

***How You Can Create
Your Own Security***
by Dane Rudhyar

PART ONE Why We Feel Insecure

Security is on nearly everyone's mind these days. Everywhere the cry is being heard: Give us security! Yet mankind has never before had even a fraction of the power it now has to provide security for its individuals. It seems though, that just as security can be assured for human beings, the greatest sense of insecurity and profound anxiety prevail. This is a paradoxical situation; but such paradoxes, such seeming absurdities, arise in human's life when we have evolved to the point where we realize that one must become more deeply aware of something that is very fundamental to him; one must face some basic life-situation in a new way; one must outgrow a superficial attitude and develop a new facet of his personality.

Every living organism seeks security, for our world is one of sharp competition, of struggle to obtain what we call "the necessities of life." But what are these necessities of life? Food, shelter, clothing are necessary for the maintenance of life. In every age man has sought, by means fair or foul, to obtain these three things yet, obviously, these are not sufficient to give most human beings a sense of security. They do not calm his anxiety. Today all human beings **could** have sufficient food, shelter and clothing, **if . . .** and there is an "if"! And it is this "if" that tells the deeper story. Mankind possesses enough productive power to provide all men with the primary necessities, but the way we use this power is ineffectual. What we produce is not produced so that it can fill the primary needs of all men because as soon as the strictly biological and minimum need for food, shelter and clothing is satisfied, other "needs" take shape within us. Not only does one want more food, better shelter and more refined clothing, one **craves psychological and social security**. Our ego has to feel as secure as our body or else another kind of anxiety may develop and torture us. And it is in order to try to overcome this "higher" form of insecurity and anxiety that we make it nearly impossible for many other human beings to obtain life's bare necessities.

Thousands of billions of dollars have been spent by mankind for war, protection from war, and the results of war in the last fifty years. Nations did not and do not feel secure; their collective ego did not feel secure. Individuals in every country, though of wealthy privileged families, did not feel secure; their egos did not! Many children in good, well-to-do families often feel as psychologically insecure as half-starving children in the slums. Psychiatrists and psycho-analysts can earn fortunes trying to calm the insecurity and anxieties of their rich clients or patients, children, as well as grown-ups. In every country the demand for "social security" is growing; but this kind of social security is needed because of modern man's increased **psychological** insecurity. If Hitler, and those who rushed eagerly to his side, had not felt so tragically insecure, as egos, millions of human beings would not have died nor experienced the torment of sheer biological insecurity, starvation and depravity. The need for security is indeed complex. The newborn child needs to feel secure at several levels. He needs food, but he needs as much what we call rather vaguely "love." He needs materials for his growth; but this growth must also take place in **a fairly steady state of relationship with other human beings**, with his parents and his siblings (brothers and sisters), with his comrades and his teachers, and indeed with his whole community. Later on, he will also have to feel that the whole world and existence itself — particularly **his own** existence — makes sense; and it makes sense to the degree he feels himself adequately **related to** a world in which he can perceive order and some kind of purpose.

The problem of security is therefore basically a problem of human relationship. National and social security begins in the individual; it **begins** in the state of relationship in which the child grows. The child must feel vitally and warmly related to those human beings who surround his growth; he must feel that this relationship is at least basically steady and ordered — that it makes sense. These two kinds of feelings refer in astrology to Jupiter and Saturn. They are interconnected, just as these two planets are. There must be relatedness

— Jupiter. This state of relatedness must manifest actually and concretely as a steady, ordered, significant and purposive relationship — Saturn.

A study of what these planets mean from the psychological point of view can be of great value to the astrologer aware of his responsibility to the client to whom he offers, directly or indirectly, a form of psychological guidance whether the client likes to admit it or not. It is therefore essential that the astrologer practicing his art understands the deeper psychological aspects of the planetary tools he is using and does not contribute to the insecurity of his client.

PART TWO

Relationship to Parents

The most basic fact of human life is that a male cell and a female cell must unite in order to produce the organism of the future child. In the first stage of embryonic development no sexual differentiation appears. The embryo has the potential to become either a male or a female child. As sexual organs begin to appear, rudiments of organs of both sexes are found. Then, normally, one set of organs — let us say, the male ones — develop, and this development goes on after birth, culminating in puberty. The boy will be able to play his male role in the process of life, reproduction.

This does not mean, however, that what constituted the female part of the embryo before the embryo became defined sexually as a male child has utterly disappeared. **All** that was in the original fecundated ovum which became this male child remains in the child's nature. The female elements remain in a latent state, yet they are there in potentiality — and they will, to some extent at least, be developed after birth producing "psychic structures" which play a most important function in the psychological and social life of the growing child. The male factors in the boy develop physiologically and are **exteriorized** in physical organs; but the feminine components also seek adequate avenues of development in the **interior** realm of the psychic nature of the boy.

The interior psychic process of growth is, however, far more complex than the exterior maturation of the boy's sex organs. The development of the sex organs is pushed, as it were, by the biological and instinctual drive of the human species seeking to reproduce itself from generation to generation. But the "counter-sexual" elements in the boy's personality can only mature normally, or at least primarily, through a close and steady psychological relationship with his mother. The growth of these counter-sexual elements is not energized by the evolutionary life-force. It depends essentially upon the personal relationship the boy has with persons of the opposite sex, and upon the play of interior psychic energies stimulated and oriented by these relationships. Every human being has a twofold life — an **exterior and social life** in which he or she can act mainly on the basis of his or her sex; and every individual has an **interior and psychic life** which is dominated (whether he is aware of it or not) by the counter-sexual elements in his total person. The exterior and social life develops, usually, under the relentless pressure of society — just as the development of the sex organs is impelled by the biological drive of life. It **must** develop, or else the person cannot exist at all. But the interior and psychic life may remain largely latent and undeveloped; the bare facts of existence do not require it, yet if it is not developed the personality can only be dull and animal-like or superficial and empty; or, if the psychic nature develops under nearly unbearable, thwarting or perverting pressures the personality tends to become neurotic or psychotic, and sooner or later the health of the body itself is crucially affected.

The most important factor in this interior psychic nature is the **imagination**. Imagination is to the psychic life what sex is to the outer physically-operating life. By imagination I mean here the capacity to produce psychic and mental "images," to build a world of "fantasy" — in the sense in which Carl Jung uses the word. This world can be rich and filled with creative potency; it can also be twisted and somber, depressed and ugly or even monstrous. In and through this inner world the counter-sexual nature of the individual seeks to project itself. In the boy, it will be the latent feminine part of his original bi-polar, male-female, organism which will operate. It operates as what Jung has called the "**anima**". In the girl, it is her latent masculinity which will be active; her "**animus**".

The anima of the boy develops first of all under the stimulation of his relationship with his mother. The animus of the girl is colored from the beginning by the character of her relationship with her father. Later, some other woman (often an older sister) may substitute herself to the boy's mother, as the most important factor in the building of the boy's psychic structures — his anima. Likewise if the relationship of a girl to her father is ineffectual or

negated by some outer circumstances (divorce, death, etc.) another "paternal" person (or an older brother) may take the place of the father. In any case it is through his or her relationship to a parent of opposite sex (or an individual substituting for this parent) that the boy or the girl will develop the inner psychic part of his nature, and the imagination which is the very "blood-stream" of this psychic nature.

Our psychic nature operates through the production of images. Some of these have only a strictly personal meaning and validity. Others, particularly in the case of truly "creative" individuals, are projected into the collective life of the community; they may be embodied in works of art, scientific theories, or philosophical and religious systems. Indeed, what we call "culture" is the gradual accumulation and synthesis of all the images, ideals, visions and dreams which have been produced and expressed by individuals, and which the community in which these individuals lived had found collectively meaningful. Culture is thus essentially the product of the counter-sexual nature of human beings and is born out of the operation of those human energies which were not required to deal with the practical physical necessities of man's outer living. It is born out of the physically and sexually unexpressed part of man's total bi-polar nature from the interior and psychic femininity of men and the interior and psychic masculinity of women. It is born of human imagination. And the character, intensity and quality of this imagination is conditioned by the nature and significance of the relationships between men and women.

PART THREE The Jupiter Function

The capacity for intense, significant, integrating and "noble" relationships, able to stimulate the imagination and to give psychological-mental birth to great symbols or meaningful dreams-visions, is **basically** represented in astrology by Jupiter in its higher aspects. Jupiter is "basic" in the imagination-process (though evidently not the only planet to consider) because **it represents the feeling for human relatedness**. Jupiter in man is, at the psychological level, the realization that **every person contains latent potentialities** which cannot be expressed by merely projecting one's own muscular-sexual body-power (the latter being symbolized by the planet Mars). Jupiter tells us — symbolically speaking — that there is an inner world whose energies can only be aroused by real human relationship based on deep and intense sharing. A sharing of what? **A sharing of our differences**.

The woman needs to share with the man what he is in outer being — which is also what she **potentially** is in her inner. being. What is latent in the woman can only be aroused and made conscious through a kind of **catalytic action** exercised — by the man's outer nature — which includes also his logical intellectual mind. This, however, is something different from the instinctual desire of the woman's sexual nature for the man's male power; such a desire brings together what is exterior and physically operating in the male and the female; astrologically, it refers to the Mars and Venus duality. It deals with the outer life of the human species, with the procreative function and (at a social level) with the purely physical manifestations of productivity — i.e. the production of food, of wares, of all the necessities for mere physical existence.

The other kind of relationship between the woman and the man operates in her inner psychic world — the outer conscious activity of the man affecting the inner psychic development of her latent unconscious masculinity. It is characterized typically by the relationship of the daughter to her father — or of the boy to his mother. I repeat, the boy needs the love of his mother to develop his inner nature — his "anima" - and the girl needs the love of her father to arouse and to feed within her the masculine components of her total personality, and thus to allow her power of imagination to grow.

If the father is absent, remote, or too busy to care, the young girl's psychic life fails to be aroused normally. Her father's example gives no food to her latent imagination; nothing radiates from his body, his intellectual activity, his mere presence, to stimulate the latent masculine components of her total personality. This inevitably has a profound, lasting effect on the girl. Unconsciously, she feels frustrated, inwardly empty — and unconsciously she will seek a "substitute father." It may be another man, a teacher perhaps, or a heroic figure in the movies or in real life, but something characteristic of the man's world of systematized, logical, authoritarian thinking may become, partially at least, a "substitute father." The Bible, as "The Book" directly revealed by God the Father, or modern science — whose laws are presented as immutable, true, and utterly reliable — or even a political dogma; all these can be more or less artificial stimulants to arouse the psychic masculinity of the girl if she lacks a true, effectual father.

Such a girl develops a characteristic type of mentality, so frequent among American women, because most American fathers seem unable to act positively and significantly as fathers- - as even our most well-known comics can testify! It is the **animus** type of mind which manifests itself in a scattered superficial avidity to learn all sorts of things, and in the frantic search for a spiritual guide or Hindu guru (Jupiter!) — indeed, for a variety of such pseudo-father figures which rarely can adequately fill the psychic emptiness left in the woman as the result of an unsatisfactory relationship with her father in childhood. (It may be "unsatisfactory" also because the girl is emotionally attached to her father and thus sees him unconsciously as a potential lover, yet cannot consciously admit this to be true; thus the father-relationship becomes twisted by emotional conflicts, fear or guilt, and it does not

fulfill its real psychological function).

The boy, without an adequate mother-relationship, may in a similar fashion pass his life searching for some ideal mother, or find a more or less ineffectual or even tragic substitute in his allegiance to a Church or a political Party which enfolds him psychically like an ideological womb. He may feel psychically empty and forever lonely — and he may try to fill the poignant void within with over-vivid, perhaps unhealthy, dreams of the "mystic woman" or the "Muse" who, if only he were to meet her and become one with her — he believes — would complete him, or even save him from some fancied sin or guilt. He may thus attract to himself the type of woman who, by her temperament, is apt to become a convenient screen upon which the psychically undeveloped man projects his great woman-dream — not realizing, in most cases, that the woman he pictures in his dream (and who may even seem to speak to him "inspirationally") is actually the very image of his own inner feminine potential which somehow has remained incomplete or almost totally ineffectual in his life. In most of these cases of psychological frustrations (which indeed are very frequent, yet may manifest in many and varied ways) the natal Jupiter is affected. The planet or planets with which it has a discordant relationship (opposition, square, semi-square and some conjunctions) should indicate the basic cause of the frustration. But, Jupiter is not to be considered alone, for what Saturn represents in life also plays an important part in molding the personality. Jupiter and Saturn can never be separated from each other. Just as Jupiter refers to the relationship between the child and the parent of the opposite sex, so Saturn refers to the relationship between the child and the parent of the same sex.

PART FOUR The Psychological Meaning of Saturn

Saturn represents all that stabilizes, defines and makes secure the character and the extent of an individual's activity in society. Saturn also, in a psychological type of astrology, represents the ego. The ego is nothing mysterious; it is the shape which the consciousness of the child assumes as this child relates himself to the multitude of factors which constitute **his outer life**; that is, his life in relation to all that affects his body and his activity among other children — or even adults — whom he considers more or less as basically **his equals** (this is a very important point, psychologically speaking, in view of the recent change in the character of the family relationship).

The "outer life" is a conscious life; whereas the interior psychic life of which I spoke above is largely, often entirely unconscious. In the outer life one basic drive operates: the drive for security. Thus Saturn has been linked by modern astrologers with the desire for security. Spurred by this desire, the ego tries to build the kind of personality which will achieve recognition and some degree of prestige in the community and "community" means, for the child, his siblings and comrades, and later on perhaps his neighborhood, his group. The ego seeks by all possible means to achieve a **permanent status** within his "group"; nay more, a **guaranteed** position. The ego wants the group to guarantee him implicitly — if not verbally or in writing — that other members of the group will not encroach on what he considers his own self and his possessions.

Such a guarantee begins when the baby hears himself called by a definite "name" — Peter or Jane. He **is** Peter or Jane. No one must dispute this fact. Later on, no one must use his signature on a check, or his Social Security card, or any of the **socially recognized symbols** which certify that he is and he alone is what he regards himself to be. If, however, this guaranteed recognition of his name, place and position among the other persons constituting his group, community or nation is seriously attacked and undermined — or seems to him to be undermined — the child or adolescent (and later on, the adult individual or the nation as a whole) feels insecure. Anxiety and fear develop and the very structure of his conscious being becomes loose. He may even be uncertain of his own identity — and his own character — which is what happens in extreme form in a concentration camp during "brain washing" or torture.

In early years, the child develops his sense of ego and security by identifying himself with the parent **of the same sex**. The boy's father **guarantees** to the boy his security, as long as the father's example is such as to give to the boy a sense of safety and social prestige ("My father can beat your father", says the little boy to his comrade). Likewise the girl's mother teaches the little girl how to be efficient at home, how to cook, how to dress, and so on. This makes the girl feel secure, provided this maternal example is consistent, gives satisfactory results, and also seems to be appreciated by the mothers of the girl's playmates. If, on the contrary, the child sees his or her parents humiliated, or badly treated, the sense of security may vanish. It is also impaired if the mother repeatedly makes her daughter feel inferior ("Oh, leave this alone! You can't do anything right"), or if the father calls his boy a "sissy" when he is afraid.

It is well-known that children grow by imitating their parent's behavior; but it is particularly the behavior of the parent of the same sex that matters in the development of the ego and of the sense of security, for here we are dealing with the **outer life**, and outer life is normally defined, at root, by sex. Trouble begins when the girl tries to imitate the behavior patterns of her father. This usually occurs because the father has been unable to "feed" the interior psychic life of his daughter, has shown no interest in her, and the girl is thus driven (by an inner psychic emptiness) to capture at all cost her father's attention — particularly by becoming a "chum" to him in a boyish manner, thus losing some of the basic natural characteristics of the feminine ego type.

All this refers, in astrology, mainly, to the Saturn function. A retrograde Saturn at birth

usually indicates a relatively ineffectual father-child relationship. The child feels relatively insecure. The boy finds himself without an **adequate** or significant father example to follow in his outer life; he tends therefore to develop a sense of inferiority, for which he may compensate by aggressiveness and boisterousness. Likewise, the girl without an adequate or respected mother, or the girl who feels herself "repudiated" by the mother, either seeks to revenge herself by imitating the worst traits of the mother or by rushing into situations which she knows will hurt the mother, or else she freezes emotionally while seeking solace in pseudo-intellectuality.

Here, of course, one must consider also the position of and the aspects made by the Moon in the birth-chart, for Saturn and the Moon constitute a pair, just as Jupiter and Mercury do. Saturn and Jupiter are the positive factors; the Moon and Mercury deal with the management of the forces released, respectively, by Saturn and Jupiter. The Moon, as the **capacity for adaptation to the challenges of everyday living**, works out and substantiates what Saturn sets in motion. Mercury, as **the power of memory and of association of ideas**, provides the mental substance and energy necessary to utilize the basic sense of inter-human, inter-personal and social relatedness which Jupiter represents. The wholesome and balanced development of personality requires a harmonious combination of the Saturn function and the Jupiter function. The Saturnian need for security should be integrated with the Jupiterian need for a deep psychic sharing with those human beings who, because they are outwardly different from us, help us develop the latent capacities of our nature.

The Jupiterian need arises in a purely unconscious manner when the baby's consciousness begins to grasp the outer world, and thus to experience "differentiated" and ego-centric responses to outer events causing pleasure or pain. As this happens the body gradually imposes more and more upon the psychic behavior patterns and responses which are unconsciously conditioned by the child's sex. This reacts upon the counter-sexual elements in the psyche which would otherwise retire to even more interior levels of subconsciousness if they did not find stimulation in, and could not "imitate", similar elements which the physical presence and magnetic emanations of the parent of the opposite sex reveal **objectively**.

When either this outer drive for security, or this arousal of the imagination in the inner psychic nature is frustrated, confused or perverted, serious psychological harm is done. The growing personality either reacts to this harm by developing aggressiveness, bitterness and emotional twists or perversions; or else it more or less collapses, resentful, insecure and psychically empty or filled with unhealthy imaginings. When harsh, relentless pressures or fears impress themselves sharply upon the collective mentality of a nation — when insecurity and despair are transmitted from one generation to the next in a widespread contagion of unrelatedness — when the "images" produced by restless, twisted ghost-haunted minds fill the intellectual atmosphere of an entire culture, then a wholesale perversion of social and spiritual values is inevitable. Then, even the so-called "benefic" aspects of Jupiter and Saturn fail to stop the race toward the abyss — **unless greater powers intervene**.

They may intervene. The impact of the constructive phases in the cycles of larger planets — for instance, and above all today, the very long-lasting sextile aspect of Neptune and Pluto — may lift up and repolarize the collapsing energies of the smaller cycles. It may give a new impulse to the Jupiter and Saturn functions at the psychological and social levels. The relationship of parents to children may acquire a new meaning, as the old taboos of obsolete morality and parental authoritarianism fade away. A new type of family may emerge in a transformed society. Children once more may feel secure with a new, more mature security, and the images they build in their inner life may radiate new spiritual health and true creative fantasy. They will radiate these spiritual blessings more richly than in past eras to the degree to which the experience of the tragic decades which humanity has

known have been transmuted to release, in clear consciousness, a harvest of significance and of compassion.