

Tony Harris

– an astrological/Jungian interpretation

Romantic vision and a rich imagination

You are one of life's true romantics, because your reality is the inner world of fantasy and imagination. The limitations of daily life can bore you, and you try at every available opportunity to inject into mundane situations a note of the mythic and the meaningful. However, your romanticism is constantly being challenged by another side of your personality: your fear of disruption to your material security. Although you dislike being tied to routines which seem inconsequential and stifling, life perpetually intrudes upon your dreams, forcing you into conflict between your vision and your practical limitations and needs. The great strength of your nature lies in your relationship to the creative power of the imagination, which enables you to peer into the future and envisage new possibilities which are not immediately apparent in the present. Because of this, you tend to see opportunities which others miss. You live in a world of potential, always looking toward the next project and the next enthusiasm. But there is a strong cynicism and worldliness beneath your romanticism which perpetually questions these hunches and dreams, making you feel restless and discontented whichever side of yourself you try to live.

Another strength in your character is your ability to discern subtle connections between apparently disparate facts and circumstances, and to see a story or a broader pattern which others might ignore. Thus you often grasp the essence of a situation or a person instantaneously, through a kind of "sixth sense" which is usually extremely accurate yet which you cannot logically explain. But here too you are often at war with yourself, for that small cynical voice in you begins to denigrate your intuitive perceptions and can cause you to become indecisive. You often find yourself in a typical dilemma: whether to invest your energies in a creative project which requires trust and courage because it involves untried new ideas, or whether to stay in a safe job which guarantees material stability yet which bores and frustrates you. Although you are not usually foolish with money, it is not the sole object of your efforts, and you need

challenges and inspiration in your work. Yet you cannot wholly forget about your material security either, and are faced with the challenge of finding a vocation which is both creatively rewarding and materially productive. And this may take you a long time and encompass many mistakes and false starts.

The struggle against banality and mundane limits

If you attempt to live entirely in your imagination, you may run the risk of losing your connection with ordinary life - and with it, the capacity for contentment. Because of your resentment of boredom and routine, you may secretly yearn for an alternative life which is more glamorous, exciting or meaningful — without actually doing anything concrete about your craving for wider horizons. You also dislike having to select one thing to which you must apply yourself, preferring to live in a kind of provisional world — the "one day when I grow up..." syndrome, where all possibilities remain open to you. Yet if you pursue this approach to life exclusively, you will, with the passing of the years, feel increasingly unreal, as though you have somehow wasted your potentials and accomplished nothing solid in the end. Another manifestation of your conflict between the romantic, mystic realm and the hard world of facts and objects is your complex relationship with your own body, which often seems mysterious and frightening and which you may periodically neglect. You may resent having to fill your time with tasks like servicing the car and doing the monthly accounts, not to mention the dentist and the doctor; but your lack of attention to worldly and instinctual matters can result in constant irritations with mechanical objects breaking down, and also in problems with your health — not because you are intrinsically unhealthy, but because you tend to be sporadic in your care of your own body. You tend to swing between excessive and punishing diets and exercise routines to "master" the body, and times when you are not even aware that it exists.

You possess a unique and complicated nature, and you need to stand in the middle between your two extremes so that you can become a better friend to your body and your material environment while still validating and giving expression to your powerful creative imagination. This effort at better balance can be rewarding and exciting. You possess a capacity to respond to nature and to the beauty of the physical world — if you will only stop running away from it.

In very personal matters such as sexual expression, your shyness about your body can also have repercussions, and here too there might be a promise of greater fulfillment if you can face more honestly the alien realm of the instincts which you sometimes fear. Your perception of physical reality may be overtly negative, and it is possible that family attitudes in your early life have contributed to your undervaluing of it. Yet you possess the potential to have the best of both worlds, and can aim very high indeed if you can learn the art of being an ordinary mortal.

III. CHARACTER AND SHADOW

The need to contribute to the human family dominates more personal concerns

Concepts such as "humanity" and "society", which are merely abstract terms to many people, are very meaningful to you. Humanity is not only an idea in your experience, but a living reality; and the events which touch your personal life are immediately translated into broader and more general perspectives, for you cannot conceive of yourself as a separate and detached entity divorced from the common body of humanity. You are part of a human family, and your sense of purpose and worth is derived chiefly from the feeling that you have contributed something to that family. Because you possess a strong impulse to reform people in accord with your ideals, you incline toward more revolutionary or radical views of how things ought to be in the world; and you may be frequently heard speaking about issues such as human rights, oppression of minorities, individual responsibility to society, and the evils of class structure and rampant materialism. In fact, there is little in your life that is not in some way permeated by your ideals, which penetrate everywhere and which translate even the most intimate of situations into an arena where you can air your views and attempt to practice on a subjective level what you believe on an objective one.

The vision of a more perfect world is expressed through logical ideas

There is a curious blend in you of the social psychologist and the mystic. You have definite and well-formulated ideas about how the world ought to function, what people as a group need in order to express their potential, and so on; and when you are enthusing about your social and political ideals, you are clear, logical and make considerable sense — at least, on the conceptual

level. But behind this apparently reasonable and well-argued vision you hold of a better and more enlightened world, there is a strong mystical and utopian vision at work in you. Although you may not espouse any conventional religious or spiritual philosophy (in fact, the likelihood is that you are agnostic, if not downright atheistic), the personal feelings which you bring to your social concerns are really religious feelings disguised as politics. Your vision of humanity's unity springs from an inner sense of connectedness with a larger and more transpersonal whole; and this defies any rational explanation, however you may strive to express it in rational terms. Thus you are a paradoxical creature, united internally in that both sides of you are focused on the welfare of the group; split because half of you is a reasonable and logical being, adept at dissecting and analyzing people's behavior and the possible alternative ways in which they might live, while the other half dwells in a nebulous utopian vision of the oneness of life and the redemption of the collective soul.

A conflict between the social rebel and the mystic

There is a strong conflict in you between your innate dislike of authority and structure, and your longing to give up your own identity in an act of devotion to a higher cause. Although there are many hidden personal motives involved in what emerges from you as a quasi-political vendetta against any infringement upon what you see as people's (your) inviolate human rights, you have translated your personal anger into broader and more global terms. On an immediate and psychological level, your anger springs from difficulties in your relationship with your father in early life, and with the image of authority, rigidity and lack of relatedness which he represented to you — either through his absence, or his personality. Thus you are the opponent of all entrenched conservatism, whether it is in the form of traditional morality or a political platform which espouses a hierarchical social and economic approach. It is not that your concern for the inequalities which you see around you — whether the underdog is the work force, a racial minority, women, or whatever — is insincere. But you have a rather sizable chip on your shoulder which, because it is composed partly of genuine vision and partly of unconscious personal grievances, makes it hard for you to be as objective and balanced in your perspective as you would like to believe you are.

You are a little iconoclastic and enjoy stirring up trouble through proving that others cannot control you. Yet at the same time you have a soft centre, and a deep inner longing to find something in which you can believe wholeheartedly and to which you can devote your life and your efforts. The proper arena for this strange longing is the realm of the spirit, which is not mutually exclusive with your social concerns. But you are likely to translate this too into external terms, not realizing that certain issues of human suffering belong more to the realm of the gods than to the realm of the government. Thus your natural empathy for human pain, and your feeling of connectedness with others, can easily join forces with your personal anger and rebellion. This combination is both potent and problematic because you do not always see where you are going or why you are going there, and may be blind to the shadow behind your back which compels you to behave in the very fashion you are so busy condemning. You have what is called the common touch, and have a gift of being able to communicate with and invoke strong emotional responses in others; and you are naturally drawn to causes and movements where your powerful and original voice can be heard. But you need more ground under your feet — particularly the ground of self-knowledge, which can help you to discriminate between the true evils in the world and the anger you have toward a parent who rejected, restricted or disappointed you.

A mind with forceful and sometimes dogmatic convictions

You have definite, clear and forceful ideas, many of which seem to come to you in the form of inspirations or revelations. You are original and unconventional in your thinking, and very attracted to philosophies and systems of thought which provide a comprehensive map or model of human behavior and the dynamics of society. You are so strongly convinced of the rightness of your opinions sometimes that you run the risk of being a little opinionated, inflexible and "cranky" - for when you are certain that you have seen the truth, you cannot understand that someone else might see a different truth. Thus you have a penchant for argument and debate, almost always over broad social, political or metaphysical issues rather than personal ones, and you have a way of avoiding any individual emotional confrontation by immediately translating it into an ideological one. It is very hard to get a direct statement of your own personal feelings from you, for often you do not know what these are; they have somehow got lost in the larger conceptual picture and you do not really consider them relevant anyway - at least, not as

relevant as The Truth in a global sense. You can be quite brilliant and inspired when you focus your considerable mental energies in a particular direction, and you are gifted at perceiving the broad general outlines and underlying structures, avoiding distraction by the personal. But when you try to deal with people on an ordinary day-to-day level, talking about ordinary human things, you run into trouble. You tend to be uncomfortable in the realm of human emotions, including your own, and are somehow ashamed of being small and mundane and having petty needs. Perhaps your natural vision and originality might be helped by a little less intellectual pride, for there are many kinds and levels of truth; and at any given time you are only able, as an individual, of perceiving a limited number of them.

The problem of trying to change the world single-handed

You not only have a highly idealistic picture of how the world ought to be; you also tend to cast yourself in a rather heroic role, believing that you as an individual can do something to change it. You have plenty of courage and initiative, and your general philosophy about life is that, when in doubt, one should kick it and see what happens; for you are restless and naturally combative, and love to ally yourself to what others might consider lost causes. There is a romantic quality about the role in which you cast yourself, for the sufferings of the world are a kind of damsel in distress or bewitched prince to you, while you are the knight errant or the fighting heroine ready to dedicate his or her energy and time to rescuing all that is downtrodden. Or, at least, all that you perceive as downtrodden - although the downtrodden themselves might not have actually asked for your intervention. You are deeply convinced that right is on your side, and you don't mind if your army consists of one (you); others will see the light later, after you have done the initial ground-breaking. But your romanticism sometimes gets in your way, for there is a lot of Don Quixote in you. You choose some very odd windmills to tilt at, and sometimes unconsciously causes which a more realistic person might see are doomed from the start, and which have a faint touch of the eccentric about them. What you need is a little more pragmatism and a larger component of humor about your own self-mythologizing; for you have considerable energy, vision and imagination, and these fine qualities deserve to be allied to causes which are more immediately relevant and which also have a better chance of succeeding in the hard old world.

A Promethean vision versus mundane life

Thus one of your dominant themes in life is a kind of Promethean vision of human potential; and whether you espouse enlightened left-wing political philosophy, enlightened right-wing political philosophy, or a system of beliefs and ideals about education and mental and spiritual development, your need to involve yourself in wider human concerns is paramount. The job which earns you a salary but does not contribute anything meaningful or relevant to the society in which you live is not for you; and if you are stuck in such a situation you are liable to become depressed, restless and unhappy. Life will eventually challenge you on the issue of the limits of human nature, and on these limits within your own nature. You may need, sooner or later, to accept - at least to some extent - the laws of the world in which you find yourself; for your ideas and opinions are inevitably twenty to forty years too premature and also far too high in their expectations for human beings to reach as rapidly as you believe. Because you are not especially interested in the emotional life of individuals, except as a reflection of the effects of social movements and historical trends, you tend to undervalue or even ignore how individual people, including yourself, really feel about things. The welfare of the group is usually more important to you. Often you can, at least in your mind, justify the means by the end, condoning on a rational level individual distress in the name of social evolution - rather in the spirit of "You can't make an omelet without breaking eggs". But despite this darker face of your high ideals, you are a civilized and humanitarian soul, truly and deeply concerned with the welfare of the world you live in; and you will very likely make your mark, great or small, on the evolutionary process in which you so firmly believe.

A hidden side that favors traditional values

In contrast to your bright, restless and rebellious conscious personality, there is another protagonist in your inner psychic drama. This hidden figure contains all those qualities which you have excluded from your values and your outer behavior in order to retain the intellectual, emotional and physical freedom you crave. The shadow-side of your personality is considerably more conventional, conservative and traditional than you might like to admit; and if you consider honestly the sometimes disproportionately negative reactions that you display when confronted with such qualities in other people and in social institutions, you may glimpse

within yourself a secret sympathy with these more old-fashioned values. The problem is that you strive to be a rebel, a forward-thinking and unique individualist; and you would have to make peace with a slightly less glossy, glamorous and stereotyped self-image if you are going to integrate your shadow. Yet upon this integration depends your capacity to produce anything really worthwhile with your vision and your talents; and, even more importantly, you need this hidden side of yourself to feel real.

The need for accepting mortal limits

Thus your eternally youthful spirit, with its vivacity, restlessness and originality, is balanced by an equally important but hidden side of you which is slower, earthier, less articulate, and considerably more traditional and ordinary. You fear displaying your shadow-side to others partly because its values are so different from yours; and partly because you are frightened of being rejected and thought boring and ordinary. Because of your unease in the face of real material challenges, you fly up into the realm of potentials, living in a kind of perennial "One day when I grow up..." dream-world. But much of this flight masks your fear of failure and incompetence in the eyes of the world. You are a gifted and farseeing individual who can truly achieve something extraordinary. But you will need to accept some of the rules and limits of ordinary life, including your own needs; for life will not, in the end, exempt you. No matter how talented you are, and how special, you are subject to the same conflicts, fears and needs - particularly of security and belonging - as your fellows. When you are able to truly accept your own limits, you are likely to find much greater inner serenity.

A direct and honest approach to life

There is little nonsense and pretense about your personality and your views. You are blunt, direct and honest, and you do not try to hide behind elaborate social veneers and posturings to mask who you are and what you want. You have little patience with hypocrisy, and are not averse to directly challenging and, if necessary, offending those who offend you by their refusal to be themselves. You enjoy luxury and pleasure and are unafraid of calling desire by its name and unashamedly pursuing what you want; and you have no illusions about the fact that life sometimes demands courage, ruthlessness and effort if a person wants to get ahead. Some

people might find you a little overbearing or tactless, but it is not these people whom you wish to impress anyway.

Despite your intelligence, basic good taste and perceptiveness, you are at heart a very basic and simple personality — not simple in the sense of stupid or naive, but in the best sense of being at home with the real bones of life and people, and responsive to the beauties which are here on earth rather than those which hide behind clouds in heaven. You are one of those people whom others instinctively trust, because there is nothing false about you — you put in the shop window exactly what there is in the shop, no more and no less, and your natural intuitive capacity to read people (for someone who is instinctively honest in the deepest sense can always perceive falsity in another person) allows you to navigate the currents of others' more convoluted motives without getting harmed. Life will eventually challenge you on that side of your life in which you are uncomfortable and awkward — the worlds of the intellect and the spirit, and all the things which you cannot see and touch. But when faced with such a challenge you are likely to be as innately honest and free of pretensions as you are in the other spheres of your life.

The importance of beauty and culture must be acknowledged

In contrast to your direct and unpretentious way of handling your life, there is a hidden dimension in your personality which is far more delicate, romantic and intellectually subtle than your ordinary expression would suggest. There is a certain image in the eyes of others which this secret side of you seeks: the educated, cultured, sophisticated and polished person who knows all the right places to go, has read all the right books and seen the right films, and shines with the patina of style and fashion. Your shadow-side is difficult for you to integrate into your life, for you mistrust it and feel it to be false and vain; but you may need to look with more insight into just what this aesthetically sophisticated world really represents. For it contains the key to your sense of the subtler and higher things in life, without which you can sometimes seem, and feel, merely clumsy, boorish and inferior.

It could be said that you underrate yourself and play yourself down, although it might not seem so to you; for' in your insistence on simplicity and basic values, you overlook your own

intellectual and artistic and social potentials, as well as denying your longing to join a more cultured, sophisticated and luxurious world. Try not to reject your aspirations toward a more sophisticated lifestyle because you feel you might not belong there and could be laughed at. You need to look more honestly at what you condemn, for much of your condemnation springs from fear; and you possess in potential a highly unique combination of genuine and deep aesthetic feeling with a solid and honest core that can always recognize quality and will never be led astray by imitations. You should trust yourself more, rather than trusting life less.

THE FAMILY BACKGROUND

An assertive and self-willed figure

The subjective image of your father portrayed in your birth horoscope is a forceful one - an aggressive personality, full of competitive and willful spirit, and resentful at having to compromise with anyone else's needs and wishes. However, this powerful portrait may describe the emotional life of your father rather than his outer behavior, and it is possible that he sometimes maintained, on the surface, a relatively agreeable personality. He may even have seemed to you on occasion weak and ineffectual rather than strong, angry and determined. But you should look more closely at him, for your father had a dilemma about the expression of anger and overt aggression. Whether he acted his problem out through violence or appeared passive and suppressed his violence or appeared passive and suppressed his real feelings, your experience of him is of a powerful and rather frightening figure.

The problem of aggression

It is particularly important to understand your father's dilemma about aggression because it is also your dilemma. You may have feared his anger in childhood, whether it was expressed or not; and in adult life you may fear your own aggressive urges, not realizing what positive potentials they can offer. Confrontation with others is difficult for you; for at the root of your fear of other's anger lies your fear of the potent and threatening image of your father. Thus you

have inherited a great challenge from your father - the creative use of a naturally aggressive spirit, without which you cannot actualize your potentials to the fullest extent. Your father may have been unable to handle his own force and power, and was physically or emotionally violent. If so, this poses you with an additional challenge - the problem of learning to understand and accept the roots of such violence, and recognizing that it arises from an inner conflict rather than from aggression alone. You may not see clearly enough the tensions existing in your parents' relationship, or perhaps have identified too much with being your father's victim - thereby becoming a little too peaceable and eager to please, and repressing your own natural potency.

Expression of violence does not reflect a healthy aggression, but rather the same problem as impotence and passivity: a repudiation of the passions, which then reach boiling point within. Thus, whichever extreme of the pattern your father expressed, you have inherited his vitality, his competitiveness, his willfulness and his idealistic spirit. You possess a determined, strong willed and courageous facet to your personality, and this is a valuable trait - if you could only realize it. You will need to look carefully at your attitude toward your aggressive impulses, so that you can express your power in harmony with your need for relationship. There is still another image portrayed by your birth horoscope, which in certain ways conflicts with your dominant experience of your father.

Hidden weakness and elusiveness

You experienced your father as much less accessible - and much more idealized and longed for - than you might wish to acknowledge. On some level he was an absent father for you - either because his personality was too withdrawn, aloof or weak for him to engage with you as a real and solid support, or because he was physically not present. Despite any apparent conventional expressions of what the world might call proper fathering, there is within you a deep sadness and sense of disappointment connected with your father, for in psychological terms you had to sacrifice your relationship with him. Although it would be inappropriate to blame your father - he did not, after all, put this complex and elusive image into your birth horoscope - it might be helpful for you to look more deeply at your childhood, for if you remain unconscious of this

physically or emotionally absent figure whom you have secretly idealized, you run the risk of inadvertently remaining in a childhood state of longing, hoping that one day someone or something - a father-surrogate - will come along to provide you with the impetus and strength to achieve your goals in life. Such father-surrogates inevitably prove disappointing too, for the key to your dilemma lies within yourself.

The longing for an inner father

You have needed to develop inner resources which can provide the paternal attributes of ambition, will and determination, for you did not experience a strong parental figure who could provide a model for these things in your childhood. But the melancholy which lies deep in your personality also has a creative dimension, for your father-image can open many doors to balance your early sense of loss. The experience of a lost father can lead you to a deep appreciation of the inner world - a quest for a higher and more transpersonal father who embodies those spiritual values by which you can live. Thus, the disillusionment which occurred at the beginning of your life and of which you may not yet be fully aware can, in the end, offer a very positive development of the boundless life of the spirit and the imagination - which, unlike fallible human beings, will neither abandon you nor disappoint you once you have found it within.

Cleverness and competence

The subjective image of your mother portrayed in your birth horoscope is that of a clever, versatile and articulate woman. Even if your mother was not fortunate enough to have had the opportunity to develop her mental abilities through a good education, nevertheless she probably possessed a native quickness and intelligence which impressed you in childhood. Through this dimension of your mother, you have learned to value the gifts of the mind; and if your mother was able to utilize her own abilities and pursued some kind of career in which she could express them, then you have received the best encouragement to develop your own intellectual potential.

If your mother had no outlets for her naturally inquisitive and active mind, however, and was bound to mundane routines, then you were no doubt still aware of her potentials; but you have also been subjected to her powerful unconscious need for you to live out in your own life the gifts which she could not fully develop in hers. You will need to be careful to separate your own intellectual interests from those of your mother, so that you do not underestimate your highly individual qualities of mind and do not struggle compulsively to achieve in academic or intellectual fields a success which she might have wanted, but which is perhaps not a true reflection of your own values and talents.

The frustration of unused intellectual skill

On the less attractive side, there was probably also a highly critical quality in your mother, because of the quickness of her mind; and you may have learned to fear her verbal barbs. This is particularly likely if her own mental abilities remained undeveloped and frustrated. A sharp and able mind, if given no food other than the mundane routines of daily living, can rapidly become sour and cutting out of sheer boredom. It is possible that your mother was more intellectually able than your father, even if he possessed the academic qualifications; and she may have missed a true mental companion in her marriage, to shape her ideas and stimulate her thinking. You will need to be aware of your acute sensitivity to verbal disapproval from others, for at the root of whatever difficulties you experienced through your mother's too critical tongue, there lies a fine mind which you have inherited and which you can develop in many potentially fruitful career directions in your own life.

RELATIONSHIP PATTERNS

The attractions of a more traditional partner

You are curiously paradoxical in your relationship patterns. On the one hand, you believe that you need a like-minded soul who can share your idealistic vision of life and can participate with you as a working partner in those socially meaningful concerns which are more important to you than your daily bread. On the other hand, you deeply need someone who knows how to make sure that you have stability, continuity and material comfort waiting for you whenever

you become fatigued by too much world reform and want to relax for a bit. Yet if you choose the latter - and an earthier and more traditional kind of woman is probably in fact a good match for you - then you tend to undervalue her world, and either attempt to convert her (which is really another way of asking her to become somebody else) or, failing that, go about feeling misunderstood and therefore justified in seeking solace elsewhere.

Learning to respect the quality of personal life

You need a companion who can help you to learn to value your own personal needs, and who can teach you to invest more energy into your material well-being and creative pursuits. The inner world may be just as important as the outer one, and balance is what you need from a partnership, not a fellow anarchist. The latter may temporarily excite you, but will leave you feeling empty and lonely and unrooted. You are fair-minded, enlightened in your thinking, and often quite genuinely altruistic in your concerns. Try to be a little less opinionated, for a quieter and more pragmatic partner can soften you and help you to appreciate the importance of quality in your personal life.

Security and continuity come first

Loyalty and the sanctity of an established relationship are very high on your list of priorities when it comes to love. You are realistic enough not to expect a marriage made in heaven, and understand enough about the limits of others not to expect a fantasy of perfect spiritual and sexual love. You are also comfortable with the fact that it is easier to maintain a relationship when you and your partner are not pressured by financial difficulties, for nothing destroys love faster than anxieties about money. Therefore you are prepared to work hard with your woman to build some lasting security, even if this means denying yourself many of the pleasures and interests which you might have pursued if you were on your own. Whatever life brings you, you can be comfortable with the fact that you have always been willing to work realistically at a relationship, and that in this domain of life you take nothing for granted and expect no exemptions.

Domestic intimacy is not enough

You have the gift of offering real friendship to those you love; and ultimately this may mean more to you and them, and endure longer, than more conventional or sentimental declarations of affection. You know how to let your woman exist as a separate individual independent of your need of her, which means that you are deeply tolerant - even when you are feeling angry or offended. Your partner's idiosyncrasies do not surprise you, for you know that it takes all kinds to make a world; and whether or not you are in an established relationship or marriage, you are not likely to limit your human contacts to one person alone. If you have a partner who is by nature more emotionally dependent or domestically focused than you, this open and friendly quality can cause some problems; and you need to be very clear and honest with yourself about just what kind of relationship arrangements you need, for you are not a good liar and would be happiest not having to resort to deception. But it is not sexual promiscuity that drives you; rather, you are truly interested in people of both sexes and all social backgrounds, and if your work and your personal life can include enough interesting contacts to feed your need to be a citizen of the world, you can be happy in a stable and enduring relationship.

Hidden undercurrents beneath the surface of love

Things seem to happen to you in your personal life over which you appear to have no control, and which cause you deep unhappiness or frustration. Whether you have experienced loss or separation that has been forced upon you, or tend to become involved with women who are far more difficult and complicated than you expect, it is important that you understand the complex nature of your own needs in love; for you sometimes have an overly naive or simplistic view of relationship. Something in you craves an experience of depth and transformation through love which is not generally included in conventional definitions of the subject; and in spite of yourself you are fascinated by deep women who have had to struggle in life and who will challenge you and force you into exploring the hidden undercurrents that are at work beneath the surface of any partnership. In short, you need to become more aware of the unconscious dimension of love, which is the stuff of Russian novels and Greek tragedy, and is full of darker and more primitive emotions such as hatred, possession, envy and the desire to have power over the loved one. These more primitive facets of the human heart are not pathological; but they are

certainly not part of the fairy-tale model of living happily ever after, nor part of any high-minded sociological vision which does not take the bestial dimension of human passions into account. You have great depth to your feelings, and your love is not always nice, kind, conventional or altruistic. If you cannot face and express some of these rich facets of yourself, you may unconsciously choose women who act them out for you - and who wind up causing you pain. Try to be more subtle and sophisticated both in your definitions of love and in the kind of relationships you create in your life. You will not find a model for the sort of partnership you need in a ladies' magazine or a political tract.

PATHS TOWARD INTEGRATION

Acquiring self-sufficiency

Self-sufficiency and a sense of self-worth are the goals toward which the deepest part of you strives; and this inevitably translates as material self-sufficiency and the need to build some independent business or enterprise which reflects your skills and your confidence in yourself. You need to know that you have made something tangible out of your talents, and have learned to provide for yourself in the world through your own efforts; and even if you are supported by a partner or a family, it is nevertheless essential for any deep sense of fulfillment that you know you can manage in life through your own abilities and resources. If you are an employee working for others, perhaps you should begin to think about the satisfaction of owning your own company or business, however small; for although security matters to you, your self-esteem will in the long run matter more. And you will only develop real confidence if you strive for material independence and the creation of some permanent structure which reflects your talents and your ability to make things manifest.

But you are liable to experience some inner conflict if you pursue this deep need to establish yourself in material terms, for you tend to put others, or the idea of others, before your own needs; and the self-centeredness required to build up your own enterprise or business may seem to you egocentric and greedy and at odds with your higher ideals and your feelings for other people. However, you might consider that it is possible to use others, and even to use ideals of love and humanitarian or spiritual convictions, as an excuse to avoid taking responsibility for

making something of your own life in the hard old world. Try to face and live your deep need for manifesting your talents in materially rewarding ways. Pursuing such a goal may be "higher" than you realize.

Learning to relate without bargaining

There is one area of life where any effort you make to face and overcome your fears will always result in greater confidence and self-respect. You tend to hold yourself back from real communication with other people because, on a deep level, you are frightened of being dependent on them, and anxious that they do not dislike you or find you boring and unintelligent. But in refusing to face your need of others' strength, you are likely to project onto them the weakness which you fear in yourself. Your apparent self-sufficiency is therefore only skin-deep, and you may unconsciously turn partners into props upon whom you secretly lean for your ideas and your decisions — while at the same time never allowing them the satisfaction of knowing how important they are to you. The more you face your ambivalent attitudes toward others, the more genuine your strength and self-sufficiency will be

come; and you can learn as much from your relationship failures as you can from your successes - particularly if you are willing to talk to your partner and honestly share your thoughts and feelings. True partnership is a tricky and difficult business for you, since beneath the surface you do not really know how to be equal - only superior or inferior. But the more you make the effort to express yourself, however uncomfortable, anxious and embarrassed you may feel about your own inarticulateness, the greater your confidence in yourself will become - and the more help you can offer to those who have not yet found their own strength and self-motivation.

Thus one of your great fears - of being isolated, misunderstood and intellectually incompetent in the eyes of others - can become the indestructible base on which you build a secure and lasting material foundation. For you will have learned through your failures as well as your successes that you must communicate with others and tell them what you want and believe if you wish to see your ideas made concrete; and in facing your anxieties you will have discovered that your vision and understanding are as valid and true as the next person's.

