five thousand.

What the Asteroids Mean for the World

Astrologers have often observed the tendency for the sighting and naming of new bodies in the solar system to come at the same time in history as the activation of new centers of consciousness in the collective human psyche. Overall, the rapid discovery of so many new celestial bodies in such a short time mirrors the modern acceleration of human brain potential, and the recent exponential growth of information that has yielded so many thousands of new facts.

As to uncovering a more particular meaning for the asteroids, the names that become attached to newly discovered bodies always seem to be significant. Though many asteroids were given the names of gods, people, places, concepts and things, over three-quarters of the first thousand to be discovered were named after goddesses from various mythological traditions.

The naming of so many asteroids after female deities paralleled an awakening of a feminine-defined principle in women, men and society. Around 1973, when the first astrological asteroid ephemeris was published and astrologers began extensive consideration of asteroids, the women's movement emerged, and new aspects of feminine expression began to awaken in human consciousness. Women became imbued with the seed possibilities of feminine creativity and intelligence that expanded and transcended the traditional roles of wife and mother. This period also marked the rediscovery of women's ancient history, the growth of women's culture in creative and professional areas, and the rebirth of the Goddess in women's spirituality. The lives of men and that of society in general have also been affected by the activation and growing influence of a right-brain, feminine-polarity, holistic way of perceiving the world.

In the symbolic language of astrology, the goddess asteroids provided new archetypes that specifically addressed the current psychological and social issues that arose from this activation of the feminine principle. Only two of the usual planets, the Moon and Venus, represent feminine archetypes, and these are of the mother and the wife. Until the asteroids, astrology had to fit all other women's experiences into masculine- defined archetypes. What was needed was a set of symbols by which to describe the other avenues of feminine expression that exist today. During the years since 1972 when astrologers have observed the significance of asteroids in birth charts, they have uncovered a wealth of information that adds insight and understanding above and beyond that gained from the usual ten planets.

Astrology's Use of Asteroids

Clearly, it is impossible to include all the thousands of asteroids in a birth chart and then make sense of them. To select asteroids to look at, some astrologers note only the asteroids that are very closely conjunct important points in the chart such as the Sun, Moon, Ascendant, Midheaven or a particular planet that is being considered. Alternatively, they look for asteroid names that suggest people, places or themes in a person's life, and then see where these asteroids fall in the chart. Using these approaches, astrologers such as Zipporah Dobyns, Jacob Schwartz, J. Lee Lehman, Nona Gwyn Press and Batya Stark (as well as myself) have come up with an amazing number of startling (and often amusing) synchronicities. Playing the asteroid name game is great fun, and it gives yet another comforting manifestation of the interconnectedness of all things.

Ceres, Pallas, Juno and Vesta

Among the thousands of asteroids known, Ceres, Pallas, Juno and Vesta have a special place. While these are not necessarily the largest asteroids, they were the first to be discovered, and as such they have imprinted themselves on human consciousness in a major way.

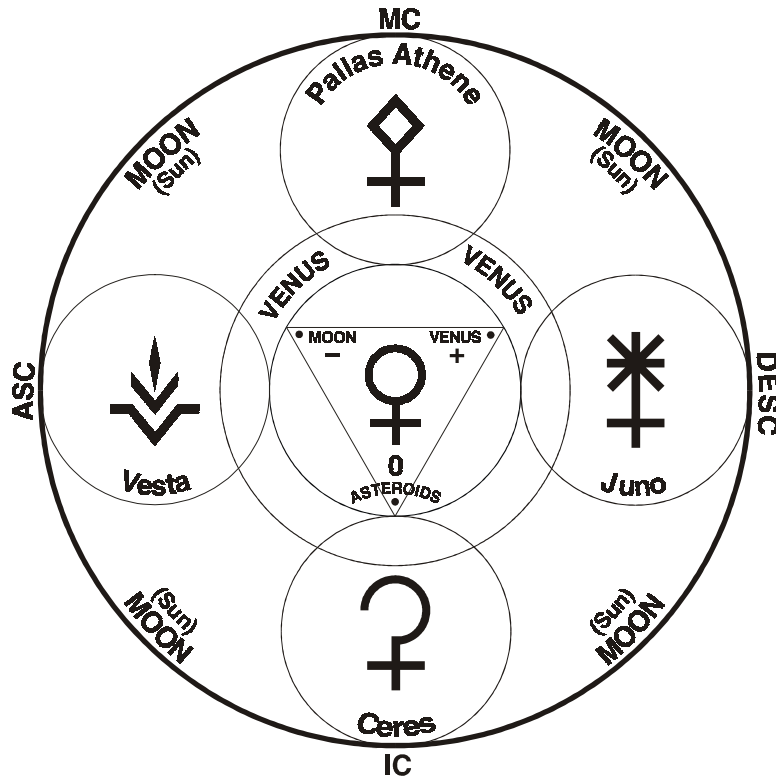
They also complete the female pantheon of goddesses, rounding out the system of symbols begun in the usual ten planets. Of the six great goddesses of Olympus, only Aphrodite (Venus) and Artemis (the Moon) are represented in the conventional astrological symbol system. The other four great goddesses of Graeco-Roman mythology, Demeter (Ceres), Athene (Pallas), Hera (Juno) and Hestia (Vesta), were missing from astrology until they were re-invoked by their discovery in the early 1800s.

The Mandala of the Asteroid Goddesses

Ceres, Pallas, Juno and Vesta represent four very basic feminine archetypes which amplify and particularize the more general energies of the Moon and Venus. Their relation to the regular planets and to each other becomes clear in a mandala.

The large circle in the mandala represents the Moon, the fundamental feminine principle that contains all the potential expressions of the feminine nature. Behind the Moon resides the Sun, the embodiment of the fundamental masculine principle. The union of the masculine and feminine, of the Sun God and Moon Goddess, give rise to what mystics have described as Oneness.

In the center of the mandala is Venus. As the essence of the feminine nature in her activated form, Venus embodies the feminine creative, magnetic, sexual, reproductive, vital life force. Venus is surrounded by Ceres, Pallas, Juno and Vesta. Each of the four in its unique way uses the creative sexual energy of Venus to express the various functions and activities of the feminine principle as it operates in both women and men.



Note that these asteroids are placed at the four cardinal directions of the mandala. These correspond to the four "angles" of the astrological chart: the Ascendant and Descendant to the left and right along the horizon, and the MC (Medium Coeli or Midheaven) and IC (Imum Coeli or Lowest Heaven), at the top and bottom of the vertical meridian line. The basic symbolism of these four great goddesses is as follows:

♁ **Ceres**, the archetypal Mother and the Goddess of Agriculture, gives birth to the world of physical form, bearing children and providing food for their survival. As the Mother archetype, she stands for the principle of unconditional love and nurturing support in both women and men. In the above mandala she is placed at the IC, the very bottom of the horoscope wheel, which in astrology is related to the foundation, the roots, and the family.

♁ **Pallas Athene**, the daughter of Zeus, is the Goddess of Wisdom who generates mental and artistic creations from her mind. Sprung from the head of her father, she represents the principle of creative intelligence. Her place in the mandala is at the MC, the "head" of the chart, the uppermost point, which symbolizes one's ambitions and one's visible, socially useful accomplishments.

✳️ **Juno**, or Hera, was the wife of Zeus. As such, she is the Goddess of Marriage who fosters and sustains union with a partner. More generally, she symbolizes the principle of relatedness and commitment to another over time. In the mandala, she is placed at the Descendant, which in the horoscope wheel is the point that signifies reaching out from the Self to another in order to complete oneself in a one-to-one relationship.

👑 **Vesta**, or Hestia, was Zeus's elder sister who never married. In mythology she became the protectress of the hearth and the sacred altar flame. The archetypal Temple Priestess, she is a virgin in the original sense of being whole and complete in oneself. In the system of goddess symbols, she represents the principle of spiritual focus and of devotion to following one's calling. Placed in the mandala at the Ascendant, Vesta corresponds to the Self.

These asteroids represent the primary relationships of a woman's life: that of mother, daughter, wife and sister. The fertile sexual energy of Venus is used by Ceres to birth children of the body, by Pallas to birth children of the mind, by Juno to build relationships with others, and by Vesta to deepen a relationship with the Self or with the Divine.

The Asteroid Goddesses in the Charts of Men

Just as the planets named after male gods pertain to the lives of women, these asteroids named for female goddesses are also important in the lives of men. The recognition and honoring of one's contrasexual side completes and strengthens the personality, embracing the unintegrated energies that are often sources of trouble.

♁ **Ceres** expands on the Moon's symbolism by further illuminating the relationship of a man to his mother and also to women and other nurturing figures in his adult life. In addition, Ceres signifies a man's own tender, caregiving side and the ways in which this part of his nature can find expression. Typical manifestations of Ceres energies in a man are teaching and mentoring, pediatrics and pedagogy, farming and gardening, cooking and nutrition, medicine and therapy, ecology and environmental protection, and, of course, his part in helping his own children thrive and grow.

♃ **Pallas**, for a man as well as a woman, can symbolize his capacity for strategy, his quest for clarity and truth, his sense of justice, the acquisition of skill and ingenuity in useful arts, and the ability to channel life energy for healing. Just as she can in women, Pallas can signify either a man's rejection of the feminine within himself, or the drive to integrate the opposite sexual polarity into his psyche. The placement of Pallas can also suggest how a man perceives the strong, independent women in his life. This usually has to do with his sense of his own competence.

✳️ **Juno** can signify a man's style of dealing with marriage and other forms of partnership, including, in some cases, business partnerships. Her placement determines how the struggle between the self and the other plays out, and whether the partnerships a man enters into are likely to be equal or unequal. Juno may also show the sort of wife a man is likely to pick, and his attitude toward married women in general. This asteroid has to do with the man in his procreative role as husband and father, and, by extension, in any joint venture for the production of a new entity. Just as she does for a woman, Juno may also show how a man deals with the infidelity of a partner.

♋️ **Vesta** signifies a man's relationship to himself as a complete being, apart from relationships with others. Her placement can suggest to a man how he can best become still, look within, and tend to Deity or his inner spirit. Just as she does in women, Vesta can also signify a man's urge to conserve and preserve the home, the state, the culture and its institutions.

The Asteroids as Developmental Stages

When you combine the above basic symbolism of the first four asteroids with the order in which they were discovered, the four great goddess asteroids form yet another self-contained symbol system, one that defines four stages of human, and most particularly feminine, lives:

♋️ **Ceres**, the first asteroid to be discovered, governs the first stage of life, when the person's primary focus is the mother. This is the stage of the Child.

♊️ **Pallas**, the second to be discovered, suggests the time of life when the child starts looking toward the father to be initiated into the rules of the world outside the home. This period starts when many girls become tomboys and dream of their future careers. It continues into the period when young people are out in the world studying or working or pursuing a career but are not yet parents. In a woman's life this pre-reproductive stage is that of the Maiden.

♋️ **Juno**, the third asteroid to be discovered, was the archetypal wife on Olympus and was also a protectress of childbirth. She suggests the one stage of a person's life that is commonly devoted to marriage and reproduction. In a woman, this is the stage of the Matron.

♋️ **Vesta**, the last-discovered of the four, represents the final stage of life when a woman's focus commonly turns away from child-bearing and child-rearing, and she turns toward cultivating herself as a separate individual, apart from her family relationships. In women, this post-reproductive period is the stage of the Crone. This supplements the pre-reproductive or self-contained Virgin symbolism already mentioned in connection with Vesta.

Arranging the asteroids in this way gives further clues to their meaning. Naturally, however, a woman may embody the symbolism of any of these asteroids at any time in her life.

These life stages pertain to a woman's life in particular, something that has until recently been largely neglected. They of course have their analogies in the lives of men, but in a slightly modified form, since reproduction does not tend to be so central to men's lives and many men can reproduce well into old age. Like women, men typically have a Ceres stage in which their primary attachment is to their mother, a Pallas stage where they are initiated by the father into the outside world, a Juno stage when they are husbands and fathers working to sustain a family, and a Vesta stage when they are free to retire and cultivate their inner lives.

How to Use An Asteroid Goddess Report

You could think of your birth chart as a play. The planets and asteroids are the actors, harmonizing with, clashing against, or ignoring one another, depending on the aspects that they do or do not make with the other points in the chart. The sign of the zodiac that the asteroid or planet is in shows where the actor is "coming from": whether he or she is at home or in foreign territory, and his or her style of operation. The house that a planet or asteroid falls into is like the scenery, showing the area of life in which that archetype is most likely to operate.

The house cusps, and the Ascendant, Imum Coeli, Descendant and Midheaven (which in most systems of house division are the cusps of the First, Fourth, Seventh and Tenth houses) are the fastest-moving points in the chart. Moving about one degree along the zodiac during every four minutes of time, they travel all the way around the zodiac every twenty-four hours.

These are what make your chart different from the charts of other people born the same day. They deliver the most personal, particular information in your chart, but for them to do so, your birth time must be given as accurately as possible, preferably within a half-hour of time. If you are uncertain of your birth time, it is best to ignore the paragraphs that deal with houses, or with conjunctions to the Ascendant, Imum Coeli, Descendant or Midheaven. If necessary, you can probably get your birth time from your birth certificate, obtainable from the Bureau of Vital Records in the state where you were born.

When You're Reading Your Asteroid Goddess Report

When you read about the sign and house placements of each asteroid, it is best not to draw any conclusions about that asteroid until you after you've read about the asteroid's aspects. For example, if you had Ceres in Cancer conjunct the planet Uranus, Ceres's Cancerian need for emotional security would be offset by Uranus's desire for freedom and change. Both indications may apply, but in different areas of life, or you may feel an ongoing sense of contradiction and tension between the two. Conversely, if several indications reinforce each other, their manifestation in your life will most likely be strong and obvious.

Also remember that when a planet is at the end of a house within a degree or two of the cusp of the next house, it starts to take on the meanings of the next house as well.

An Important Note about Aspects

The authors do not consider the "hard" aspects (squares, oppositions, semisquares and sesquiquadrates) and other traditionally difficult aspects (like quincunxes and sometimes semisextiles) as uniformly bad. Neither do they consider the so-called "soft" or "easy" aspects (trine and sextile) as always good. Practicing astrology from a mythic and psychological point of view, they find that the nature of the two archetypal principles being connected is more important than the nature of the aspect. Regardless of the type of aspect being made, most people experience the entire range of interactions between two planets (or between a planet and an asteroid).

We believe that people grow by integrating opposing polarities in the psyche (represented by the opposition aspect) and by resolving inner conflicts (represented by the square). We do not wish to give you the limiting suggestion that the issues depicted by difficult aspects are impossible to resolve, or give you a false sense of security that the so-called good aspects require no awareness and effort on your part. You will therefore find that the interpretations in this report cover a wide range of both positive and negative possibilities for each aspect.

Aspects do, however, differ in *strength*. Major aspects (particularly the conjunction and opposition) and aspects involving the Sun or Moon tend to speak louder than others. To help you spot the more important aspects in your chart, you'll see notations ranging from "Very strong influence" to "Slight influence."

You can get an even more precise idea of the strength of an aspect by looking at the aspect table at the beginning of this report. The values in the "The orb is" column show how far the aspect is from being exact. If you see an aspect with an orb of zero (that is, less than one degree), you can mentally "bump up" the aspect's rating a notch (for example, from "Strong" to "Very strong"). Conversely, if you see an orb greater than eight degrees, you can consider the aspect's importance diminished.

With this said, let us now explore the role that each of these four asteroid goddesses plays in your astrological chart.

Part One:

Ceres, the Mother

Appropriately, the first asteroid to be discovered was named after the Olympian goddess who most exemplifies the mother - the first human being with whom most of us have contact, the first relationship that we encounter in life. Ceres, the Mother, deals with all sorts of mother-child issues. Of the four stages in a person's life, she signifies the Child.

The glyph or written symbol for Ceres takes the form of a scythe. Besides signifying the goddess of agriculture, this tool for harvesting suggests both the roundness of a breast and the themes of separation and death that run through the legend of Ceres. As the mother, she brings us into life, and, like the Christian Mary who grieves over her crucified Son, she also lets us go into death, thus starting another cycle. For this reason she is associated with the IC of the horoscope, the very bottom of the day cycle, where, in the system of astrological houses, life begins and ends.

The Myth of Ceres

Known to the Greeks as Demeter, Ceres was the goddess of agriculture who worked unceasingly to bring food and nourishment to the people of the earth. One of the great classical myths tells of her daughter Persephone's ravishment and abduction by Pluto, lord of the underworld. Grieving, Ceres wandered over the earth in search of her missing child. In her grief, depression and anger, she caused a famine, withholding production of all food until her daughter was returned.

Persephone meanwhile had eaten pomegranate seeds, a symbol of sexual awareness, thus giving Pluto a claim over her so that she could not be returned permanently to her mother. A compromise was reached whereby Persephone would spend part of each year in the underworld with Pluto caring for the souls of the dead, but each spring would be reunited with her mother in the upper world as she initiated the dead into the rites of rebirth. For over two thousand years, this drama was celebrated regularly in ancient Greece as the initiation rites of the Eleusinian mysteries.

Ceres Within Us

Ceres represents the part of our nature that longs to give birth and then to nourish and sustain the new life. She represents the essential bonding or lack thereof that occurs between mother and child. She is the impulse not just to nurture, but also to be nurtured by others through the giving and receiving of acceptance and unconditional love.

The story of Ceres and Persephone speaks to the complex mother-child relationship, emphasizing the interplay of closeness and separation, of nurturing and eventual letting-go as the child becomes an adult able to function on her or his own. Once the letting-go is accomplished, the child is free to reestablish the bond in a different key by becoming a friend to the parent and by producing grandchildren.

The Ceres myth also contains the themes of major physical or emotional loss, separation, abandonment, rejection, and estrangement that occur between parents and children, and later in life with other loved ones. One example of this is the anguish we face in cases of divorce or adoption when we need to share our children with their other parent. Ceres symbolizes attachment to whatever we have given birth to or created, and also the agony of losing it. If her myth is one of loss, however, it is also one of return, of death but also rebirth. Reminding us that loss makes way for new birth, Ceres can teach us the lesson of letting go.

A central part of Ceres bonding is the giving of food as an expression of love. In our early experiences as children, this food and love may be freely given. In other instances, however, it is conditionally awarded, withheld as a form of punishment, pushed upon us, or simply neglected. Then the self-love and self-worth of the child are undermined and underdeveloped, causing a host of psychological problems.

The mythological Ceres withheld food in the midst of her grief and depression. Correspondingly, one typical kind of Ceres wound is an obsessive relationship with food, including the whole range of eating disorders and food-related illnesses. Related to this, there can also be problems with a poor body image.

In her grief, Ceres became immobilized. Thus another Ceres problem manifests as being plunged into depths of depression or despair, making us incapable of daily functioning, work, and all other forms of productivity. To the extent that depression is associated with incomplete mourning, working through the stages of grief (shock, anger, bargaining, depression, and ultimately acceptance) can help to promote healing in times of loss.

An additional theme comes from Ceres's daughter Persephone being raped by Pluto, her mother's brother. This points to fears that parents may have in protecting their children from similar harm. Certain Ceres placements in the chart may also point to one's having oneself experienced incest or other sexual abuse as a child.

In a desire to keep their children safe, parents with strong Ceres placements can become overly controlling and restrictive. In order to establish their own identity, their children may then struggle against the parental attachment. This, in turn, can bring up the Ceres theme of loss of the child.

On a transpersonal level, Ceres as the Mother of the World moves us to care about the homeless and hungry, and also about the destruction of the earth's resources. She urges us to take compassionate action to provide for fundamental human needs, and to care for the body of the earth which supports and sustains us.

Ceres not only gave birth to the living, but in her aspect as Persephone she received the souls of the dead back into her womb to prepare them for rebirth. Thus Ceres can also express as a vocation for either midwifery or hospice work, facilitating the transition from death to life and back again on either the physical or the psychological level.

Ceres embodies the great truth of transformation, that from death comes new life. This comes not just from the Persephone part of her story, but also from the nature of food, which always requires the taking of plant or animal life in order to sustain our own lives.

Ceres also teaches the wisdom that over-attachment and possessiveness can eventually bring loss, whereas sharing and letting go lead ultimately to reunion.

Ceres in Your Chart

Ceres's Zodiacal Sign

The zodiacal sign of Ceres shows the particular quality of nurturing that you experienced as a child. This sets the stage for how you presently nurture the child within yourself, and ultimately determines how you nurture others. The sign position of Ceres can alert you to possible problems with nurturing, and can direct you to the kinds of experience that you need to feel unconditionally loved and accepted.

These indications may be reinforced or contradicted by other factors in the chart such as aspects and (if you have given an accurate birth time) houses. Therefore, to get a rounded picture, be sure to read through the whole section on each asteroid.

The House that Ceres Occupies

Assuming that the birth time that you have given is accurate within an hour or so, the houses of the horoscope give more particular information about the way the asteroids and planets operate in your chart.

Besides the Fourth House, which shows your earliest upbringing, the house that Ceres falls into shows where or in what department of life you may most directly feel the need for mothering and nurturing. The house that Ceres is in also suggests the areas in which you are likely to feel your profoundest losses. In addition, it can give a key as to what kinds of experiences will either foster feelings of self-love, or feelings of self-criticism and rejection.

The Aspects that Ceres Makes

The aspects that Ceres makes with other planets and asteroids show how her nurturing energies interact with the concerns of the other gods and goddesses in your chart. If her aspects reinforce the themes suggested by her sign and house, these themes are bound to be obvious in your life. If the aspects in some way contradict the themes of the sign and house, they may give rise to interesting tensions that take some creativity and practice to resolve. If an asteroid makes an aspect with the Sun or Moon, her importance for you is greatly magnified.

Part Two:

Pallas, the Daughter

Pallas, the second asteroid to be discovered, was named for the goddess who, instead of being born from the womb, sprang from the head of her father and in her later actions exemplified strengths that are often thought of as masculine. Befittingly, this second asteroid to be discovered represents a second developmental stage in people's lives, when they look to their fathers to provide them with the firmness and independence to leave the home and go forth into the world. This is the time of life when one acquires skills and a sense of competence, and starts to formulate oneself as an independent person. In societies where female children were expected to marry at the earliest possible age, this stage was largely neglected in a woman's development, but it is a stage as important for women as it is for men. For either sex, only when this stage is successfully mastered is one truly ready to embark on the next stage, wherein one becomes a partner in a relationship of equals.

The astrological glyph for Pallas pictures the spear that is carried by the goddess in many depictions. The spear points upward and outward toward the world at large. Like the suit of swords in the Tarot, the spear suggests the intellect, which probes and severs, seeking knowledge and separating one idea from another to achieve clarity. The glyph also suggests a head upon a body; signifying the goddess's origin, her associations with the intellect, and the movement from the womb center to the head, or from the bottom, or IC, of the horoscope wheel to the top, or Midheaven.

The Myth of Pallas Athene

Pallas was better known to the Greeks as Athene, the Goddess of Wisdom. She is said to have sprung full-grown, clad in a suit of gleaming war armor, from the crown of the head of her father, Zeus (Jupiter), and to have immediately taken her place at his right-hand side.

As patroness of Athens, she presided over military strategies during wartime and over justice in peacetime. She also fostered useful arts, including spinning and weaving, pottery, healing and other areas in which human skill and ingenuity improve the quality of life for all. Another art that she fostered was horse-taming (an interesting association in light of the "horse-crazy" stage that many girls go through in early adolescence).

Among all the goddesses, the classical Greeks held Pallas Athene in a unique position of power and respect. She walked easily and freely through the world of gods, heroes, and men as their colleague, advisor, equal, and friend.

She was idealized as Athene Parthenia, the virgin warrior queen, and took neither lovers nor consorts. In the myths she denied her matriarchal origins, claiming that no mother gave her life, as she arranged for the death of her sister Medusa. In all things except marriage, she upheld male supremacy.

The price that was extracted from her was the denial of her femininity. She severed her connection from her mother (Metis), her sisters, the community of women, and her sexuality, and lost touch with her feminine qualities of sensitivity, softness, and vulnerability.

Pallas Athene is mythologically related to an ancient lineage of goddesses from the Near East, North Africa and Crete who were associated with the serpent as a symbol of wisdom and healing. She affirmed this connection by placing the head of her dark sister, Medusa, the serpent-haired queen of wisdom, in the center of her breastplate. In the yogic tradition, kundalini energy is depicted as a serpent that is coiled at the base of the spine ready to rise through the spinal canal and emerge from the top of the head as cosmic illumination. This has similarities to the wisdom of Pallas Athene, who emerged from the head of Jupiter.

Pallas Within Us

Pallas Athene's association with both the serpent and the taming of horses suggests that her basic theme has to do with reason civilizing the forces of nature for the benefit of humankind. As a woman, she represents the force of nature that brings new life into being, the raw energy that underlies aliveness. As her father's daughter, she executes his will, using that force for the good of society. Administering justice, she is able to discern the truth amid tumultuous emotions. Healing illness, she diverts the life force back into the proper channels. As a weaver and potter, she uses cleverness and dexterity to turn raw materials into useful objects.

Through the ages, women have been major contributors to these arts of civilization. However, in some eras such as the one we are emerging from, many of the civilized arts including the law, medicine and manufacturing were largely taken over by men while the role of most women was limited to handmaiden and reproducer of the race.

In our culture still, women who are smart, powerful, strong, and accomplished are like Pallas in that they may not be considered "real women." They are often pressured to make a choice between career and creative self-expression on the one hand, and relationship and family on the other. We see Pallas Athene all over again in the high-school girl who is applauded for her victory on the debate team, but who is not asked to the prom.

The danger of the Pallas Athene archetype is one of severing our feminine side and encasing the wounds in armor. This may lead us to further our ambitions with a kind of cold, ruthless, calculating, expedient strategy.

To heal ourselves, we must remember that even though the Greek myths had Athene denying her female origins, they still made her not a god but a goddess, one whose unique strength has its roots in the feminine powers of nature. Her story enlarges the possibilities for women, telling women everywhere that they, too, are free, if they wish, to channel their womanly life-creating Venus energy not only through their procreative powers but also through their intellects. This is the Pallas way of enriching and enhancing life. Pallas Athene, that productive and powerful goddess, shows that women do not have to be men to be effective in the world. As women, they are able to impart a special kind of life-promoting energy to intellectual and professional pursuits.

As Zeus's favorite daughter, the archetypal "daddy's girl," Pallas Athene points to another issue, our relationships to our own fathers. In our birth charts she reveals the ways in which we emulate them, seek their approval, want to interact in their world, and give them power over our lives. A strong, well-placed Pallas in a woman's chart usually shows a girl who was cultivated by her father and who has learned valuable life skills from him.

As a woman dressed in the garb of a warrior, Pallas speaks to calling up and expressing the masculine within women, and the feminine within men. This movement toward androgyny balances and integrates polarities within the self and brings wholeness through reclaiming our contrasexual identity.

Pallas Athene's serpent symbolism also connects her to the healing arts. In one of her guises she was called Hygeia, goddess of miraculous cures. Her armor and shield can be likened to our immune system warding off attacks. She especially represents the power of our minds in curing disease.

To sum up, Pallas represents the part of you that wants to channel creative energy to give birth to mental and artistic progeny, children of the mind. She represents your capacity for creative wisdom and clear thinking, and speaks to your desire to strive for excellence and accomplishment in your chosen field of expression. The model of the strong, courageous, ingenious, artistically creative and intelligent woman, Pallas shows how you use your intelligence to seek truth; how you achieve in practical, mental or artistic fields; and how you work to attain worldly power.

Insofar as Pallas is the military strategist and the administerer of justice, her placement in the horoscope shows how you apply your intelligence to warding off attack and preserving balance and integrity in your body, mind and social interactions. This is not only a matter of self-defense, it is also a fundamental principle of healing. The placement of Pallas in your chart shows the healing modalities that are likely to work best for you, either when applied to yourself, or by you to others.

In addition, the placement of Pallas may suggest how you relate to your father and to what fathers stand for, and how you incorporate the qualities of the opposite sex into your own makeup. It may also suggest what life was like for you when you were deciding upon a career and setting out for yourself in the world.

Pallas in Your Chart

Pallas's Zodiacal Sign

The zodiacal sign in which Pallas was placed at your birth shows the style of perception through which your creative mind operates, and also your style of applying your creative intelligence and ingenuity to the affairs of life. It can therefore have a lot to do with your career and hobbies. It also shows the special kind of wisdom and skill that you offer to the world. In a sense, the placement of Pallas shows how you carry out the will of the Deity (or the light within you), and make it materialize here on Earth.

The House that Pallas Occupies

The house in which Pallas is found shows what departments of life are most likely to provide the outlet for your creative intelligence and ingenuity. Taken along with the Tenth and Sixth houses, which are the traditional signifiers of your calling and your daily work, the house that Pallas occupies can be an indicator of your career. Along with the Fifth house, the house in which Pallas is found can also indicate your hobbies.

The Aspects that Pallas Makes

The aspects that link Pallas to other planets and asteroids in your chart show how her intelligence and skill become connected with other drives such as your urge to nurture, to communicate, to create and to assert yourself.

Part Three:

Juno, the Wife

Juno, the third asteroid to be discovered, represents a third stage of life. After the Pallas stage of going out into the world, possibly to have a career, one is ready to encounter one's equal and embark upon the journey of partnership that usually takes the form of marriage.

The glyph for Juno suggests a scepter, befitting the queen of the gods, and a flower, befitting her femininity. In general form, the glyph for Juno resembles that for Venus; but instead of the circle denoting Venus's mirror, there are outward-pointing rays, indicating that the seductive femininity of Venus is about to turn outward, bearing fruit in marriage and children.

The Myth of Juno

In classical mythology, Juno, known to the Greeks as Hera, was wedded to Jupiter (Greek Zeus), supreme king of heaven and earth. As such, she became his queen and the Goddess of Marriage. In the myths of an earlier time, however, long before her meeting with Jupiter Juno was one of the primary great goddesses in her own right. As the only one who was his equal, Juno was chosen by Jupiter to initiate with him the rites of legal, monogamous, patriarchally defined marriage. As his queen, she became but a figurehead and was repeatedly deceived, betrayed, and humiliated by her husband's many infidelities. In the myths Juno was portrayed as a jealous, manipulative, vindictive, revengeful, and malcontent wife who, after tempestuous fights, would periodically leave her husband. However, she always returned to try to work things out one more time.

Juno Within Us

In the human psyche, Juno represents that aspect of each person's nature which feels the urge to unite with another person to build a future together in a committed relationship. This partnership is sustained over time through a formal and binding commitment, whether it be a worldly or a spiritual bond. Juno speaks to our desire to connect with a mate who is our true equal on all levels - psychologically, emotionally, mentally and spiritually.

When we do not receive intimacy, depth, equality, honesty, respect and fulfillment in our unions, Juno speaks to our emotions of disappointment, despair, anger and rage, which can overwhelm us. This is especially true when we have given up a great deal, such as a career, family, home, or religion, to enter the relationship. The Juno in us makes us confront the issues of submission and domination, fidelity and infidelity, trust and deception, forgiveness and revenge. In her realm we find ourselves in power struggles for equality as we attempt to balance and integrate ourselves with another person and learn to transform selfish desires into cooperative union.

Within a context of separation and return, Juno encourages us to take the vow of "for better or worse, in sickness and health, till death us do part." She brings the wisdom that conscious relationship is a path to spiritual enlightenment, and the knowledge that relationships allow us to perfect and complete ourselves.

In today's world, Juno is also a symbol for the plight of battered and powerless wives and minorities; for the psychological complexes of love-addiction and codependency; for the rise in divorce rates as people are driven to release unmeaningful relationships; and for the re-definition of traditional relationships in the face of feminism and of gay and lesbian coupling.

To sum up, Juno is the archetype of the wife and partner who maintains her marital commitment to her husband in the face of conflict and struggle. In the birth chart she, along with other chart factors such as the Seventh House, represents your capacity for meaningful committed relationships, your attitude toward such relationships, and the type of relationship experiences that you need in order to feel fulfilled. She represents both what you need and what you attract, and she also signifies the ways in which you act out your disappointment over broken unions. These relationships are usually romantic in nature, but may sometimes assume other forms such as business, professional or creative partnerships.

If you are in a relationship, you may want also to determine the element of your partner's Juno. In general, fire signs are most compatible with air signs, while earth and water seem to form a harmonious pair. However, if you and your partner's Juno's are placed in challenging elements (for example, fire and water), the relationship is still workable. It simply means that you will have to make more of an effort to understand each other's needs.

Juno in Your Chart

Juno's Zodiacal Sign

The sign that Juno was in when you were born describes what you are seeking in a long-term sexual partnership such as marriage, or, by extension, in a business partnership or enduring friendship. It can give clues about your most likely relationship problems, and can suggest ways to make your style of relating work more harmoniously for you.

The House that Juno Occupies

In the birth chart, Juno's house position shows where or in what department of life you will experience your most significant relationship interactions.

The Aspects that Juno Makes

Juno's aspects to other planets and asteroids indicate how her issues of attracting and keeping long-term relationships fit in with your other drives, as, for example, for self-expression, communication, creativity or the search for meaning in life.

Part Four:

Vesta, the Sister

After one has been nurtured, gone out into the world, found one's life partner and borne children, the time comes to turn inward to reconnect with one's spirit. In women, the Matron becomes the Crone; in the culture of India, the householder sets out on his final spiritual journey as a monk-like wanderer; and in Jungian psychology, the active person of affairs embarks on an inward journey to find the Self.

Vesta, the fourth and final of the major Olympian goddesses to give her name to an asteroid, relates to this final stage of life. Although renowned for her shining beauty, she is in fact the eldest of the Olympian gods.

Like Pallas Athene, Vesta was known as a virgin. If Pallas Athene was the pre-reproductive Maiden, Vesta could be thought of as the post-reproductive Crone. After their thirty-year term of office was up, the Vestal Virgins of Rome were allowed to marry, but they were then often beyond childbearing age. In pre-classical times, the cult of the goddess who later became Vesta included sex as a sacrament. Thus Vesta, insofar as she is sexual, represents a rarefied form of sex that transcends the procreative function and aims to achieve spiritual union rather than physical children.

Vesta was related to Jupiter as his sister. This, too, expresses her non-procreative way of relating, and the fact that she is often thought of as the prototype of the nun, whom we also call "Sister."

Besides suggesting the letter V, which points downward and inward, the astrological glyph for Vesta represents a flame burning on either a hearth or an altar. This signifies Vesta's function as keeper of the hearth fire and the temple flame, but it also points to the cultivation of the pure spark of spirit within us. Fittingly, Vesta is the brightest object in the asteroid belt.

The Myth of Vesta

To the ancient Greeks, Vesta was known as Hestia, a name derived from the word for hearth, and it appears that she had to do with the domestication of fire for human use in the home and in sacrificial offerings. As the eldest of the Olympian gods, she was the most venerated, and was always given the first sacrifices and libations. There are few stories about her deeds, and the few depictions of her show her in repose, indicating an inward, contemplative nature. She refused the marriage offers of Apollo and Poseidon, and under Zeus's protection vowed to remain a virgin forever.

In Roman mythology, Hestia became Vesta, always veiled, but known as the most beautiful of the deities. In the home she was venerated as the protectress of the hearth and its flame. In public life, she was thought of as the protectress of the state, and her priestesses were the six Vestal Virgins of Rome. Dedicated to spiritual service, the Vestals were responsible for keeping the sacred flame burning which was thought to ensure the safety of Rome. They enjoyed great prestige, but if they let the flame go out, they were whipped, and if they violated their oath of chastity during their term of office, they were punished by a public whipping, and then buried alive.

Vesta became the prototype of the medieval nun. However, several thousand years earlier in the ancient Near East, the predecessors of the Vestals tended a temple flame but also engaged in sacred sexual rites in order to bring healing and fertility to the people and the land.

The original meaning of the word "virgin" meant not "chaste," but simply "unmarried." Whereas Ceres and Juno required relationship to complete themselves, Vesta's priestesses represent an aspect of the feminine nature that is whole and complete in itself.

When the old goddess religions gave way to those of the solar gods, sexuality became divorced from spirituality, such that a woman desiring to follow a spiritual path had to remain chaste. Earlier, however, a priestess, representing the Goddess, could enter into a state of spiritual transcendence through sexual union with an partner in a manner that did not call for marriage or commitment. In the later patriarchal culture, ecstatic illumination was experienced as the descent of the spirit of the god into oneself, and the now-chaste Greek priestesses became the brides of the god Apollo in the sense that the Christian nuns became the brides of Christ.

Vesta Within Us

In the human psyche, Vesta represents the part of each person's nature that feels the urge to experience the sexual energy of Venus in a sacred manner. This may occur in several different ways.

If we are a typical product of our culture's mores, we will most likely internalize this sexual energy. We may devote ourselves to following a spiritual, religious, or meditational path, even following in priestly or monastic footsteps. Or, in our lifelong therapeutic work, we may experience this union with the Self as the process of psychological integration. In one way or another, we turn inward to attain clarity, and in this way we energize ourselves. The vision that arises when we reach the whole and self-contained core of our being then enables us to follow a vocation in which we can be of service in the world.

Vesta the virgin speaks to us of the importance of the relationship we have with ourselves. This may lead to a single lifestyle. If we are married, we may not be comfortable with the total surrender asked for in the merging with another. In Vesta's realm we may find our most satisfactory sexual encounters in being our own best lover.

Alternatively, we may hark back to the earlier cults of priestesses in the Ancient Near East, and periodically find ourselves in sexual encounters with those who pass briefly through our lives or to whom we are not married or committed. These couplings are often marked by a sense that something special, healing and sacred has occurred. To the extent that our society has no context in which to validate sexual unions that do not lead to becoming mated, we may be left with a sense of shame, guilt, and incompleteness. To free ourselves from this burden, we must understand the inherent nature of Vesta's virgins and how they unified sexuality and spirituality.

Vesta protects not only the inner flame of spirituality and sexual energy, but also other precious things that ensure the continuation of human life. As "keeper of the flame" she preserved the state and the institutions of society. She also guarded the home and hearth, including kitchens and the preparation and purity of food. Today she could be seen as a librarian, museum curator, or other sort of worker who preserves the sparks of human culture. She could also express herself in an occupation that deals with housing or food.

Through Vesta, you integrate and regenerate on inner levels so that you can then focus and dedicate yourself to work in the outer world. In the human psyche, Vesta represents the process of spiritual focus that can lead to personal integration. In a broader sense, she signifies the ability to focus on and dedicate ourselves to a particular area of life. When our focus becomes too narrow, we can sometimes feel limited and hemmed in. When our capacity to focus is obstructed, we can feel scattered. This, too, may cause us to experience limitation in the area of life represented by Vesta's sign or house position.

To sum up, Vesta is the archetype of the Sister and the Temple Priestess, whose virginity signifies her wholeness and completeness within herself. Her sign, house and aspect placements in your birth chart show how you use the basic sexual energy of Venus to deepen your relationship to yourself.

Vesta in Your Chart

Vesta's Zodiacal Sign

The zodiacal sign of Vesta in your chart suggests how you can best cultivate the spiritual flame within, and then use it in service to others. It can alert you to ways in which the intense focusing quality of Vesta can become too narrow and hence counterproductive, and it can also provide a key to exploring the spiritual qualities of sexual energy.

The House that Vesta Occupies

Vesta's house position shows the areas of life where you are most likely to experience your desire for self-integration and your dedication to a calling. This can be a place of dedication and commitment, and also a place where you experience limitation of some sort in order to realize that commitment.

Regardless of the house where your Vesta is placed, you might also like to look at other houses that have to do with Vesta themes. The Fourth and Twelfth houses show how you withdraw into yourself to do inner work. The Tenth House signifies your dedication and your calling. The Sixth House deals with service, the Twelfth House with where you experience limitation and blockages, and the Eighth House with inner transformation and your attitudes toward sex.

The Aspects that Vesta Makes

Vesta's aspects to other bodies in the solar system show how her drive to go inward and search for higher meaning either clashes with or finds an outlet through the other functions of your chart.

Conclusion:

Taking This Report Further

Now that you have read all about your asteroids, you may wonder which of the four goddess archetypes predominates in your nature. Having just immersed yourself in the symbolism of these four great goddesses, you most likely have a feeling for which of the mythical themes has touched you the most deeply.

But what does your chart say about this? Looking back at the lists of chart positions and aspects at the beginning of this report can give you some idea of which asteroid has the strongest position in your chart. Roughly in order of importance, the main factors that give a planet or asteroid strength are:

1. Being in aspect to the Sun, Moon or Ascendant. If there is a tie, you can consider the aspect with the smallest orb to be the strongest. In order of importance, the aspects are the conjunction, opposition, square, trine and sextile. The "minor" aspects such as the quincunx, semisextile, semisquare and sesquiquadrate are only considered if they are very close (say, within an orb of 2 degrees).
2. Being closely conjunct (within 5 to 7 degrees of) the Midheaven, Descendant or IC. If you have more than one asteroid conjunct one of these points, the one that has the smallest value in the "Orb" column is the strongest. If the orbs are approximately the same, aspects to the Midheaven are considered stronger than aspects to the Descendant or IC. Also, applying aspects are stronger than separating ones.
3. Having the closest aspect of any of the four asteroids. Run your eyes down the "Orb" column and find the smallest orb value. You might think of this as a sort of keynote aspect in your chart, especially if it is a major aspect such as the conjunction, opposition, square or trine.
4. Having the most aspects. This means that the asteroid is well-integrated into your chart and influences many functions in your life. If it is involved in a pattern of planets such as a cluster of conjunctions, a T-square, grand cross, or grand trine, this group of planets and asteroids will form a more or less self-contained complex that describes a recurring theme in your life.
5. Having an asteroid that is "elevated." Look at your chart wheel. Even if an asteroid or planet is not closely conjunct the Midheaven, if it is closer to the Midheaven than any other planet or asteroid, it gains some power because it tends to be more publicly observable than the other celestial bodies in your chart.

After all these considerations, do you feel that you are primarily a Ceres nurturer, a Pallas career person, a Juno partner, or a Vesta keeper-of-the-flame? We hope that these four great goddesses of antiquity have given you some new and useful perspectives on the major themes in your life.

If you would like to learn more about these goddesses and what they represent in your birth chart, we recommend the books *Asteroid Goddesses* by Demetra George, and *Astrology for Yourself* by Douglas Bloch and Demetra George. These are available at bookstores or through the authors.

The Authors of This Report

This report comprises over forty years of combined research by the authors. During this time, we have been amazed at the power of the goddess archetypes to give understanding and meaning to people's lives. With the release of the *Asteroid Goddesses* computer report, this information is being made available to many more individuals. As part of our continuing research, we would like to hear your stories about how the themes symbolized by the asteroid goddesses in your birth chart have manifested in your life. Please write, call, or email us at the addresses that follow.

Demetra George, a practitioner of astrology for thirty years, teaches internationally and leads pilgrimages to sacred sites in the Mediterranean. Her pioneering work synthesizes ancient history, cross-cultural mythology and archetypal psychology with contemporary astrology. In order to further her studies in mythology she is currently pursuing graduate studies in Classics at the University of Oregon.

Demetra George is the author of four books. *Asteroid Goddesses* (San Diego: ACS Publications, 1986; co-authored with Douglas Bloch) is considered a seminal textbook on the subject. It is rich with additional meanings for the four first- discovered asteroids, as well as having some interesting perspectives on lesser-known asteroids. Other books by Demetra George include *Astrology for Yourself* (Wingbow Press, 1987, co-authored with Douglas Bloch), a basic text on astrology in workbook format; *Finding Our Way Through the Dark* (ACS, 1994); and *Mysteries of the Dark Moon* (Harper, 1992).

Douglas Bloch, M.A., has practiced as an astrological writer, counselor and teacher since 1973. He is a member of the Oregon Astrological Association and the AFAN astrology network, and has hosted a call-in radio talk show in the Portland, Oregon, area.

His own books include *Words That Heal* (Pallas Communications, 1989); *Listening to Your Inner Voice* (Hazelden, 1991); *I Am With You Always* (Pallas Communications, 1992); *Positive Self-Talk for Children* (Bantam, 1993), and *When Going through Hell . . . Don't Stop: A Survivor's Guide to Overcoming Clinical Depression and Anxiety* (Pallas Communications, 1998). With Demetra George he has co-authored the books *Asteroid Goddesses* and *Astrology for Yourself*.

Patricia White is vice-president and one of the five founders of Astrolabe, Inc., a leading publisher of astrological software. She has served as publications director of the National Council for Geocosmic Research, and as editor of its Journal