

# *The Benefics Part 1 – Venus*

## *Additional considerations*



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2012

# ♀ *Venus - Astronomical*

- ❑ Moves approx.  $0^{\circ} - 1^{\circ}16'$  a day
- ❑ Spends about 1 month in a sign
- ❑ Orbit: 224.68 days
- ❑ Returns to natal position in chart in approx. 1 year (never more than  $48^{\circ}$  from Sun)



# Venus ♀

- ❑ In Western astrology, the planet rules the female half of the human psyche and the inward turning of emotions; as well as the desire to include others in the life and establish relationships.
- ❑ The short description for Venus is “what I like” or preferences and “what I value most”
- ❑ Venus expresses itself by uniting in groups. Its placement can describe our ability to cooperate, or express appreciation. It is our aesthetic nature and desire for beauty.





# *Venus, Grace and Charm*

## *Lesser Benefic, Feminine*



*“Venus” of Willendorf,*  
made between 24,000  
and 22,000BCE.

- ❑ Venus is the “Lesser Benefic,” and as such is the “author or Mirth and Jollity” [*Lilly 1647*].
- ❑ Moderately cold and a bit more moist. Feminine, nocturnal, composed of air and water. Beautiful, soft, and ripe. Square or smooth shape/appearance. ... cheerful, kind, happy, charitable, well disposed, modest, witty, refined and very amiable. Under affliction, voluptuous, profligate and careless... *Alan Leo (1911)*

# ♀ *Aphrodite – Greek mythology*



*The Birth of Venus by Sandro Botticelli, c. 1485*

Born from the sea foam created by the severing of Uranus' genitals by his son Cronus (both Titans). She has no childhood.

- ❑ Goddess of love, beauty, pleasure, and procreation. One of her children was Eros (Roman version: Cupid) God of love and desire.
- ❑ In one of the main stories, Zeus married her to Hephaestus, god of the forge, one of the most even-tempered of the Hellenic deities. However, her primary lover was Ares, god of war.
- ❑ Aphrodite was associated with, and often depicted with, the sea, dolphins, doves, swans, pomegranates, sceptres, apples, myrtle, rose trees, lime trees, clams, scallop shells, and pearls.

# ♀ *Venus – Roman mythology*



*Roman Imperial  
image of Venus*

- ❑ Born from the head of Jupiter. Principally associated with love, beauty, sex, laughter, fertility, prosperity and military victory.
- ❑ She also embodies sex, enticement, charm and seduction.
- ❑ The yielding, watery female principle, essential to the generation and balance of life. Unites opposites in mutual affection.
- ❑ Mother of the Roman people through her son Aeneas, who survived the Trojan war.



# Venus & The Trojan War

- ❑ Eris was the goddess or spirit (daimona) of strife, discord, contention and rivalry. She was also known as Discordia.
- ❑ At the marriage of Peleus and Thetis, she was not invited. In her resentment, she threw a golden apple among the company, with this inscription, *Let the fairest take it*.
- ❑ The competitors for this prize were Juno, Venus, and Minerva. Jupiter referred them to Paris, who then led a shepherd's life on Mount Ida.
- ❑ Juno offered him empire or power, Minerva wisdom (in some Greek versions, this was Athena and the offering was success at arms), and Venus offered possession of the most beautiful woman in the world. Fatally for himself and family, he chose Venus as the winner.
- ❑ Helen was considered the most beautiful woman. Unfortunately, she was already married to Menelaus, so when Paris eloped with her to Troy, Menelaus was furious and thus the Trojan war began.

# *Venus in the Chart (Green & Saporatas)*

## **By Sign**

- ❑ Venus' sign is an indication of the kinds of qualities you value, find attractive or hold dear...
- ❑ Venus' sign says something about the image of the beloved and what turns you on. Also it influences what kinds of experiences you tend to meet in relationship – your attitude to love and other social interactions.
- ❑ Venus' sign can describe something about how you give and receive affection—the way you go about harmonizing and share with others...

## **By House**

- ❑ Venus' house shows an area of life you are drawn to in pursuit of greater fulfillment, beauty and pleasure. ..
- ❑ You may exhibit talents related to the sphere of experience associated with Venus' house.
- ❑ In general, what we value and appreciate is what we attract to ourselves, but other placements in the chart may conflict with Venus' values.



# Venus in the Chart (Green & Saporatas)

## By Aspect

- ❑ The nature of any planet which aspects Venus will influence the qualities we value, find attractive or hold dear—what gives us pleasure—whether in a person, a work of art, a landscape, etc.
- ❑ The nature of any planet aspecting Venus will influence the kinds of experiences we tend to meet or attract.



*A Roman Republican denarius showing the head of Venus on one side and Venus and Cupid on the other.*

# ♀ Venus

## *Rules Taurus & Libra, Exalted in Pisces*

Ruler of  
Feminine  
Fixed Earth  
**Taurus**

- Venus in Taurus is more sensual and straightforwardly in pursuit of its own pleasure.
- Nocturnal Venus prefers Taurus to Libra.

Ruler of  
Masculine  
Cardinal Air  
**Libra**

- Venus in Libra is more elegant and harmonizing.
- Diurnal Venus prefers Libra to Taurus

Exalted in  
Feminine  
Mutable Water  
**Pisces**

- Pisces brings out Venus' sympathetic and sensitive nature.
- In Fall in mutable earth Virgo, Venus has refinement but is drier, less affable and generally thinks too much

# ♀ *Venus, Psychological* *Karen Hamaker-Zondag (1980)*



- ❑ An urge to unite opposite, to harmonize and bring into equilibrium is the essence of [the planet Venus].  
...
- ❑ The mental evaluation of what we experience takes place through the function of Mercury and the emotional side of what we experience is evaluated by the Venus function.
- ❑ Co-operation and partnership, harmony and balance, sympathy and humanity, idealism and peaceableness, artistry, aesthetic sense and a feeling for beauty are all characteristic of the Venus function. But when the psychic function symbolized by Venus is disturbed, a lack of readiness to co-operate comes to the fore, together with disorderliness, clumsiness, lack of tact and living by standards considered immoral by the group.

# Joseph Crane

*“The Hellenistic Legacy”, p.35*



*Statuette of Aphrodite,  
ca. 150–100 B.C*

- ❑ The Venus personality is far more pleasing and easy to get on with. Such a person, when Venus is well placed, is elegant and charming, cultured and tasteful.
- ❑ If Venus is not well placed, this person may become more careless, timid and indiscriminate.
- ❑ Mercury assisting, when fortunate, brings out more artistry and eloquence; when unfortunate, Mercury inclines the Venus person to phoniness, ulterior motives and flattery.

# *Additional thoughts 1*

## *Green & Sasportas, 1993, p.73-74*

- ❑ The Moon needs to belong to someone, preferably a family or group. The lunar urge to be part of a unity can include one's children, one's country, one's home town, or one's racial background, but it is essential dominated by the longing to belong and have roots.
- ❑ But Venus is her own self, unconcerned with both past and future; and although in myth she mothers the occasional child... she is not what we would call maternal. ... She gives herself to any god or hero whom *she* desires, not any god or hero who needs and wants her.
- ❑ The Moon is naturally empathetic, and responds readily to another person's feelings; the mythic Venus, on the other hand, is not known for her compassion.

# *Additional thoughts 2*

## *Green & Sasportas, 1993*



- ❑ Aphrodite could never be ethical in the Saturnian, social sense, nor even in the Jupiterian, religious sense. Her ethics are those of beauty, which possesses its own innate logic. (p. 75)
- ❑ It is the planet Venus which symbolizes our capacity to form and identify what we value—the basis for authenticity in our personal choices. ... Libra is deeply concerned with the process of learning how to choose, and Taurus with developing the inner strength and resources that can give one's values permanence regardless of consequences. (p. 77-78)



# *Additional thoughts 3*

## *Green & Sasportas, 1993*

- ❑ Aphrodite, despite her charms, is no bimbo. She is the most cunning of deities, and can be utterly treacherous. There is a striking combination of beauty and high intelligence in this deity, and she is not averse to strategy (the Libran aspect of her).
- ❑ She is also a culture bringer.
- ❑ The quality of intelligence, strategy and aesthetic feeling differentiates her from the more instinctual attributes of the Moon goddesses, for Aphrodite teaches the *art* of love, rather than portraying desire as the prelude for pregnancy and child-bearing.
- ❑ The moment we refer to art, we are combining instinctual expression with a quality of imagination and fantasy and the discipline of craftsmanship. Aphrodite's eroticism transforms the raw libido of physical sexuality into something completely different...

# *Additional Thoughts 1*

*Thomas Moore (1990)*



*Primavera* by Sandro Botticelli, 1482

[Botticelli] must have been intimately familiar with Ficino's ideas, and we know that he painted this portrait of the goddess for a Medici.

Concerning love and the process of life, Ficino had written: "There is one continuous attraction, beginning with God, going to the world, and ending at last in God, an attraction which returns to the same place where it began as though in a kind of circle." The painting shows this three-part circle, one of the circuits of the soul: the spring wind blows in the beauty of the earth...; the Graces dance in enjoyment of the world, blessed by the fond gaze of a motherly Venus; and Cupid aims his arrow at Chastity, who is already attracted by Mercury.

# *Additional Thoughts 2*

*Thomas Moore (1990)*

- ❑ The Venus of heaven and earth, then, guides and watches over that realm of life which includes both full sensuous enjoyment and understanding.
- ❑ She takes care of the two affections of the soul, for body and for spirit. She performs her tasks through pleasure and beauty, and she also nourishes an inner reserve that gracefully turns the soul away from absorption in sensuality, directing it toward insight and meaningfulness....
- ❑ Venus leads the soul into the body and through the body to spirit. From spirit, to body, back to spirit— Venus's season entails the circle of the psyche Ficino admired.

# *Additional Thoughts 3*

*Thomas Moore (1990)*

- ❑ Ficino ... suggests that in those times when we are in the confusing, entangling grips of Venus, when relationships swamp us in feeling and reason appears to be fogged and powerlessness, it is useless to pretend that we are at the same time in Sol—rational and clear.
- ❑ We cannot simply sublimate such Venusian feelings into nicely shaped thoughts and thereby escape the unhappy side of Venus.
- ❑ True sublimation, by which the soul gains needed spirit and depth, is a vaporization out of moisture, requiring patient endurance of the moist season.



*Mars and Venus an Allegory of Peace*  
1770 by Louis-Jean-Francois Lagrenee

# *Additional Thoughts 4*

*Thomas Moore (1990)*

- Although the domain of Venus transcends human limits, insofar as she is the goddess of the generation and growth of all life, Ficino gives her a special place, along with Sol and Jupiter, in human experience. She not only watches over the fertile spring wind, she also moderates the dance of the Graces—human grace.
- We might imagine a possible world climate which gives the goddess her due...it would be more conscious of beauty, relationship, body, feeling, and fantasy; and its troubles would be jealousy, overpopulation, excessive growth, dimming of rationality, and venereal disease of body and mind.

# Resources

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- ❑ Dorian Gieseler Greenbaum, *Temperament: Astrology's Forgotten Key* (2005)
- ❑ Green, Liz & U Howard Sasportas. *Seminars in Psychological Astrology Vol. 4: The Inner Planets* (1993)
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- ❑ Robert Hand, *Horoscope Symbols* (1981)
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