

The Benefics Part 2—Jupiter



Enid Newberg

2012

♃ Jupiter - Astronomical

- ❑ Moves approx. 0° - $14'$ a day
- ❑ Spends 1 year in each sign
- ❑ Orbit: 4,332 days (11.862 years)
- ❑ Returns to natal position in Approx. 11.8 years



♃ Jupiter – Astrological Rules Pisces & Sagittarius

- Represents expansion, widening horizons, growth, opportunity, fortune, finance and abundance.
- Negatively, it represents going to excess through over-indulgence, over-confidence, or self-righteousness, excessive, pompous, wasteful.
- Jupiter is specifically associated with social opportunities, religion, ethics, law and philosophy. Where Mercury brings knowledge, Jupiter can bring wisdom.
- **Retrograde:** you tend to make your own luck; may hesitate to get involved in other's affairs



1st C AD Roman statue of Jupiter



♃ Jupiter *Masculine, Greater Benefic*

- ❑ Jupiter is the “Greater Benefic,” and as such is the “author of Temperance, Modesty, Sobriety, Justice.” Moderately hot and moist. Masculine, diurnal. The best planet. Life, increase of good, fertility, multiplication, fairness and honesty. *Lilly (1647)*
- ❑ Magnanimous, religious, affable, cheerful, honorable, just, open, noble, compassionate and benevolent; always steady and sincere, with a hopeful and fortunate disposition. *Alan Leo 1911*

Jupiter & Venus 1

Joseph Crane, "The Hellenistic Legacy", p.25-27

- ❑ Jupiter and Venus are the benefics—the doers of good. Jupiter is the diurnal [daytime] planet and Venus is the nocturnal planet.
- ❑ Whereas Saturnine life situations are about consequences and repercussions, Jupiter-ian (or Jovial) situations concern themselves with rewards and gifts. Jupiter brings prosperity and abundance; indeed Jupiter, not Venus, is the planet of wealth. Venus ... concerns itself with beautiful objectives; Jupiter is concerned with generosity and magnificence.
- ❑ If Jupiter is social happiness, Venus is personal happiness.

Jupiter & Venus 2

Joseph Crane, "The Hellenistic Legacy", p.25-27

- ❑ Venus also denotes beauty, hence art and adornment.... Much art, like religion, can be a Jupiter expression of the ideals of the community and shared experience, but there is more to art. Venus art tends to be for its own sake, spanning all dimensions of human attempts at beauty—visual art, music, dance, and entertainment, from the highbrow to the lowbrow.
- ❑ Venus, like Jupiter, has the qualities of warmth and moisture. [Both warmth and moistness are life giving and life sustaining and are qualities of fertility.] This is an indication of Venus's moderating nature.

♃ *Jupiter*

Rules Sagittarius & Pisces, Exalted in Cancer

Ruler of
Masculine
Mutable
Fire
Sagittarius

- Jupiter has a buoyancy and a tendency to expand in Sagittarius
- Diurnal Jupiter prefers Sagittarius

Ruler of
Feminine
Mutable
Water
Pisces

- In feminine Pisces, Jupiter has greater faith and compassion.
- Nocturnal Jupiter prefers Pisces

♃ *Jupiter*

Rules Sagittarius & Pisces, Exalted in Cancer

Exalted
in
Feminine
Cardinal
Water
Cancer

- Cancer gives additional warmth and emotional resonance to Jupiter's generosity and benevolence. Jupiter's activity may be less grandiose but more personal and truly helpful.
- In Capricorn, its depression or fall, uplifted Jupiter is confined to a restrictive cold and dry place and for that reason Jupiter underachieves there.

Zeus – Greek mythology



Greek God Zeus

- ❑ Zeus, god of the sky and weather, law, order and fate. Son of Cronus (Saturn) and Rhea. Overthrew his father and the other titans with his brothers Poseidon (Neptune) and Hades (Pluto). They drew lots for who would rule different parts of the earth.
- ❑ His symbols were the thunderbolt, eagle, bull & oak. Patron of hospitality & guests, keeper of oaths.
- ❑ The founder of kingly power, law and order. He protects the assembly of the people. Watched over the sanctity of the oath and the law of hospitality. The original source of prophetic power.

⚡ Jupiter – Roman mythology



*Roman God Jupiter from
the Parthenon*

- ❑ His name means “The heavenly father.” God of the sky and thunder, “the best and the greatest” who bestowed gifts. Primary sacred animal is the eagle. By temperament, he was optimistic and buoyant.
- ❑ Personified divine authority for rulership, in charge of laws and social order. He was the divine witness to oaths and the sacred trust on which justice and good government depend. Granted supremacy in war. He also foresaw the future and bestowed prophetic and creative gifts.
- ❑ He was also represented as a protective warrior for the state, empire and emperor.

Jupiter

Joseph Crane, “The Hellenistic Legacy”, p.26

- ❑ A person with the nature of Jupiter is a benefactor: a teacher, a wealthy patron, or a mentor.
- ❑ Jupiter is also an attitude—that there are more resources at hand than one might expect, that when there’s trouble others can help you out... Jupiter’s community spirit stands in strong contrast to Saturn’s tendency to isolate.
- ❑ Jupiter is concerned with religion as a vehicle for shared outlook, a social expression of spirituality. ... Jupiter is concerned with a wider perspective, and does not get bogged down with what is temporary and insignificant...
- ❑ Jupiter’s community spirit stands in strong contrast to Saturn’s tendency to isolate.

Joseph Crane

“The Hellenistic Legacy”, p.35

- ❑ Jupiter, as indicator of quality of soul, is much pleasanter, to say the least. Jupiter’s natural generosity, magnificence, and high-mindedness pervade one’s character.
- ❑ This is more clearly the case when Jupiter is well placed. If it is not so well placed, Jupiter gives a tendency to not follow through on what one promises; one may lack the good perspective and honor that Jupiter in better condition may give.
- ❑ Assisted by Venus, Jupiter gains a more affectionate nature, but if Venus is poorly placed, a person may be more frivolous and superficial.
- ❑ Mercury, when well placed, gives a more intellectual and skillful quality to Jupiter, but if not well placed, Mercury can make the Jupiter person babbling and dull witted.

♃ Jupiter: Psychological

Karen Hamaker-Zondag (1980)

- ❑ It is [the] spiritual and religious need of humanity which is represented by the planet Jupiter. ... Thus extension and expansion are part and parcel of Jupiter.
- ❑ Growth of awareness and insight, and an increase in knowledge and understanding, are all Jupiter matters enabling an individual to conduct his primitive urges along more sensible pathways.
- ❑ Jupiter relates to everything that tends to increase or extend, and therefore to propulsive and motivating instinctive forces which gives the psyche its boundless energy. The expansion of awareness by means of knowledge and study has already been mentioned, but material and physical expansion (literally in the sense of corpulence) also come under Jupiter.

Additional Thoughts 1

Thomas Moore (1990), p. 175-182

- ❑ Jupiter's role is to provide the specific intelligence needed to build a culture and to keep it vital. He is that form of imagination by which we transform our visions into the realities of collective living.
- ❑ Ficino says that our images of him should show that his power is stable and unchanging, that his creative intelligence is visible to intelligent and superior beings but hidden to inferior creatures.

Additional Thoughts 2

Thomas Moore (1990), p. 175-182

- [Jupiter's] is, in fact, “the most spiritual [*spiritualissimum*] domicile of life.”... [I]n Ficino's view, culture is a source of spirit and the imaginative creation of fantasy, and that is not say that culture is automatically a wonderful source of psychological creativity. The spirit and fantasy may be quite negative and flat.
- Nevertheless, Ficino is suggesting that we do have in Jupiter a planet within, a “vivifying spirit of the world,” the capacity to create a social environment that is psychologically nourishing.

Additional Thoughts 3

Thomas Moore (1990), p. 175-182

- ❑ In *The Planets* [by Ficino], we read: “Although Sol accomplishes the same things more effectively, Jupiter does them with Sol’s power. In both heat thrives and overcomes moisture, though in Jupiter the effect is moderate while in Sol it is powerful. However, in both the effect is beneficial.”
- ❑ There is less danger in Jupiter than in Sol of drying out the soul in its lofty aims; Jupiter remains close to the flow of life...

Additional Thoughts 4

Thomas Moore (1990), p. 175-182

- ❑ In *The Planets* [by Ficino], he says: “While the rays of Venus continuously join Sol’s light, and transform it, Sol’s rays, since they are warmer, temper her moisture. But Jove’s rays require no tempering; for what is Jupiter, but Sol tempered especially from the beginning for the well-being of human affairs? Or what else but Luna and Venus made warmer and more powerful?”
- ❑ Human culture, founded in this image of the planet Jupiter, aims at fulfilling the two extremes of human concern—spirit and body—and it gathers them at a midpoint that is psychological. Thus, the “moderating” that Jupiter accomplishes is essentially a psychologizing; the extremes of solar spirit and mixed with the earthy, feeling-toned fantasies of Luna and Venus.

Additional Thoughts 5

Thomas Moore (1990), p. 175-182

- What Ficino suggests in a few subtle, enigmatic references to Jupiter is a social psychology that far outweighs that discipline as we know it today. In the Ficinian context, social psychology has to do with the impact society has upon the soul and the means of giving soul back to society.
- ... We should not neglect the common-sense meaning of “Jovial.” In the social setting just described, in a society that has soul, one might indeed expect to find a jovial climate, one perhaps both alluring and magical.

Resources

- ❑ Abū Rayḥān al-Bīrūnī (973-1048), *Understanding Astrology*
- ❑ Crane, Joseph. *Astrological Roots: The Hellenistic Legacy*. The Wessex Astrologer, 2007.
- ❑ Dorian Gieseler Greenbaum, *Temperament: Astrology's Forgotten Key* (2005)
- ❑ Green, Liz & U Howard Sasportas. *Seminars in Psychological Astrology Vol. 4: The Inner Planets* (1993)
- ❑ Ibn Ezra, trans. Epstein, *The Beginning of Wisdom* (1147-1148)
- ❑ Robert Hand, *Horoscope Symbols* (1981)
- ❑ Karen Hamaker-Zondag, *Astro-Psychology* (1980)
- ❑ Moore, Thomas. *The Planets Within: The Astrological Psychology of Marsilio Ficino*. Lindisfarne Press (1990).