

The Effect of Archetype Education and Analysis on Depression

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The work reported in this thesis is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

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Abstract

Approximately 20% of the population exhibits symptoms of depression. The objective of this one-group pretest-posttest study was to evaluate the effects of archetype education on depression in a group of participants (N=32) meeting the eligibility criteria for this study. Participants were involved in an intervention which assessed their most influential archetypal aspects, involved them in an educational process, and enabled them to learn how an archetype could be manifesting and affecting their behavior. Volunteers aged 18-70 were obtained through advertising and word-of-mouth, and had to be experiencing mild to chronic depression, either self-diagnosed or under a doctor's care. The baseline for entry into the study was a score of at least 50 on the Zung Depression Test indicating at least mild depression. Prior to meeting for the education session, participants were provided with a package of information on archetypes, and pre-testing forms. Participants were evaluated in pre- and post-testing with a time period of at least one-month in-between for embracing the education. Participants engaged in at least one archetype education session and four follow-up phone calls which reinforced the use of information shared in the session. The study was built on the work of Dr. Caroline Myss and her book, *Sacred Contracts*. Depressed archetypes were determined through a placement evaluation questionnaire designed for the study. With increased understanding of the archetype identified as being depressed, participants learned the ways this archetype was maintaining its depressive state and then learned to modify that behavior. Results of post-testing (Zung and State Trait) indicate that understanding one's archetypal characteristics has a significant impact ($p \geq .001$).

TABLE OF CONTENTS

Section	Page Number
ACKNOWLEDGEMENTS	iv
ABSTRACT	vii
TABLE OF CONTENTS	viii
LIST OF FIGURES	x
LIST OF TABLES	xi
CHAPTER ONE	1
INTRODUCTION	1
The Effects of Archetype Education and Analysis on Depression	2
REVIEW OF LITERATURE	2
The Whole Person	2
Depression	5
Archetypes and Emotion	9
CHAPTER TWO	15
METHODS AND MATERIALS	15
Background	15
Design and Participants and Instruments	19
Participants	21
CHAPTER THREE	28
RESULTS	28
Discussion of Results	47
CHAPTER FOUR	51
DISCUSSION	51
Working with Survival Archetypes	52
Case study one	54
The “Cycle of Archetype Realization”	56
Case study two	60
CHAPTER FIVE	62
CONCLUSIONS	62
Recommendations for Further Research	62
REFERENCES	64
APPENDIX A, Healthy Archetype Introduction Package	69
APPENDIX B, The Houses	94
APPENDIX C, Description of the Depressed Archetypes	106
THE SURVIVAL ARCHETYPES	106
Depressed Child	106
Depressed Prostitute	118
Depressed Saboteur	132
Depressed Victim	145
THE DEPRESSED ARCHETYPES	154
APPENDIX D, Forms Used in the Study	218
STUDY INDUCTION PACKAGE	218
Zung Test for Depression	219

State Trait Anxiety Inventory for Adults 220
Hutchins’s Depressed Archetype Placement Evaluation 223
Emergency Help Numbers 226
Consent Form 227
Induction Questionnaire 231
Doctor’s Consent Letter 233
STUDY COMPLETION PACKAGE 235
 Results Questionnaire 236
NATAL ARCHETYPE WHEEL 237

LIST OF FIGURES

Figure		Page Number
Figure 1.	Zung Pretest Bar Graph	28
Figure 2.	Zung Post-test Bar Graph	29
Figure 3.	State Pretest Bar Graph	31
Figure 4.	State Post-test Bar Graph	32
Figure 5.	Trait Pretest Bar Graph	34
Figure 6.	Trait Post-test Bar Graph	35

LIST OF TABLES

Table		Page Number
Table 1.	Demographic Variables	23
Table 2.	Zung Pre- and Post-test Comparative Statistics	30
Table 3.	State Pre- and Post-test Comparative Statistics	33
Table 4.	Trait Pre- and Post-test Comparative Statistics	36
Table 5.	Paired Samples T-Test Results, Individual Entry Mean and Standard Deviation	37
Table 6.	Paired Samples T-Test Results, Paired Differences	38
Table 7.	Zung Success Table Based on Zung's Criteria for 12-point Improvement	39
Table 8.	Participant Results Questionnaire Comments, Question 4	41
Table 9.	Participant Results Questionnaire Comments, Question 5	42
Table 10.	Participant Results Questionnaire Comments, Question 6	43
Table 11.	Participant Results Questionnaire Comments, Question 7	44
Table 12.	Participant Results Questionnaire Comments, Question 8	45
Table 13.	Participant Results Questionnaire Comments, Question 9	46
Table 14.	Test Scores of the Five Participants with Zung Scores over 50	47
Table 15.	Depressed Houses and Archetypes Discussed during the Study	51

The Effect of Archetype Education and Analysis on Depression

When a person gets the flu, is the whole person sick? This may sound like a strange way to begin a dissertation, but it is a question which forms the foundation of this study of the effect of archetype education and analysis on depression.

When we have the flu, certainly we feel like we are completely ill. However, usually we are capable of going to the medicine cabinet to find two aspirin to relieve our headache, make some lemonade or ask someone to do these tasks. So even with the flu we are able to rally part of ourselves to encourage wellness. This study examines the idea that in depression, too, the total person is not depressed.

Using the concept of archetypes developed by Dr. Caroline Myss, this study is based on her book, *Sacred Contracts* (Myss, 2001), which presents her theory that every person is born with twelve natal archetypes that help establish our personalities. Myss explores ways to determine which twelve archetypes are natal to each respective individual. The design of this study takes one of those presenting archetypes and explores why it is out of harmony with the other eleven, resulting in depression. The study is based on the hypothesis that educating people about archetypes, primarily their depressed archetype, and having them analyze ways to encourage this archetype to achieve balance/harmony, lifts their depression.

If, as in the flu, the whole person is not ill, how is it in depression the “whole person” is not depressed? To examine this, let us begin by examining a number of ideas. First the idea of the “whole person,” then depression, and finally the connection between archetypes and emotion.

Review of Literature

The Whole Person

Many psychologists have attempted to explain personality and consciousness and have explored the question of what constitutes the whole person. Abraham Maslow says that “wholeness” can be described as: unity; integration; tendency to one-ness; interconnectedness; simplicity; organization; structure; dichotomy-transcendence; and order (Maslow, 1999, p. 93).

Maslow also uses the words “wholeness; integration; unity; self-consistency” as interchangeable when he discusses his theories of creativeness in self-actualizing people. “Resolving a dichotomy into a higher, more inclusive, unity amounts to healing a split in the person and making him more unified. Since the splits I have been talking about are within the person, they amount to a kind of civil war, a setting of one part of the person against another part.”(Maslow, 1999, p. 159)

The fact that Maslow discussed dichotomies, or splits, suggests that he understands people have parts. He does not believe that the individuals’ various aspects fall easily into harmonious interrelationships—it seems the parts have to be reconciled in ways that bring about inner harmony or balance, thus creating wholeness.

Jenny Wade uses different wording than Maslow, and slightly different modalities, but her message is basically the same. She calls the transition into Authentic consciousness one of learning how to incorporate “whole brain” thinking (Wade, 1996, p. 157). She is talking about organizing consciousness more than the neurological functions of the brain, but the message is that equal harmony between the spheres of the brain is the key to becoming “whole.”

Wade adds “Authentic consciousness resolves both the Achievement and Affiliation dilemmas, using a synergistic blend of both solutions that is greater than the sum of its parts. If love will not conquer all and power does not obtain the more important things in life, the Authentic resolution is fulfilling one’s own personal mission and supporting the personal growth of others along the way”(Wade, 1996, p. 158). Once again, parts of a person coming together to form the “whole.”

Jung also talks about parts of archetypes in relation to humans resolving their internal dichotomies, saying that during catharsis:

“...things repressed and forgotten come back again. This is a gain in itself, though often a painful one, for the inferior and even the worthless belongs to me as my shadow and gives me substance and mass. How can I be substantial without casting a shadow? I must have a dark side too if I am to be whole; and by becoming conscious of my shadow I remember once more that I am a human being like any other.”(Jung, 1954, p. 59)

While Jung is talking about owning one’s complete self...to include one’s shadow...he is opening a door to the discussion that archetypes are multidimensional. And, if they are internal to a human’s being, they make the human that much more dimensional. It is within these dimensions that balance, and unbalance, occurs.

Ken Wilber on the other hand would enjoy discrediting this theory. Wilber believes people misinterpret Jung. Archetypes are merely collectively inherited. They may have some mythic influence on our development of consciousness, but they are not transpersonal. Archetypes will not become part of our being, and can at most only represent some form of symbol to explain our transpersonal domain (Wilber, p. 104). But, even through Wilber’s disagreement, we once again see that people have levels of development...parts as it were...and that an unbalance between and among these parts occurs, along with incomplete communication which contributes to depression.

We manifest the archetypes and experiences we need to be the individually unique human beings each of us is capable of becoming, and that is what makes us “whole.” For instance, most of us probably have no relationship to life as a fire fighter, but we can imagine what qualities it would take to become one. There are several archetypes a fire fighter would no-doubt be attracted to, or have a relationship with—Hero, Warrior, Rescuer, Olympian, Avenger, Champion, Arsonist, Pyromaniac, Demon, Saint, Coward...liberties are being taken here, but the skill needed to work with archetypes is in thinking beyond the narrow limitations of what the words literally mean (Myss, 2000-2004).

But, in order to be a whole person, the fire fighter must have access to many other archetypes, because fighting fires is just the career aspect of his/her life. There is also family, spirituality, communication, etc., to consider in comprehending the fire fighter as a whole person.

A whole person needs to find balance in order to live a complete life, and archetypes are part of this balance—the Warrior probably is not needed when tucking children into bed; and the King is probably useless when the floors need scrubbing. We also have to acknowledge that a teacher, doctor, salesman, etc., may have some of the same archetypes as a fire fighter, they just manifest in different ways. People are more than a collection of archetypes; it is how the archetypes are employed that makes the difference. High school teachers may not seem like Warriors, but when they are fighting to keep kids in school and off drugs, they employ the Warrior archetype.

The bottom line to what constitutes a “whole person” may be that there is no answer. Humankind will doubtless continue to search for ways to understand the individual’s infinite

complexity. If we could understand the infinite complexity and variety of each individual's archetypes then it might be possible to see this collection as the "whole person."

Depression

Building on the discussion that humans are not merely a collection of archetypes, let us assume that a collection of archetypes is part of what goes into the making of a whole person. If one acknowledges the existence and internal ownership of a group of twelve multidimensional archetypes coexisting within each human, which is the idea Myss puts forward, how can one fathom that a "whole" person could be any one thing at one time? For the sake of this question, "whole" is defined as "complete." Would it be conceivable, or even possible for the complete person to be depressed?

Depression is humankind's most common psychiatric problem. It will effect between 5 and 10% of the population (Van de Vliet et al., 2003, p. 399), and "researchers estimate that almost 20% of the population meet the criteria for some form of depression at any given time" (O'Connor, 1999, p. 18). And, like the flu, individuals may have recurring bouts of depression, but unlike the flu, depression can last anywhere from two-months (or under) to 22 years (and longer) (Beck, 1970, pp. 48-53).

There appears be a link between depression and anxiety. An anxiety study conducted at the University of Michigan compared 1,333 participants with severe mood and anxiety symptoms, finding that "severity of anxiety symptoms has a greater than predicted influence among participants meeting DSM criteria for 'pure' depression," resulting in a recommendation to combine the two approaches and treat the two as one illness (Nease, Jr. & Aikens, 2003, p. 1031).

In another study conducted at Victoria University in Wellington, New Zealand, the need for using both depression and anxiety tests when researching was stressed because “it prevents unnecessary duplication of research effort.” (Beuke, Fischer &, McDowall, 2003, p. 832). It was also found that clinically depressed people are quite often highly anxious (Beuke et al., p. 843). There is also evidence to support that trait anxiety, defined as “relatively stable individual differences in anxiety-proneness” (Spielberger, Gorsuch, Lushene, Vagg &, Jacobs, 1983, p. 5), is more correlated to depression, and that depression is more related to negative memory bias than anxiety (Dowens & Calvo, 2003, p. 844). The same study on memory bias discussed that the presumed effects of anxiety cannot be determined to be coming from depression, so both should be tested (Dowens & Calvo, 2003, p. 845).

Kenneth Pelletier states, “Anger, loneliness, hopelessness, and self-hatred become more pronounced, with anxiety and depression becoming constant companions.”(Pelletier, 1980, p. 135). Dr. Kenneth McAll says that the depressive who can vocalize anxieties is much better off than one who tries to cover them by blaming sleep patterns, headaches, or gastrointestinal symptoms (McAll, 1996, p. 182).

Studies have also been conducted to define the relationship between depression and anxiety. Since the split of depression and anxiety into separate illnesses, drug companies have made claims that depression must be treated with antidepressants, and anxiety with anxiolytics (Shorter & Tvrer, 2003, p. 158); and psychopharmacologists receive about \$300,000.00 per year in consulting fees (to promote the various drugs for industries) (Bass, 1999). Industry prefers a disease-based approach as it provides “tidy diagnostic market niches” for product development and advertising (Shorter & Tvrer, p. 158). But, of the 49 new drugs developed since the 1950s, only 4 have been made since 1980, and only one new one since 1990 (Shorter

& Tvrer, p. 159). With the advancements made in understanding drug toxicity since these early medications were developed (Chopra 1991, p. 23), it is hoped that a better answer can be found for mixed anxiety and depression, or what the authors of the study called “nervousness” (Shorter & Tvrer, p. 160).

Pharmacology and psychotherapy alone cannot meet the requirements for restoring health of those afflicted with depression and/or anxiety; a multidimensional therapeutic model is needed (Van de Vliet et al., pp. 399-400). In a study conducted by Van de Vliet and associates, patients were involved in several treatment possibilities including psychiatric consultation, group therapy, social skill training, and occupational therapy. (Van de Vliet et al., p. 401). The study, which was conducted with a female population in Belgium, concluded that similar modalities which have been effective can be combined into a multi-disciplinary approach to the treatment of depression (Van de Vliet et al., p. 406).

Multiple approaches to the problem of depression are not new and have had successes. Dr. C. Norman Shealy has operated one such program in the United States. His program successfully treated depression with a combination of psychotherapy, photostimulation, music, electrical stimulation (Liss stimulator), education and nutrition/body chemistry improvement (Shealy, 2003, pp. 343-345).

In Australia, a study conducted a database search on the word “depression” as it appeared in the press throughout Western Australia in the year 2000 and came up with 49 articles (Rowe, Tilbury, Rapley & O’Ferrall, 2003, p. 681). Upon examining the content of these articles, the study discovered depression was being presented as an illness that was cross-cultural, needed a dual faceted approach (pharmacology and therapeutic), and that it was presented in the press as being beyond the control of the diagnosed person (Rowe, Tilbury,

Rapley & O'Ferrall, 2003, pp. 680, 689). The study went on to explore reasons for depression. Although widespread unemployment, poor harvests, along with other life situations resulting in gambling, drinking, loss of faith, were found to lead to depression, it was still considered a mental illness i.e. something within the individual (Rowe et al., p. 689).

The culture in a particular society in which the individual lives plays a part in what depression is and what it means to the individual and the society. The following (paraphrased) differences are provided by various scholars (Tsai & Chentsova-Dutton, 2002):

1. Western culture (mainly USA and Western Europe) emphasizes the need to feel good and have positive emotions; other cultures may have a greater tolerance for negative feelings.
2. Western culture tends to look at depression as a biological illness that can be dealt with by medications, while non-Western cultures do not separate the mind from the body.
3. Western cultures view people as more autonomous, so the symptoms remain within the individual; other cultures see people as interconnected, so when one withdraws it is not necessarily socially acceptable.

There are a couple of ways to consider this cross-cultural look at depression. One is through the medical opinion that all depression is the same because human biology is all the same and hence symptoms would be treated the same; the other would be from the anthropological approach that depressive syndromes within cultures/societies would be different based on the society being studied and hence treatment would vary (Falicov, 2003, p. 372-374).

Gender also makes a difference in the perception and incidence of depression, with the number of women who seek therapy being double that of men, which could be because it is more socially accepted in women or overlooked in men (Falicov, 2003, p. 377). Women may also be victims of abusive behavior more than men but men are eight to ten times more likely to commit suicide than women of the same age, with suicide being the third leading cause of death in white males aged 15-24 (Falicov, 2003, p. 379).

Two other variables, age and experience, have also been examined in relation to depression. A study done in Copenhagen looked into the theory that the “accumulation of repeated life events” would eventually lead to depression (Kessing, Agerbo & Mortensen, 2003, p. 1177), but concluded that while some incidents would put people in the hospital more regularly, no correlation was found between either age or events and the onset of depression (Kessing et al., pp. 1177, 1179).

A study conducted in Wales examined the events that might lead to depression. The findings suggest that “experiencing a high rate of non-severe events may be associated with resilience to becoming depressed in the face of a threatening event.” (Farmer & McGuffin, 2003, p. 1169).

Along those lines, another study promoted the theory that negative life events can be linked to depressive disorders, with multiple events directly linked, and a one-time event increasing the probability of having depression by five times (Patton, Coffey, Posterino, Carlin & Bowes, 2003, p. 1207). The way people see events can have an impact on future tendencies toward depression (Patton et al., p. 1208)—archetype education could help one see events from the viewpoint of different archetypes acting out parts, as if in a play. In fact, archetype

education could be the bridge between culture, age, experience, gender, events, etc., to include the biomedical therapies.

Archetypes and Emotion

C.G. Jung created the phrase “archetypes” to depict the many facets of personality that exist within each human being. Jung first used the term archetype in 1919—Greek in origin, it means ‘prime imprinter’ as in ‘the original’ that copies are made from (Stevens, 1983, p. 47).

People can live entire lives without ever knowing what an archetype is and still have meaningful lives. They will simply not have access to a vital part of themselves, or to the many healing advantages of archetypes. Jung recognized the validity of knowing and having a dialog with archetypes:

When you have a natural rapport with an archetype, a kind of intuitive dialogue slowly opens up. Insights and connections emerge in this process of self-revelation that will feel right and true (Jung, 1954, p. 3).

Jung meant that the process of talking to archetypes creates a new synthesis. In the context of the idea that the therapist also has issues/problems Jung says, “...[the therapist] is a fellow participant who finds himself involved in the dialectical process just as deeply as the so-called patient.”(Jung, 1954, p. 8). Of course, one cannot simply say that Jung suggested talking to archetypes, part of his concept was “to actively imagine” that an archetype was present and then ask it for answers to (the person’s internal) questions. Jung also suggested creating a dialog with one’s archetypes to ask, for example, what dream symbols meant, and/or about the interpretation of a dream.

An article written by a Jungian analyst, Juliet Miller, explored the “transformative potential of acute distress or crisis”—the Jungian sees crisis as both something gone wrong that needs attention, but also as an opportunity to interject change; with despair there is also hope

(Miller, 2003, p. 41). While working with professional singers and unfolding their internal system of rules (e.g. one must never show anger), Miller helps them translate those rules into voice problems being experienced and/or the ability to perform on stage (Miller, p. 44-45). Miller's point is that internal rules people live by have the same power over them as an archetypal fairytale, and the rules cannot be overcome or dismissed by simply thinking them away or forcing the voice to respond—one has to get to the bottom of the story/rule being played out and change it from the inside out (Miller, p. 44).

Jung felt that archetypes also have a direct effect on our biology. Dr. Anthony Stevens describes Jung's concept in this way:

So it is with archetypes: they are common to all mankind, yet each person experiences them in their own special way. But there the similarity ends, for the Jungian archetype is no mere abstract idea but a biological entity, 'a living organism, endowed with generative force (CW 6, para. 6, n. 9), existing as a 'centre' in the central nervous system, acting, as we have seen, in a manner very similar to the innate releasing mechanism much later postulated by the ethologist, Niko Tinbergen.

Archetypes, being 'active living dispositions' or 'living organisms, endowed with generative force', have the capacity to initiate, control and mediate the common behavioral characteristics and typical experiences of our kind, even though we are, for the most part, unaware of them (Stevens, 1983, p. 39).

It is interesting that Jung would have the archetypes occupying the central nervous system, as medical texts have the nervous system as the part of the body that depression affects.

These archetypes drive our instinctual behavior (Jung, 1968, p. 44), and our instincts cause us to want to be internally balanced/harmonious, which is shown in the epidemic numbers of humans seeking help for depression. Part of the unbalance, according to Jung, could be manifesting in masculine (animus) and feminine (anima) personality aspects that are

unbalanced. Jung discussed people spreading discontent when their anima and animus energies were being repressed and/or overpowered by the opposite energy (e.g. anima vs. animus) (Jung, pp. 70-71). This concept can be applied in relating to depressed archetypes—part of the unbalance in a depressed archetype might be from an anima/animus conflict.

Jung also discussed how important it could be after the middle-life point is reached, for men to reconnect with the anima aspects of their characters or they could experience any number of behavior changes to include resignation, weariness, irresponsibility and potential alcoholism (Jung, 1968, pp. 71-72). These very same behaviors could be symptomatic of depression, in which case it would seem Jung is saying that men reaching mid-life could experience depression if they are not in touch with their feminine sides—which can be reached through their archetypes.

Since the archetypes live in the collective unconscious, and people may believe the unconscious is “nothing,” it is important to know that Jung defined the unconscious as *reality in potentia* (Jung, 1968, p. 279). What Jung meant by this was that all things we may be thinking or are about to do lie in our unconscious until being brought to the conscious level, and that we always have to reconcile with the presence of things we have not yet discovered (on a conscious level). Since the unconscious is the realm of the archetype, it stands to reason that we effect our internal self at that level, and that is where we can battle depression effectively.

Jung also saw archetypes as having at least traces of personalities (Jung, 1968, p. 283). To Jung, archetypes were considered to be more like fragments of a whole than complete entities. It is important that he saw personality in archetypes—this is the aspect of the

archetype that can be related to and affected when a person is exposed to archetype analysis and education, especially in relation to depression.

Jung said archetypes effect biology (Stevens, 1983, p. 39), and Myss has extended that to link archetypes to personality and/or thoughts, and those thoughts and/or emotions to effect on the body. Myss spent years teaching and evolving her work with energy medicine and the chakra system through her book, *Anatomy of the Spirit* (Myss, 1996). Archetypes are the natural complement to that work. In *Sacred Contracts*, Myss reveals, "...the collective body of your archetypes produces a view of the governing forces of your psyche and soul." (Myss, 2001, p. 6) Myss also teaches that, "No part of our lives exist separately from at least one archetypal pattern; usually no fewer than 12 are constant companions." (Myss, p. 7)

Myss also says, "When you are acting outside of the guiding field of your twelve companions, you lack the magnetic force field to pull together the opportunities or relationships you desire." (Myss, 2001, p. 162) While Myss is talking about not being true in selecting the proper archetypes for guidance, the same would follow for not adhering to the innate natures/guidance of the archetypes that are already selected companions. When depression sets in, the magnetic field is disturbed and an unbalance occurs. It takes effort to explore that unbalance under normal circumstances, and even more when depression has one energetically and emotionally depleted.

But one needs to establish a link between the body and the mind (and spirit) in order to establish a link between the consciousness the mind works toward and how that consciousness affects the body, and visa versa. There are many doctors, authors and healers that talk about mind and body connections—Ballentine (1999), Chopra (1993), Dossey (1999), Myss (1996), Pert (1997), Shealy (1999), to name but a few. Louise Hay captures the theory when she says:

“... holistic philosophy is to nurture and nourish the entire being—the Body, the Mind, and the Spirit. If we ignore any of these areas, we are incomplete; we lack wholeness. It doesn’t matter where we start as long as we also include the other areas”(Hay, 1984, p. 82).

Maslow, Wilber and Wade do not explore the idea of wholeness as others do. They talk of the mind, the consciousness, attainment, and internal development. But, direct mention of the body, other than as something one learns to identify as separate from parents or personality; or talking of spirit being something other than a form of connectedness, these “parts of the triad” remain in the void. Body and spirit are not part of wholeness to the experts trying to explain “the whole”—the only wholeness explored is that of the mind.

Yet, if one wants to explore “wholeness” or demonstrate its existence, Maslow, Wilber, and Wade are the experts in the field. It’s interesting to see that they either avoid discussing archetypes or present archetypes negatively. It is as if they believe archetypes may have been one way to move the field of psychology forward at one time, but that time has passed, and now there are better ways to analyze the psyche.

Wilber would have us believe that archetypes are not much more than two-dimensional characters in a book, or in a cartoon fairytale—myths we inherit along with our ethnic culture. Myss would have us see archetypes as complex and impressionable, having dimension and personality that can affect human biology.

CHAPTER TWO

Methods and Materials

Background

The research protocol used when working with participants in this study of the effect of archetype education and analysis on depression is based on the idea that once an archetype succumbs to depression, an imbalance within the natal group of 12 archetypes occurs. At least one archetype is depressed, and for the sake of this study, when more than one presented as depressed, the one that tested to be the most dominant was chosen for education and analysis. Reaching balance among the twelve natal archetypes is the goal, and when one archetype is depressed, the other eleven archetypes are working harder to compensate for the behavior of that one. While there could be a multitude of ways the depressed archetype is acting differently to draw attention to its need for healing, it is most likely either being sullen and withdrawn, or acting out and demanding all of the attention. Either way the behavior is distracting and diminishing to the other eleven archetypes, and must be put back into balance in order for a person to overcome depression.

In looking at the internal workings of a person's psyche this way (of each person having 12 natal archetypes, and having these multidimensional archetypes influence behavior and choice within multiple parts of a person's life) it would be next to impossible for the whole person to completely be anything—happy, depressed or whatever. It would mean that every facet of every archetype within the person in that moment/day/week, etc., would also have to be experiencing that very same emotion/behavior, etc.

The modality in this study is based on the work of Dr. Caroline Myss and her book, *Sacred Contracts* (Myss, 2001). Myss has a Jungian background, but has taken the concept of

archetypes far further than Jung was able to in his lifetime. Jung brought the concept of archetypes into being, but his development of individual archetypes leaves much to be desired after studying with Myss and her longtime colleague and teaching partner, Dr. C. Norman Shealy. Jung's expertise was better spent in developing the "what" of archetypes and the collective unconscious; and Myss, the explorer to follow in his footsteps, has used her expertise to focus on developing the "who" of archetypes.

Myss uses many avenues to explain the behaviors and personalities of the archetypes she is describing, to include movies, fairytales, myths, and book characters. Her efforts are geared toward helping the layman, with no prior exposure of archetypes, in understanding how multi-faceted archetype interpretation can be, and how archetypes can be parts of everyone's character. Myss teaches that "archetypes are the architects of our lives"(Myss, 2001, p. 7), and does not limit their use to interpreting dreams or unraveling the symbolism in one's life.

Myss conceived the idea of matching archetypes to an astrological/Zodiac wheel from watching a clock, and created her own version, called an Archetype Wheel (Myss, 2001, p. 207). She also created a way to cast the archetypes into the various houses of the wheel, teaching students/readers to meditate on the energy of the cards the archetypes were written on—similar to how a Tarot card reader would lay out a reading. Each placing of a card represents a different aspect in how that card is interpreted in a Tarot reading; with archetypes, it determines which house they occupy for the question being asked. Shealy added the replica of a human figure, superimposing it over the archetype wheel, which adds the dimension of being able to discuss physical aspects of a person within an archetype perspective (Shealy, 2000). For example, if a person said, "Show me how my natal archetypes line up in reference to my recurring lower back pain" the 6th house of work and health would be explored as the

primary focus of the reading, as the lower back falls within that house. Of course, the house would be read in correlation with the other 11 houses for even more insight.

In working with the study's participants Myss's model of using 12 natal archetypes has been used. Also, Myss's archetype wheel is used (see Appendix D); Myss's (healthy) archetype descriptions are used to help participants in the study select their natal archetype wheels (see Appendix A). Participants are instructed to cast wheels the Myss way, and participants receive Myss's description of the twelve houses (see Appendix B). This study is built on the concept that Myss's and Jung's work started—that archetypes are multidimensional and several of them can occupy the human psyche at any one time. Archetype education is provided that is also built on Myss's theory that 12 natal archetypes are inherent to every person, and four of these archetypes (survival archetypes), Child, Prostitute, Saboteur and Victim, are common to every human being.

Myss states: "Since archetypes reside in the psyche, reviewing which of your personal archetypal companions may be involved in a specific health challenge can help you find clues to healing it. Simply knowing that a particular archetype is involved in your illness or ailment will give you some measure of comfort...." (Myss, 2001, p. 333)

While the model for the study is built on Myss's information, this study is equivalent to the use of a laser in surgery—one archetype is used to focus on one aspect of a person, that being depression. For this research, new archetype descriptions have been written specifically aimed to have an effect on depressed archetype behavior (see Appendix C). New descriptions for the houses on the archetype wheel have also been written (see Appendix B), because it is also a part of the theory presented in this study that when a depressed archetype has been in a house for a while it will cause the house to also become unbalanced/depressed. Participants in

the study worked with the descriptions of the depressed archetype and the depressed house to bring both back into balance with the other eleven archetypes and houses.

The original approach to archetype analysis and education developed by Myss has been combined with the approach of focusing in on depression. Participants in the study started with the selection of archetypes from a list of (healthy/Myss) archetype descriptions. While a typical (Myss) archetype reading would use any myriad of questions that the person might like answered/analyzed through the archetype wheel, the study was limited to one question—“Show me how my natal archetypes line up in reference to my (most) current depression.” The archetype wheel was then cast and analyzed; a regular Myss reading would use all twelve houses/archetypes; participants in the study were limited to one house and one archetype.

Determining the depressed house for purposes of the study was done by scoring Hutchins’s Depressed Archetype Placement Evaluation (see Appendix D, which includes all of the instruments used for the study). The instrument was designed specifically for the study to determine the house presenting the greatest challenge for each individual. The interrelationship between the twelve houses and the archetypes within them was not discussed (even though the complete wheel was cast and provided to the participant).

The focus in the session was on analyzing the depressed archetype and how it was being affected by depression, which was hoped to significantly help in relieving depression. The majority of study participants had no prior exposure to archetypes or to their relationships with them. While participants with archetype experience could probably benefit from an inter-house (and inter-archetype) perspective, the objective in the study was to keep things as simple as possible for the majority of participants. In *Sacred Contracts* Myss says, “If I were sitting with you, teaching you how to gain access to your own unconscious companions, I would

symbolically take you by the hand and say, ‘Follow me, because I know how to find them.’ I know how they disguise themselves in your psyche and spirit and how they hide themselves in the events of your life.” (Myss, 2001, p. 273).

In this study, the message was, “Follow me into the heart of your depression; that unhappy center where a true aspect of your personality waits eagerly for you to come and meet it...in compassion and understanding. This archetype, more than your other companions, needs your love, patience and support, but more than anything it needs your conscious awareness to bring it back into balance.”

Design and Procedure and Instruments

The Zung Test for Depression and State Trait Anxiety Inventory (see Appendix D) were used to collect the data for this archetype study, each to measure their respective categories of depression and anxiety. It is important to mention the use of both tests because anxiety often accompanies depression, as discussed earlier. Since depression and anxiety are linked symptomatically having a second test backs up the data of the first and reinforces the validity of the study. In fact, before the publishing of the *Diagnostic and Statistical Manual of Mental Disorders*, DSM-III-R, there was only one category for depression and anxiety, known as anxious depression (Moller, 2002, p. 22).

The Zung Test for Depression is designed to measure mild, moderate, and severe depression. The self-rating depression scale is comprised of statements relating to characteristics of depression. Scores are converted to an index that indicates how depressed a subject is: below 50 = within normal range, no psychopathology; 50-59 = presence of minimal to mild depression; 60-69 = presence of moderate to marked depression; 70 and over =

presence of severe to most extreme depression (Family Practice notebook.com, 2003). Thus, participants had to score 50 or more to be eligible for the study.

The State Trait Anxiety Inventory is a questionnaire used to measure the anxiety level of a subject. Anxiety states are characterized by subjective feelings of tension, apprehension, nervousness and worry and by activation or arousal of the autonomic nervous system. The S (State) anxiety scale evaluates how a subject is feeling at that moment; the T (Trait) anxiety statements assess how a subject generally feels. A mean value for each State and Trait is approximately 35: Above 35 equates to high anxiety and below 35 equates to less anxiety (Spielberger, Gorsuch, Lushene, Vagg &, Jacobs, 1983, p. 14, Table 2). This was taken from an average on one table, State Trait does not have one criteria to base averages on, so that figure could go up past 44 if other tables were to be used (Spielberger, Gorsuch, Lushene, Vagg &, Jacobs, 1983, p. 13, Table 1).

Design. This study asks: What is the effect of archetype analysis and education on depression?

I. To be eligible for this study:

- a. Subjects had to score at least 50 on the Zung Depression Test.
- b. Subjects had to sign a consent form
- c. Subjects had to agree to devote time to attend appointments and to do the preparation needed in advance of these appointments as needed.
- d. Subjects under doctors' care had to ensure their doctors were supportive of their participation in the study.
- e. Subjects had to be (self-) diagnosed with mild or moderate depression whether they were on medication or not.

- f. Subjects had to consider coping with depression without medication or opt for more tools to manage their depression. (Some medications cannot be simply stopped; that is a decision to be discussed with medical professionals; the desire for personal empowerment was the goal here)
- g. Subjects had to be at least 18 years of age, and not over 70 years of age.

II. There were also people who were ineligible to participate:

- a. Individuals diagnosed with bipolar or manic depression.
- b. Individuals under a doctor's care without the physician's permission to participate.
- c. Individuals who did not agree to take the time necessary to make informed archetype selections.
- d. Individuals who were unable to commit time to completing questionnaires/instruments or to engaging in the analysis and education.

Participants. In total there were 32 participants in the study. Participants for the study were sought by word-of-mouth, through local advertising in papers and notices distributed in health food stores, metaphysical shops, and with massage therapists. Some medical professionals were asked, but the requests were not received with favorable responses.

Initially, it was planned to divide the participants into two groups, one receiving materials for the study and taking pretests, and then waiting one month (as a control to ensure having access to archetypes would not impact participants without education involved). After the month, this group would have continued to participate in the education and analysis portion of the study and then post-testing afterward. However, as a result of losing many participants

between the pre- and post-test phases, only three of the original group remained to provide results. It was too late in the study to recover from the loss of the control group participants yet still remain within the time constraints allowed for the study. Overall, participants were not reliable in keeping appointments or returning paperwork, which put the original concept of a one-month follow-on period in jeopardy when dropouts had to be replaced at the last possible minute.

But, having data on the three control-group participants who did complete the program, and the results of the participants who had previous archetype education prior to the study, provided a sample of the data that may have been collected by a control group. As a result of lost participants, data were collected from a total of 32 participants. One person, a known Bipolar, entered into the group at the request of a committee member; one was diagnosed as Manic, but that was not discovered until she had completed the program. Even though Bipolar and Manic diagnoses were ineligible for the study, they are included here to provide information for any further study considerations. Six volunteers were ineligible for the study because, according to their Zung scores, they were not depressed.

Demographic variables of study participants are as follows:

Table 1

Demographic Variables of Study Participants Extracted from Induction Questionnaires

DEMOGRAPHIC VARIABLES	
Age Mean	43 (range: 19 to 62years)
Residence	AZ (N=2); CA (N=1); CO (N=17); IN (N=1); KS (N=4); NY (N=1); OH (N=5); WA (N=1)
Religion	NR (N=2); Protestant (N=4); Catholic (N=10); spiritualist, metaphysical (N=16)*
Marital Status	married and happy (N=14); divorced/single and happy (N=4); married and unhappy (N=1); divorced/single and unhappy/looking for a partner (N=8); married and unhappy but wanting to work on the marriage (N=4); happily living with someone (N=1)
Years experiencing depression	NR (N=1); 1-5 years (N=10); 5-10 years (N=4); 10-20 years (N=7); “since I can remember” (N=10)
Months per year depressed	NR (N=2); 1 month (N=3); 1-3 months (N=6); 3-6 months (N=7); 6-9 months (N=7); “seems like all year” (N=7)
Days per month depressed	NR (N=2); under five days (N=9); 5-10 days (N=4); 10-20 days (N=9); nearly all month (N=3); other (e.g. “hills and valleys,” “depends on what’s happening”) (N=5)
Patterns of depression	NR (N=1); not recurring (N=1); seasonal/holidays (N=16); event driven (N=2); other (e.g. “hills and valleys,” “don’t really know,” “depends on others’ behaviors”) (N=12)
Under a doctor’s care?	NR (N=1); yes (N=14); no (N=17)
Antidepressants currently taking	NR (N=1); none (N=16); Prozac (N=4); Paxil (N=1); Neurontin (N=1); Zoloft (N=2); Wellbutrin (N=2); Trileptal (N=1); Paxil & Trileptal (N=1); Doxipin (N=1); Prozac & Wellbutrin (N=1); herbs (N=1)
Alternative methods to overcome depression sought	NR (N=2); none sought N=12); yes (e.g. prayer, acupuncture, herbs, meditation, acupressure, yoga, therapy, cranial/sacral therapy, healing touch) (N=18)
Want off drugs and/or to resolve depression	NR (N=1); no (N=4); undecided (N=4); yes (N=23)
Doubt ability to improve	NR (N=4); yes (N=2); no (N=17); undecided (N=9)
Previous exposure to archetype education	trained archetype educator (N=1); had previous archetype wheel readings (N=4); familiar with Myss’s work (N=2); none (N=25)

* this number may be high because advertisement for the study was done in

metaphysical and health foods stores.

III. Schedule of events

A. First interface/email/mailing (some had a phone call before)

1. Zung pre-test; scored immediately to ensure participant was qualified.
2. State Trait pre-test
3. Archetype placement evaluation (developed for the study; see Appendix D for all forms listed here)
4. Informed Consent Form
5. Short verbal explanation of study
6. Myss's Healthy Archetype Descriptions archetype package distributed so participants could start selecting their personal group of 12 archetypes (see Appendix A)

To this point, all participants were considered equal; from here the control group would have waited for at least one month and then have been pre-tested again (Zung and State Trait) before entering the education and analysis portion of the study.

B. Second interface:

1. the official start of the archetype education and analysis; Discussion of archetype selections and final selection of natal chart
2. Casting the chart: putting selected archetypes onto a graphic drawing of the archetype wheel

Note: Archetype selection meetings for the study took from between 2 and 5 hours to finish; since it was important not to overwhelm participants, sometimes this session was divided into two or three separate meetings/calls. Whether on the 2nd or 3rd or 4th meeting, procedure was:

3. Discussion of the effects on the house in which the depressed archetype manifested
4. Handouts of descriptions for the “depressed archetype” and “depressed house” were given to the participant (developed for the study; see Appendixes C and B)
5. The analysis and education portion of the meeting took between 25 and 80 minutes; the sessions were recorded and each participant received a recording of his/her session.

At this point, participants in the analysis and education phase (which was more-or-less the entire group) received suggestions for things to do to appeal to the depressed archetype, and coax it out of that state. Focus on the one depressed archetype, and the house in which it manifested, was the goal of this discussion, however, since the majority of the participants had just worked for a couple of hours selecting all eight natal archetypes (the four survival archetypes are pre-selected) it was hard at times to keep from bringing in a few of their other archetypes. In fact, in a few of the cases other archetypes were intentionally introduced in order to help the participant make the connections necessary to affect change in the depressed archetype.

Exercise suggestions varied depending on the archetype and the house in which that archetype manifested. This is where the willingness of each participant to apply the suggestions for four weeks determined how/if he/she connected with the depressed archetype and could affect it in a positive way. During these four weeks, individuals were monitored by the principal investigator who called once a week and encouraged participants to follow the suggestions or come up with ideas of their own to get the depressed archetypes' attention.

- IV. The principal investigator:
 - a. Made sure all the testing, scoring and forms were accomplished
 - b. Ensured sessions were recorded and copied for participants
 - c. Started a database on each participant for statistical analysis
 - d. Developed descriptions of the depressed archetypes
 - e. Developed relationships between the depressed archetype and the house it occupied on the archetype wheel
 - f. Developed suggestions of how to reach the depressed archetype and some (3-5) simple/do-able exercises to integrate a behavioral change into the archetype (e.g. perhaps the Miser archetype needed to find a charity to donate to, or some luxury to spend money on)
 - g. Documented weekly follow-up phone calls with each participant (in the education and analysis phase) and ensured the participants' moods were not distressed or overwhelmed. Checked to see if exercises were being carried out and encouraged substitutions if participants had something they preferred to do that fit the character of the archetype (participants may have been encouraged to keep lists, go to a social event, attend a workshop, etc.)
- V. Post-testing...was done through email or mailing
 - a. Zung
 - b. State Trait
 - c. Results questionnaire (created for this study; see Appendix D) filled out by participants.
 - d. Results were scored and entered into a database

The primary goal of this process for each participant was for a relationship/understanding to start to grow between the participant and the depressed archetype. And, that this relationship/understanding would help each participant realize how one archetype could be acting in a depressed manner and throwing off the balance within the group of twelve natal archetypes (previously discussed). This understanding could then be used to reach the affected archetype and help it back to better harmony/balance, which would decrease depression. Each participant received empowerment “tools” (e.g. using spiritually motivating activities to help the Seeker; decorating or shopping to help the Hedonist; things that appealed to individual archetypes) to use when future episodes occurred so he/she would not feel helpless. It was explained to each participant that an archetype may not respond to the same suggestions each time, but that the participant would learn how to tune into an archetype during the month spent in the study.

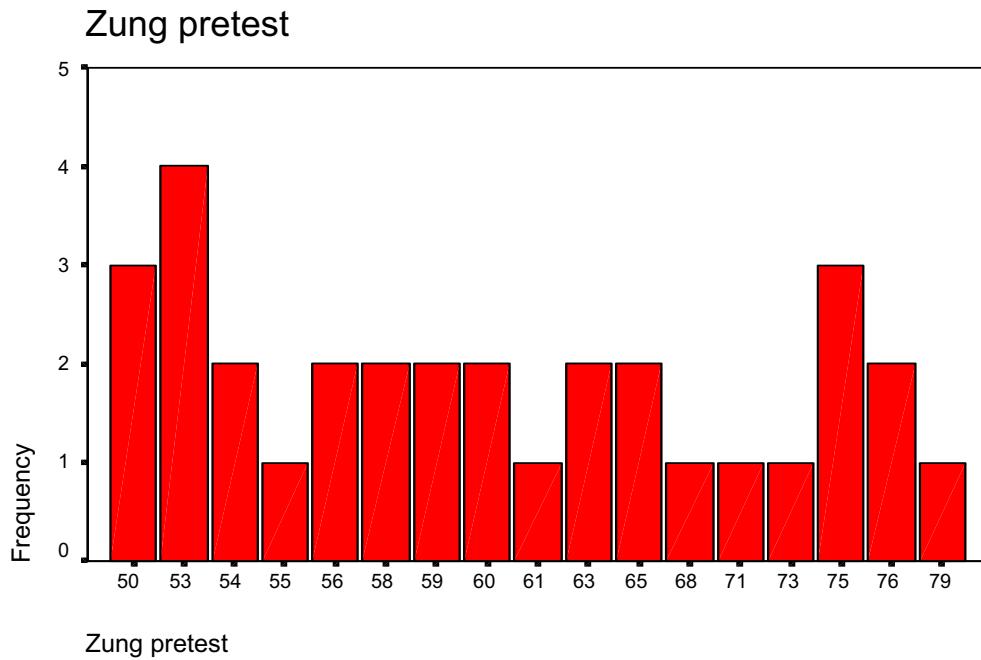
Each participant had a feeling of participation in the study as all participants’ opinions were sought and documented (if comments are received via a phone call the principal investigator filled in the forms, otherwise comments were received in writing on the results questionnaires). This provided a form of empowerment, as each participant was able to discuss ways to balance the archetype with which he/she was working. Each participant was also asked if more/different insights into the character of the depressed archetype were reached, and was asked if his/her insights could be used to help others struggling with depression. Each participant was given an explanation of their Zung and State Trait scores that focused on the improvement they made based on how much their scores were lowered and/or how hard they had worked in the program. Only one participant showed an increase in scores.

CHAPTER THREE

Results

Figure 1

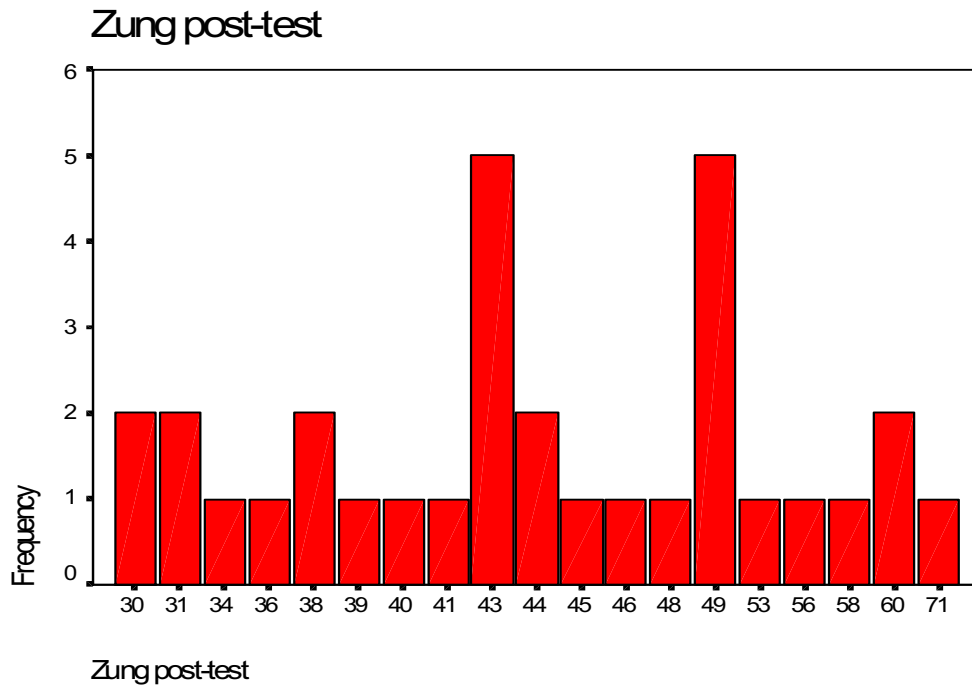
Zung Pretest Bar Graph



Note. This bar graph depicts the Zung Depression Test scores of study participants (N=32) entering into the study and prior to receiving archetype education and analysis. Note that 50 to 59 = mild depression; 60 to 69 = moderate depression; and 70 to 79 = severe depression (Family Practice notebook.com, 2003, p. 2)

Figure 2

Zung Post-test Bar Graph



This bar graph reflects the Zung Depression Test scores of study participants after receiving archetype education and analysis for the study time period of approximately one month. Note that the graph shows all but six scores (belonging to five participants, one participant was entered into the study twice, and counted as two separate entries), were below 50, indicating 26 participants decreased their Zung scores enough to get out of the “depressed” ranges.

Table 2

Zung Pre- and Post-test Comparative Statistics

Statistics

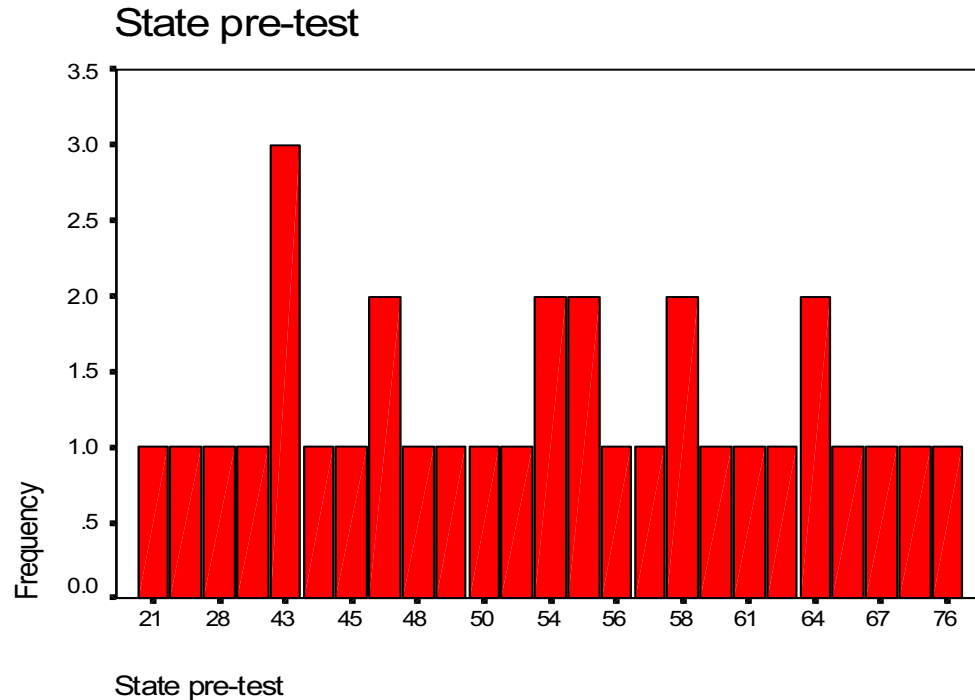
		Zung pretest	Zung post-test
N	Valid	32	32
	Missing	0	0
Mean		61.75	44.78
Median		59.50	43.50
Mode		53	43 ^a
Std. Deviation		8.995	9.520

a. Multiple modes exist. The smallest value is shown

This table compares statistics between the pre- and post-test Zung Depression Test groups, note that the Mean score of the post group is almost 17 points below that of the pre-test group, showing a marked decrease in average test scores.

Figure 3

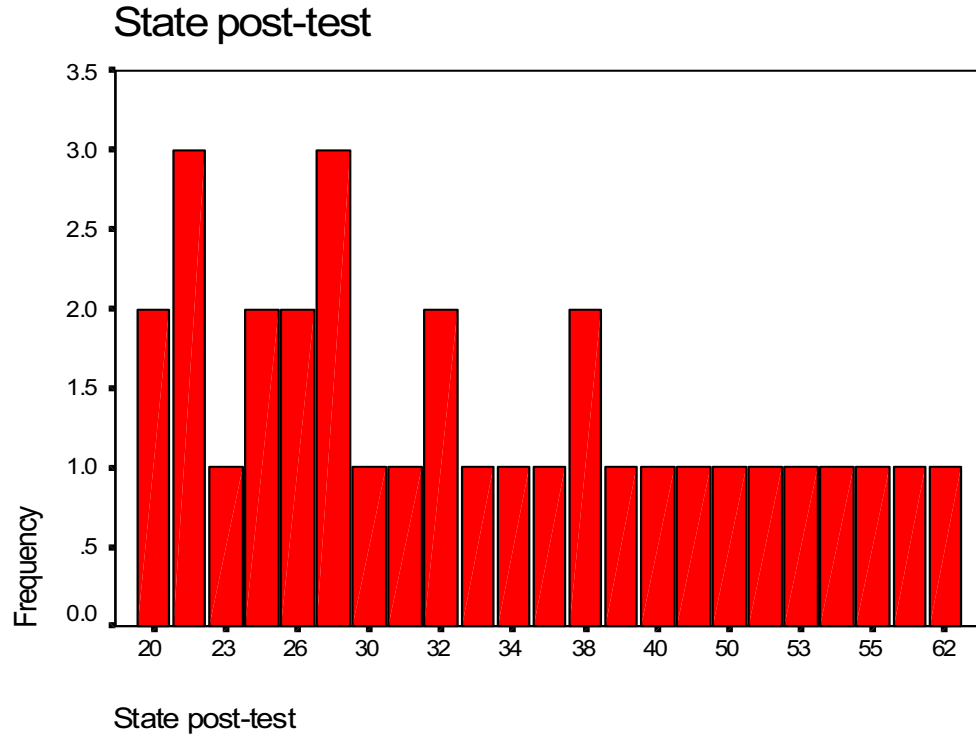
State Pre-test Bar Graph



As discussed in the Methods chapter, the national average for the State Trait Anxiety Inventory is considered to be about 35 (Spielberger, Gorsuch, Lushene, Vagg &, Jacobs, 1983, p. 14, Table 2). State anxiety is the measure of the anxiety people are experiencing at the time. Four participants scored below 35, meaning they were not displaying a high level of “current” anxiety prior to archetype education and analysis. Twenty-eight participants scored above the national average for (their then) current anxiety. Anxiety scores were not considered for study participation eligibility.

Figure 4

State Post-test Bar Graph



Nineteen study participants scored below the national anxiety level of 35 after receiving archetype education and analysis, compared to 4 at the beginning of the study. The overall scores were lowered by 16 points, indicating that all participants potentially benefited from the archetype education process.

Table 3

State Pre- and Post-test Comparative Statistics

Statistics

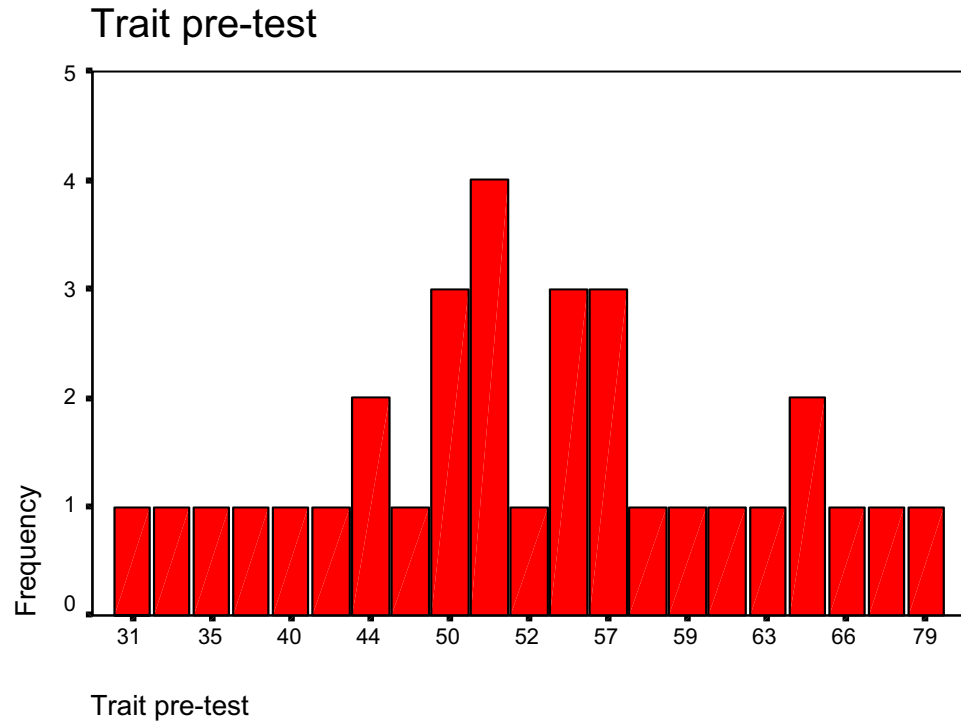
		State pre-test	State post-test
N	Valid	32	32
	Missing	0	0
Mean		51.84	35.31
Median		54.00	32.00
Mode		43	22 ^a
Std. Deviation		12.842	12.304

a. Multiple modes exist. The smallest value is shown

State anxiety is that anxiety experienced on a daily basis that can fluctuate more than Trait anxiety as a rule (discussed in the Methods chapter). The previous bar graphs depicted an improvement in (at least) 15 participants, but it is important to note here that the Mean score was at the national average, with the Median three points below. At least half of the participants were below the national average of 35 during post-testing.

Figure 5

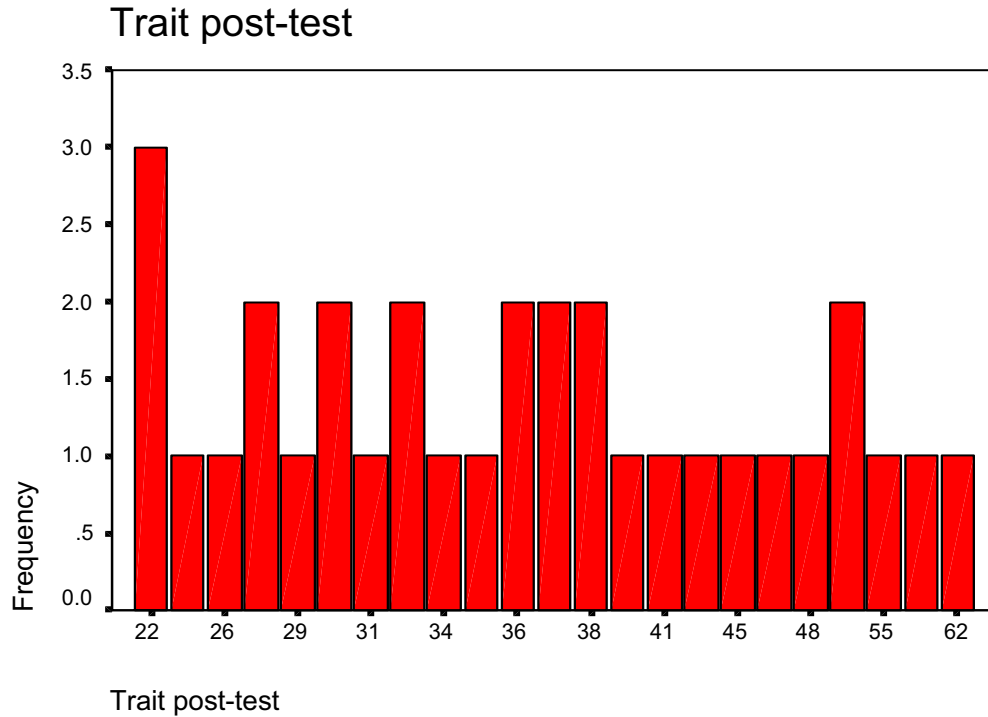
Trait Pre-test Bar Graph



Trait scores depict general anxiety over a period of time (discussed in the Methods chapter). This bar graph shows that only 3 of the 32 study participants were at or below the national average (of about 35) for Trait anxiety. Twenty-nine were in a generally anxious state during pre-study testing.

Figure 6

Trait Post-test Bar Graph



This bar graph shows, in comparison to Figure 5, that at least 12 participants achieved general anxiety scores in the normal range through participation in the study. The highest anxiety score was 17 points lower at post-test. While over half of the participants were still experiencing general anxiety, there has been an overall improvement.

Table 4

Trait Pre- and Post-test Comparative Statistics

Statistics

		Trait pre-test	Trait post-test
N	Valid	32	32
	Missing	0	0
Mean		52.84	37.16
Median		51.50	36.00
Mode		51	22
Std. Deviation		11.005	10.821

This table indicates the average scores of general anxiety in study participants remained slightly above the national average of 35. The Mean and Median scores decreased by 15 points. About half of the participants were below the national average at post-test.

Table 5

Paired Samples T-Test Results, Individual Entry Mean and Standard Deviation

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Zung pretest	61.75	32	8.995	1.590
	Zung post-test	44.78	32	9.520	1.683
Pair 2	State pre-test	51.84	32	12.842	2.270
	State post-test	35.31	32	12.304	2.175
Pair 3	Trait pre-test	52.84	32	11.005	1.945
	Trait post-test	37.16	32	10.821	1.913

This table is a recap of Mean and Standard Deviation information provided in the previous tables. The standard deviations and Standard Error Means remain rather consistent between the pairs. This relationship shows that the improvements between pre- and post-testing within the pairs are balanced. This indicates a larger number of participants improved depression and anxiety levels rather than a fewer number of participants improving at a greater degree, in which case we would expect to see a greater difference in the pre- and post-test Standard Deviation scores, and in the Standard Error Means.

Table 6

Paired Samples T-Test Results, Paired Differences

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Zung pretest - Zung post-test	16.97	11.858	2.096	12.69	21.24	8.095	31	.000
Pair 2	State pre-test - State post-test	16.53	14.498	2.563	11.30	21.76	6.450	31	.000
Pair 3	Trait pre-test - Trait post-test	15.69	11.255	1.990	11.63	19.75	7.885	31	.000

With an alpha level of .05, the effect of archetype education and analysis on depression (N = 32) was statistically significant, $p < .001$, as depicted in the far right column above. With $df = 31$, the cut off for t in a 2-tailed test is ≥ 2.042 (which has been met in the amounts under the t column: 8.095; 6.450, 7.885) (Hinton, 1995, p. 307). This demonstrates that there is little probability that these results could have happened “by random chance.”

Table 7

Zung Success Table Based on Zung's Criteria of 12-Point Improvement

#	Zpre	Zpst	Spre	Spst	Tpre	Tpst	Shade = ≥ 12 pt "-" Zpst
1	54	39	28	29	65	43	
2	59	44	49	34	38	31	T - 7
3	75	60	76	51	79	51	Z + 50 but all > 12 pt chg
4	53	43	57	32	56	30	Z - 10; S - 25; T - 26
5	65	49	55	30	59	34	
6	68	43	32	29	40	37	Trait decrease only 3pts
7	56	49	43	38	43	39	only 7pt Z decrease
8	71	56	54	54	57	51	Z + 15; S NR; T - 6
9	56	71	54	62	51	55	2 nd entry of person #8
10	75	36	21	44	31	28	Z "-"; S "+"
11	63	49	50	20	47	29	
12	50	43	45	36	44	37	Z - 7
13	76	45	63	25	51	38	
14	75	49	67	40	73	41	
15	61	49	59	50	65	46	
16	79	44	73	38	66	38	
17	58	58	56	53	58	62	
18	65	30	47	22	35	22	
19	50	38	52	29	51	30	
20	58	31	58	26	57	36	
21	59	43	61	31	56	35	
22	60	41	43	22	50	26	
23	54	34	43	25	56	28	
24	73	48	66	32	63	32	
25	53	53	64	60	50	48	
26	53	31	27	23	34	22	S & T already below 35
27	76	38	55	22	50	45	T still above average
28	60	46	58	33	62	32	
29	50	40	47	20	51	24	Z - 10
30	55	43	44	39	52	36	S - 5
31	63	60	64	55	57	61	
32	53	30	48	26	44	22	

Zung registered “success” as lowering pretest scores by 12 points (Zung, Magruder-Habib, Velez & Alling, 1990). The 9 entries shown in the non-shaded areas would not have registered as successful, even though 5 scores are below 50. However, line # 3, shows a 15 point Zung reduction, but “60” still registers the participant in the “moderately depressed” state. While the State Trait Anxiety Inventory has been used here versus Zung’s anxiety assessment, this chart was done to show how interpretation changes results. The statistics for the study are done strictly by numerical differences between the pre- and post-test groups. Table 13 located in the Discussion of Results section, shows the comparisons of the five scores that were singled out as unsuccessful strictly by whether or not the final post-test score was below 50, the start of the “mildly depressed” range.

On the following pages are six tables containing personal comments to questions that were asked of participants during study post-testing. Some participants chose not to answer the questionnaire at all, and some chose not to respond to a few questions. Where possible the answers are documented as they were provided; some had to be paraphrased slightly to fit into the space provided, but care was taken not to distort the original meaning of the answers. Each question, as it was written into the questionnaire, appears in *Italics* on the first line of each respective table. A sample of the Results Questionnaire that each participant received can be viewed in Appendix D.

Table 8

Participant Results Questionnaire Comments, Question 4

<i>The Part of the Program I felt was most helpful:</i>
Finding which archetypes pertain to me
NR
The program opened the door to a new & interesting process that I will use now & in the future
Understanding the different archetypes in me/others; realizing common types I have w/ others
NR
Being able to isolate my out-of-balance archetype; seeing its relationship to some of my others
Linda's help determining natal archetypes, after her descriptions I was things I thought I wasn't
The homework
Homework
Just being aware of my archetype and how much it plays into my everyday life
Whole thing
Being able to talk with Linda and not worry if I'm saying the wrong thing
Awareness of dominant archetypes & which ones can help Victim feel stronger/cope
Finding the depressed archetype and doing exercises to get him/her back to normal
Realizing dominant archetypes can gang up & be difficult to separate, but Victim can cope
Knowing my Victim keeps me from being braver around people in authority
If 1 part of me is out of balance so are others; and how to balance these parts for satisfying life
The phone calls
Being able to dialog with someone
A way to examine different perspectives; way to look at options and take different viewpoints
Identifying/naming what part of me brings on depression; how archetypes fit in & their names
Talking to Linda; getting to know myself through archetypes; will continue to use at all times
Learning how to nurture and care for my wounded child
Tools that I learned and visualizations
NR
Figuring out which house needed help; didn't know it was a problem; realized I could improve
Recognizing how the archetypes impacted different areas of my life, and how to use them
NR
Talking to Linda
When we identified who was in control and that I could "fire" Critical Mother
Understanding self-defeating archetypes, why served past survival & why not needed now
Knowing when Victim is manipulating me and choosing not to listen

Table 9

Participant Results Questionnaire Comments, Question 5

<i>The suggestion(s) I felt helped me and/or challenged me the most significantly:</i>
Knowing when Saboteur is "talking" and making choices
NR
Being able to identify with my actions
Learning ways to "let go" of the small things and feel "ok" about it
NR
Writing "songs;" still not coming easily, yet I think we're on to something important
Accepting my archetype didn't necessarily have positive connotations & learning it wasn't bad
The homework
Looking at my shadows
Being consciously aware of my reactions; giving credit where due; minimizing negativity
The "oozing" wounded fish analogy to help with understanding my wounds
The suggestion about praying a different way (in gratitude vs. lack; for the Greater Good)
Getting my Rebel/Politician on each side of my Victim and taking care of it so it can function
The exercises in a way
Unplugging and realizing who's in charge; Victim is certainly part of my major personality
Checking out books or videos to get braver around people
Opening up and letting go of my secrets
Just being aware of the Victim's thoughts
Working through a dream/dream analysis information
To come to terms w/ idea I was fighting w/ my values or could be compromising my values
How to discover/expose the archetype that's unbalanced and how to help correct it
Taking a look at myself, by stopping the negative affects on my archetypes
Taking my Wounded Child outside of myself
Not buying into my Victim stuff and challenging my Olympian
NR
Reading the handouts; could identify and find myself in them; didn't know I had a problem
Discovering how Advocate appeared in different forms to help me deal w/ certain issues
NR
Yes
Myss's concept of "unplugging"
Being wrong is not being bad; accepting certain archetypes exist regardless of what I feel
Learning to identify Victim in both myself and others

Table 10

Participant Results Questionnaire Comments, Question 6

<i>I didn't use the healing suggestions provided, but was able to come up with some of my own:</i>
NR
NR
NR
N/A
NR
I used your suggestions--my own awareness is showing me some new ideas too
Used what she said, it's helpful, provided peace of mind, permitted me to feel the way I feel
NR
N/A
NR
Didn't do the writing in journals, but did remember the information
NR
NR
Sort of, but I used the healing suggestions as well
Putting situations in perspective; realizing which archetype's in charge; ridding excess baggage
Took a suggestion and made it "bigger," with affirmation assignment made a board w/ pictures
Learned that at times we can't own what we create; must "leave things alone" sometimes
No
Did both
Did color/energy work in own way; worked on pink quilt to use suggestion of using pink light
No, I used the suggestions; it also brought out a few of my own
Used the suggestions, which helped me heal and balance
Used suggestions provided and modified some
No, I did and do use the healing suggestions, which were quite good
NR
Used Linda's
NR
NR
I used the healing suggested
Used the suggested ones
Gave me a chance to write again
NR

Table 11

Participant Results Questionnaire Comments, Question 7

<i>What I didn't like, or liked least, about the program:</i>
Written homework (which I didn't do)
NR
Too short; I want to continue :)
Loved it all
NR
Hmmm--hard one (I liked it all!); probably the area I feel most challenged in--writing
It would have been nice to be in person; but that is only across the country!
I am not completely sure that we hit on correct "name" for the depressed part(s) of me
The homework
Short duration
NR
?
I didn't really like or understand casting the wheel; didn't feel tuned into it over the phone
Nothing
Coming to realization I don't have to be the Victim; other ways to cope w/o reverting to Victim
Having to listen to my Victim voice; reading the handouts was hard because of head injuries
The short amount of time given to use the exercises provided; I came into study late
Nothing
I liked getting someone else's feedback; helped me from blocking myself
Having to use the term "Prostitute"
Everything was very interesting; there was nothing I didn't like
N/A
Found it difficult to be so honest with myself and the therapist
Too short term
NR
Standardized tests too obscure; Linda's questions (Placement Eval) more suited to individuals
NR
NR
Not enough time
It got confusing; I would have to re-read the chart provided and review the archetype materials
Face-to-face may have been a better experience; you lose non-verbal communication
I thoroughly enjoyed and benefited from it

Table 12

Participant Results Questionnaire Comments, Question 8

<i>Suggested comments to improve the program:</i>
Going deeper to get a better understanding of whole chart; w/ talk therapy
NR
NR
Just wish I had more time to sit and discuss
NR
?
I could have had more time; my schedule was a pain to work around and I apologize for that
NR
NR
Spread the study out over a longer period of time
Wish I knew more about archetypes before the study started; felt unprepared
NR
Make it so all of it could be done via email/FAX rather than with long phone conversations
Do more in-depth backgrounds on individuals; work on more than one archetype
Not to be rushed; realize I came into study late
Can't think of anything
NR
NR
Hard staying with 1 archetype/house; felt two were in the lead; using more may be beneficial
Getting more info on all of the houses/archetypes & ways to strengthen them; longer program
None
Keep up the great work, if people open their minds to new ways of self-help
Seemed like it could have been a longer duration
More prep and more background from both sides
NR
Could have used more time to connect with the archetypes
NR
NR
No need to improve in my opinion
To sit down and review the whole wheel after working reconnect & see if others can help
Longer time period; felt rushed; post study wheel could be helpful?
NR

Table 13

Participant Results Questionnaire Comments, Question 9

<i>Other Comments about this counseling experience:</i>
Linda's a happy, bright person that inspires others
NR
NR
Thank you!!!!
NR
I loved your supportive/non-judgment; "you've done a good job" is not heard enough outside
Linda was very helpful and made me feel at ease. She made me feel accepted. She was great!
I'm not sure I'd call this a counseling experience--to me it seems more of an educational one
NR
I found this to be very enlightening, informative and FUN!
None
It made me know that I'm not the bad guy
NR
AWESOME (A+)
It was a very interesting experience and one that I can definitely benefit from and use in life
Treated me like I was important; added to the spiritual work I already do
NR
Thank you; helpful; eye-opening; definitely different; needed it at the time
Linda had some great intuitive hits; keep up the good work
Found it intriguing/interesting; brought up and answered lots of questions
Interesting; fun; really got into helping myself become more knowledgeable about my life
Thank you Linda for caring and sharing your program with myself and family; it helped a lot.
Counselor very empathetic
Better Internet format for tests
Participant didn't fill out the questionnaire
Worthwhile; helped with self-awareness of what I could improve on; got to know myself better
This was an enlightening experience; I learned many useful tools to definitely use in the future
NR
Thanks for listening and giving me some good advice
Very beneficial/needed to know other forces are there to help me; "Unplug it" is new mantra
It was fun and mind opening to look at life's circumstances in different light
Great job Linda, thanks so much for the wonderful tools & info. I greatly appreciate the benefit

Discussion of Results

Table 14

Test Scores of the Five Participants with Zung Scores Over 50

Participant	Pretest Zung— Post-test Zung	Pretest State Trait— Post-test State Trait
Female, 19	58—58	S: 56—53 T: 58—62
Male, 50	63—71—60 *	S: 64—64—55 T: 57—60—61
Female, 48	71—56—71 **	S: 54—54—62 T: 57—51—55
Male, 35	53—53 ***	S: 64—60 T: 50—48
Female, 40	75—60 ****	S: 76—51 T: 79—51

Note. * Originally in control group; ** entered into study twice working with different archetypes (is counted twice on the bar graph); *** Bipolar Disorder participant; **** listed here because she is reflected on the bar graph as one of the 6 over a Zung score of 50, but results demonstrated success according to Zung's criteria of lowering the score by 12 points (see Table 7, # 3).

While the statistics showed significant improvement overall, there were four people (depicted above) who did not improve, based on a criteria of lowering scores to below 50 on the Zung test. While it was discussed that those with bipolar disorder and manic depression would not be eligible for the study, one of each was allowed to participate; the Bipolar at the request of a dissertation committee member, and the Manic because she did not disclose her diagnosis until after her post-testing. The Bipolar, had trouble maintaining concentration and comprehending the goals of archetype education or of the study. While he slightly improved his anxiety scores, he remained over nationally established anxiety levels and was mildly depressed.

The participant with the diagnosis of manic depression was a 25-year-old female who did very well in the program, lowering scores out of depressed/anxious ranges (see Table 7, #

20). This may be an indication that people with diagnoses of manic depression may respond well to archetype education and analysis as a whole. One of the participants, a 48-year-old female, was entered into the study twice. The first time she worked with the depressed Vampire in the 7th house (partnership), concentrating on exercises aimed at helping her overcome expectations and “neediness.” She did well, but in her Results Questionnaire she said she didn’t feel this was the “part” of her that was depressed.

Upon review of her file it was discovered that she did have another archetype/house that should have been targeted for work: Damsel in the 5th house (creativity/Eros). She eagerly agreed to re-enter into the study and work on Damsel; since she had done so well with the Vampire homework, and was a professional counselor, it seemed like a mutually beneficial arrangement.

When we were in the middle of Damsel work, she accepted a job she dreaded and was feeling very bad about it. Her Damsel was running her emotional show but she could not be convinced of that. It was clear while talking with her that she was not going to overcome her feelings of having to take this job and of having to compromise her talents as an art therapist. It became even more clear after getting her post-test datum that she had reverted back to the state she was in when we first started working.

This brings up another very important point discovered during the study: it is difficult to work with depressed participants although these were the participants I needed. It was extremely hard to get the majority of them to keep appointments, to answer the phone, to return phone calls and/or paperwork, or to do the exercises we discussed to reach the depressed archetype. But, it can be noted in the preceding tables that many of the participants suggested

that the study be extended in length, and it was those participants who were the most hesitant in fulfilling study recommendations/appointments that wanted to prolong the program.

There also ended up being no control group for this study, as originally planned, because all but three of the people, who had agreed to pretest and wait a month, decided not to be in the study. Besides the group of 32 participants, 24 others were contacted, tested, or both (only 3 did not qualify based on eligibility criteria).

Many of the participants had vacations and other disruptions that kept them from honoring the weekly phone calls, so they were simply extended in the program. Toward the end of the study, a few participants had to be accelerated in order to meet the time constraints of the study; that meant reducing the 7-day weeks down to 5-day weeks. Most showed excellent results, but two of them were in the group of four that did not improve. These two also delayed in providing data, returning phone calls, or both, which made it harder to maintain the study schedule.

Obtaining post-test results from the majority of participants was difficult, even though it was presented as an opportunity to show them quantitatively how hard they had worked. Five had to be called to get their answers over the phone, one had to be tracked down by a mutual friend, and 17 had to be asked for the forms more than three times.

The difficulty of working with people who are depressed also was found in a study, conducted in London with 355 participants. This study used computer-aided training which could be home-based or in clinics. It was conducted over a period of 15 months, but the depression participants only had to participate 6 times over a period of 12 weeks, along with 6 brief contacts for advice. The anxiety/depression participants would work on computer

programs 3 times per week for 4 weeks with 3 therapist visits (Marks et al., 2003, p. 57, 60, 61).

Of the self-referrals who were offered a screening interview, 19% did not attend. This is well below the 48% non-attendance rate for brief psychiatric screening of less-severe mental health problems (Hamilton, Gordon & Naji, 2002) and an out-patient anxiety disorders clinic offering CBT [computer based training] (Kenwright & Marks, 2003). Although we did not measure this, we had the impression that rates of non-attendance were higher for patients already on a waiting list for face-to-face CBT in secondary care.

The 79% suitability rate at screening interview was satisfactory. The combined rate of 20% who refused plus 29% of patients who began computer-aided CBT but gave no post-treatment data was higher than the equivalent for out-patients having CBT for anxiety disorders (Marks, Blanes & McKenzie, 1995). Non-completers had resembled completers on initial severity and other variables (Marks et al., 2003, p. 61).

Deepak Chopra describes depression: “To become silent, withdrawn, apathetic, anxious, and childishly helpless...”(Chopra, 1993, p. 90). The behavior of the study participants agreed well with Chopra’s description of depressed people, and serves to demonstrate that their behaviors were being consistent with what others have observed in depressed people.

CHAPTER FOUR

Discussion

Table 15

Depressed Houses and Archetypes Discussed during the Study

House	Depressed Archetypes Discussed
1 st Persona	Victim, Victim
2 nd Values	Prostitute, Wounded Child
3 rd Communication	Puck, Seeker
4 th Home	Coward/Bully, Crafter, Saboteur, Victim
5 th Creativity/Eros	Damsel, Networker, Queen, Rebel, Victim
6 th Work/Health	Advocate, Critical Father, Critical Mother, Storyteller
7 th Partnerships	Judge, King, Midas, Networker, Vampire, Victim, Wounded Child
8 th Legal/Finances	NR
9 th Spirituality	Clown, Critical Mother
10 th Highest Potential	Victim
11 th Relationship to World	Victim
12 th Collective Soul	Artist, Olympian

After the twelve natal archetypes were selected, they were cast into an archetype wheel consisting of twelve houses (previously discussed). Of these twelve houses, one was selected as the challenged/depressed house based on results gathered from Hutchins's Depressed Archetype Placement Evaluation (see Appendix D). This instrument was designed specifically for the study, and asks three questions pertaining to each of the twelve houses to determine which house is vibrating the most out of balance. The questions are based on the different aspects of each particular house, as each house contains many aspects of a person's life (more information on the houses is provided in Appendix B).

The highest attainable score on the evaluation is 15, the lowest would be 0—the higher the score, the more depressed the archetype is within that house, and the more affected the house been by depression. To score the evaluation, one would divide the form into three groups of twelve and match the corresponding questions/answers (e.g. answers to questions 1, 13, and 25 would be totaled to get a score for the 1st house; 2, 14, and 26 for the 2nd house). The questions on the evaluation are aimed at depicting where a person is being challenged by depression when answering the questions. Since working with only one archetype is the desired goal, any ties in scores on the evaluation have to be resolved by continuing to answer the questions involved until one house has been selected.

Once the house that will be worked with has been selected, the facilitator can then ascertain which archetype was cast into that house. During the study, the placement evaluation was filled out at the same time as the Zung and State Trait pre-tests. Sometime shortly after that the initial session to select natal archetypes and cast them into houses on the archetype wheel was conducted. With that match of archetype and house, it was then determined where the depression was located, and exercises were developed to reach the depressed archetype (through the house presiding over it), and bring it back into balance.

Working with the survival archetypes

When working with the Myss model and interpreting archetype wheels, one is working with 12 to 36 archetypes depending on what kind of reading is being conducted. So, when a natal wheel of twelve archetypes is interpreted, all houses have equal weight and there is a balance achieved making it easier for people to hear the message the archetypes, in unison, are delivering. Of course, people seem to hear what they choose to hear, so sometimes it does not really matter what the facilitator says.

It was found though, that when working with depression and only one archetype, that some of the readings were harder for the participants to *hear* or work with than others. While this could conceivably happen while working with any archetype, it seems to happen more consistently while working with the four survival archetypes—Child, Prostitute, Saboteur, and Victim. It could be because participants feel these archetypes have been forced upon them for acceptance, but the more viable explanation is that these archetypes manifest so thoroughly throughout a person's lifetime that he/she becomes more sensitive to them, and that sensitivity causes a fearful reaction to what the archetype being interpreted has to say.

It became clear that a way needed to be made to make it easier, and physically more comfortable in some cases, for people to work with a survival archetype if one was found to be the archetype experiencing the unbalance, which was about a third of the study group (11 out of 32). The way to do this that received a great response was the mental trick of removing the archetype from the body and making it appear as something else that the person working with it could relate to. Some people will choose just a color or a sound, or perhaps even a vague shape of some kind. Others may visualize the archetype as a miniature person complete with a lollipop, or as a Mac truck hauling a full load—people can be very creative in choosing what aspects of their characters look like.

By removing the archetype from self, the person is freer to discuss it, talk to it, and to get answers from it. This is important when working with an archetype that is harder to embrace, like the Wounded Child. Sometimes it is hard for an adult to hear his/her Child's voice; and it's even harder to hear that one's Child is making his/her financial decisions, or that his/her Victim or Saboteur is limiting his/her potential, etc. To make this important concept easier to accept perhaps an example will help.

Case study one. Denise is a 42-year-old single mother of two young children, divorced for five years, who has been depressed ever since she can remember. Her depression was so severe that it incapacitated her for working and basically sent her to bed for years. She did minimal care duties, but remained so inactive that she gained weight until she was about 400 pounds. With her health at risk, she opted to have gastric bypass surgery, which was a huge success. At the time she participated in the study, Denise had already lost almost half of the weight and was about to undergo breast reduction surgery and have excess skin removed from her upper body.

After a thorough discussion of her natal archetypes, we were able to come up with the eight we needed in a little over two hours, a very good effort indeed. And, even though she said she was still energized and eager to continue on with discussion of the depressed archetype, once she heard it was her Wounded Child in the second house of personal values/finances that we were going to address, she became noticeably more animated. We had been sitting at her kitchen table, and she started noticing how much her back was hurting, so we moved to the living room couch. We started to talk about how her Wounded Child expressed itself and what the second house represented and she was becoming very fidgety, exactly like a two-year-old trying to get permission to be excused from the dinner table.

About twenty minutes into the discussion, at the point of being asked how an adult would handle finances differently than a child, Denise became very agitated. When asked if she still had enough energy to continue, she said she didn't because she had taken some migraine medicine before starting the process. Since we had been talking for a total of two-and-a-half hours by then, I assumed it wasn't a medication that was affecting her, but that it was her Wounded Child that was acting out.

A week later we met again and this time I experimented with having her remove the Wounded Child from her person. Denise responded fabulously—the created visualization of Wounded Child, now about four inches tall, sat on the back of the couch with her lollypop, and interjected into the conversation as needed (with Denise informing me what she was saying). We discussed Wounded Child in the third person, and while we didn't name her, she was a true third party in our conversation. This time the meeting went well and Denise could hear what was being said because it belonged to Wounded Child and not to her.

In our subsequent weekly follow-ups for the four-weeks of the study, we discussed Wounded Child quite freely, and at week three we were able to imagine her as a matured Magical Child. I felt it was important not to make the child into an adult, even though the second house deals with very adult decisions. Denise had worked extremely hard each week to recognize when Wounded Child was taking over conversations and decision making. At week three she asked a vital question: “What aspects of my Wounded Child are still missing?” She had worked with stopping Wounded Child from saying inappropriate things, and tried to control the thoughts of the Wounded Child, so now she wanted to know if there was more.

This was when the realization came to me that feelings were the missing part of the equation. I told Denise that she had completed the topical work of recognizing her behaviors, but if she were going to stop reactions to Wounded Child from happening she had to understand her feelings better. We discussed that feelings start the wheel of emotions and depression turning, and then it shows up in what one says (internally and externally, especially when Saboteur and Victim join the party), and then something is done which makes it worse.

Feeling, saying, doing is the cycle—so if Wounded Child has been identified as the challenged archetype, recognizing what Wounded Child is manifesting is the start. Controlling

Wounded Child is the second step, and promoting Wounded Child to Magical/Divine, etc., Child is the third step. Then one can get in touch with the feelings of the Magical Child and have these feelings start to take over, which will create a new chain of events (instead of the same old behavior loop time after time). Once Magical Child is involved one isn't even tempted to make wounded comments, or behave in wounded ways.

The "Cycle of Archetype Realization"

During the course of working with several people on strictly one archetype, it became clear through observation that there were three steps to the process of bringing one into realization of how an out-of-balance archetype manifested into one's life, regardless of what that archetype was. It also followed that what actually is at the root of the unbalance is the last part one works with—how one feels when the archetype is out of balance.

A person, or someone observing him/her, first can observe how a depressed archetype is manifesting by observing what he/she is saying. This is particularly evident when working with the survival archetypes: Child, Prostitute, Saboteur and Victim. When the depressed Child takes over a conversation, quite often the person's voice changes to a higher pitch, or becomes very muted, shaky, insecure, etc. The body language of the depressed Child may also become fidgety and he/she may avoid eye contact. He/she may also change the subject if topics become uncomfortable. If avoiding topics isn't possible the cornered Child may become irritable, start pouting, or perhaps even throw a tantrum. The Wounded Child may start conversations by throwing out a wound and seeing what kind of reception it gets. The Abandoned Child may start with some kind of defensive statement to see if rejection follows.

The depressed Prostitute, depending how it is manifesting, may come across as very aggressive, defensive, and/or manipulative. The Prostitute has learned about selling self

through the process of fear, and has learned that he/she can get what is wanted/needed by manipulating fear. That fear may manifest in withholding what another person wants, or it may be an inner fear that he/she won't get what he/she wants unless a certain behavior is rendered. If a corporate executive knows he/she has to throw parties for the right people in order to move up the corporate ladder, he/she will have a party even if it means taking out a second mortgage and having to invite people he/she can't stand, as long as doing so meets his/her agendas. Prostitute statements will frequently come in the form of what is/is not being done for the Prostitute.

The depressed Saboteur usually communicates in relation to some sort of control. If the depressed Saboteur is determined to avoid success, he/she may respond to this fear by attempting to control the outcome. It is important to note here that fear and control work hand-in-hand—when one fears, he/she will try and control the situation; when one needs to control, it is usually because he/she fears alternate outcomes. Sometimes telling the difference is hard; sometimes it is not.

In the example used with the Prostitute, if the corporate executive decided he/she was not going to play the social game and refused to host a party, especially when it was hinted that it was his/her turn, that would be the Saboteur trying to control the situation, even though he/she might still have the same promotion fears as the Prostitute (who was willing to go into debt to get the job or protect it). Not hosting a party would put promotion, or perhaps employment, in certain jeopardy. Under normal situations the typical executive will usually realize that social obligations go along with the territory, especially when he/she attends others' parties. But, the depressed Saboteur may have an inner dialog similar to, "I cannot have this party because ..." which is a signature phrase of the Saboteur. While the rationale

provided will make perfect sense (e.g. perhaps a party cannot be financially supported now), it is important to realize that Saboteur is making that assessment. While it could be equally argued that hosting an unaffordable party might be sabotaging the household budget, if one's job is being threatened there may not be a budget to threaten if Saboteur continues to exert control over the choices.

The depressed Victim is typically interested in manipulation. The depressed Victim will lie, and do what it can to draw others into its drama. The lying may come in the form of exaggeration, or simply inner turmoil that tends to boil just under the surface in some form of resentment toward others, or possibly self. Victim statements will typically come in the form of complaints.

The key to making this type of archetype education work is in recognizing how one is communicating—it is vital to discovering how the depressed archetype is manifesting, regardless of whether it's a survival archetype or any other archetype. The King/Queen may give orders or make demands; the Judge may be overly critical; the Coward may be acting more like the Bully; etc. Remember that a depressed archetype's behavior is unbalanced. The way this is most detectable to the owner is through monitoring what he/she is saying (internally and externally). And, it's not all communication that is being recognized—there's no need to go out and record every word that's said during the day. It's the communication that is different; the reaction to a situation that comes out of no where and turns into a verbal expression that isn't typical. When those types of explosions are written down, one can better see a pattern to them, and perhaps start to identify an archetype with them.

The next step is to recognize what one is doing that is different. This is the proverbial "Going home to kick the dog" type of behavior, provided that isn't usual behavior (if it is there

may be more than depression involved). Unusual displays of anger, emotional outbursts, weeping uncontrollably, avoiding social contact, any behavior that isn't what one does when feeling good about self needs to be noted.

Once different behaviors are noted the next step is to merge the behaviors with what is being said, especially with the internal language. If kicking the dog is an abnormal behavior, then what are you saying either to the dog or self that may give a clue into the character of the archetype? If the archetype has been identified through a combination of casting an archetype wheel and using the Archetype Placement Evaluation, then one can proceed forward with knowledge of which house and which archetype are involved. But even then, one has work to do to discover how the archetype manifests. Knowing that behavior—what one says and does when depressed—is vital to knowing when that archetype is challenged to the point of being unbalanced.

The third step is to eventually nip the saying and doing in the bud by getting to the feeling part of the loop, and eventually keeping that loop from forming in the future. Feeling is the step that actually starts the process of archetype unbalance when one is depressed. But, it is also the hardest part of the loop to discover. When asked, someone might be able to say they are sad or angry, etc., but they won't be able to identify where that feeling is coming from.

When a depressed archetype is added to the equation, one has a place to start.

Let's say the depressed Victim is manifesting in one of the houses, when the person realizes how Victim presents itself, perhaps as complaining, and then the person slams down the phone feeling totally frustrated, then the person knows he/she is experiencing Victim in the challenged state. The person can take note of this and embrace it for what it needs to be in that moment. A momentary event doesn't equate to depression, but it might signal that depression

is not far behind if the feelings behind the event aren't dealt with. Only by noticing behavior patterns and honoring them can a person understand how he/she is feeling and nip those feelings in the bud if they are headed in a self-destructive direction.

The next step would be to appeal to Victim and how it is manifesting within the house it has been cast into for the (most) current depression. An example might help:

Case study two. Crystal came into the study rather early with her Victim in the eleventh house (relationship to the world) being the prominent archetype vibrating out of balance. It became very clear that Crystal's impression of the world was as a big, scary place where no one could be trusted, even though she described herself as a gullible and trusting person. She, like many others in the study, had experienced sexual abuse, incest, and abandonment at a young age, and it was clear those things had taken a toll on her even though she had made a Herculean effort to overcome them. Crystal was 32 and working toward her high school equivalency exam, along with some other study programs, but it was very difficult for her because she was overcoming brain damage from the beatings she had gotten during childhood. She was also a single parent with rather intense emotional issues between her and her three children, two of which were not living with her at the time of the study.

Crystal was given exercises aimed at building her Victim's esteem and trust. It became very apparent that she feared authority figures, so convincing her that she was as good and deserving as other people (to have a nice life, etc.) was almost more than she could internalize, even though she seemed to on the surface. One of her assignments was to go to the library and check out a book...on anything. The goal was to get her to believe that the people in the library would trust her, be kind to her, and allow her to use any of their materials as long as she

held up her end of the bargain and returned them. She was so afraid of doing this that she didn't accomplish this assignment, at least not during the study.

Crystal had also studied Reiki energy applications and felt very proud of her accomplishments, so she was assigned to work with four people during the course of our month together. While she did work on her four-year-old daughter a couple of times, she didn't take advantage of the other opportunities she had to work on anyone else. Part of her depression, at least from her point of view, was in not knowing how to support herself. She hadn't really had a job, but was struggling to get some office cleaning work even though she wasn't sure if anyone would hire her. She took pride in her ability to keep her own home clean, and thought she had talent in that area, so we monopolized on that and worked on ways to promote her abilities without her Victim voice coming into the conversation. While this sounds like a sixth house issue (work/health, where her Addict was cast), it was her Victim keeping her from going out and getting work because she was so insecure and down on herself when relating with others/the world.

Even though Crystal was in the study before the saying, doing, feeling loop was fully realized, one might say her work was instrumental in helping create the theory. It was so easy to see how her Victim had kept her believing she wasn't as good as other people, yet so very hard to get her to realize and/or hear her self-talk.

CHAPTER FIVE

Conclusions

Recommendations for Further Research

In this study it was concluded that archetype education and analysis can significantly affect depression. While all thirty-two participants did not experience improvement, the majority who did improved scores by more than twelve points, which is what Zung measured as success. More important though, than mere statistics, is the discovery of new ways to “connect” with archetypes—the tool of learning what an archetype is saying, doing, and feeling, is key to the success of improving depression. That, coupled with the realization that some (survival) archetypes are harder to work with than others and may need to be visually removed from a person first, is the key to making this process work. While other exercises are critical in appeasing an archetype, if one cannot recognize when the archetype is manifesting and affecting choices, one will not have the tools needed to empower self and abate depression.

It would be interesting to conduct a follow-up study with these participants to examine the stability of the changes in the Zung scores over a period of time. This would test Zung’s hypothesis that if the depression scores are lowered by 12 or more points (over a period of time) that there would be a greater chance of success in overall improvement (Zung, Magruder-Habib, Velez &, Alling, 1990, p. 77).

Further study might adopt participants' suggestions to conduct another study based on the format of this one, but to make it span a longer period of time, perhaps using more than one archetype and testing in between changes of archetypes, while keeping track of outside stressors (e.g. financial, employment, marital/relationship). Further, it would be useful to find participants who claim to have had depression "since they can remember," to explore if the habitual behaviors of chronic depression can be affected by archetype education and analysis.

I elected to study the effect of archetype education and analysis on depression, but am convinced that there are several other maladies that could equally benefit from this work. For example, studies on fibromyalgia, and the exploration of archetypes in relation to *fear*; and cancer and the exploration of archetypes in relation to *control*.

Further research could also be conducted using the approach of the depressed archetypes, but interpreting the entire natal wheel and using all twelve archetypes to improve Zung/State Trait scores. Or, the original Myss process of interpreting all twelve archetypes could be tested to see if that alone would have significant improvement on depression and anxiety.

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APPENDIX A

Healthy Archetype Introduction Package

Welcome to Archetype Education and Analysis. You are on the verge of participating in a dissertation project being conducted by Linda M. Hutchins, doctoral candidate at Holos University Graduate Seminary, Springfield MO. Provided are a list of answers to questions you may have about what you are about to experience:

a. Will this cost me anything? Your participation is free of charge except for the personal time it will take to supply information needed, review the accompanying list of archetypes (provided in this document), and obtain the interpretation of your archetype chart.

b. How much time will I be expected to invest? The estimated time it will take for the counseling session is about three hours, providing participants are prepared with a narrowed-down list of archetypes (from the ones provided at the end of this paper). Members participating in the depression study will have additional forms to complete, follow-up phone calls, post-testing, and exercises to do (for one month).

c. Is the information I'm providing confidential? Yes, information provided is confidential. However, depending on which of the studies you are participating in (the dissertation study on depression, or the sessions being prepared for a spiritual counseling certification board), information will be extracted from the sessions to apply to dissertation data, or as a synopsis that must be signed by the participant, for the certification board. (A list of board members, many professors at prominent American universities, can be provided upon demand). Please note the counseling synopsis is a very brief, one-page account of the session with comments provided by the participant (as to the session's usefulness). Details of the discussion will not be elaborated, and while the participant's name, age, address, and signature have to be on the document the board members and the council in charge of the proceedings will protect all data. (A sample format is provided for review after the endnotes).

d. How will I know which study I'm in? You'll know prior to the start of the actual counseling session. In order to be a part of the dissertation study on depression you will have had to have experienced depression at some time, and fill out some self-tests to determine if your scores qualify for the parameters placed on the study. It is also important that you have not been diagnosed with manic depression or bipolar disorder, and meet other participation criteria.

e. Will I be able to consult with Linda on other topics once I find archetype counseling helpful, or recommend her services to others? Yes, Linda will be available on a time-available capacity for further sessions or for your referrals. But, be advised she has very little free time until the dissertation study is completed. If your contacts would like to participate in the dissertation study or counseling sessions for the board certification, and participants are still needed, sessions will be provided free-of-charge. For any other sessions

the fee charged for a single ring (Natal, etc.) chart is \$150 and will require the same amount of time as discussed in point “b.” Any variations will be discussed prior to booking the sessions.

f. How do I select my Natal Archetypes? Natal archetypes are the aspects of your personality that have been reflected in your behavior since birth. More definition on archetypes is provided later, but they could be described as facets in a crystal that combine to form a personality. The true test of a natal archetype is whether it can be found throughout one’s life. Once the natal archetypes have been determined, they never change. One can use that list to answer any number of questions once shown how to do it (or by consulting the book *Sacred Contracts* by Caroline Myss). To start, review the list contained in this document determining which archetypes you have related the most to since birth. Your goal in the session is to select eight, but prior to the session you only need to make a list of the ones that are potential candidates.

g. What if my list is rather lengthy? That is perfectly normal and acceptable. You will find that many of the archetypes will feel “right” to you. The truth is that we all have relationships with an infinite number of archetypes—they come in and out of our lives as situations require their assistance. The counseling session is designed to help you determine which ones are actually lifelong archetypes, but having a narrowed-down list and a familiarity with the list is imperative to minimize the length of the counseling session.

h. What if I don’t find my archetypes on this list? By all means, this list is not inclusive. The archetypes provided are from the annex of *Sacred Contracts* and are being used with Caroline Myss’ permission. It would be impossible to make a list of archetypes that is all-inclusive. If you need to come up with your own archetype (e.g. chameleon, computer geek, environmentalist) just remember the same criteria (from “f”) applies.

i. Why is it so important for me to select the archetypes? Some intuitives do select the archetypes used in counseling (to answer a specific question) intuitively. This is a shortcut and can be used in emergencies, or in charts that are not reflecting the natal archetype ring. But, you deserve to have the best information possible, and information that you can reuse to answer questions you’ll have in the future. The more effort you put into your natal archetype selection, the better permanent tool you’ll have for a foundation in archetype work if you wish to do more in-depth personal study.

j. Do I have to be personally available for the counseling sessions? Most people prefer personal sessions, however if time or distance become a factor, the archetype selection process can be done over the phone. The actual interpretation can be sent as an email in an audio file, along with a copy of the chart used to do the reading. When the session is done in person, an audio copy of the session is provided for the participant as an audio email, a CD or a cassette (depending on the person’s availability to technology that can playback the session for future use). Descriptions of selected archetypes along with a chart are also provided to the participant in whatever form requested. It would be appreciated if you **DO NOT MARK** on the archetype package you receive so it can be returned and reused by other study participants.

Information on Archetypes: Archetypes, while often mystic and cryptic, are messages from the Universe to help us understand our lives. The goal is to learn as much about ourselves as possible, if we want to grow.

Individuation is the term Jung used to refer to the lifelong process of becoming the human beings we were born to be. Individuation is our waking up to our total selves, allowing our conscious personalities to develop until they include all the basic elements that are inherent in each of us at the preconscious level. ...If we look closely, we see that our individuality consists in the special way that we combine the universal psychological patterns and energy systems that all human beings have in common. Jung called these patterns the archetypes.¹

C.G. Jung also felt archetypes were much more than one-dimensional words or thoughts:

The psychic manifestations of the spirit at once indicate that they are of an archetypal nature—in other words, the phenomenon we call spirit depends on the existence of an autonomous primordial image which is universally present in the preconscious makeup of the human psyche.²

Jung also discovered that archetypes are light and shadow, and when in dreams they may be of moral character, or not.³ All archetypes, in Jung's estimation, could be positive, negative, or neutral in character.⁴

Jung first used the term archetype in 1919. Greek in origin, it means 'prime imprinter' as in 'the original' that copies are made from.⁵ And, while many people may seem to have the same archetype in play, no two people seem to display them in quite the same way. Just as no two people are alike, no two archetypes are alike. Dr. Stevens expresses it this way:

Archetypes, being 'active living dispositions' or 'living organisms, endowed with generative force', have the capacity to initiate, control and mediate the common behavioral characteristics and typical experiences of our kind, even though we are, for the most part, unaware of them. As the basis of all the usual phenomena of life, the archetypes transcend culture, race and time.⁶

Hillman had more to add to the character of archetypes when he was discussing the link between Gods and diseases, and that archetypes entered into the equation as mythology that could be examined for clues. Specifically, Hillman:

...called this pathology in mythical figures the infirmitas of the archetype, by which is meant both the essential "infirmity" of all archetypal forms—that they are not perfect, not transcendent, not idealizations—and that they therefore provide "nursing" to human

conditions; they are the embracing backgrounds within which our personal sufferings can find support and be cared for.⁷

With that said, you have a beginning to understanding that archetypes are a way of looking into your soul and discovering who you really are—why you act the way you do in certain situations...why you keep making the same, bad decisions...why you can't stand some people or have trouble getting along with others. Understanding your archetypes and how they interplay within your life can be the single greatest tool you'll ever use for self-development and personal awareness.

MYSS'S HEALTHY ARCHETYPE DESCRIPTIONS

The following descriptions of Archetypes are taken directly from the Appendix in *Sacred Contracts*, written by Caroline Myss.⁸ Refer to the text in order to obtain mythology and movie references for each entry. Data is copyrighted by Dr. Myss and cannot be copied or used without her express, written, permission. It is important to know that all natal/origin charts will carry the Victim, Saboteur, Prostitute and Child Archetypes—knowing where these particular archetypes show up on your natal archetype wheel will give you a better perception of how to use them to your advantage both in gaining personal victory, and in knowing your shadow side better.

Child (Orphan, Wounded, Magical/Innocent, Nature, Divine, Puer/Puella Eternis, or Eternal Boy/Girl)—Everyone has expressions of each one of these aspects of the Child within his psyche, although one aspect is usually so dominant that it eclipses the energy of the others. The Wounded Child, for example, can be so needy that it is almost impossible for the Magical Child to manifest its qualities. At the same time, because every one of the Child aspects is present in various degrees of strength in every psyche, similar patterns often overlap, making it hard to distinguish which one you relate to most intensely. You may find that you relate equally to the Orphan and the Wounded Child, or to the Puer Eternis and the Nature Child. When this is the case, choose one and include the specific qualities that you relate to in the other archetype as you investigate the psyche of this archetype in your life.

Child: Orphan—The Orphan Child is the major character in most well known children's stories, including *Little Orphan Annie*, *the Matchstick Girl*, *Bambi*, *the Little Mermaid*, *Hansel and Gretel*, *Snow White*, *Cinderella*, and many more. The pattern in these stories is reflected in the lives of people who feel from birth as if they are not a part of their family, including the family psyche or tribal spirit. Yet precisely because orphans are not allowed into the family circle, they have to develop independence early in life. The absence of family influences, attitudes, and traditions inspires or compels the Orphan Child to construct an inner reality based on personal judgment and experience. Orphans who succeed at finding a path of survival on their own are celebrated in fairy tales and folk stories as having won a battle with a dark force, which symbolically represents the fear of surviving alone in this world. The shadow aspect manifests when orphans never recover from growing

up outside the family circle. Feelings of abandonment and the scar tissue from family rejection stifle their maturation, often causing them to seek surrogate family structures in order to experience tribal union. Therapeutic support groups become shadow tribes or families for an Orphan Child who knows deep down that healing these wounds requires moving on to adulthood. Identifying with the Orphan begins by evaluating your childhood memories, paying particular attention to whether your painful history arises from the feeling that you were never accepted as a family member.

Child: Wounded—The Wounded Child holds the memories of abuse, neglect, and other traumas that we have endured during childhood. This may be the pattern people relate to the most, particularly since it has become the focus of therapy and accepted as a major culprit in the analysis of adult suffering. Choosing the Wounded Child suggests that you credit the painful and abusive experiences of your childhood with having a substantial influence on your adult life. Many people blame their Wounded Child, for instance, for all their subsequent dysfunctional relationships. The painful experiences of the Wounded Child archetype often awaken a deep sense of compassion and a desire to find a path of service aimed at helping other Wounded Children. From a spiritual perspective, a wounded childhood cracks open the learning path of forgiveness. The shadow aspect may manifest as an abiding sense of self-pity, a tendency to blame your parents for your current shortcomings and to resist moving through forgiveness.

Magical/Innocent Child represents the part of us that is both enchanted and enchanting to others. It sees the potential for sacred beauty in all things, exemplified by Tiny Tim in Dicken's *A Christmas Carol*, and by Anne Frank, who wrote in her diary that in spite of all the horror surrounding her family while hiding from Nazis in an attic in Amsterdam, she still believed that humanity was basically good. Her insights offered at a time when most people were collapsing under the weight of war and persecution continue to inspire people to seek out the wondrous side of life, even in a crisis. One might assume from the name that this archetype refers to only the delightful qualities of children, but as demonstrated by Anne Frank and Tiny Tim, it also embodies qualities of wisdom and courage in the face of difficult circumstances. Baudelaire wrote that "genius is childhood recaptured," and in that sense the Magical Child is something of a genius too. The Magical Child is gifted with the power of imagination and the belief that everything is possible. The shadow energy of the Magical Child manifests as the absence of the possibility of miracles and the transformation of evil to good. Attitudes of pessimism and depression, particularly when exploring dreams, often emerge from an injured magical child whose dreams were "once upon a time" thought foolish by cynical adults. The shadow may also manifest as a belief that energy and action are not required, allowing one to retreat into fantasy.

Prostitute-- engages lessons in integrity and the sale or negotiation of one's integrity or spirit due to fears of physical and financial survival or for financial gain. Activates the aspects of the unconscious that are related to seduction and control, whereby you are as capable of buying a controlling interest in another person as you are in selling your own power. Should also be understood as the selling of your talents, ideas, and any other expression of the self; or the selling out of them; relates to the need to birth and refine self-esteem and self-respect.

Saboteur-- made up of the fears and issues related to low self-esteem that cause you to make choices in life that block your own empowerment and success. As with the Victim and the Prostitute, you need to face this powerful archetype that we all possess and make it an ally. When you do, you will find that it calls your attention to situations in which you are in danger of being sabotaged, or of sabotaging yourself. Once comfortable, you learn to heed and save yourself untold grief. The shadow Saboteur will manifest in the form of self-destructive behavior or the desire to undermine others.

Victim—the negative traits of the Victim are self-evident. But when properly recognized, it can be a tremendous aid in letting us know when we are in danger of letting ourselves be victimized, often through passivity but also through rash or inappropriate actions. It can also help us to see our own tendency to victimize others for personal gain. In its shadow aspect, the Victim shows us that we may like to play the Victim at times because of the positive feedback we get in the form of sympathy or pity.

Addict (conspicuous consumer, glutton, workaholic, see also Gambler)—Every one of us is touched by the Addict archetype. The only question is how much of our lives is consumed by it. Besides the usual suspects—drugs, alcohol, food, and sex—one can be addicted to work, sports, television, exercise, computer games, spiritual practice, negative attitudes, and the kinds of thrills that bring on adrenaline rushes. In its positive aspect, this archetype helps you recognize when an outside substance, habit, relationship, or any expression of life has more authority over your willpower than does your inner spirit. Confronting addiction and breaking the hold that a pattern or substance has on you can impart great strength to your psyche. Discovering the empowerment that comes with perseverance has a lifelong impact, becoming a reference point for what you are able to accomplish. In the words of one former alcoholic, “I know now that if I can quit drinking, I can do anything.” From a symbolic perspective, the shadow aspect of the Addict represents a struggle with willpower and the absence of self-control. People who are extremely intellectual or emotional frequently have a close link to this archetype, because they struggle to balance these powers. Without this internal balance, the will may give up its power to an external substance that exerts authority, providing shadow order to your life. The shadow Addict compromises your integrity and honesty. Many addicts, for example, steal as a means of supporting their habits. In evaluating your connection to the Addict, review how many of your life’s challenges concern an external substance or a consistent, domineering pattern of trying to maintain order in your life. Although that challenge is a part of all of our lives, the degree to which an addiction controls you and your lifestyle determines whether the Addict is part of your intimate family of twelve. For instance, you can be inconsistent in your exercise program yet quite disciplined in your spiritual practice. Needing a substance or practice or person so intensely or regularly that you compromise relationships, finances, integrity, character, or emotional and psychological well-being, however, indicates that you should look very seriously at this archetype as a possible choice.

Alchemist (wizard, magician, scientist, inventor)—trait of converting some form of matter into an altered expression of itself. The alchemist is associated with vain attempts to turn base metals into gold, but in its highest manifestation it seeks complete spiritual

transformation. Perhaps your work or living situation demands you be especially inventive or interventionist on a regular basis. The shadow sides are found in the misuse of the power and knowledge that comes through them; seduction and trickery brought about through magic and wizardry play on the desires of many people to transform their lives.

Angel (Fairy Godmother/Godfather): Angels exist in a category unto themselves because they are thought to be living beings of Light and messengers of the Divine. Almost every cultural and religious tradition on earth features angels of some description, including belief in a personal Guardian Angel in the Jewish, Christian, and Islamic traditions. Angels are typically represented as winged beings who intervene in times of great need or for the purpose of delivering a message of guidance or instruction from God to humans. Even though you probably aren't an actual Angel, you can acknowledge a strong connection to the angelic realm, as noted in people who have a dedication to representing the presence of angels. Artists who paint their images, for example, authors who write about their interaction with humans, and those whose lives in some way provide a channel through which their presence is physically manifested exhibit a rapport with the angelic realm. Some people are also referred to as "angels" because of the loving and nurturing qualities of character that they embody. One may also play the role of a Fairy Godmother or Godfather by helping someone in need either anonymously or with no expectation of any return. The shadow side of this archetype manifests through people who make claims to be in touch with angelic guidance for the sake of control or ego enhancement, or who act innocent or angelic to mislead others about their true nature. From a biblical perspective, the shadow Angel is frequently associated with Satan or Lucifer, but the Devil or Demon should also be considered as a unique archetype.

Artist (artisan, craftsperson, sculptor, weaver)—the artist archetype embodies the passion to express a dimension of life that is just beyond the five senses. The Artist psyche is animated with the energy to express it into physical forms. The nature or relative grandeur of any form of expression is irrelevant; a chef can be as much of an artist as a painter or landscaper. The signature of artists is not in what they do but in how intense their motivation is to manifest the extraordinary. Doing what you do in such a way that you create an emotional field that inspires others also indicates the Artist energy at work, as does the emotional and psychological need to express yourself so much that your well-being is wrapped up in this energy. The Artist is often a social voice or a visionary, representing the energy of the human condition through his/her particular talent. The shadow Artist comprises many clichés, including an eccentric nature and the madness that often accompanies genius. The Starving Artist represents the fear of financial ruin or the belief that fame and fortune come only after death, which often cause artists to suppress their talents. In evaluating your relationship to this archetype, recognize that the need to bring art to others, such as dedicating part of the energy of your life to supporting artists, is as much an expression of the Artist archetype as actually holding a brush in your hand.

Avenger (avenging angel, savior, messiah)—this archetype and its related manifestations respond to a need to balance the scales of justice, sometimes by employing aggressive techniques. Attorneys who work for the impoverished or disadvantaged, or who volunteer part of their time for pro bono work are modern avengers. Bringing war criminals

to trial or legally pursuing corporations that harm society are examples of the Avenger on a global scale, fueled by a sense of righteousness in behalf of society. One can also be motivated to avenge an injustice against oneself or one's family. The Avenging Angel is an expression of the archetype of mythic proportions that suggests that one is on a mission from God, as in the case of Joan of Arc. On the global level, the shadow manifests as avenging perceived immoral behavior by resorting to violence, from acts of ecoterrorism to bombing abortion clinics. The "rightness" of one's cause can never justify innocent third parties. (Gandhi countered the shadow of social vengeance by emphasizing passive resistance to illegitimate authority.) In evaluating your connection to this archetype, review your life for experiences in which your primary motivation was to defend or represent a cause in behalf of others. One instance is not enough. You need to relate to this archetype as a primary force through which many of the choices and actions of your life are directed. A burning desire to get even can be so forceful that you organize a lifetime around meeting that end.

Beggar (homeless person, indigent)—completely without material resources, the Beggar is associated with dependence on the kindness of others, living on the streets, starvation, and disease, whether in New York City or Calcutta. It is easy to believe that the archetype of the Beggar is solely a negative one, but that is an illusion. A person need hardly be starving for food to be considered a Beggar. People "beg" for attention, love, authority, and material objects. We "throw a dog a bone" to give a powerless being a "treat" of power. From a symbolic perspective, the Beggar archetype represents a test that compels a person to confront self-empowerment beginning at the base level of physical survival. Learning about the nature of generosity, compassion, and self-esteem are fundamental to this archetypal pattern.

Bully (Coward) [shadow victim]—the archetype of the Bully manifests the core truth that the spirit is always stronger than the body. Symbolically, our physical bodies can "bully" our spirits with any number of reasons why we should back down from our challenges, which appear to overwhelm us by their size and shape. Your relationship to this archetype should be evaluated within a framework far more expansive than evaluating whether you "bully" people. Consider whether on your life path you confront one experience and relationship after another that appears to have more power than you and ultimately leads you to ask, "Will I stand up to this challenge?" People are often called to take on bullies for the sake of others, as David did Goliath, and this is another criterion of your connection to this archetype. Conventional wisdom holds that underneath a bully is a coward trying to keep others from discovering his true identity. Symbolically, the Coward within must stand up to being bullied by his own inner fears, which is the path to empowerment through these two archetypes.

Celibate (Monk/Nun)—positive aspects are: spiritual intensity, devotion, dedication, persistence and perhaps wisdom. On the shadow side: the role of a religious recluse could be seen as removed from the real world, overly pious, even privileged in the sense of not having to be concerned about earning a living or raising a family. Yet, historically, monks have been extremely industrious and involved in real-world enterprises, whether draining swamps, planting vineyards, working rice fields, building monasteries, teaching, or copying/preserving texts. Today the monk/celibate may show up in the ability to be single-

mindful, assiduous, devoted to a spiritual path or to any great achievement that requires intense focus. In this sense, novelists and entrepreneurs can carry the Monk archetype as readily as spiritual adepts.

Clown (fool, court jester, dumpling)—the Clown archetype is associated with three major characteristics: making people laugh, making them cry, and wearing a mask that covers one's own real emotions. The Clown is generally male, with few women playing the role either in literature or the theater. This may well be explained by the social attitude that associates weakness and loss of control with a man who expresses emotions. Therefore, the man has to wear a mask, which often portrays a crying face. The Clown reflects the emotions of the crowd, making an audience laugh by satirizing something they can relate to collectively or by acting out social absurdities. In general, the messages communicated through a Clown's humor are deeply serious and often critical of the hypocrisy in an individual or in some area of society. Because of the mask he wears, the Clown is allowed—indeed expected—to cross the boundaries of social acceptance, representing what people would like to do or say themselves. The Court Jester or Fool is the manifestation of the Clown in a royal setting. Since no one can possibly take a fool seriously at the physical level, he is allowed entry into the most powerful of circles. While entertaining the king with outrageous behavior, the Fool is actually communicating messages that the king trusts. Political satirists often have dominant Court Jester archetypes, revealing the motivations of the highest officials in the nation in a manner that is generally granted freedom from the legal retribution that might be leveled against an ordinary citizen making the same comments. Related to the Fool is the Dumpling, the fairy tale character who, although often simple-minded, acts with a good heart and is usually rewarded for it. Modern film characters such as Forrest Gump and Nurse Betty embody this aspect of the archetype, which does not so much impart wisdom as foster living with kindness and simplicity. The shadow aspect of the Clown or Fool manifests as cruel personal mockery or betrayal, specifically the breaking of confidences gained through knowledge from the inner circle. In reviewing your relationship to this archetype, consider your use of humor in association with power. Since everyone is prone to jesting, you are looking for a connection to a pattern of behavior that is fundamental to your personal protection and survival. In distinguishing Clown and Fool, note that the Fool is connected to arenas of power, while the Clown does his best work as an Everyman, like Ralph Kramden on “The Honeymooners.” Reflect on whether “clowning” around is an essential channel for expressing your emotions over and above simple play. Ask yourself if, like the Fool, you carry truth into closed circles or closed minds.

Companion (sidekick, right arm, consort)—the Sidekick's qualities of loyalty, tenacity, and unselfishness are the positive aspects of this archetype. A Sidekick/Companion provides a service, symbolically speaking, to a personality that often has a stronger nature or role in life that carries more authority. Secretaries and personal assistants are examples of Right Arms, taking care of the day-to-day details of life. You might have an inner Companion that takes care of the details and allows others another archetype to focus on work central to your mission. Companions are associated with providing emotional rather than sexual support. Platonic or friendship bonds are more in keeping with that particular archetype.

Coward (bully)—our physical bodies can “bully” our spirits with any number of reasons why we should back down from our challenges, which appear to overwhelm us by their size and shape. Consider whether on your life path you confront one experience and relationship after another that appears to have more power than you, and ultimately leads you to ask, “Will I stand up to this challenge?” Symbolically, the coward within must stand up to being bullied by his own inner fears, which is the path to empowerment through these two archetypes.

Destroyer (Attila, Mad Scientist, Serial Killer, Spoiler): Destruction and Reconstruction is another way of describing the Death and Rebirth cycle of life. Systems and structures must be dismantled so that new life can be born. Myths and legends about gods and goddesses bringing destruction to the earth are common to all traditions. Yahweh destroyed the world through the great Flood and rained fire and brimstone on Sodom and Gomorrah. In the Hindu tradition, the goddess Kali, generally pictured wearing a belt made of dismembered arms and a necklace of human skulls, represents the positive power of destruction, annihilating ignorance and maintaining the world order. The god Shiva, Kali’s male counterpart, destroys in order to create. The impulse to destroy and rebuild is archetypal. We are bound to that cycle and therein lies the learning. Destruction also refers to releasing that which is destroying us, and, so, many therapists and other healers serve the role of the Destroyer by assisting others to release destructive emotions or behavior. The power of positive destruction is enormously healing and liberating. In its shadow manifestation, destruction becomes an end in itself, and one becomes intoxicated with one’s own destructive power and addicted to it. The Destroyer generates death, madness, and abuse and targets individuals and groups. It can manifest as a nation that destroys other nations or people who destroy the environment. To count this shadow archetype as part of your support group, you must be able to recognize a pattern within your psyche that destroys relationships or promotes attitudes and opinions that destroy others’ dreams or potential.

Detective—this archetype drives a person to enter into the mysteries of life with relentless energy. At the symbolic level, it is the journey into the underworld – the deep psychological warehouse that contains answers to the mysteries as to why people do what they do. At the more ordinary level of expression, this archetype is the energy behind detectives as represented by Sherlock Holmes who need to bring justice to the “underworld” deeds of others. The dark side of the archetype is the spy who seeks out information for dishonorable use. Political circles are filled with the shadow detective energy.

Disciple (student, devotee, follower, apprentice)--suggests a pattern of constant learning, an openness to absorbing new information as an essential part of one’s well being. Suggests an absence of mastery of any one subject but rather a continual pursuit of intellectual development. Within the spiritual aspect, implies one has found a source of teaching who has become the instructor and spiritual guide. The shadow misuses the knowledge learned, or as the eternal student who never embarks on the sea of life in earnest without putting his knowledge to the test.

Gambler—the Gambler is a risk-taker who plays the odds. This archetype has far more aspects than are commonly considered, including not just card sharps and racetrack

gamblers, but also drug addicts, entrepreneurs, and day traders. The Gambler is also active in the psyche of people who take risks in politics and other social activities that amount to gambling with one's reputation. From an energetic perspective, gambling is an attempt to outrun the speed at which ordinary change happens. Acquiring great wealth in a casino in one throw of the dice or by winning the lottery is a spectacular experience not only because of the money but because of the experience of the compression of time. The drama of trying to outrun the odds is the psychic lock on the Gambler within a person's psyche. The positive aspect of this archetype manifests in following hunches, and in the belief in one's intuition, even in the face of universal doubt. From real estate ventures to scientific research, hunches have often yielded successful fruitful outcomes. To assess whether you are a Gambler, review your ability to follow your intuition and what others might consider risky inner guidance. Ask yourself how many of your decisions are based on gut instinct rather than facts and figures. You can evaluate your relationship to the shadow Gambler according to whether you have a compulsion. Some people who are obsessed with winning lotteries and striking it rich at casino tables—or in get-rich-quick and pyramid schemes—may spend relatively little money compared to professional gamblers, but their focus on finding ways to beat the odds is a central part of their life. A related form of gambling may affect the way you are focused on looking for lucky breaks in your relationships, rather than doing the hard psychic work needed to make them succeed.

God (Adonis)—whether a great worldly power or a great physical specimen, the God archetype represents the ultimate in male dominance. On the positive side, a God can be benevolent and passionate, willing to use his powers to help others out of love for humanity. The shadow God easily becomes a dictator or despot, oppressing others with those same powers, or using his physical attractiveness to get what he wants without ever returning the affection he elicits. To claim this archetype among your support circle of twelve, you need to have a life-long sense of great power, used either selfishly or selflessly. You may feel a powerful connection to a particular deity, so here are a few from the Roman/Greek: Jupiter/Zeus: father god, head of the pantheon; Bacchus/Dionysus: wine and revelry; Mars/Ares: war; Neptune/Poseidon: the sea; Pluto/Hades: death and the underworld.

Goddess—the oldest religious tradition on earth may well be Goddess worship, which some archaeologists trace back further than 30,000 years. It was certainly natural to worship the archetype of woman as the Source of all life, especially in the age before male warriors replaced Her with their combative sky gods. The connection of fertility with exaggerated sexual attributes found in ancient statues of the Goddess survive in modern worship of screen goddesses such as Marilyn Monroe and Jayne Mansfield. The Goddess can be inspiring to women, embodying wisdom, guidance, physical grace, athletic prowess, and sensuality. This aspect is awakened by our relation to the goddesses of various spiritual traditions, including Kali, Durga, and Uma in India, Tara in Tibet, Quanyin in China, and the many manifestations of Mary, the Mother of Jesus, in Western belief, such as Our Lady of Guadalupe or the Black Madonna of Czestajowa. The shadow side of the Goddess emerges from the exploration of the feminine power, including the exploitation or over-indulgence of movie stars and fashion models. Identifying with a goddess figure as a major archetype in your chart requires that you review life-long associations with the image and personality associated with it. Athena is the able-bodied warrior woman as well as the classic “powerful

woman behind the throne.” Today we see this power re-emerging in popular form in neo-mythic characters such as Xena the Warrior Princess and Buffy the Vampire Slayer— attractive women who are also strong and capable. The energy of Venus (Aphrodite) is prevalent in women who form their self-image strongly around their sexuality. Study the specific qualities of each goddess and evaluate how much of your sense of self is reflected in one of those patterns, beginning with a few of the most familiar names from the Roman/Greek pantheon: Venus/Aphrodite: love and fertility; Diana/Artemis: nature and hunting; Minerva/Athena: strength, clear thinking; Ceres/Demeter: motherhood; Juno/Hera: queenship and partnership; Proserpina/Persephone: mysticism and mediumship; Sophia: wisdom.

Gossip (see also Networker)—the Gossip archetype is associated with rumor-spreading, backbiting, and passing along information that is exaggerated and harmful and intended to disempower. On a professional level, the shadow Gossip manifests as publishing misleading information, creating damaging rumors, or hounding celebrities for their photos. Although everyone is prone to listening to and spreading gossip in some way, a Gossip archetype thrives on the power that is generated by passing around information that is secret or private. Most people would hesitate to choose this archetype because of its negative implications, yet many others make their living in the business of political, social, and entertainment gossip in a positive way. The archetype is connected to lessons of truth, integrity, and honoring the trust another has placed in you. In assessing your connection to the Gossip, review how many of your life lessons have emerged from participating in gossip that has harmed another and then coping with the consequences. Do you measure the quality of a relationship by whether a person is willing to share secrets with you?

Guide (guru, sage, crone, spiritual master, evangelist, preacher)—the guide takes the role of the Teacher to the spiritual level, teaching not only the beliefs and practices that make up established religions, but also the overarching principle of seeing the Divine in every aspect of life. Clearly you do not have to be a professional Preacher or Guru to have this archetype, as we can all learn to lead others spiritually through developing our own intuitive spiritual awareness and passing on whatever we have learned with genuine humility. To count this archetype as part of your support group, however, you will need to discern in your life a continuing pattern of devoting yourself to teaching others from your own spiritual experiences. This presupposes that you have gained wisdom through some combination of self-disciplined practice and study and perhaps spontaneous spiritual experiences. The shadow aspect of the Guide is visible in many modern televangelists and gurus of various traditions who are more interested in financial gain and controlling their followers than in imparting genuine spiritual insight.

Healer (wounded healer, caregiver, nurse, therapist, analyst, counselor)—the Healer archetype manifests as a passion to serve others in the form of repairing the body, mind, and spirit. It expresses itself through channels other than those classically associated with the healing of illnesses, and so you need to look beyond the obvious definition of what you “do.” You can be strongly guided by this archetype in any occupation or role in life. Some people, by their very nature and personality, are able to inspire others to release their painful histories or make changes in their lives that redirect the course of their future. Essential

characteristics include an inherent strength and the ability to assist people in transforming their pain into a healing process, as well as having the “wiring” required to channel the energy needed to generate physical or emotional changes.

Hedonist (Bon Vivant, Chef, Gourmet, Gourmand, Sybarite—see also Mystic)—this archetype has an “appetite” for the pleasurable aspects of life, from good food and wine to sexuality and sensuality. As scientific research has shown, pleasure can improve our health and extend our lives and needs to be part of a balanced life. Indulging the self is central to the psyche of the archetype, whether treating oneself to a health spa or learning the nuances of lovemaking. That the Hedonist is generally thought of as someone who pursues extremes of self-indulgence is more a reflection of our Puritan heritage than of the archetype itself. In positive terms, it inspires creative energy in the psyche to embrace the “good” things in life. It also challenges in a positive way the collective archetypal fear of being seduced and losing control in the physical world. The shadow Hedonist may manifest as pursuing pleasure without regard for other people or one’s own good health. The search for physical ecstasy parallels the search for spiritual transformation, a truth that is apparent in the dual identity of the famous Greek icon of pleasure-seeking, Dionysus. Besides being a god of wine and fertility (later adopted by the Romans as Bacchus), Dionysus also represents the goal of mystery religions like those practiced at Eleusis: ecstatic delivery from the mundane world through the physical or spiritual intoxication induced by secret rites. (See Mystic) The sacrament of Soma (also a god of the Vedic pantheon) played a similar role in ancient Indian spirituality.

Hermit—the hermit chooses isolation as a lifestyle and they are frequently misunderstood or labeled eccentric. Often their reasons are for artistic reasons, as in the life of Emily Dickenson. And, in general, those who are involved with this archetype require that they find some means of filling this empty space in a creative way – as in reading or philosophical pursuits as did Henry David Thoreau. One need not aim to achieve the accomplishments of these two individuals, but it is wise to find some means of filling in the gap of the empty space. In other words, isolation for the sake of isolation can be dangerous business. Others choose this lifestyle because of fear of the outside world, and when that is the motive, the isolation can lead to phobic behavior. Ultimately, this archetype leads one on a journey into one’s soul.

Judge/attorney (arbitrator, mediator, examiner, critic)—largely derives from King Solomon, who was notable for balancing justice and compassion. Personal qualities inspire in you a commitment to lead a life with high standards related to justice and wisdom as well as the manner in which you interact with other people are very reflective of a strong connection to the archetype. Prolonged suffering from having been misjudged—an experience that walks hand-in-hand with learning forgiveness—should also be considered an expression of this archetype in our life. The shadow judge manifests as consistently destructive criticism, judging without compassion or with a hidden agenda. Legal manipulation, misuse of legal authority, threatening others through an association with the law, and misuse of business authority are other expressions of the shadow. Attorney (advocate, defender, legislator, lobbyist) coming to the defense of others; passion to transform social concerns, specifically on the behalf of others; needs public expression, even if only through writing or artwork. Shadow commits to causes for personal gain.

King (Emperor, ruler, leader, chief)—the King is an archetype of major proportions, representing the height of temporal male power and authority. Both benevolence and cruelty in their extreme expressions are associated with this archetype. The King is associated more with the royal blood and inheritance, whereas an Emperor can arise from common society, as did Napoleon. The bloodline connects the King to the Prince archetype and to attitudes of “entitlement,” one of the shadow characteristics of archetypes associated with rulership. A resistance to criticism, questioning, and challenges in decisions about controlling his kingdom is also part of the King’s shadow. Throughout history, the pendulum has swung from good Kings to evil, from benevolent, even saintly ruler to greedy, gluttonous criminals. King Louis IX of France—St. Louis—combined the qualities of a just ruler, fearless warrior, and holy man. The thirteenth-century sovereign lived for the welfare of his subjects and the glory of God. Charlemagne, King David, and Akhenaton of Egypt were among earth’s most enlightened, if occasionally all-too-human, rulers. And then there were Mad King George III of England, who led the Colonies to rebel; King Louis XVI of France was synonymous with decadence and excess; Emperor Hirohito of Japan led his country into a devastating war. This archetype maintains the same characteristics on an individual level, whether one’s kingdom is a corporation, community, or family. The need to rule and exert control over a kingdom is key to this archetype.

Lover—This archetype appears not only in those who are romantically inclined, but also in anyone who exhibits great passion and devotion. One can be a Lover of art, music, gardening, Persian carpets, nature, or needlepoint. The key is having a sense of unbridled and exaggerated affection and appreciation of someone or something that influences the organization of your life and environment. Although the Lover is present in everyone’s life to some degree, as a personal archetype it needs to play a significant role in the overall design of your life and your self-esteem, which is its strongest link to your psyche. The Lover is connected to issues of self-esteem because this archetype is so strongly represented by one’s physical appearance. Even if you have the Lover archetype prominently in your psyche, you may repress this pattern out of a lack of self-esteem, especially regarding your physical attractiveness. The shadow lover manifests as an exaggeration of obsessive passion that has a destructive effect on one’s physical or mental health and self-esteem.

Magician—see alchemist, above; the wizard and magician produce results outside the ordinary rules of life, whether causing people to fall in love or objects to disappear; the magician tends to be seen more as an entertainer. The shadow of seduction and trickery play on the desires of many people to transform their lives.

Martyr —The martyr archetype is well known in two arenas: as a classic political or religious figure, and in the self-help world of contemporary psychology. Within the self-help field, the shadow Martyr is viewed as a person who has learned to utilize a combination of service and suffering for others as the primary means of controlling and manipulating her environment. Ironically, in the social and political world, the martyr is often highly respected for having the courage to represent a cause, even if it requires dying for that cause for the sake of others. Suffering so that others might be redeemed, whether that redemption take a spiritual or political form, is among the most sacred of human acts. While people recognize this archetype in others,

particularly when they are directly influenced by the individual sporting this pattern, they often cannot see it in themselves.

Mediator (Ambassador, Diplomat, Go-between)—Smoothing relations between potentially antagonistic groups or individuals requires patience and skill, an ability to read people and situations with great acuity. If a good Advocate must empathize with those he is helping, a good mediator must be able to see and respect both sides of an argument or cause, thereby bringing warring parties together. One member of a family often assumes this role, so you do not have to be a career diplomat to qualify for this archetype. But you must have a life-long commitment to resolving disputes and bringing people together. The shadow Mediator manifests as an ulterior motive or hidden agenda, working two sides of an issue for personal gain.

Mentor (Master, Counselor, Tutor)—A Mentor is a teacher in who you can place your implicit trust. The work comes from the character in *The Odyssey* to whom Odysseus, on setting out for Troy, entrusted the care of his house and the education of his son, Telemachus. Today the role of Mentor is crucial in a surprising range of life situations, from many forms of art and artisanship to business and spiritual practice. Mentors do more than just teach; they pass on wisdom and refine their students' character. In its shadow aspect, however, the Mentor can take on an overbearing attitude that is more about imposing control than imparting wisdom. A characteristic of the shadow Mentor is an inability to allow the student to move on into the role of Master, maintaining control over the student's development of mind, body, and skills. The distinction between this archetype and the teacher is mainly one of degree. If you have shown a life-long pattern of taking individual "students" under your wing and guiding many aspects of their life, this may be an appropriate choice.

Midas (Miser)—These two archetypes are so close that for practical purposes you can consider them together. Midas turned everything he touched into gold, including, tragically, his beloved daughter. The archetype is associated with entrepreneurial or creative ability. That Midas was a king symbolically implies that the Midas figure has the power to generate wealth for an entire kingdom, yet is interested only in his personal aggrandizement. Greed is his downfall. For that reason, lessons of generosity are a large part of the characteristics of this archetype. The shadow Midas or Miser creates wealth by hoarding money and emotions at the expense of others, and refusing to share them. Although the desire to earn a living or become wealthy is not negative, this archetype also represents a need to control the forces around you for fear of losing your wealth. The challenges inherent in the Miser and Midas can go so far as to make a person confront what he is willing to do to create a mountain of wealth.

Monk/Nun (Celibate)—The positive aspects of this archetype are fairly obvious: spiritual intensity, devotion, dedication, persistence, and perhaps wisdom. On the shadow side, the role of a religious recluse could be seen as removed from the real world, overly pious, even privileged in the sense of not having to be concerned about earning a living or raising a family. Yet, historically, monks have been extremely industrious and involved in real-world enterprises, whether draining swamps and planting vineyards in medieval Europe, working the rice fields in Asia, building monasteries, teaching, or copying and preserving texts. Today the Monk archetype may show up in the ability to be single-minded, assiduous, devoted to a spiritual path or to any great achievement that requires intense focus. In this sense, novelists and entrepreneurs can carry the

Monk as readily as spiritual adepts. The Celibate reserves his or her energy for work and/or spiritual practice. Yet one can be a Monk, even a religious one, without being celibate, as is the case with some Tibetan lamas, Yogis, and Islamic scholars. Then there were Abelard and Heloise, the twelfth-century Monk and Nun who forsook their vows of celibacy out of passion for each other. Both were superior in their fields—Abelard as lecturer, debater, and philosopher, Heloise as a radical prioress and founder of convents—and, although their passion caused them great suffering, it does not seem to have hurt their spiritual work.

Mother (Matriarch, Mother Nature)—the mother is the life-giver, the source of nurturing and nourishment, unconditional fountain of love, patience, devotion, caring, and unselfish acts. This archetype is the keeper and protector of life, from children to the family to the greater Mother Nature archetype whose province is the Earth and all life. Mother Nature, also known as Gaia, is the Goddess of life, the caretaker of the living environment of this planet. She is recognized as powerful, and when storms leave death and destruction in their wake, she may be referred to as wrathful. The power of compassion and the endless capacity to forgive her children and put them before herself are essential to the Good Mother. The Devouring, Abusive, Abandoning, and Working Mother each represent different aspects of the primal archetype within the entire human community. Although Mothers have always worked, the contemporary archetype of the Career or Working Mother reflects the crises experienced by many women who seek also to be Devoted Mothers. Measured against the impossible mythic ideal of the Perfect Mother, the Career Mom is sometimes assumed unfairly to be a mother who puts her own needs before those of the children. This is an archetypal crisis for many women. The Devouring Mother “consumes” her children psychologically and emotionally and often instills in them feelings of guilt at leaving her or becoming independent. The Abusive and Abandoning Mothers violate natural law by harming their own young. Connections to the Mother archetype are not to be measured only by whether a woman is a biological mother. If you are intimately connected to nurturing and protecting the environment, including through gardening or farming, or supporting any life form, you should strongly consider whether your bond to Mother Nature is part of a life-long devotion that defines you. You may also recognize a strong bond to the Mother archetype in the form of one or all of her shadows. While it is difficult to admit, some women may have to face the fact that their children see them through the shadow aspects of the Mother, including the Abusive or Abandoning Mother. Just as women can have a real connection to the Father archetype when they take on the paternal role in the household, so some men may relate to being “Mr. Mom,” yet another contemporary sculpting of the Mother archetype. The qualities that are associated with this archetype can be expressed in other than biological ways, such as giving birth to books or ideas, or nurturing others.

Networker (Messenger, Herald, Courier, Journalist, Communicator, Gossip)—although networking seems like a very modern skill tied to career advancement in the media age, it is actually quite ancient. Networkers expand their sphere of influence by forging alliances and making connections among vastly different groups of people, and can be traced back to the intrigues of the Middle Ages, Greece, Rome, and ancient China. Networking would also have been an integral part of any military alliance as well as all social and clan confederations in prehistory. In its positive aspect, this archetype helps us develop social flexibility and empathy that enables it to find commonality with others who might not at first seem to be potential friends, allies, or confederates. Like the related archetypes of Messenger and Communicator, the

Networker has the skills to bring information—or power—and inspiration to disparate groups of people. The shadow Networker merely uses others for personal gain.

Olympian (Athlete)—this archetype represents the ultimate expression of the strength of the human spirit as represented in the power and magnificence of the human body. Because the Olympian is so connected to spiritual as well as physical strength, a code of ethics and morality is associated with the archetype, which is an excellent example of the universal power of the “psyche” of an archetype. A link to the Athlete should not be evaluated by whether your physical skill is on par with that of professionals or whether your body is perfect in form and function. A person dedicated to transcending the limits of a physical handicap qualifies as much for this archetype as the professional or artistic athlete, because the development of personal will power and strength of spirit is a requirement for the body to manifest its perfection. The shadow aspect of athletics, however, may manifest as a misuse of one’s strength against any sort of person or opponent in the world, even outside the field of professional athletics, such as a professional boxer who starts a bar fight; a false sense of invulnerability, like the Achilles’ and Sampson’s; dirty play; or colluding with gamblers. The shadow may also appear as a lack of honor that compels you to cheat to win.

Philosopher—illustrated in the life stories of Socrates and Aristotle, the philosopher is one who pursues the meaning of the elements of life for the sake of finding a level of reasoning far beyond human boundaries. Often questions are pursued for which there are no definitive answers – such as, “What is the purpose of life,” but then, answers are not ultimately the goal: the heightening of awareness about the nature of human life is, with or without a conclusive response. The shadow side of this archetype is when this pursuit leads continually to dead ends of despair and to the belief that there is no purpose and that all of life is nothing more than a meaningless journey.

Pioneer (Explorer, Settler, Pilgrim, Innovator, Entrepreneur)—the Pioneer is called to discover and explore new lands, whether that territory is external or internal. The passion to explore the South Pole is as much a pioneering endeavor as the passion to explore medicine or spiritual practice. Even initiating new fashions, art, music, literature, or business ventures may qualify as expressions of this archetype. The core ingredient is innovation—doing and creating what has not been done before. To consider this archetype seriously as one of your twelve, your life must be characterized by a need to step on fresh and undiscovered territory in at least one realm. The shadow Pioneer manifests as a compulsive need to abandon one’s past and move on, just as the Don Juan or Femme Fatale “pioneers” ever new conquests. Those who are forced out of their homeland and made into unwilling Pioneers—the Jews of the Diaspora, Africans bound into slavery, Tibetan Buddhists, or Native Americans—should not be included under the shadow, however.

Prince—the connotations of certain words is as significant as their literal meaning in determining the nature of an archetype. Our word “prince” comes from Latin roots meaning first of chief, and the word was originally applied to the ruler of a principality or the son of a sovereign. But we often use the term today for anyone preeminent in his field, or for any generous individual. The adult fairy tale *The Little Prince* by Antonine de St.-Exuperey further colored our image of the Prince as an innocent, awe-struck explorer. Yet the true Prince is a ruler-in-training who is in

service to the people he will rule, whether that is a literal kingdom or a figurative or spiritual one, as with Prince Siddhartha prior to becoming the Buddha. The shadow Prince can manifest as a young man with great feelings of entitlement, an heir apparent who uses his position solely for self-aggrandizement, or one who stands to inherit an evil empire and so takes on all the negative characteristics of the “king,” like the character of Michael Corleone in *The Godfather*. Machiavelli’s *The Prince* was a guide to using a ruler’s shadow power purely to advance one’s career and self-interest without regard for the needs of others.

Princess (Damsel)—the Damsel in Distress may be the oldest female archetype in all of popular literature and the movies. She is always beautiful, vulnerable, and in need of rescue, specifically by a Knight and, once rescued, she is taken care of in lavish style. When disappointed, a Damsel must go through a process of empowerment and learn to take care of herself in the world. The shadow side of this archetype mistakenly teaches old patriarchal views that women are weak and teaches them to be helpless and in need of protection. It leads a woman to expect to have someone else who will fight her battles for her while she remains devoted and physically attractive and concealed in the castle. Many women still expect to marry a man who will give them a castle and take care of them. And some men are raised to expect to do this. The Damsel’s fear of going it alone holds the Damsel/Knight relationship together. It also often shatters the relationship when the Prince or Knight grows older and expects to have a perennially young, attractive Princess at his beck and call. The Princess inevitably grows older even if she remains helpless. Or she becomes more interested in the outside world, develops skills and competencies and is unable to maintain the same old dynamic of dependency. Either way, most Damsel/Prince relationships ultimately find that they change or fail. The Damsel/Princess must ultimately learn to fight her own battles and evolve into a Queen. The Princess is more often associated with romance rather than distress. She awaits a Knight who is worthy of her beauty and rank and will take her not to his castle but to a palace. The castles that Damsels are taken to have prisons, cold stone walls, drawbridges, and moats. Palaces are fantastically beautiful and charmed and are associated with ballrooms and elegance. The common (archetypal) expression, “Daddy’s little Princess” implies an adoring father who brings up his daughter surrounded by beauty and abundance. There is no “Daddy’s little Damsel in Distress.” The Princess and Damsel, however, both are taught to be helpless and do share a yearning for a Knight as a partner in life, the implication being that without a Knight, they are powerless in this world. The challenge inherent in these archetypal patterns, therefore, is to do for yourself what you expect the Knight to do for you—provide and protect yourself. The Princess archetype is also influenced by our colloquial use of the term and especially its heavy freight of antifeminist connotations of a woman who is overly demanding, as in “Jewish-American Princess” or in the story of the Princess and the Pea. Even when used positively, the work can imply an unreal, bland, or cosseted character, like the teenage daughter nicknamed Princess on the TV series *Father Knows Best*. But a genuine Princess looks out not for her own comfort and whimsy but for the welfare of those around her. In Asia, tales abound of clever and resourceful Princesses, of conflicts between schools of martial arts for instance in which a Prince and Princess battle it out, as depicted in the Ang Lee film *Crouching Tiger Hidden Dragon*. And Scheherazade bravely married the sultan who had decided to kill all his new wives at daybreak, and beguiled him with tales for a thousand and one nights until he rescinded his decree, thus saving all the women. In reviewing your relationship with this archetype, return to your fantasies as a young girl and note what your expectations were in looking for a mate. Most significantly, were you (or are you) consciously or unconsciously awaiting the

arrival of your Knight in Shining “Armor”? Did you think or behave like a Damsel? Were you hoping to be rescued? And if you are now coping with the consequences of a broken relationship, can you trace the reasons for the failed partnership back to being disappointed that your expectations as Damsel were not met?

Prophet (visionary)—the Prophet brings messages of change—what is to come—into a social context. More often than not, their messages come in the forms of warnings that destruction lay ahead lest change occur. Another characteristic of the prophet is that, as the scripture warns, “he/she is never welcomed in their homeland” because no one wants to face forced change with the possibility of destruction. The political career of Gorbachev portrays a contemporary prophet almost to perfection. Note that it is not necessary to achieve high social status in order to recognize that one has this archetypal connection. Those who foresee difficult times ahead in business, social, or personal matters are carrying the energy of the archetypal force in their system. The shadow side of this energy is manifested in false alarms and in threatening warnings that are based on the fear of the individual rather than on the wisdom that is generated by a true higher vision.

Queen (Empress)—besides having a rulership position in a court, the Queen represents power and authority in all women. Symbolically, her court can be anything from a corporation to her home. The image of the Dark or Evil Queen has been largely represented by male authors of fairy tales and folklore as a wicked, dark force. She may also be depicted as prone to hysteria and dark powers, influences, or plots, as in the story of Snow White. The Queen archetype is also associated with arrogance and a defensive posture that is symbolic of a need to protect one’s personal and emotional power. Queens are rarely portrayed as having a trustworthy support system; instead, they are lonely figures surrounded by a court filled with potential traitors, rivals, and back-stabbers. Women who have identified themselves as Queens in Caroline Myss’ workshops tend to have these qualities in common, suggesting that were it not for their aggressive personality characteristics, they would be vulnerable to other’s control. Challenges related to control, personal authority and leadership play a primary role in forming the lessons of personal development that are inherent to this archetype. The benevolent Queen uses her authority to protect those in her court, and sees her own empowerment enhanced by her relationships and experience. The shadow Queen can slip into aggressive and destructive patterns of behavior, particularly when she perceives that her authority or capacity to maintain control over the court is being challenged. The Ice Queen rules with a cold indifference to the genuine needs of others—whether material or emotional. The Queen Bee is a mixed image—the astonishing ability to power the entire hive without leaving her “chamber,” yet at the cost of enslaving the rest of the community.

Rebel (anarchist, revolutionary, nonconformist)—our images of the Rebel may be too closely aligned with clichés of youth culture to let us see the deeper significance of this valuable archetype. Whether politically inclined like Martin Luther King, Jr., Betty Friedan, or Lech Walensa, or an artistic innovator such as Van Gogh, Joyce, or Coltrane, the Rebel is a key component of all human growth and development. The Rebel in a support group can be a powerful aid in helping the group break out of old tribal patterns. It can also help you see past tired preconceptions in your field of professional or creative endeavor. The Rebel can also lead you to reject spiritual systems that do not serve your inner need for direct union with the Divine

and to seek out more appropriate paths. The shadow Rebel, conversely, may compel you to rebel out of peer pressure or for the sake of fashion, and so become mired in another manifestation of conformity. The shadow Rebel may also reject legitimate authority simply because it is asking you to do something you find difficult or unpleasant. Be especially careful in evaluating your rebellious impulses; even if the Rebel is not part of your intimate circle of archetypes, you probably have it to some extent and should pay attention to its urgings.

Rescuer (co-dependent)—this archetype, in its mature state, comes to the aid of people in genuine need and by need, this includes helping a person through threatening physical situations, such as home and natural disasters. It is much more accurate and appropriate to think of the rescuer in this description than as a person who comes to the aid of another who is in the throws of healing an illness, though this is a very frequent manifestation of the underdeveloped rescuer. More often than not, when that is the case—or when a person assumes the role of the rescuer in a personal relationship—ultimately the “rescued” person will leave the rescuer because there is no need left which can hold the relationship together. The challenge with this archetype is to be able to fully evaluate your own motivations in terms of why you are extending assistance to another person, and should any personal gain be involved, then note that this is the signature of the underdeveloped rescuer.

Sage/Crone/Wise Woman—this archetype is symbolic of the “wise woman” – wisdom voice of society- the Oracle of Delphi. This, like other archetypes, is one that a woman evolves into as opposed to one that can be sought after by personal choice. The evolution emerges from a woman who has faced the challenges of life and moved through them by seeking the learning inherent in these experiences. “Wisdom is earned and not given” and no comment applies to the Wise Woman more than this one. This status in life is also one that is associated with age in that it belongs to an elder female as opposed to a young woman. The shadow side of the Wise Woman is often portrayed as the “wicked witch,” a woman who would misuse visionary authority to misdirect others and to, in essence, put them under a spell in order to establish personal control over their psyches.

Scholar (student, disciple, devotee, follower, apprentice)—represents the pursuit of knowledge for knowledge sake and the love of the endless process of learning. This archetype is as active in a person seeking to understand all there is to know about masonry as it is to an academic person. The point to focus on is not the subject that is being studied but rather the love of the art of learning. The shadow side of this archetype surfaces when a personality becomes unbalanced in the external world because of “hiding” in the mental dimension. The Student archetype suggests a pattern of constant learning, and openness to absorbing new information as an essential part of one’s well-being. The Student archetype suggests as absence of mastery of any one subject but rather a continual pursuit of intellectual development. Within the spiritual aspect, the Student, Disciple, Devotee and Follower imply that one has found a source of teaching, such as a Guru or Spiritual Master, who becomes the instructor and spiritual guide. The shadow Student usually manifests in tandem with the shadow Teacher or Mentor, avidly learning all the tools of the wrong trade or misusing the knowledge learned. The shadow can also show up as the eternal Student who never embarks on the sea of life in earnest, but manages to find ever new reasons to continue being schooled without ever putting that knowledge to the test. People who continually

use the excuse that they are not ready or have not yet learned enough to advance with their dreams should take special note of this archetype and whether they have a shadow bond with it.

Scribe (copyist, secretary, accountant, journalist)—the Scribe differs from Author or Artist in one significant way: scribes copy existing works rather than create new ones. The Hebrew scribes were originally secretaries who wrote down the preachings of the prophets, but evolved into a priestly class charged with writing and maintaining the laws and records, copying previous scrolls, and committing oral traditions to paper. Medieval Christian scribes copied manuscripts and that means “collector” but could be translated as “scribe.” We can expand the definition to cover modern journalists, who also record the existing knowledge and information of their day and uncover secrets (investigative reporters). And we would also have to include that largely anonymous horde of copiers who are busy uploading everything imaginable onto the Internet in the hope of preserving it by distributing it to millions. What makes the Internet the modern equivalent of the medieval scriptorium is that so much information is transcribed onto it not for personal gain but for the sheer joy of preserving and sharing these artifacts with the rest of the world. The shadow aspect of the Scribe can manifest in altering facts, plagiarizing, or selling information that belongs to others.

Seeker (Wanderer, Vagabond, Nomad)—this archetype refers to one who searches on a path that may begin with earthly curiosity but has at its core the search for God and/or enlightenment. Unlike the Mystic, which has the Divine as its sole focus, the Seeker is in search of wisdom and truth wherever it is to be found. The shadow side of the archetype is the “lost soul,” someone on an aimless journey without direction, ungrounded, disconnected from goals and others. The shadow emerges when seekers become infatuated with the trappings of a certain practice or guru—what Chogron Trungpa so aptly called “spiritual materialism”—but never actually change their underlying egocentricity.

Servant—engages aspects of our psyche that call us to make ourselves available to others for the benefit and enhancement of their lives. This task can only be done in a healthy manner if the Servant is able to simultaneously be of service to the self. Without the strength to maintain your own well being, the Servant becomes consumed by the needs of those around you and loses all focus of the value of your own life. The Servant is associated with money because servants are hired help. The core challenge with this archetype is making choices that serve your highest potential.

Shaman—has a commitment to divine authority, and is expected to represent the teachings through personal example. And, so the shadow side of this archetype manifests through the inability to live according to those teachings, especially in lapses of personal morality, or misusing people’s trust to satisfy their own sexual needs, extort money, etc.

Slave—the slave archetype represents a complete absence of the power of choice and self-authority. Yet it is precisely the absence of will power that gives the Slave its potential for personal transformation. The ultimate spiritual task is to surrender one’s will to the Divine—in effect, to become a Divine Slave. The goal in many monastic practices is to release one’s individual power of choice and become subject to the will of a spiritual mentor, trusting that individual to have your best interests at heart. This act of releasing your will to a higher authority

is also witnessed within organizational hierarchies, such as in the military and corporations. One becomes a Slave to the system. For tens of millions of African Americans, the Slave archetype carries a historical freight that is impossible to overlook. If Slavery is part of your genetic history, you need to take a close look at the possible presence of the Slave archetype in your intimate family. Others who may dismiss this archetype as having no role in their life may discover that it is more prevalent than most people imagine, because of its many different expressions. We don't think of a soldier armed with weapons as a Slave, yet following orders unconditionally is an aspect of the Slave—especially when these orders personally violate your integrity. Regardless of how this archetype manifests, however, its core learning is to understand the paradoxical truth that you are only truly free when you have surrendered all power of choice to the Divine.

Storyteller (minstrel, narrator)—the classic Storyteller/Minstrel archetype relays the wisdom or foolishness, mistakes and successes, facts and fiction, and tales of love and the impossible, on a plane that is often exaggerated beyond ordinary life. Love is greater, power is more daring, successes are more astonishing, foolishness is more obvious. We have an archetypal need to be spoken to through stories because they bring us into contact with our inner being. We are, in fact, storytellers by nature. Those who have this archetype find that the Storyteller's voice and methods are essential to their way of communicating and perceiving the world. Some teachers are also connected with the Storyteller archetype, but not all Storytellers are teachers. Not all writers are Storytellers, but authors of fiction must be. A Storyteller communicates not just facts but also a metaphoric learning or experience. Storytellers abound in any walk of life, not just among professional writers. The tradition of the Minstrel reveals how essential the Storyteller's role was in medieval culture, because Minstrels were expected to tell stories and sing stories as a way of entertaining a group as well as passing on the news of the day. The shadow Storyteller is, in the extreme, a liar, and, in moderation, an exaggerator. The temptation always exists to misuse the skill of storytelling to your own advantage when sharing information. The shadow aspect manifests when we can't resist making up a story to conceal something we don't want to be truthful about. But the universal appeal of storytelling throughout history suggests some deeper connection of the archetype to the human soul. The oldest written works we possess, from the Gilgamesh Epic to the Bible to the Odyssey, use storytelling to make their points. Maybe it's simply a reflection of the sense that each of our lives is a story worth telling, or a desire to impose order on what sometimes seems like a chaotic and random universe.

Teacher—the Teacher provides instruction to others, impartially and with the intention of furthering the development of the minds and hearts of his/her students. The task of the teacher is to keep in mind the power of influence held inherently in this position. The shadow side of the teacher is to aim his/her influence toward the negative, transferring to students personal negative interpretations of the sacred tradition of imparting knowledge into fertile minds. Note that the teacher archetype does not only refer to the traditional meaning of the person in charge of the classroom; every parent has some degree of the teacher in his/her archetypal system and people involved in occupations that instruct others in their crafts or trades likewise have this archetype as an influence in their contracts.

Trickster (Puck, Provocateur)—almost as far back as our earliest written records, the Trickster appears as a key figure in the human drama. According to the great historian of religion Mircea Eliade, a Trickster is a human or animal character that plays dubious jokes or tricks, makes

fun or is made fun of, and may be camouflaged as one of the demigods of a religious tradition. The serpent who tempts Eve in the Bible was based on similar characters in Sumerian and Babylonian mythology from the third millennium B.C., in which a serpent tricks humanity out of the gift of immortality and assumes it for itself. (Observing snakes shedding their skin led some to believe that the reptile was capable of renewing its life indefinitely.) In many cultures, though, especially among Native Americans, the Trickster can also be the Creator's helper or messenger. Like the Prostitute and Servant archetypes, the Trickster seems at first to have only negative connotations, but it can be a great ally in presenting you with alternatives to the straight and narrow path, to people and institutions who seek to hem you in through peer pressure and conformism. The best modern illustrations of this dual role show up in the film work of Jack Nicholson and Groucho Marx. Although the characters they portray are often unsavory or duplicitous on some level, their antics can also be liberating by transcending convention, stuffiness, and predictable behavior.

Vampire—the Vampire is a mythic creature associated with both bloodsucking and eroticism. Vampires require blood, which they get by biting the neck of their victims during a nocturnal visit. The female victim has been portrayed in the paradoxical circumstances of wanting to repel the Vampire while at the same time welcoming the erotic nature of the connection. The Vampire returns every evening to his source of life until there is no more to be had. The parallels between human lust and vampiric blood-lust are rich: as the Vampire satisfies his thirst for blood, his host grows increasingly helpless and submissive, eventually being drained of any capacity for self-protection. Symbolically, the relationship speaks of the power dynamics that frequently drive male-female relationships, in which the male drains the power of the female for his own psychic survival, and, once bitten, the female submits even though this will eventually take all of her power. (In relationships, of course, the roles can easily become reversed). Beyond the sexual level, we sometimes form psychic attachments to others because we desire their energy, a desire that manifests through a need for approval, a need to have the “other” take care of our survival, and a fear of being abandoned. What has been defined as a co-dependent relationship could easily fall under the Vampire template. You may find it hard to identify yourself as a Vampire, yet it is essential to review this archetype personally. Patterns of behavior such as chronic complaining, overdependency, holding on to a relationship either emotionally or psychically long after it has ended, and chronic power struggles are all indicators of Vampire patterns. Holding on to someone at the psychic level is as real as holding on at the physical. Interest in the Vampire archetype has reemerged through the literary and entertainment fields. It may well be that the archetypal opening of humanity's psyche during these past five decades has resurrected the Vampire, empowering it with a force on the psychic plane of consciousness that was not engaged prior to this time.

Villain/Crook—this archetype is contained within an individual's contract when he/she needs to learn lessons related to justice and honor. The purpose of this archetype is not to inspire to commit crimes, but rather to rid themselves of the tendency to want to engage in that type of behavior. Unfortunately, many people suffer because of this shadow side of the human personality. While the characteristics of this archetypal energy need not manifest in the physical, as in actual street criminal behavior, that is the form it most frequently takes. This archetype can also reside in one's mental field manifesting, for example, as fantasies of stealing power from

others. In other words, one does not have to act on this archetypal energy in the physical world to identify whether it is in his/her contract.

Warrior (soldier, crime fighter, Amazon, mercenary, soldier of fortune, gunslinger, Samurai, Xena Warrior Princess)—the Warrior archetype represents physical strength and the ability to protect, defend, and fight for one's rights. Whereas the Knight is associated with protecting Damsels, the Warrior is linked to invincibility and loyalty. Both the Knight and Warrior appear on the battlefield, but the Knight's romance, chivalry, and abundant castle are not associated with the Warrior. Warrior energy is erotic for the male, representing the height of virility and physical power as well as toughness of will and spirit. To be unbreakable and to fight to the death is a large part of the Warrior archetype, which is also associated with the passage from boyhood to manhood. The Mercenary and Soldier of Fortune are variations on the hired killer who sells his power on the open market, often with complete disregard for the buyer's cause. These archetypes are much like the Prostitute in that, although they appear negative, in their favorable aspect they warn us when we are in danger of aligning our might with an unjust or purely self-interested cause. The Gunslinger and Samurai represent a double-edged sword (pun intended). They appeal to our fantasies of independence and the power to defend ourselves and right wrongs, yet they also carry the historic weight of savage, predatory evil. On the one side are all the heroic characters portrayed by John Wayne, Gary Cooper and others—standing up to injustice and holding off the forces of evil single-handedly. The Lone Ranger and the figures of wandering samurai warriors in the films of Akira Kurosawa also epitomize this fiercely independent warrior that the American and Japanese past seem to share. And on the other side are all the selfish, evil thieves and killers who embody our worst nightmares of lawlessness and unchecked male dominance. Somewhere in between are the ambiguous Crime Fighters and lone wolf Gunfighters epitomized by Clint Eastwood, whose heroism is often tinged with anger, vengefulness, and more than a little sadism. The shadow Warrior distorts or abandons ethical principles and decency in the name of victory at any cost. What can be a virtue—heroic indifference to risk and pain—becomes contemptible when the indifference is directed not at oneself but at others. The Warrior archetype is just as connected to the female psyche as to the male. Women have long been defenders of their families, and the Amazon tribe of Warrior Women has become legendary because of their ability to engage in fierce battle—even sacrificing part of their female physique to facilitate warfare. Loyalty to the family and tribe is strong among the Amazon's notable characteristics, along with nurturing their young and transmitting lessons of power and self-defense. In today's society, the Warrior Woman has emerged in its transmitting lessons of power and self-defense, in its glory once again through women who liberate and protect others, especially women and children who need vocal and financial representation.

¹ Johnson, Robert A. *Inner Work: Using Dreams and Active Imagination for Personal Growth*. Harper & Row, San Francisco, CA 1986, p. 11.

² de Laszlo, Violet S. (editor). *Psyche & Symbol: A Selection from the Writings of C. G. Jung*. Doubleday & Co. New York, NY 1958, p. 69.

³ *Ibid*, p. 70.

⁴ *Ibid*, p. 82.

⁵ Stevens, Anthony. *Archetype: A Natural History of the Self*. Routledge & Kegan Paul Ltd., London, England 1982, p. 47.

⁶ *Ibid*, p. 39.

⁷ Hillman, James. *Archetypal Psychology: A Brief Account*. Spring Publications, Dallas, TX 1990, p. 38.

⁸ Myss, Caroline, Ph.D., *Sacred Contracts: Awakening Your Divine Potential*. Harmony Books, New York, 2001.

APPENDIX B

Descriptions of the Houses

HOUSES UNDER THE INFLUENCE OF DEPRESSED ARCHETYPES

Developed by Linda Hutchins, copyright 2004

The following descriptions of the astrological houses used in the archetype wheel are taken from the Vision, Creativity and Intuition, A Training Program in the Science of Intuition, Part II, Sacred Contracts course materials from the summer of 2000, presented by Drs. Caroline Myss and C. Norman Shealy. Additional editing provided by Patricia Bechtold, a professional astrologer practicing in California. Comments on the Depressed Aspects of the Houses belong to Linda Hutchins and are based on her observations and research, copyrighted 2004, and are not to be copied or used beyond the scope of this study.

In order to fully understand the Myss concept in placing archetypes into houses and then interpreting their interrelationships, it is important to understand the concept of the astrological houses and what they mean. The more one studies astrology, the better the interpretation can be enhanced, but it is not imperative to be an expert in astrology to interpret archetypes in the Myss Archetype Wheel. However, adding the investigation of depression and its many diversities into Myss's Sacred Contracts interpretations makes it more important to have a better understanding of astrological houses and the many ways archetypes behave within them. Sasportas' book, *The Twelve Houses*¹, may be helpful.

In the following house descriptions, a short description of each is provided from the Myss/Shealy lectures on Sacred Contracts, and from Myss's book² by the same title. That description is followed with my interpretation of how the houses may be affected by depression. It is not my theory that the entire astrological wheel goes out-of-balance when someone is depressed—I am not knowledgeable enough in the science of astrology to make such an observation, nor is this study on astrology. But it is my theory that archetypes can be affected by depression, and as a result act differently than they would under “normal” situations.

The next logical step in that theory is to assume that if an archetype is behaving differently while in a depressed state; and that behavior can be linked to a specific astrological house; then the house itself may also be affected by the depression and may need to be interpreted in a different manner. As a preface to discussion on how the houses may respond while hosting a depressed archetype, the following background from Sasportas is provided:

Hemispheres and Quadrants

The line of the horizon divides the chart into the upper (southern) and lower (northern) hemispheres. The houses which fall below the horizon (houses 1-6) are most directly concerned with the development of an individual and separate identity and the

basic requirements a person needs to meet life. These are known as the Personal Houses.

The houses which are above the horizon (houses 7-12) focus on the interconnection of the individual with others: on an intimate one-to-one level, in terms of society as a whole, and in relation to the rest of creation. These are known as the Collective Houses.

The axis of the meridian crosses the line of the horizon cutting the horizon in half, and spawning another division of the wheel of the houses, the Four Quadrants:

In Quadrant I (houses 1-3) the individual begins to take shape as a distinct entity. A sense of a separate identity forms through the differentiation of self (1st house), body and substance (2nd house) and mind (3rd House) out of the universal matrix of life.

In Quadrant II (houses 4-6) growth involves the further expression and refinement of the differentiated self. In the 4th house, shaped by the family background and ancestral inheritance, the individual moulds a more cogent sense of his or her own identity. With this as a gauge and base, the 'I' seeks to express itself outwardly in the 5th house, and then further specify, fine-tune and perfect its particular nature, skills and capabilities (6th house).

In Quadrant III (houses 7-9) the individual expands awareness through relationship with other people. In the 7th house, there is the close encounter between one person's reality and another person's reality. The 8th house depicts the breaking down of the individual ego-identity through the process of merging with another. The subsequent broadening, reawakening, and re-visioning of the self is shown by the 9th house.

In Quadrant IV (houses 10-12) the main concern is the expanding or transcending of the boundaries of the self to include not just one other, but many others. A person's role in society is described by the 10th house, various forms of group consciousness are explored in the 11th, and an individual's spiritual identity—his or her relationship to that which is greater and yet inclusive of the self—is explored in the 12th.³

There are many more ways to group the houses in order to interpret the interrelationships of how planets affect each other within the auspices of the houses and what they mean. In astrology, knowing how the planets are aligned within the houses is the key factor. In Sacred Contracts, how the archetypes are placed within the houses is the key. In adding in the element of depression, it is important to understand the behavior of the archetype in relation to the characteristics of the house, and how the house may have been changed by the introduction of the depressed behavior of an archetype.

Reading the Depressed Houses: When we first come into the world we have no sense of self or separateness from the "whole." This blissful state can continue for many years, but eventually we are introduced to rules, and conditions are placed on our behavior which cause us to start to define ourselves. As children we start out innocent enough...expressing our desires and true self...but through the conditioning of adults we learn how to mask those feelings in order to survive. We spend a large part of our adolescence in anticipation of the time that we can finally shed the submissive armor and truly speak our own minds and be our

own persons. Unfortunately, all we find when reaching adulthood is that there are even more rules, responsibilities, conditions, and personality games that we play to fit in, please, connect, and win approval. Of course some people escape this, or live life without even noticing. Somehow they find the balance that helps them know who they are and reach what Wilber⁴, Wade⁵ and Maslow⁶ would call self-actualization, or at least some form of self-awareness and self-acceptance.

What happens though when the person involved is suffering from depression? For sake of argument let's say this depressed state has been chronic and/or long term. Everyone can have a bad day and doubt self, but depression is more than a random feeling. What does the concept of self suffer when one is in the grips of depression? That is something therapists are hired to answer. Within the context of astrological houses and archetypes the exploration is somewhat different.

First, one must honor the power of the houses and the energy contained within them. The energy within is an entity within itself, forging how we act and respond within the confines of the aspects the house owns or defines. What happens when the archetype within this house is depressed? The energies between the archetype and the house start to mingle and ultimately transmute each other—the house starts to exhibit depressed traits, and the archetype starts to question itself in reference to what the house governs. For the sake of argument we have a different chart to read entirely—we now have to factor in how to read the house and the archetype in depressed states in order to ultimately reach the person and help empower them with tools to reclaim self.

Second, I have found through the course of this study that the depressed houses have key words to work with in relation to what one is trying to resolve and/or work through when the house is vibrating out of balance. If one can keep these words in mind and realize that is what each house is trying to answer it may make the connection between the house and the archetype easier to make. For instance, the key word to the 7th house, Partnership, is need—“What needs do I have that aren't being met; What is my need in relation to partnership and/or having a partner?”

Myss's First House or Ascendant or Rising Sign, Persona: The face you show the world, your personality, your personal affairs, physical appearance, and physical make-up; how the world sees you upon first meeting (which is different than 10th house public image); general conditions of health and health discussions; the house of the I.

Key word(s) in working with this house: Image. You might ask: What is the image of me I think the world is seeing and/or want others to see?

1st House, Persona under the effects of depression: The first house is about self. When depressed archetypes occupy this house they are usually in a state of confusion. They doubt who they are and how they fit in. They may feel ostracized at work or during social events. They feel as if they are on the outside looking in on life. No one could possibly accept them as they are, and because the 7th house of relationships is opposite and has an effect on this house, there may also be feelings that they couldn't possibly be loved as they are. At first they have probably tried to pretend to be someone else, or at minimum to hide who they truly are or what they truly feel inside. They want to show the world a different person, because maybe that

person could have a chance to be accepted. Ultimately this “show” becomes so stressful that they can’t maintain it. The inner lies become so confusing that they start to doubt who they are on the inside as well as the outside. Questions start aimed at defining self—Who am I? Why aren’t I happy? Why do people hate me and treat me as if I don’t exist? What do I have to do to get noticed? And, if I did it, would it make a difference? Why do I always have to be the one who changes for everybody else...why can’t they like me the way I am?

Being the house of self-discovery, this is also the house of new birth—discovery who one is; birthing new ideas and projects; agreeing to changes that result from new starts, etc. When influenced by a depressed archetype, this revelry for newness, birth and change can be met by procrastination, second (third, forth...) guessing, and indecision. One must know how to reach through to the fears and depression of the archetype in order to regain control.

When the archetype is preoccupied with all of these questions it has no energy to focus on solutions. It deludes itself into believing that being alone is better than suffering the rejection of others. It feels as if nothing it does is good enough anyway, and it could never be loved, or appreciated, the way it is. Whether the situation is acceptance among co-workers, family members, lovers or society in general is of little consequence because the true issue is with the internal feelings of inadequacy. The answers to overcoming these feelings are within the archetype in this house at the time the chart is cast regarding the specific question asked about depression.

Myss’s Second House, Personal Ownership/Values: Your value system; the house of money and personal possessions acquired through your own labor including losses and gains – your sense of self-esteem – your sense of values – what you value most.

Key word(s) in working with this house: Desire; Dreams—What dreams haven’t been/aren’t being realized?

2nd House, Values/Personal Ownership under the effects of depression: In considering what we value, desire, need to have as security, and have as goals, we determine our relationship with the second house. From there it becomes easier to see how a depressed archetype can wreck havoc on our values. We may have started a course of action with a true sense of passion for accomplishing something, with high aspirations, only to have it be buried under a mountain of self-doubt, despair, and an inability to focus. Melancholy can be a Trickster—everything seems fine, until one day there suddenly seems to be no desire to pursue dreams, when in reality the dreams left months before.

A depressed archetype in this house can also feel as if there is never enough money to do anything or go anywhere. This can force spending in order to feel more valued. Or, a depressed conservative may feel that the efforts to save money aren’t appreciated or enough, so he/she withdraws from others. In either case, the archetype feels devalued, and because of this can’t seem to find its way back to caring.

Since depression and anxiety are closely related, when this house is effected by depression the hardest hit area may be that of security. Many people can become immobilized when they feel in danger of losing security—whether the threat is real or imagined. Since this is a second house issue, the security is usually that of a financial nature. But, since it is financial it crosses over into loss of housing, luxury items, community status, and simple

subsistence. People with a depressed archetype in the second house may be in constant obsession about the condition of their housing, their appearance, how others perceive their status (which is their rationale for shopping, which never truly satisfies their need to impress). This would be particularly true if a depressed Hedonist, Goddess/God, Queen/King ended up in this house.

Myss's Third House, Communication: Your communication of will; your personal thought patterns and the way you tend to communicate with others – brothers and sisters – short journeys – the immediate neighborhood – messages and news. Transportation.

Key word(s) in working with this house: Truth—What truth aren't you speaking or haven't you realized in your life yet?

3rd House, Communication under the effects of depression: This can also be the house of mirrors. Humans tend to seek out relationships, whether by birth or random choice, which balance out the participants. We find the worst in others often mirrors our own shadow sides; or we inspire that behavior in others because it is our hidden nature. This is also the house of our concrete mind, the part of the mind ruled by the left side of the brain. The developmental part of thought and the mechanics of communication, but it can also represent the need to communicate. When a depressed archetype is in this house, communication may shut down entirely. The archetype may also be encouraging those around it to display shadow behaviors in order to mirror what they are feeling. This could be particularly intense if the archetypes involved are Judge, Mercenary, Puck, Rebel, Spoiled Child, Trickster, etc.

If the depression is attacking the will of the archetype, making choices or sticking to any kind of plan that requires discipline will be virtually impossible. Family relationships, especially with siblings, may be damaged either by withdrawal, shadow behaviors, or unrealistic demands being placed on the participants. The depressed archetype will also be having internal communication that may not be supportive or encouraging. Once the archetype is identified, it will be easier to learn how to communicate with it and turn the internal communication into more positive thoughts.

The will may be the hardest part of the archetype to turn around. Will involves desire, and oftentimes desire is depleted when depression sets in. Will can also involve motivation, and it's hard to act motivated when you have no will/desire/passion.

Myss's Fourth House, Home: Your personal power around house/home; your home base – basic security, safety, privacy; how you see yourself objectively; house of more closely-linked parent (an intuitive interpretation); ancestry, origins, foundation; general conditions at the end of life; real estate and inheritance through parental background (the parent you spent the most time with); the underlying pattern of operation in your approach to the world; possibly more the real you than is shown through the First House. Emotional foundation.

Key word(s) in working with this house: Territory; Safety—Do I feel safe in my home; Do I have a secure territory to let my hair down in?

4th House, Home under the effects of depression: The archetype that finds itself depressed in the fourth house will be changing the house most dramatically because this is where the person lives—literally. This is where a person lets his/her hair down, where he/she feels the most free to be who he/she truly is—where the shadow is most exposed. As one can see in the description of the house, many things are incorporated into it. It is important to note that since this does hit at the core of a person's safety and security, when depression is turning things upside down, or making it impossible to find the energy to turn things back around, the archetype needs to be assessed and asked some serious questions. One place to start is with a Vampire hunt. The Vampire is an archetype honed in on draining the energy of others, and this could be the problem within this house. Not all families are wonderfully cohesive units, in fact few are. If one isn't allowed to have down time at home because others are continually making demands, or criticizing, or there is a general feeling of emotional stress or discomfort—Vampires may be the cause. If being around a particular person makes one feel drained, chances are a Vampire could be draining the energy. Once a Vampire is recognized, the power it has to drain energy is greatly diminished (as long as the target takes precautions). Depending on the Archetype in this house, many things can be done to make the home environment better. If ancestry seems to be the cause, past life regression might be an answer. The problem may also be caused by boundary issues—perhaps more needs to be done to establish firmer boundaries within the home. If the problem is one of living alone and wanting companionship, then socialization or outside activities may be the answer. Archetypes are very diverse, and each one will have different approaches to feeling more at “home.”

Myss's Fifth House, Eros/Creativity: Personal power around creativity, sexuality (which is also 8th), occupation (not to be confused with the work you do or everyday jobs which is the 6th; or career and life direction which is 10th). The house of romantic love; children either of your flesh or of your mind since it rules creative self-expression – speculation, gambling, hobbies, and recreation; what you do for fun.

Key word(s) in working with this house: Apathy; Lust—Am I apathetic about things I used to care for? Do I lust in an unhealthy/dangerous way, or just not care about my sexuality anymore?

5th House, Eros/Creativity under the effects of depression: Depression in this house takes on the appearance of apathy. Once-loved passions become annoyances or things ignored, and having them located in the same environment can cause one more stress from trying to ignore them, or justifying why they are left unattended. While the previous statement was aimed at creative pursuits, romantic ones could also fall into that category. If there is apathy toward an intimate partner, yet no easy way to resolve feelings or end the relationship, a lot of stress can be put on the archetype. Depending on the archetype, something has to be done to jump-start the passion if one wants to find a way to overcome depression. Sometimes “faking it” can help—simply stepping out and trying to reconnect with a lover, or a creative effort, or perhaps to start a new endeavor. If the passion isn't there immediately, it may grow if given an opportunity. It's certain that it won't grow if nothing is done, so just trying is a huge step ahead. Another face of depression in this house can be procrastination, a close cousin to apathy, but not quite in the same family. If the archetype keeps putting things off, saying it

will plan a party, or go on a date, or start that book, and nothing materializes after months, the archetype could be displaying depressive behavior. Perhaps self-esteem is an issue and ways to build up the confidence of the archetype should be explored. If the person has built up a sensitivity toward rejection, smaller conquests may need to occur to rebuild confidence, and then tackle the remaining obstacles.

Myss's Sixth House, Work/Health: The house which shows how you will serve the world; servants and employees and your own role as a servant or employee; conditions of health and illness; healing; duties and obligations, routine, daily work; the least free area of the chart.

Key word(s) in working with this house: Service; Fulfillment—Am I servicing/fulfilling the needs of my body? Is the work I do of service/fulfilling?

6th House, Work/Health under the effects of depression: Of all of the lower hemisphere houses, this one has the most exposure to the outside world. That is important because an archetype may be experiencing depression as a result of outside influences. Physique or health issues may be the cause, making the archetype feel uncomfortable in its own skin. Co-workers or bosses could be saying things that make one uncomfortable or insecure, or perhaps the environment isn't supportive of what the archetype needs to thrive. Careful thought should be put into what it is that isn't meshing with the archetype. Some things may be easy to change or adapt, but others may seem impossible to overcome. For instance, if the source of depression seems to be in the relationship with the boss, and health benefits, etc., make it seemingly impossible to quit, one has to find a way to help the archetype overcome the feelings. While terminating employment may be the answer sometimes, it isn't an option every time. One also can't change a physical disorder, one can only learn how to adjust to it. If that is what the problem is, bring in other archetypes to help. The archetype experiencing the problem isn't a permanent resident of this house, so it can be influenced by other archetypes (as can all others in any house they may be in). Archetypes can be difficult and stubborn, with habitual behavior patterns, but they are there to serve, and they are easier to change once the irritating forces have been identified.

Myss's Seventh House, or Descendant, Partnerships: The house of partnerships of all kinds including marriage, business, etc.; open enemies and obvious competitors; the public; those who challenge or assist; how others appear to you and how you relate to them, or approach relationship (the general relationship climate); the extent of dependency on others and the extent to which others help, guide or dominate you; your audience in life.

Key word(s) in working with this house: Need(s)—Are my needs being met?

7th House, Partnerships under the effects of depression: It's important to look at the archetype in this house and at how it relates to others. For instance, the Damsel needs to have help; the Rescuer needs to give help; the Hermit may need space; the Celibate may need more focus placed on it, etc. Depression could be the result of not having these needs met, or from

feeling invalidated by others. Relationships are hard to begin with; having the inside track on knowing what archetypes are in the natal wheel provides insight that can be used to help one coexist better with others. Archetypes can be versatile but if depressed they may not exhibit the same behaviors that they normally would. A depressed Damsel may have given up on getting the help she craves and as a result may exhibit hostility because of feeling as if she has to do everything. A depressed Rescuer may feel like the whole world is always on his shoulders and he just wishes to remove or escape from the burdens. A depressed Hermit may feel isolated and removed from the emotional closeness of people and react to it by being clingy or needy. A depressed Celibate may act out and refuse to do nothing toward helping a task toward completion, or may start so many other things that nothing has a hope of being done. In the more literal sense of the Celibate, a depressed Virgin may decide chastity is a worthless cause and go out on a mission to have liberal, casual (and perhaps even unprotected/dangerous) sex. The point being made by all of these behaviors is that the person wants some kind of change to be made. He/she may want to make a scene because he/she wants someone to help him/her back to “normal.” In the house of partnerships it becomes necessary to include outside influences in the healing process of the archetype. If not directly, there at least has to be an attempt made to explore how these outside influences are affecting the archetype in question, and help the archetype back to balance through the understanding that it can empower itself.

Myss’s Eighth House, Legal/Financial: Other people’s money and possessions; sometimes called the house of death, rebirth/metamorphosis/transformation and your regeneration; rules money acquired from partnerships; can indicate inheritances and insurance benefits and taxes; shows important changes in life and your relation to them; sexual expression; regeneration; DNA (also a 4th house issue); superstitions. The house of deep merging with others—financially, sexually, soul-wise, psychologically. This is the house of intimate, passionate, emotional and procreative sex, as opposed to the more recreational fifth house, which is more about pleasure for its own sake.

Key word(s) in working with this house: Regret, Greed, Guilt—Do I regret the ancestry/inherited situation I was born into? Do thoughts of greed occupy my mind? Do I feel guilty?

8th House, Legal/Financial under the effects of depression: A depressed archetype may go into this house and make those around it feel very inadequate, or as if they aren’t doing enough to make the archetype/person happy. If the archetype is unhappy, it may be looking outside of self to obtain happiness, and as a result may be dragging many others into its drama. This archetype will be into playing games, making demands and may be lying, to itself and to others. The cause of the depressed archetype might be unmet expectations or unrealistic demands. The archetype needs to be confronted and made to realize that the only thing it will ever control is itself—other people can’t be changed or forced to fit in. If things don’t go as expected (an elderly uncle doesn’t leave a massive estate, etc.), the motives of the archetype need to be addressed. If one was being a false friend just to receive an inheritance of some kind, others are apt to be equally as false in return. Spending some time with some true friends would be a good tonic for this archetype. If no such friends can be found, perhaps some can be

made, but only if the archetype is honest with itself. It's also important for the archetype to learn that holding things away from others (e.g. sex, money) as punishment or coercion may not be the best way to win affection or heal relationships. The archetype may also be concerned about its extended welfare should no one else be around to care/provide for it. This is especially true for those people who spend their lives taking care of others, but who don't have a secure support system set up to care for themselves should there be no one left to care for them. Some people become resentful in later years that they have to work while others live off of pensions. These people need to realize that we all face choices, and while it's okay to be angry about the choices we've made, it isn't productive if it starts to hurt our health (physically and/or emotionally).

Myss's Ninth House, Spirituality/Wisdom: Rules your philosophical and religious outlook on life; education you pursue to prepare yourself for a vocation or broaden your outlook on life; mental dreams/visions, long distance travel; the law; world view; relatives by marriage.

Key word(s) in working with this house: Doubt, Rage—Do I doubt my spirituality? Do I feel rage toward the Universe?

9th House, Spirituality/Wisdom under the effects of depression: This house may also be called the house of questions: Why am I here? What do I believe? Who do I follow? What can I accomplish? What is my purpose? Who do I owe allegiance to? How do I fit into the bigger picture? How do I fit into the family I married into? How can I become a better person? Where can I go to look for answers? Imagine the depressed archetype asking these kinds of things...but the advantage to that is not every archetype cares about these things. Or, perhaps they care about one or two questions and not any others. The tricky part is that a depressed archetype doesn't always respond in a predictable way. Knowing the archetype well is one way to counter the surprises that may be in store. This is a house of exploration, of new beginnings and closure. This can also cause changes in the responses of the archetypes. The depressed archetype is also asking questions, searching for answers and trying to figure out what's wrong. The advantage is that the archetypes in this house are more willing to work with the person. Another aspect of this 9th House is that which is tied to law and lawyers. This connection can be literal, or obtuse. If this is the suspect category of the depression, it is important to examine how the person feels about judgment. Are there feelings of persecution regarding the thoughts they try to share? Is there a feeling of constantly having to defend outlooks or beliefs? If so, there could be a relationship with the "court." That relationship could be a direct clue as to how to appeal to the depressed state of the archetype.

Myss's Tenth House or Midheaven, Highest Potential: Rules careers and honors received; the conscious ambition; the material and physical judgment generally imposed by the world; relationship with outer world; fate; the more distantly-linked parent; how you behave on the job; your true profession; your ambition; your public life/public image.

Key word(s) in working with this house: Doubt, Inner Peace—Is my inner peace being compromised by the doubt I have about reaching my highest potential?

10th House, Highest Potential under the effects of depression: This house, possibly more than any other, can go by unnoticed for a long time and then have all expectations poured into it. It usually comes at the time when one looks to the Universe and asks, “Why am I here?” It can be during any phase of life, but it usually happens in women when they reach their 40s, and sometime later than that for men. But it can also be brought about by a significant emotional event, like a terrorist act, war, terminal illness (in a loved one), or loss of a job, etc. The danger is that one does expect something to be delivered from this house. Answers are expected, and expected to arrive in a certain package. To truly test this, if one thinks he/she has no expectations, have him/her examine why he/she turns down answers when they are presented. For example, let’s assume a question of purpose was asked, and a then a news story is on the television of a family that just lost their home and everything they own in a fire. The person has the means to help, and perhaps even knows the family, but is the choice made to help? Having another family live in one’s home would be an inconvenience, and besides isn’t that what emergency organizations are for? Maybe putting a few dollars to the cause could best help the situation, but then there’s that unpaid credit card balance to resolve. Perhaps some money can just be earmarked for the next family that has an emergency. And if the heart still feels tugged, one can always take a neighbor to lunch, or go buy a new pair of shoes. But then, when nothing makes one feel better, it’s almost a sure bet that prayers will once again be sent to heaven, asking the Creator for reasons why one doesn’t feel more connected to the planet. In looking into causes for the depressed archetype, it could be because an expected honor or recognition was not received, or worse, went to a rival/inferior person. Perhaps one feels they should have more to show for their hard work than they physically own or make in money each month. Once again the archetype may be tied into expectations that have fallen short. Appealing to the archetype in light of these expectations may be the way to redirect depressed thoughts. The Universe doesn’t always, if ever, answer us in the ways we expect—gratitude is a key to healing a depressed archetype in this house.

Myss’s Eleventh House, Relation to World: The house of hopes and wishes, ideals, aspirations; the kinds of friends you have and how many; the ideals toward which you strive; group associations, also causes (like humanitarian causes) and your understanding of and relationship to humanity; the income from your career; your attitude toward sociability.

Key word(s) in working with this house: Insecurity, Ego, Self-esteem—Do I feel insecure about my place in the world? Do I feel I’m undeserving because I’m not good enough?

11th House, Relation to World under the effects of depression: The depressed archetype may be the most obvious in this house. Depression may have left the person unable to do much more than go to work and do minimal, survival shopping. Other chores and errands no-doubt leave the person drained, so no energy is saved for socializing. Friends have probably stopped sending invitations, so the feelings of isolation are compounded. If the depression is of shorter duration and there are long interludes of healthy energy in-between, it could be possible to mask depression from the outside world, and even close friends. This kind of “hiding” may make the depressed archetype feel guilt and humiliation on top of the depression.

Shadow sides of archetypes may take over, expressing skepticism and negativity toward new ideas or future plans. Hope for better outcomes may be tossed aside and only doom and gloom remain in sight. Shrinking away from group functions or activities, or attending in body only, would also indicate an archetype that wasn't performing in its normal, healthy manner. The issue here isn't whether or not the person likes people to begin with; it's whether or not there have been changes in the person's behavior. The appeal to the archetype that is depressed in this house is one of presenting a smaller picture of life—the person may be focusing too hard on the “big picture” and losing out on the little events/blessings of everyday life. Affirmations of gratitude may also be helpful, but that would depend on which archetype is presenting. Validation is what is needed, that and a feeling of being appreciated. Point the archetype toward things that can give it validation and appreciation, and the depressed state may be able to be lifted.

Myss's Twelfth House, Collective Soul: Sometimes called the house of self-undoing; because it rules secrets we keep hidden from ourselves; secret attitudes hidden in the subconscious that can be harmful to us; shows where we can abstract meaning from the past and build a foundation into the future; where we must judge ourselves; our capacity for inner awareness, spirituality and growth; secret enemies where we are the most subservient; connection to collective unconscious; karma. Dreams while sleeping; inspiration, mysticism, meditation, escapism; our connection to the Divine/the Oneness.

Key word(s) in working with this house: Secrets, Blind spots—Am I keeping secrets that may be keeping me from others/the world? Have I done everything I can do to know the “me” others know?

12th House, Collective Soul under the effects of depression: This is a hard house in which to reach the depressed archetype. People tend to become programmed to judge themselves, so it's harder to assess if that is what they are doing, or if the depression is manifesting in another area. And, since this is a house of secrets, the person may honestly not know why the depressed feelings are present, or where they are located/what they are aimed at. The archetype would be equally as confused, so taking hints from it would be the way ahead. If the depressed Rebel were to be in this house it may try to break the boundaries of judgement by acting out in an even more mischievous way, just to make a statement (and if asked, wouldn't know what that statement was meant to be). The depressed Philosopher might decide life is a dead end (after searching for the here-after) and feel there is no point to doing good—it's not appreciated nor will it make a difference in a world filled with so much hate. The depressed Mother may decide her life was wasted on working hard to raise children, when all they do is leave with no communication for years; or expect to be housed, along with their families, in-between jail terms. She may see only waste in caring for others and withdraw from her family or start abusing them (which is not depression, but may be a side effect of it). The work in this house is to explore the archetype and find what it is doing in its depressed state that is different than its normal state and piece the clues together. This house, more than the others, will require intuition to get to the answers that may help the depressed archetype heal. It will also require bringing the inner secrets to the surface to they can be exposed and dealt with.

¹ Sasportas, Howard. *The Twelve Houses: Understanding the Importance of the Houses in Your Astrological Birthchart*. Thorsons, Hammersmith, London 1998

² Myss, Caroline. *Sacred Contracts.....*

³ Sasportas, Howard. *The Twelve Houses: Understanding the Importance of the Houses in Your Astrological Birthchart*. Thorsons, Hammersmith, London 1998, pp. 109-111

⁴ Wilber

⁵ Wade

⁶ Maslow

APPENDIX C

Description of the Depressed Archetypes

The Survival Archetypes

General Description

Once again, before this archetype can be discussed you must know how your Child manifests itself in you. You could have an Orphan, Wounded, Magical, Divine, Spoiled, or Eternal Child, etc., exhibiting itself in your persona. Each one will react a bit differently when exposed to depression and each one will need to be approached in its own, unique way. The important thing is for you to know which Child you relate to and how to reach that Child.

The Orphan Child will feel even more like it's on the outside-looking-in on life. It will feel removed and left out of family events, or as if it has no voice in the family. Perhaps he/she also feels as if he/she is expected to keep care of everybody else and nobody appreciates him/her.

The Wounded Child approaches life through its shaky ego and injured self-esteem that have resulted as a result of the wounds he/she has accumulated. When depressed he/she finds it much easier to believe the bad he/she feels about self than in any encouraging comments friends may try to say about him/her. This depressed Child may sit around sulking about things (e.g. insults it may have endured, or traumas it may have experienced) that happened years ago, and find ways to have all of that history keep him/her from moving beyond depression he/she is experiencing now. The events going on in the present may be small in comparison, but when added onto the top of a pile of woe, they can seem insurmountable.

The Magical and Divine Child have a more positive, whimsical and optimistic outlook on life as a rule. But in a depressed state this Child may start to doubt its capabilities. Perhaps Mom and Dad were wrong about how wonderful he/she was and the big, cruel world can see through him/her into the real person he/she is. The good news here is that this Child has a lot of positive energy in its past, and can call on that history of "possibility" to turn temporary doubt around. It's good on occasion to doubt one's self—it helps one grow and adjust to new environments.

The Spoiled Child in a depressed state loves to sulk, especially if it feels it's not getting its way. Temper tantrums aren't beyond this Child, but that's usually the behavior used to manipulate others to its will. Reaching the depressed Spoiled Child can sometimes be as simple as convincing it alternatives are available and it has a choice in its decision-making process. It's important not to give the depressed Spoiled Child its way all of the time because that is often its only goal, and once it gets it, it only wants more of the same, and manipulation becomes a behavior pattern (which may become hard to break).

The Eternal Child, or Pan, has as its goal the escape from responsibility. When the reality of adult living sets in, this Child can become very depressed, usually from the pressure and confusion about why everybody seems upset at him/her, or about why unpaid

bills are such a big issue. This Child is great at having fun and being the life of the party, but everyday living is almost more than he/she can handle. Depression is more about feeling the world is a big, bad place, or that work is a terrible way to have to live, than about issues of self. This Child usually loves itself and feels the world can be a playground if the right people are around to play with. Unfortunately, if the Child's spouse is the one trying to get it to grow up/assume responsibility, the spouse might become the "bad guy" in the depressed Eternal Child's mind. If it becomes an issue that causes fighting within the couple, the depressed Eternal Child will start to develop quite an inner conflict—it will want to please the spouse, but it may not be able to handle the responsibility of paying bills, keeping interest in steady employment, or efficient household management. This could cause this Child to feel as if it were inferior or defective, which would cause self-esteem issues that will have to be addressed to ease the depression.

Suggestions: First, identify which Child is manifesting. It will usually be the Child in the Natal Archetype Wheel, but with this archetype as one matures, the Child may undergo a change. For instance, people reaching midlife who have done a lot of internal work can start out with a Wounded Child, but have it change over into a Magical Child. If depression is experienced after that time, it will be important to identify which Child is being affected in order to select the appropriate response. Since the Child is one of the survival archetypes, and remains with a person throughout life, we are only discussing the temperament of the Child, and not the fact that it is basically still a Child. Depressed children usually sulk or act out in anger, and depressed adults with an archetypal Child are no different.

Exercises: The depressed Orphan Child needs to feel less "outside" and more a part of its surroundings, or to get beyond the need to want to be more involved. One way to do this is to help this Child realize how dysfunctional its roots may have been, and that it's probably a good idea that it does feel orphaned. Sometimes the Orphan's feelings are purely fictional, and if it takes action to be more of a part of the situation/group that it feels alienated by, it will discover it really does "belong."

The depressed Wounded Child needs to cut cords to its past and focus its energy in the "now." The past didn't serve its needs, so why dwell there? Reading Myss's *Anatomy of the Spirit* would be a great step in helping this Child learn how to quit feeding entities from the past.

The depressed Magical/Divine Child probably just needs to realize that not everyone on the planet is going to hold him/her in high esteem, and it would be impossible to expect that in life. Just as he/she has the right not to have to like everyone he/she meets, so are others given that same freedom of choice when it comes to him/her. Shake it off and look forward to the next person met that will appreciate you. The depressed Spoiled Child could use some lessons in being more gracious and flexible. Not everyone wants to play your games or live life according to your rules/desires. Work on hearing how it is you come across to others. If you need to record yourself, then do it. Sometimes the only thing a Child needs is a dose of its own medicine in order to grow past a behavior.

The depressed Eternal Child may be the hardest one to help past depression because it seems to be the need for youthful, unfettered existence on one side of the battle, and the rest of the adult world on the other. The fact that this Child is experiencing depression already means that a balance hasn't been achieved. So, to suggest that talking with a spouse and reassigning household responsibilities may not be an answer—plus this Child may not do its chores without reminders. If this Child is still single, there may be hope for finding a spouse

that doesn't mind taking over the more adult responsibilities (someone with a strong Rescuer archetype might be a good match). If this isn't an option, perhaps the depressed Eternal Child can make a deal with itself—perhaps one day a month can be assigned to the administrative tasks of paying bills. Perhaps one day a month can be assigned to doing laundry, shopping, housecleaning, etc. Once that is done, and it feels acceptable or more natural to the Child, perhaps more frequency can be added in for chores that need to be done more often. The important thing to do with any of these assignments is to ensure that the Child is rewarded for the effort. Perhaps paying bills can be done while eating pizza, or after the bills are done a pizza delivery can be called in, or a movie can be rented, or the Child can go out with friends. It doesn't have to be an expensive or elaborate reward...it can be television and a sandwich, but whatever it is, it has to be done in celebration of the Child exhibiting a good, adult behavior. The Child will know what it wants for fun, and after paying bills it will have a better idea of how much it can afford for this fun.

Specific Houses

As it has already been explained, the Child archetype can manifest in many ways—as Wounded, Abandoned, Orphaned, Magical, Divine, Puerella Eternis, Spoiled, Shy, Nature, etc. It would take volumes to take every possible manifestation of Child through all twelve houses, and while this would be a worthy endeavor, it is not going to be done here. Instead, it will be important for the person involved to know how his/her Child is manifesting in the Natal wheel, and if he/she is manifesting a different Child in the Kairos or Cosmic rings, then he/she will have to know that also.

It is also important to realize that the Child is one of the harder archetypes for a person to work with. Children don't like to be confronted, or to have to do introspective work. It is my observation that the Child will become fidgety, inattentive, and eventually too distracted to talk with. That is why I recommend that people working with the Child archetype do a visual exercise to remove the Child from his/her body and place it elsewhere in the room. The removed Child is then free to take on any shape, size, color, essence it needs to take on in order for the person to work with it. Quite often the removed Child manifests complete with lollypop in order to help the owner work through his/her issues. After this is done it is important to know which depressed Child is manifesting.

As a brief review, consult the healthy archetype descriptions in the appendix taken from Sacred Contracts which were written by Caroline Myss. Also provided are the following very brief descriptions:

Orphaned Child doesn't have to literally be a product of being orphaned; one can feel as if he/she is on the outside looking in on his/her family; as if he/she just doesn't fit in. Many intuitives felt this way when growing up. This child may be hesitant to be social, or may have trouble adapting to social settings when young, but will have no trouble playing alone.

Abandoned Child usually has trust issues for he/she has probably had his/her trust broken at a very early age. Whether abandoned in actuality or perception, this Child usually tests people (several times) to see whether or not they can be trusted.

Wounded Child can have trust issues, but because of being wounded and feeling outcast or separated from others (from his/he own perceptions, or by authority figures), he/she will usually have more problems with rejection issues than with trust issues. He/she will be overly sensitive to pleasing others so they can avoid feeling rejected by them. He/she must learn that others' feelings aren't as important as what he/she feels.

Magical Child is innocent and curious, believing that all is possible. Divine Child has always been told how wonderful he/she is, and that he/she can do anything he/she puts his mind to. These children are raised with positive reinforcement and with loving restrictions (and few of those).

Nature Child has to be outdoors and has an uncommon sense of attachment to animals and the environment he/she is exposed to.

Puerella Eternis, is the Pan, the eternal child who shivers at the thought of having to assume grown up responsibility.

Spoiled Child may not need introduction, that is the Child who must have his/her way or tantrums will be forthcoming.

And, Shy Child is the Child who is practically paralyzed at the thought of having to talk to strangers and/or go into crowded/unfamiliar settings.

Now we take those aspects of Child into the various houses to see how they react, with special consideration to them being in a depressed state. Remember, it is important to first decide which Child is manifesting in the natal wheel, and then to take that Child into the house in which it is vibrating out of balance (according to the Placement Evaluation).

1st House, the Persona: When the depressed Child is manifesting in the first house, it is important for him/her to be seen as a Child in whatever way that Child is manifesting. If the Wounded Child is manifesting, the wounds will usually be displayed within minutes of meeting the Child. He/she has a need to express them, or talk about what is going on in his/her life that is related to wounds. Depressed Magical Child may ask a zillion questions (and possibly not wait for the answers), and perhaps not feel as curious as usual; depressed Divine Child may have the need to tell others how wonderful he/she is, but how others are impeding his/her progress. In a way the depressed Child displays a lot of the same behaviors of the depressed Victim. But, while the depressed Child is displaying this quasi Victim behavior, what he/she is really saying is that he/she is feeling insecure.

1st House Healing Suggestions: The depressed Child needs to get in touch with what he/she is displaying to the outside world. He/she may not mean to let the world know how he/she is feeling yet the Child isn't known for its ability to keep matters private. The face of the Child is designed to be rather transparent so others can read what it is feeling. When Child is depressed it may not be able to hide the feelings it is having from the outside world, but those

feelings may not be so obvious to the Child. Children eventually learn how to lie to protect themselves, and this may be what the Child is doing but to himself/herself rather than to the outside world.

2nd House, Values: This is also the house of one's personal relationship to money. When the depressed Child is in this house he/she may not do well with paying bills on time or keeping within a planned budget. The depressed Child will no-doubt blame his/her behavior on someone else (like a partner) if possible, because children are often reluctant to step forward and assume blame (unless they are assuming it for someone else). When asked about money matters, the depressed Child will start to wiggle around because he/she knows that he/she could handle things a bit more responsibly. While money and spending it is primary to this house, values and how one feels about material things is what drives the decisions on what to buy. If the depressed Child is running the decisions of this house it might not care if the rent/mortgage is paid when it goes down to look at a new car, or goes out shopping for a new wardrobe. The depressed Child may also need to buy extravagant things like jewelry to make it feel better, even when it can't pay cash for the items (without missing other payments). Everyone needs treats now-and-then, but the depressed Child needs things the way an ill person needs medicine.

2nd House Healing Suggestions: While completely fixing the depressed Child's personal relationship to financial matters isn't the goal here, it is important to get the depressed Child to respond better to the responsibilities of money management and assessing his/her personal values. It may help to reward the Child for good behavior with some small thing the Child appreciates—this could be a small treat, or a day to play, etc., after the bills have been paid, or as a result of the budget being kept that month. Values are important for the Child to respect, and while most adults working with their Child archetypes are aware of the necessity of maintaining a good value system, when the depressed Child has control it may not be possible to keep that awareness in tact. Perhaps a goal can be set, and if "x" is accomplished for a specified amount of time, then the Child will be allowed an extravagance. The depressed Child archetype can be managed the same way one would manage a literal child, by setting boundaries and rewarding good behavior. It is important though to not punish the depressed Child (at least not severely) if the goals aren't met. Depression already has one beating himself/herself up, so it's important not to add to the guilt.

3rd House, Communication: When the depressed Child is running the communication he/she may actually whine or squirm around like a child. When the Child archetype is prominent in someone's life he/she may talk like a child, with a higher pitched voice, and/or language that is indicative of an adolescent. The depressed Child may also avoid serious conversations, or conversations that involve issues that he/she is uncomfortable with. Sometimes the depressed Child is upset about having to have conversations with others, or with the way others choose to talk with them. They aren't prepared for the confrontations so they try and hide or escape. The depressed Child could also have trouble expressing his/her feelings, or may feel that when he/she tries his/her feelings/ideas are invalidated by others.

3rd House Healing Suggestions: The depressed Child may need to come to terms with how he/she presents himself/herself. Or, the issue may be that it's how conversation is received

that is the problem for the depressed Child. Either way, or whatever else the communication issues are about, the depressed Child needs to take inventory of his/her feelings. He/she could be over sensitive to how he/she is receiving information from others. When in an over-sensitive state, people with the depressed Child archetype may feel as if people are yelling at them, criticizing them, picking on them, harassing them, or otherwise not appreciating them. While this may be an accurate perception, if the depressed Child is over-sensitive he/she could be blowing things a bit out of proportion. But the good news is that if it is coming from the depressed Child, it is within the depressed Child's ability to change it. One can never change how another acts, but he/she can change how he/she reacts to others. Reactions can be controlled and/or changed over time. It is important to figure out what is behind the feelings and then work on what is causing the feelings rather than to try and effect change from outside. If the problem is with how the depressed Child is communicating, then it is important to evaluate how one feels and what one is communicating to get to the bottom of how one is feeling. Paying attention to what one says when depressed, or otherwise, is important in discovering what triggers depression. It is also important to know how one says things. If one is more sarcastic when depressed, etc., it is important to note it so when that kind of communication starts to take over there will be a warning sign that depression may not be far behind.

4th House, Home: The depressed Child in the home may feel as if he/she has no vote in how the house is run, as if he/she is being treated like a child by the others in the home. The Child may also feel as if others are picking on him/her or demanding more of him/her than the others in the home. The depressed Child may feel as if he/she is being singled out to take the blame for things not running smoothly, or that he/she has to do everything and others are doing nothing. Exaggeration may be the key word for the Child in this house, and his/her misperceptions may be causing him/her to feel mistreated when in reality things may not be quite as bad as he/she thinks.

4th House Healing Suggestions: It's important not to invalidate the depressed Child's feelings, but things may not be as bad as he/she feels they are, especially if he/she doesn't feel the same when the archetype is vibrating in a more harmonious way. It's important here to note that when a literal child is asked to help out in the home he/she may also display "put upon" feelings, so there's nothing unusual with a Child archetype displaying the same emotions. That's why it's so important to know how the Child archetype manifests in its normal state, and what behaviors it displays when it is acting in a balanced manner. The depressed Child may feel as if he/she can't trust others within the home to care for him/her, or provide for his/her safety, security, protection, etc. The home is where one must feel he/she can let his/her hair down and relax, with all of the privacy and safety of living alone even if he/she lives in a large family. Everybody has a need to live how he/she feels is appropriate without those choices being broadcast to others outside the home. It's also important not to be criticized by those within the home too, but that isn't always the case within families. The depressed Child may be the broadcaster of others' behaviors, or he/she may be the one others are complaining about, either way, it is important to explore this aspect of the home and see how the depressed Child is manifesting with the home and/or family environment. Once again, the only person that one can change is one's self, so that is the place to start when working through the issues in the home.

5th House, Creativity/Eros: The depressed Child in the fifth house may feel unusually stagnant, or possibly restless. Things just don't feel right. Projects that would usually excite the Child are abandoned, even if he/she begs others to participate or he/she decides to blow the budget to get more supplies to build/make that certain something. If the creativity involves more internal work (like writing, music, etc.) chances are the depressed Child will tell others he/she is working but doesn't actually get anything done. The depressed Child will delude itself into thinking he/she is being productive, but the illusion of working is not the same as getting quality things done. The depressed Child may also complain that he/she doesn't have enough to do in the way of crafts, and will want to invest in these things, but while in the depressed state, it is doubtful that he/she will actually get a lot done. As far as libido, the depressed Child more-than-likely complains about not being satisfied or of not having his/her needs met. The Child may also pursue possible mates without a lot of discretion just to receive the physical attention it craves. Whatever the state of the depressed Child—either in a contractual partnership, or single and looking—he/she will not feel complete until he/she takes action to get the physical/sexual needs of the libido met. It's important here to note that the depressed Child archetype will take on many of the same traits as a regular child, meaning he/she may not discriminate in who is chosen for this activity, and he/she may not be very careful in how he/she meets his/her needs.

5th House Healing Suggestions: It is important to rein in the child here if things start to get out of control. While it is more typical for the depressed Victim to have unprotected sex, the depressed Child is just as capable of not thinking that protection is necessary, or of not wanting protection because immediate gratification is more desirable in the moment. The depressed Child doesn't think things through, so the need of the moment is what he/she will obsess about, and in this house that will involve sex, pursuit, and/or some kind of creative endeavor. If this is a hobby, the depressed Child will not be able to rest until whatever it thinks it needs is resolved. But be certain, it will usually involve the purchase of supplies or more equipment, but finished products are far from being realized. The just wants...it has not made the connection yet that results are expected from others when they participate in financing these projects. The depressed Child would be better off taking some time to realize that starting more projects just adds more pressure. It might be better to simply divert the restless energy into something else, perhaps dancing or an aerobics session. Perhaps a nice long walk into nature, alone or with friends, would channel that energy into a healthier direction. The Child needs a diversion until it can get its thought directed in another direction. If the Child can get past the immediate craving for whatever it has its mind set on, it can usually come to grips with the fact that it didn't really want whatever it was in the first place (or that getting it wouldn't have been that satisfying anyway).

6th House, Work/Health: The depressed Child in the sixth house may be upset about having to go to work. The Child doesn't readily want to work or have a lot of responsibility, so when little things start adding up it's easier for the depressed Child to throw up his/her hands in despair and attempt to give up. The same attitude can be applied to health situations. The depressed Child may have heard some bad news and may think that his/her only option is to give up when that's not the case at all. Even with severe illnesses, all is not lost until the person gives up. The Child may feel more helpless in situations when the odds seem to be

balanced against him/her in health situations or the work place, and this may cause the Child to surrender before being presented with the entire list of options. The depressed Child may quit a job as an overreaction to conditions if he/she thinks the boss is about to fire him. Or, if the boss does surprise him/her with the news that he/she is fired, then it's never his/her fault—there's always some other person or reason to blame, the Child almost never is to blame. If the depressed Child continues with this mindset of blaming others, or finding fault in others, then the Child will simply take the same problems with him/her into the net work place. If the same happens in a health situation, then regardless of the treatment or help that the depressed Child obtains, if the Child is unable to look into self for the answers, it will no-doubt continue without improvement and/or have a relapse. While it can be argued that medicine works regardless of the person's mental state, it can equally be argued that mental state has a lot to do with the physical health of the body. The depressed Child could be helped dramatically by working with self to get answers to some of the problems it feels it has been presented with.

6th House Healing Suggestions: In this house, perhaps more than the others, the depressed Child can see results for the work that it does. The Child needs to be validated, and this house usually involves other people and/or situations where progress can be validated. In the workplace, if the depressed Child feels as if the axe is about to drop, he/she can take measures to get a hold of the situation. This may involve an honest assessment of the situation, some serious inner work, and an understanding with co-workers, but the Child can be matured, and the depression can be worked through if the Child can get to what is causing the feelings. If the problem is with having too much responsibility, perhaps the job isn't a good match to the talents of the person. The Child can also become very stubborn when confronted, and in this situation that aspect of the Child may have to be dealt with and conquered—the Child will feel it is right and may be very hesitant to back down from its point of view. When this is the case, the situation is only prolonged until the child can be convinced that its perception of events isn't the only one to consider. If it isn't the job, but the reluctance of the Child, it might be wise to employ some different archetypes to come in and see why the Child is feeling this way in this house. Remember, this wheel has been cast for depression; perhaps another wheel needs to be cast to determine problems in the workplace, with consideration given to where the Child is cast. If the issue is health, the same technique can be used. Situational depression caused by a specific disease and/or health situation may be different to work with than general depression, but using archetypes to help understand and work through the issues would be done in the same way. It will be important to get to what is behind the feelings of the depressed Child—perhaps it feels helpless, or as if it has no vote in the healing process. The archetypal Child has to be comforted just like a real child, and children have remarkable stockpiles of courage when they understand what is happening. Take the depressed Child out of its host body and visualize it as a separate entity. Then work with the depressed to find out what it needs. It is important not to communicate to the depressed Child as a Judge, Critic, or Critical Mother/Father. The depressed Child is frightened and needs a friend—if that friend can be accessed solutions will be presented.

7th House, Partnerships: The depressed Child in the seventh house may feel overwhelmed by its partnerships (any/all one-on-one relationship(s) it is involved in). The depressed Child

may feel as if the partner(s) in question is not listening, or truly hearing what it needs. This causes the depressed Child to withdraw, as if a friend on the playground has hurt his/her feelings and now he/she is not welcome to play with the other children. For a while the depressed child may find solace in buying attractive things to lure the partner into being more cordial/receptive, but this won't suffice for the long run. The depression will more-than-likely get worse as the Child has to endure more rejection. Even the Magical and Divine Child, if in this situation, will have doubts about being accepted. The wonderful innocence and curiosity will be temporarily replaced by self-doubt, blame, hurt, withdrawal, emotional outbursts, guilt, a feeling of hopelessness, etc. A majority of people manifest the Wounded Child, so let's consider that aspect. The Wounded Child often attracts its partners through its wounds. If a wounded fish is thrown into the ocean it will either attract sharks/predators or other wounded fish (that is uses for protection). Energetically, like energies attract, so it's virtually impossible for a wounded fish to attract a "whole" person (one who is not thinking through his/her wounds). Thus, if the depressed Wounded Child is working through its feelings of rejection, and using those feelings to try and gain the attention of the partner, one of two things is probably happening: the partner is tired of the rejection game and is ignoring the depressed Wounded Child (this would be Shark mode); or, the partner isn't being as attentive because he/she has his own wounds to validate. In the latter, the depressed Wounded Child may not feel validated because he/she isn't getting as much attention as he/she is craving. The depressed Abandoned Child, and Orphan Child, may be challenging the trust elements of the relationship. Depression may have been brought on because the Child feels as if he/she can't trust the fidelity, etc., of the partner.

7th House Healing Suggestions: Regardless of the Child manifesting, it is important for the depressed Child to realize that it may be so important to get its feelings across that it is not fully considering the other players involved. That is not meant to invalidate the Child's feelings, but to help it be more open to others' perceptions of the situation. This may be a good time to seek mediation or couple's counseling, etc. Merely sharing feelings with friends or family may not be enough, and may even make the situation worse if those people are prone to meddling and/or the Child hasn't discussed the matter with the partner first. Sometimes the Child needs to rally support in order to become brave enough to face the partner, and this may not be the best way forward. Remember also that this could be a one-on-one relationship with one's real child, or a co-worker, neighbor, etc. The relationship will usually be more than a casual acquaintance, but most often it is considered to be a partnership with a significant other. The depressed Child needs to reach through its own wounds and trust issues in order to be able to work through the situation at hand involving the potential wounds and trust issues of the partner. The depressed Child may not be the one who actually has the issues, but may be the one feeling blamed or punished in some way for the issues the partner is manifesting. In this case, the Child still has no option except to work on its own feelings. One cannot control the feelings of another, but one can work on self, and hope that will help the partner in the long run. If the feelings of wound and trust are being generated from the depressed Child, then one still has to work on self. After all, love is a choice—one chooses to love another regardless of issues at hand. So, if the Child chooses to love, then he/she must choose to trust, forgive, and work to get beyond self-wounds. The Child can learn to share and give and love unconditionally. Perhaps this is the goal of the depressed Child in the seventh house.

8th House, Legal/Financial: The eighth house is also about inheritance, and quite often the depressed Child feels it is justified in its feelings and/or that it has no choice in them because of how it has been raised, or in what it has inherited. Sometimes the Child, like other archetypes, acts out because of the family dynamics and what it feels it must do to preserve the inheritance it hopes to receive from various family members. Children naturally learn how to behave in ways that appease the family, they also learn how to push the buttons of family members and bring out the worst in others. A Child always seems to know just how far to push someone without getting into more trouble than it bargains for. This is an important aspect of the Child to remember in this house, for it deals with legal issues and the public aspects of financial issues. The depressed Child may have been playing the “button pushing” game with society, and may have decided not to pay bills until several notices were received, or may have tried playing with neighbors/rules/laws in ways that have aggravated the legal system. The depressed Child may have people filing suits against him/her and now he/she may not know how to react to the consequences of his/her actions. The depressed Child may simply be reaping what it has sown and getting a lesson in the consequences of his/her actions.

8th House Healing Suggestions: Whether the depressed Child is learning lessons or pushing buttons or merely not happy with having to pay bills or cater to relatives he/she may not like is besides the point. It is only important to note that the Child is not happy and it may be because of outside forces. The depressed Child in this house needs to learn that responsibility is something every human must endure and it is not meant to be a punishment for him/her to tolerate. The good news here is that depression doesn't have to be permanent and neither do the circumstances making the Child depressed. If bills are the cause perhaps computerizing payments will help. If having the money to pay the bills in the first place is the problem, there may be ways to lesson payments or cut out some of the expenses, or perhaps there is a way to make more money without too much sacrifice. There may even be a way to get more assistance from outside sources...this is the house of “other people's money.” But, it is important not to make it a practice to rely on others to bail the Child out of difficult situations. Over reliance on other people and their resources may have been what caused the situation in the first place, and if the Child is depressed because they aren't coming through to help this time, then the Child has a lot of growing up to do. It is important for the Child to learn how to care for itself and be responsible for its own consequences. If your Child is refusing to grow up and assume its consequences then there isn't much others can do for you. In fact, others helping has probably enabled the Child to get this deep into the problem, and the only way out is to stop acting like a Child and be the adult you know you are.

9th House, Spirituality: The ninth house and the depressed Child is a match made in heaven because children are so open to spiritual experiences. The depressed Child may be feeling as if he/she has done something wrong to offend God, and children need to know that God loves them regardless of who they are or what they have done. The depressed Child may be struggling to establish a relationship with God and/or religion/Spirit, and perhaps that relationship is straying away from the one he/she was raised with. Whether this is the case or not, it is important for people to have an understanding with the Almighty and how they fit

into that relationship. It's rather natural for people within families to come to worship God in different ways, so if that is the problem...welcome to the club called "humanity." It's not always an easy process to break away, and often times it can cause great schisms within the foundation of the family. Many religions excommunicate those who no longer choose to belong, and some go as far as to shun those who leave and require families to disown members who no longer worship in the same way. This is quite painful for all concerned, and one can only think that there is something wrong with religious requirements that cause believers to fear other opinions about the worship of God, but that is only my opinion. We all have to come to terms with our own beliefs. The depressed Child may be in a situation where he/she is at this crossroads in life and feels he/she must make a decision about his/her belief system. If this is the case it probably needs to be a public announcement of some kind that he/she knows is going to ruffle some feathers. It may be a problem, but once the move is made and things are out in the open, at least the Child will have the freedom it needs to worship as it will. The family may not ever be the same again, but sometimes there are more important things than what others want to impose on us.

9th House Healing Suggestions: At some point every person needs to establish his/her own relationship with the Divine. Parents may be hesitant to give children permission to do this, but it is every human's right to choose how he/she worships and what he/she believes to be the Truth. Sometimes this right to choose goes against how the child was raised, and sometimes it doesn't. If it does the Child needs to realize that no one can choose for him/her. The Child may be feeling depressed because he/she isn't being allowed to be free to go to God in his/her own way. If others are asserting their control the depressed Child needs to find a way to the Divine on his/her own. Perhaps this needs to be done in secret for a while, the important thing is to honor the Child's need to worship. If the depressed Child feels abandoned by God, it is important for him/her to forgive self and let whatever is standing between him/her and God to melt away as if it never existed. The Child needs God, and God needs the Child. Regardless of what the concept of God is, the depressed Child needs to know he/she is loved in a Divine and perfect way. One must also realize the power of prayer here. Perhaps prayer is the way forward and the depressed Child can rely on this power to establish a path for him/her to follow. It's not always the best idea to come forward with one's religious convictions, but history is full of people who have had to either hide religious beliefs or die for them. The depressed Child needs to know that regardless of the situation that is behind the depression in this house, that he/she is loved and can get through this time in peace and love.

10th House, Highest Potential: The depressed Child in the tenth house may be afraid of becoming what he/she is capable of becoming. The Child may have dreams but may not be allowing himself/herself to realize them. Or, perhaps the depressed Child is confused by the pressure he/she has felt from others and isn't certain what he/she wants to do with his/her life. It doesn't matter what the situation is, the depressed Child needs to come to terms with what he/she wants to be or do with life and then forge a path in that direction. There are many career coaches who can help with suggestions as to what one can do with one's life, but there is also a seed planted within each of us that gives us the desire to keep looking for that special path we were meant to walk in this lifetime. If we love a particular thing and don't have the talent to realize that dream, it's okay to keep the love we simply have

something else that we do to pay the bills. Sometimes the Child needs to learn this and not keep pursuing impossible things. Sometimes the depressed Child needs to learn that dreams aren't enough to hang onto and eventually everyone has to grow up and make a living at doing something. The Child doesn't always want to learn this lesson, and in stead expects the world to give him/her a living. This Child is the one that plays the lottery because that's how the bills are going to get paid—the lottery, or other long shots, becomes the plan for providing for life rather than a bonus for those who choose to gamble. This can be particularly devastating if the Gambler is also in the natal ring. This depressed Child may not get beyond how he/she feels until he/she actually gets a job and learns how to pay bills in a responsible way. Then the Child can work on the issues of highest potential.

10th House Healing Suggestions: The magic of the Child is that he/she can still dream big if he/she allows himself/herself to do so. Sometimes the wounds of the Child can keep him/her from daring to dream, but the Child can also allow itself to be resilient enough to get past the wounds and be all that he/she can be. The depressed Child may be seeing the world as a big, bad place full of overpowering people, but it doesn't have to be that way. The Child can have things however he/she wants them to be as long as he/she allows his/her imagination to stay in tact. The depressed Child may not want to allow himself/herself to dream big, but that may be exactly what he/she needs to do in order to come back into balance. The other side of that coin is that the depressed Child may have been dreaming beyond its talents, not everyone is cut out to be a piano virtuoso...there needs to be blue collar workers as well, it takes everyone to keep the planet in balance. If the depressed Child is the kind that feels the world owes him/her a living, then he/she has a bit of work to do. Perhaps there are some anger or self-esteem issues that need to be dealt with that have contributed to the depression. Everyone can feel insecure and no one has a monopoly on anger, so the depressed Child simply has to learn that these emotions come into our lives and they can rule us, or we can rule them. It's important for everyone to learn that and not just the depressed Child, but the Child can feel as if the world is out to get him/her more vividly than the other archetypes. If this is the case self-exploration on anger and/or self-esteem through therapy and/or self-help books may be the way forward.

11th House, Relationship to the World: The world can seem like a big, scary place to the depressed Child (as with the Victim), but the Child can usually bring itself to dream about better days. The Child needs to believe that better days can be ahead and somehow, somewhere the best can come of things. The depression may be a result of those dreams not coming true fast enough or in the way the Child expects to see them manifest. The depressed Child may be feeling as if he/she isn't big enough to make a difference, or that no matter what he/she does, that it won't matter anyway. This can make the Child feel very small and insignificant. The depressed Child can seem

11th House Healing Suggestions: The depressed Child, like all other archetypes, needs to learn that everyone on the planet serves a purpose and no matter how large or small the career is that he/she chooses, it takes the entire human race to keep the planet running. The depressed Child may be seeing itself as less in some way, and it needs to realize that no matter what his/her choices have been that he/she is absolutely perfect in whatever he/she is manifesting. Whether his/her world is in a giant corporation, or in a small apartment as a

stay-at-home parent, or perhaps even in a hospital room, the depressed Child needs to know that he/she is still important and welcome in his/her service to others. The

12th House, Collective Soul: The depressed Child in this house may be trying to hide from itself. The greatest secret the Child may have is that it is avoiding responsibility and is trying to convince everyone else that his/her world is absolutely perfect. While this may sound more like Clown behavior, the Child can be just as deceptive to others. It's what the depressed Child doesn't say sometimes that can cause it the most harm internally. This can be the house of introspection, and the depressed Child can use this house as an invitation to explore itself and see how it has added to its situation by being closed off from others. The depressed Child may be refusing to see the world as it truly is in his/her reality. This Child may be needing to see dreams and illusion instead in order to keep his/her perspective in life. If this is the situation for this depressed Child, then dreaming is probably the greatest gift he/she can hold on to. If the depressed Child has been cast into this house to gain a larger perspective of how he/she can serve the planet, then the time will be well spent. The depressed Child needs to know how to get to the bottom of how he/she is feeling in order to figure out how if there are indeed secrets that are keeping him/her from realizing his/her full potential.

12th House Healing Suggestions: The Child is the traditional maker and keeper of secrets, and sometimes it's the keeping of secrets that makes life for the Child so miserable. The depressed Child may need to explore what secrets it has been keeping throughout the years and expose them to the light of day. Even if another soul never hears what the secrets are...the Child needs to bring them out of self and into the realm of knowing. Writing things into a journal or onto a list of some kind and then burning it as a prayer going out to the Universe can be a very healing experience. There may need to be some forgiveness done along with the list(s), but that doesn't mean that the behaviors of those who may have harmed the Child are being condoned, it just means that whatever the wrong doing, that it is being turned over to God to handle. In this way the secrets that may be harming the depressed Child can be released and cleared out of the Child's energy. Love and more productive thoughts can then replace these energies. This exchange of energy will help the depressed Child in its ability to see a larger picture of how it fits into the workings of his/her family, community, country, planet, Universe, and/or what ever the Child is trying to reconcile himself/herself with.

THE DEPRESSED PROSTITUTE

The Prostitute is one of the four survival archetypes because every human on the planet has it at birth in one form or another. The Prostitute in its empowered state helps us realize when we're being taken advantage of, and when we're selling ourselves short/out. By selling ourselves it is meant that we all have a price. Think about it. Some of us will do anything for a laugh, a compliment, a raise, a proposal, and object that we crave, etc. When doing anything starts to cost us energetically/physically/emotionally/spiritually, our Prostitute is engaged.

There are people who are literal Prostitutes and give sex in exchange for material gain. There are women who will only have sex, even in marital relationships, when they are given gifts. Some take it to the degree of having a list of time they will spend in specific sexual acts depending on the value of the gift, which could be anything from a new dress to a car. While a female example was used, there are just as many kept men that behave similarly. More common is the spouse/significant other who uses sex as an incentive to get chores done, or withholds sex as punishment. These Prostitutes are just the same as the ones selling their bodies on street corners. In fact, the ones selling on the corners may be more honest than the others for at least the buyer and seller know the terms up-front.

When a person sells himself/herself short/out, it means that he/she isn't realizing his/her own worth. Sometimes a person might recognize his/her worth but consciously accepts less than he/she is worth—this may be a temporary situation perhaps at the start of a job, or when first meeting someone or joining a club/group. The Prostitute in this situation may not be engaged, but no-doubt is watching the situation closely to see where to draw the line. As long as the Prostitute realizes he/she is selling out, he/she is in more of a position to become empowered.

In her workshops and seminars, Caroline Myss sometimes discusses the Divine Prostitute. This is a person that puts himself/herself in harm's way deliberately out of selfless love for others—like the people who go into AIDS wards and hold the patients, regardless of the stage of their illness. These beautiful people realize how outcast and lonely AIDS sufferers are, and they minister kindness and love to them. Whether sex is involved or not is beside the point, these people put themselves at risk for others. While their Hero, Samaritan and Rescuer archetypes may also be engaged, they also are activating the Divine Prostitute because they are using affection/sex as the primary connection.

The more common manifestation of the Prostitute seems to come in people who are dating and/or searching for mates. When a person says he/she will only date someone who makes a certain amount of money, the Prostitute is as engaged as it is when someone will date an unemployed person because he/she is desperate for the validation of having someone in his/her life. Anytime a person sets financial criteria on a relationship, before it even exists, rather than looking for the qualities they want in a desired mate, the Prostitute is running the show. Of course, the Hedonist, Child, Gold digger, Gigolo, Wanderer, Damsel, Midas, etc., may be teaming up to add influence to the Prostitute, but if the person actually ends up married it will be the Prostitute that pays the emotional bill for the union.

Following are different aspects of the depressed Prostitute as it manifests in each of the houses. While many of the descriptions may sound similar, there are nuances of difference in how the depressed Prostitute presents itself. The goal in exploring all of these different aspects of the depressed Prostitute is to get people to think of how they are experiencing the Prostitute. These descriptions are not meant to be all-inclusive—they are meant to help get people thinking.

1st House, Persona: Having the Prostitute in the first house can be misconceived. On the surface one may be tempted to think this person can be easily swayed, or will sell out easily, as this is the house of ego and the self one wants others to see. In the immature stages this may well be true. But a person with Prostitute in this house natively will grow into his/her power. This person has the capacity to become very strong, and in constant vigil of

safeguarding personal integrity in order not to sell out—self or friends. This person may compromise to a degree, but the philosophy of “The truth will out” more than describes how business is conducted—in a truthful and straightforward way, even if that means temporarily hurting someone or disagreeing with the ‘boss.’ This person may or may not be blunt in dealing with that honesty, but that depends on archetypes in other houses, especially the third. The depressed Prostitute may have given up hope that that honest day will arrive. There could be a strong feeling that no matter how hard he/she tries not to sell out that the ‘bad guys’ just keep winning. There may also be a case where he/she is the last holdout...everyone else is voting against him/her...no matter how right the person feels, the fact that he/she is outnumbered and is being forced to comply will sit heavy with him/her. How one chooses to act in this case will probably be determined by where the Victim is located along with which archetype is in the eleventh house. There are also times everyone feels pressured to perform or produce. In this situation the depressed Prostitute in this house is probably facing dilemmas. Perhaps an idea has been generated and even receives support. The person could be very excited about starting the project, yet something keeps stopping it. As the depression sets in, the person starts to question everything about the project and life, etc. This type of questioning, doubt and depression would run through all twelve houses and since the Prostitute is running self-esteem, it wants to ensure this is the right project to be involved with—will it feed my soul? Is it what I need to do to feel good about myself? Is this the best project for me to be involved with (but this question can be asked of the fifth, sixth, tenth and eleventh houses just as well)? Did I get offered the project because I’m perceived as being talented, or because I’m perceived as not having enough to do already?

1st House Healing Suggestions: Take some time to get in touch with what is best for you. It’s okay to disagree with your superiors, family, co-workers, colleagues, etc. Let your feelings be known in the best way that you can (check with your third house archetype). You can vote against, but then still put your heart into the project later. But what if you’re the only vote? What if the project, or decision to be made, or choice, etc., falls only to you? If you’re paralyzed beyond getting in touch with who you are, perhaps the best thing for you to do is to concentrate on the little things...do something that makes you feel good about yourself, even if it’s just brushing your teeth or taking a shower. Sometimes we all have to simply trust that things will work out for the best. Give yourself some time to build up your strength. Don’t put yourself into situations that will make you feel as if you’re compromising yourself. Try not to cave into the pressures of well meaning people who try to get you to do things you don’t feel like doing. But do listen to your friends’ suggestions about socializing, your self-esteem could use a boost, and loving friends are good for the soul. Use the time while you’re quiet and thinking to explore the faces you show the world. We all hide behinds our masks. If masks are causing you to feel like you’re selling out, dependent on others for your power, as if you owe others your life, or as if others owe you things that you must have to survive, seriously stop and use this time to think about what you’re telling yourself. The only way to gain back power is to take it. You must claim your power to disconnect from thoughts or people who diminish your energy. It won’t be easy to disconnect from either, but your self-esteem is the price you’re paying. You don’t have to do it all at once, each small step you take to disconnect from energy drain is a victory in your fight to defeat depression.

2nd House, Values/Personal Ownership: The depressed Prostitute in the second house may feel as if nothing he/she values means anything to others—they are always imposing other things on him/her or invalidating him/her in some way. This Prostitute needs to take stock in what he/she truly connects with on this planet. What is important? What is worth dying for? What do you really take with you when you leave the planet? Is it important to leave a legacy to pass on? Those are questions of value. The Prostitute, more than the other archetypes, needs to have a firm understanding of what it values or it will sell itself short when in the presence of others. This is necessary in both belongings and in spending/earning money. The Prostitute can be a strong ally in this house because he/she can let one know when he/she is close to selling out, or being tempted to make a choice that will involve personal compromise in some way. There is nothing right or wrong in making a choice that involves compromise, but it is important to make the choice while one is strong, and not because one is feeling forced to make a choice that feels wrong for him/her. This can happen, especially when one is depressed, because depression can leave one feeling unbalanced and out of harmony with the other archetypes. And, once a small concession is made, it just becomes easier to give in to more compromises. One must also consider that values can represent feelings as well as things. One must be sure of how he/she feels about things/issues/events. That's the only way to ensure that others can't impose their value systems upon the Prostitute. If a person values owning a home in the future, and the friends he/she goes out with are constantly pushing him/her to buy excess clothing, jewelry, or perhaps even a new car, it can jeopardize the dream of home ownership. So, this person needs to have a firm value system in place or the Prostitute (perhaps in league with the Saboteur) will sell out his/her dream and follow the popular values/spending patterns of others. Turning a depressed Prostitute into a Powerful Prostitute, is almost like a raising a teenager—one must ask the depressed Prostitute if it will jump off a cliff just because friends are doing it too. Instilling values is something that has to be taught, and if the depressed Prostitute has forgotten what it has learned, or has perhaps not been exposed to the choices that having sound values requires, then there may be a learning curve involved in educating the Prostitute.

2nd House Healing Suggestions: The depressed Prostitute needs to learn that “No” is not a naughty word. It is okay to say “No” when others are imposing their value systems; and it is okay to say “No” to self when there are wiser choices that can be made. The more one can learn that he/she has the right to the only vote in his/her life, the more “No” becomes a natural sounding option when making choices. Of course, it's important to know what direction one is desirous of heading before arbitrarily saying “No” to everything. Organizations make 5-year and 10-year, etc., plans and mission statements in order to get a better perspective of what their goals are. Individuals can do that too whether it's a formal product typed up and updated every six months, or a list scribbled on the back of a grocery receipt doesn't matter—the only important thing is that a clearer sense of self is established, along with a way ahead. When one knows his/her path, it's easier not to stray from it.

3rd House, Communication: The depressed Prostitute may appear very wishy-washy in its communication. It has never allowed itself to have a voice, so it's not used to speaking out. Or, if he/she has spoken out before it very well could have been in ways that weren't the most beneficial for long-term involvement. We may have to look at the literal prostitute

here...this prostitute sells self in order to survive or reach some kind of short term goal. If living on the streets, one may not feel that there are many options for survival, but one can still be careful with how he/she goes about the process. Sometimes inner voices convince one that options are limited when there may be other choices that can be made. After all, selling self may be the easy way out, but when it feels like the only way out, it leaves the Prostitute (archetype) feeling more powerless. One may have to resort to this kind of prostitution for a while, but one can do it with resolve—the plan to overcome the situation in minimum time. Survival is first, but the Prostitute can have positive inner communication to see far enough ahead to get past what must be, to the wonderful place of what can be. Another role the depressed Prostitute can play in this house is that of the “Yes person.” This is the person that says “Yes” regardless of the demands put on him/her, even if he knows there’s no way possible to deliver his/her promises. It’s as if he/she is put on auto-reply and that is the only possible option. It is these kinds of people that end up with ulcers—their egos are writing checks they can’t possibly pay, so the balance is taken out on the body. This type of Prostitute will argue and say that he/she knows how to say “No,” but this type of person will sell out verbally in order to pursue the power, etc., that he/she craves. Thus, the “Nos” are only voiced as plays to obtain more power/recognition...so he/she can afford to buy more antacids. If one can’t tell if one is one of these prostitutes, then perhaps some of the following questions can be asked: Do I feel boxed into a corner and forced to make a choice against my will? Do I feel as if there are no choices I can make and that I am doomed to the pressures others assert? Do I feel obliged to others? Do I feel that I must say the popular thing rather than speaking my truth? Am I more prone to giving in to others’ opinions/desires rather than sharing mine with them? If I give away my values will it quiet the voices I keep hearing?

3rd House Healing Suggestions: The depressed Prostitute tends to sell itself short with its inner criticisms and self-doubt. In order to bring the depressed Prostitute back into balance it has to tune down and eventually turn off the inner voices, especially those that are critical and demeaning. The depressed Prostitute believes what is said about it, and turns that into behavior that doesn’t serve it. The Prostitute will take that behavior and use it against itself as it communicates what it thinks others want/need to hear. That’s why it’s so important for this Prostitute to pay strict attention to what it hears and what it says. The depressed Prostitute needs to realize that he/she may be perceiving something that doesn’t exist. The truth may not be what he/she thinks he/she hears, but might be something entirely different. This is when it helps for the Prostitute to have a friend that he/she can communicate with frankly—someone that can be trusted with the whole story and who can help the Prostitute arrive at the truth he/she needs.

4th House, Home: The depressed Prostitute in the home may be where the Prostitute is used and abused more than any other house except the sixth, assuming the Prostitute doesn’t live alone. Whenever there are others in the home, the Prostitute can give over power to them and then wonder why he/she is feeling pressured and miserable. The depressed Prostitute may be giving in to the manipulations of others and feeling as if it is powerless to make his/her own needs known. Some Prostitutes do this willingly and with the knowledge that they are doing it. These Prostitutes are more than likely not depressed or acting under pressure. Remember archetypes are neither positive nor negative, they simply are. They can

also be changed and used consciously by their owners for the desired effects they can bring to a situation. When depressed this balance isn't being achieved and the Prostitute is leaking its power. That's when the demands of the home/family seem to take over and the depressed Prostitute seems to fade away under the pressure. Whether its meeting the demands of aging parents and/or the Prostitute is still living with parents, or coping with the natural selfishness of children, the Prostitute seems to sell itself short—giving in to others; feeling powerless to give to self.

4th House Healing Suggestions: The situation of having to give to others may be a very big reality in the depressed Prostitute's life—invalids and infants certainly can't be denied their needs. This Prostitute is not selling himself/herself short in reality because this kind of service is rewarded with the Grace of God. But, it doesn't necessarily mean that he/she feels any better about the sacrifices he/she is required to make (when his/her plans may have been to work outside the home or take that big promotion, etc.). If selflessness in service is what is making the Prostitute feel depressed/depleted, perhaps there is a way to find agencies or friends who can step in and provide some help. One day, or perhaps a weekend, away (on a regular basis) might be enough to help the depressed Prostitute feel as if he/she has been revived—accepting gifts may not be easy, but it is mandatory if the Prostitute is going to feel whole again. Some people in this position (of having to care for others) feel as if they are owed time away—these people are displaying Victim energy, not Prostitute energy. Some Prostitutes will offer to help others in the home-care situation in order to gain something in return—these Prostitutes are selling self, but they are being compensated in some way, so they may be using their power. It's when the Prostitute is giving and depleting himself/herself that the depression/unbalance can occur. This is when it is important for the depressed Prostitute to take stock of the situation and ask what it wants/needs in return. The depressed Prostitute must learn how to ask, and how to receive without feeling guilty—it's okay to express need, but realize you must take care of yourself too, you can't just turn over your responsibilities to others.

5th House, Eros/Creativity: The depressed Prostitute in this house may have lost touch with just how creative he/she can be. Instead, he/she prefers to believe the negative thoughts in his/her head, most likely spoken by others at some time. The blocks to creativity by this archetype in this house are due to fear... caused by the depressed Prostitute because it's easier for him/her to believe the negative thoughts than to believe in self. He/she has sold out so many times that it's become a behavior pattern. The greatest fear for the depressed Prostitute is the fear of success, because success would mean some kind of notoriety, which might bring others to prey on him/her. The depressed Prostitute, while thinking he/she would sell anything for fame, shrinks from it because it could end in personal pain. The depressed Saboteur, on the other hand, sabotages creativity because success might mean change, and that is the fear of success they can't seem to handle—rapid, uncontrollable, change. If the change comes on gradually, the Saboteur may not become engaged. The Prostitute doesn't have a big problem with change, it simply fears what devious agendas others may have in mind, and how those agendas may exploit the Prostitute and/or his/her creations. Since this is the house of Eros also, this is the house where the depressed Prostitute is most vulnerable. It becomes rather easy for the Prostitute to give in to lust—literally and figuratively. The lust can be for more than sex or physical pleasure, it can also be for the fame mentioned above. It

doesn't mean that this lust is accomplished with bravery, because it can be sought out of fear. Depressed Prostitutes often give themselves away out of fear that something worse might happen. They barter themselves for what they need because having to face life without that need met would be intolerable to him/her. This doesn't mean that the depressed Prostitute is free from fear once the object sought is obtained; in fact, he/she is most likely even more fearful then because then the thought of the others' agendas comes to his/her mind. Remember, the depressed Prostitute is unbalanced, and it's this disharmony within that contributes to his/her fear. Fear is based on a person's perception—what frightens one person may not even phase another.

5th House Healing Suggestions: It's important for the depressed Prostitute to meet his/her fears head-on. This means identifying them. This can be done through keeping a journal, admitting to self what one's fears are, and/or getting a friend to help identify when one is selling short. Perhaps a start is to think about the other people involved (rather than self.) What is it that you fear about the other people involved in a transaction? What agendas to you feel others have in relation to you, your creations, or the physical involvement you have with them? What would be the worst thing that could happen if your creative dreams were realized? What do you hope to gain by giving yourself to another? Is the price worth the return? Is there some other way you could achieve the same goals, or realize even better results? Before just saying "No," give the questions some deep thought and write down some alternatives, even if they are a bit unrealistic. You are a creative person...let your imagination answer some of the questions. The Prostitute needs to come to know when he/she is selling himself/herself short. He/she needs to own his/her self-worth, and empower the prostitute within to be alert to the fears that can trigger the unbalances that lead to depression. Recognizing the fear of agendas is the first step toward empowering the depressed Prostitute.

6th House, Work/Health: Like in the 5th house, the depressed Prostitute in the sixth house is also fearful of agendas, at least in the area of work. In this aspect of the 6th house the depressed Prostitute may sell out because concern for others' agendas are frightening. For instance, if the depressed Prostitute is fearful that the mortgage company is about to repossess the house, he/she may start to panic and sell things in order to make the payments, and/or take demeaning jobs just to make the bills. Some depressed Prostitutes may even strike up bargains to use their bodies as barter for shelter/food. The depressed Prostitute is more fearful of the agenda of the other party, than of looking for ways to communicate and/or seek out long-term solutions. In the area of health the depressed Prostitute needs to be particularly careful. This is where the depressed Prostitute may sell out his/her own health/safety as a sacrifice for others under his/her care (almost as a Martyr), or because other things seem more important than health in the moment. Myss lectures about the Divine Prostitute who gives of self to offer affection to people in hospitals dying of AIDS. While these Divine Prostitutes may not be depressed, they make the calculated risk of giving self to others, which is not quite the same as throwing caution to the wind because one is too depressed to care about consequences. The depressed Prostitute is vulnerable to health problems because he/she isn't always wise, or strong enough to enforce healthy choices (like the use of condoms if the partner in question insists on not using them).

6th House Healing Suggestions: The depressed Prostitute can benefit by taking note of the demands others place on him/her, especially those that aren't in the best interest of the Prostitute's career/health. Take note of others' agendas. Others may not have a vested interest in protecting the Prostitute's interests. The depressed Prostitute can start by listing the health precautions that he/she does take, and then list the ones that he/she compromises to others (e.g. how many times he/she had unprotected sex because the partner wasn't prepared or insisted otherwise; how many times sex occurred before the health history of the partner was discussed). In the workplace, it is important to note whether the situations are of the Prostitute's choosing, or if the agendas of others are better served. This will take some soul exploration and some honesty. When fear is involved, it's hard to take a hard, honest look at self...but if one can get past the initial shock, one would be surprised at how easy it flows after the first few admissions. This is similar to the Catholic practice of confession—admitting the practices that are compromising opens one to the possibility of reversing the behaviors.

7th House, Partnerships: This house can be a tricky one for the depressed Prostitute, because the traditional definitions of what a prostitute is seem to apply more here than in any of the other houses. When depressed, one can feel as if all they mean to a significant other is being a sex service station. Or, if the lack of sex or physical/emotional attention is what is behind the depression, the depressed Prostitute may try doing things out of character just to gain attention. In the more positive scenarios, these actions would involve the partner (e.g. renting some costumes, trying to play out sexual fantasies, planning a romantic getaway). In less positive scenarios it may mean the depressed Prostitute seeks out the attention it needs from outside the relationship. A single depressed Prostitute searching for a relationship, and trying to pin down a date to see how serious he/she feels, may act out of character sexually just to get an answer. Some may choose to withhold sex or attention in order to appear more disinterested thinking that will get the potential partner's attention. Others may be more sexually aggressive fearing the competition. Both will feel unhappy about their choices afterward because typically their actions were not done according to what their heart/soul/gut wanted them to do. That's the shadow side of the Prostitute—selling out to others in hopes of winning something from them. When single and being tired of being alone, the Prostitute can act out in multiple ways: lunging on other's partners; going to bars or places they would not normally frequent; trying on-line services in hopes of making some kind of connection, and then lying to make sure they do; insisting friends set them up on dates, etc. Their depressed state convinces them that they couldn't possibly be happy without someone of the opposite sex to give them attention. Some Prostitutes simply become disillusioned with partners feeling they should be given more, whether that is time, attention, material things, prestige, or whatever. The 'thing' they are missing makes them feel deprived, or that they are 'owed' in some way.

7th House Healing Suggestions: Only when the Prostitute learns how to recognize when it's selling out, will it be allowed to be happy and reclaim energy. Things may not work out the way one wishes, but that in itself may be the victory. We all spend time trying to fit square pegs into round holes at some point in our lives. Not all relationships are meant to survive, and not all personal time is meant to be spent in relationships. Learning how to be a complete person on one's own is the best medicine for the depressed Prostitute in this house.

When one is happy with self, one has so much more to offer others. People too frequently turn over their happiness to others, expecting someone outside of them to read minds and create exactly what is needed every moment. People aren't machines—we can't take the broken parts into a dealer and have some repairman wire them back together. The only person responsible for your happiness is you. The depressed Prostitute in this house needs to realize this more than many of the other archetypes. If this Prostitute married for money and now the spouse is out making the money and ignoring the Prostitute, well...he/she got what he/she wanted. If he/she isn't happy it's because he/she is depending on that other person to provide that too. Decisions need to be made, but the answers need to come from within the depressed Prostitute, for the only person he/she can control is himself/herself.

8th House, Legal/Financial: The depressed Prostitute in the eighth house may be obsessed with pleasing others for the sake of the financial support they provide, or could potentially provide in the future. This is the house of inheritance, so that can also mean the inheritance of personality/physical traits—if one's role models were very interested in other people's money, the acorn may not be falling far from the tree. Depression could enter into the picture when the Prostitute feels as if his/her efforts are not going to reap any benefits, or if he/she feels that support is being withdrawn. The depressed Prostitute may also feel as if he/she is under a magnifying glass and having to perform in a certain way in order to avoid criticism or legal repercussions. This forced behavior modification will add to depressive thoughts if the Prostitute internally disagrees with the games it's playing, and realizes he/she is selling out.

8th House Healing Suggestions: Other people can use money/power/influence as control over the Prostitute, and after a while it does become a game—one dangles the carrot and the other dances appropriately while trying to snag it. The depressed Prostitute won't become empowered until he/she starts to recognize the game for what it is—control. Once the Prostitute can see the game, the results, and put a label on the pressure that it causes him/her, he/she can start to recognize when those strings are being pulled and make a more conscious decision as to whether or not he/she wishes to play along. The optimum thing to do, without considering consequences, would be to quit—take one's playing pieces out of the game. But in reality this may not be possible, so the depressed Prostitute can empower self by deciding whether the personal cost is worth the investment being made, and then taking steps to change his/her internal language. Sometimes when people are faced with situations where they have to accept support from others, or serve others until an inheritance is endowed, they can do so with intention rather than weakness. Other archetypes can be brought in to assist such as the Servant, the Co-dependant, the Mother/Father, etc., and perhaps even the Child. Whichever archetype can help the Prostitute fortify itself to feel stronger and/or more independent might be the help the depressed Prostitute needs to change the silent dialect he/she hears internally. It's important for the empowered Prostitute to realize the difference between selling out and making conscious compromises for mutual benefit. The depressed Prostitute may simply be overreacting to a situation and employing more of a Victim voice (“Why do I always have to give in to him/her?”)

9th House, Spirituality/Wisdom: The Prostitute (Chameleon) oftentimes has gone through life doing or being what others have expected. This has kept him/her safe in the past. After so

many years of being what others want, it becomes confusing when one finally has to become oneself. Add to this the fact that others won't necessarily embrace this change, and you have the template for a battleground, both internal and external. The belief in a Higher Power is the most sacred thing any person can own, it's also something that every human has instilled in them from birth, by means of culture. If your argument is that your family didn't believe in God or didn't worship on a regular basis, then that's the belief they've instilled in you. But what if you grow to believe there is another belief? Something that your family doesn't embrace, but you feel is very right? You can go underground and ascribe to this new belief while going through the motions of worshipping in the accepted manner. Or, you can declare your independence and walk away from the beliefs that others carry but that no longer serve you. This can be a very traumatic right-of-passage, and it can leave you feeling very isolated. What if you've already been on this path for a while now? The loneliness and isolation could have you feeling very depressed, even betrayed by those who used to be so close to you. And what of God? Has He/She betrayed you also? Isn't finding a relationship with the Divine supposed to be comforting? And when you've been so used to caving in and letting others make the decisions, if all you're getting from this new relationship is more grief than you had before, how could it be good for your soul? Why does loving God have to feel so lonely? Is it that no one can possibly understand you now? Have you sold out to others so many times that you simply don't know what it's like to feel close to God? Is this part of what is expected before you can be given more? Is this a test to help make you more firm in your own, individual beliefs? Is this a step on your path to learning what your purpose is? If your struggle is with your education (instead of religion) simply apply the same concepts. If you've studied for a career/vocation simply because it was expected of you, is it damaging your soul now?

9th House Healing Suggestions: Part of the journey into spirit is the search for purpose. If you find yourself feeling disconnected in this way, look for some of your answers in other houses, especially see what archetypes live in your 10th and 11th houses. But in this house, look for purpose in your relationship with Spirit. Sometimes we fall prey to the illusion that purpose, or serving God, has to be some large, monumental task, and we get so absorbed in looking for that large assignment that we fail the everyday missions that have been placed before us. For example, it won't serve to wait for that invitation to preach your ideas to a nationally viewed television audience if you can't be cordial to your fellow humans shopping in the grocery store. God wants each of us to live in the "now." That means putting all of your energy into what's happening at this moment. Going out and having fun with friends isn't going to feed your soul if all you do is talk about your troubles the entire time. And how can you use this time enjoying friends and engaging in laughter and reconnecting to your joy if you use the time visiting your discontentment? Yes, friends are whom you should be able to share these things with, but to do only that keeps you in "then" and not in "now." If you're going to go bowling, then enjoy the game, and save some other time for discussing hurts. It may also be wise to put time limits on those discussions, so you can't let your emotions take over your entire being. It may also help you feel more connected to find a place of worship that better suits your beliefs. Even if that fellowship is a meditation group, it will serve you to be around others who understand how you feel. They no-doubt need you as much as you need them. If you just can't find anyone to share with, there are some

television preachers who teach positive messages. Perhaps watching Joel Osteen from the Lakewood Church in Texas, or Robert Schuller from the Crystal Cathedral in California, would give you an opportunity to feed your soul with messages of kindness and compassion. The goal here is to find someplace that you can feel your soul connecting to Spirit, and then stay true to it. Don't sell out your needs simply to comply with someone else's. And, don't pretend to follow someone else's formula for "how to please the Almighty" if it doesn't ring true for you. The Prostitute can be your best friend here—it can let you know when you aren't being who you need to be. And perhaps that's what's really happening now if you're depressed about spiritual needs. Maybe your Prostitute is trying to make you realize that you're trying to make everyone happy except yourself. And, if learning to love God involves learning to love others in your case, look to the archetypes in your 7th, 5th, and 3rd houses for more clues on how to get in touch with your feelings. The best advice here is to realize you're entitled to your feelings, give yourself permission to own them, and don't sell them out to anyone else.

The depressed Prostitute (Manipulator, Negotiator, Mediator, Chameleon, Victim, Coward/Bully) can also experience anger more readily in the 9th House, because coming into consciousness is a much bigger step. After giving in to so many for so long, taking one's power back and trying to stand firm, while trying to develop one's relationship with God, can be confusing and stressful. If you find yourself feeling irrationally angry or unreasonably irritated, stop and consider what the source may be. Are you feeling forced to compress yourself into a religious "dogma box" that simply doesn't fit anymore? Or, could it be that you're angry with the Creator? Do you feel your prayers are in vain, or that you're being faithful yet answers from the Almighty never come?

Take a deep, relaxing breath and let it out slowly. Now, visualize a two-year-old boy. He's in a situation where he feels he's being denied the object of his immediate desire. The more denied he feels, the more intense his focus becomes on getting what he wants. At first he's lovingly controlled, cajoled into being diverted, rationally told why what he wants isn't right for him in this moment. Friction builds as the boy struggles to get his way, the more he's told, "No," the more intent he becomes on getting his way. As the situation escalates, the "powers that be" have a few choices: to give in to his wishes; to continue trying to reason with him; to deny him; to threaten him with the loss of something else if he continues his unacceptable behavior; to offer an alternative solution; to remove him from the temptation; to ignore him and let him scream/carry on with his tantrum until he gets tired, etc. There are just as many, if not more, reasons behind the choices to rein in the boy's desire. Perhaps there is concern that he is becoming a bit spoiled, or what he wants may not be affordable. There could also be a real danger in letting him have his way—he could want to climb a tree and jump off into the lake like the big kids. From his point of view though, he's simply not getting immediate satisfaction, and that's all he can see or feel. From a guardian's point of view, he's just not skilled enough to handle the challenge. Protection is not what the two-year-wants; he's after the thrill, and no one is going to convince him that he's not ready.

Take another deep breath. We are all children of God, and as children we can't possibly understand the ramifications of our desires and prayers. But...we are also one with God, and do have the power to manifest what we need. These statements may sound like opposites, but when you add in the element of "surrender" it becomes a Divine balancing act. The more we can surrender our wants and needs to the Universe/God/Creator, and

submit to the “greater good of all that is,” the more balanced our prayers become. We won’t be so tempted to pray with expectations; we won’t limit God to answering in a certain way. We’ll become more patient as our gratitude and appreciation build. Our anger will lesson; we won’t be tempted to curse God for not providing the objects of our immediate attention; we’ll have fewer opportunities to get stranded up in a tree.

The Depressed Prostitute can learn to stand up for self while developing an individual relationship with God. Surrender to, and trust in, your Creator is not the same as selling yourself to another human. You may need some time to learn the difference, but once you do, the anger with God should subside, and the confusion and depression about seemingly unanswered prayers should lesson. If you need help getting past your anger, perhaps expressing it fully would be a good first step. Find an isolated spot and let yourself feel your emotions. Yell at God, stamp your feet, break something...give yourself permission to throw your tantrum knowing that God loves you with the same concern and compassion that we love our children. Talk to Him/Her, let your feelings out in the open, and then give yourself some time to be quiet so you can absorb messages He/She may be sending.

If yelling and tantrums aren’t your style, and perhaps you’re feeling more hurt than angry, try writing down your concerns. Make a detailed list/letter, then burn it, knowing that your thoughts are being carried away in the smoke. Venting your emotions is the most important thing to do, whatever method you chose to use, as long as it doesn’t do harm to others. Then, when you’re satisfied with your expression, relax and connect with God in the ways you’ve learned to listen: meditation, a nature walk, a drive in the country, incubating dreams, etc. The same goes for discontentment with your education. Find what it is that is upsetting you and set it right...enroll in a course, take a workshop, self-study, prepare a resume and look at changing your job. Re-read the above and replace what ever is making you feel disconnected to your spirit.

10th House, Highest Potential: The depressed Prostitute in the tenth house may be feeling as if he/she has sold out his/her dreams. If not, he/she will doubt whether or not his/her true potential has been realized. This depressed Prostitute will doubt and/or question the path he/she is on and will continue to wonder if there is something else he/she should be doing instead. The depressed Prostitute could also be feeling overwhelmed by feelings of regret over not choosing his/her own path and/or feeling as if he/she sold out his/her dreams out of fear of failure or belief in others’ criticisms that he/she couldn’t make it in the career he/she had imagined going into. The 10th house is concerned about potential, not necessarily talents. One can have all of the talent in the world and not be able to overcome the fear keeping one from realizing that talent. If this is the depressed Prostitute that is manifesting, what is he/she afraid of? Perhaps the potential of manipulation from others or the temptation to climb too high and have to sell one’s soul is the fear. The Prostitute may also fear what it might have to lose in order to gain the fame it might earn (but this is more of a 2nd house question to ask). But the depressed Prostitute could also have a skewed view of his/her talents. Just because many little girls grow up wanting to be ballerinas doesn’t mean that there is an overpopulation of adult ballerinas. It’s important for us to have dreams, but it’s just as important to realize that we humans also have our limits. Karoke bars are filled with people who think they have fabulous voices, but that doesn’t mean that the audience doesn’t cringe when some of the same tone-deaf people get up again and again. There’s a fine line between

belief in self and self-doubt, but it is important to test the waters in both pools to come up with needed answers.

10th House Healing Suggestions: Whatever the cause of the depression, one has to confront the feelings of inadequacy he/she is feeling. Sometimes dreams are just that—dreams. It's important for humans to dream and have ambitions greater than what they may ever be able to reach because that keeps us striving to be better and instills hope. But at some point reality has to come into the picture when potential is being measured. A lot of humans love music, but that does not mean we'll all have hit records, or sing/play professionally. It wouldn't serve the depressed Prostitute to beat himself/herself up about lost opportunities if he/she had the dream of singing professionally, when in reality he/she has a tin ear. Sometimes we all have to be brutally honest with ourselves and accept our limitations. Of course, this acceptance goes hand-in-hand with recognizing our many talents. When depressed the Prostitute can have a skewed idea of what his/her assets and liabilities are. If this is what might be behind the Prostitute's unbalance, it is important to take some time and seriously reflect on what talents the Prostitute feels it has suppressed (for whatever reasons). Reality may need to be consulted—if these talents are real, enlisting the other archetypes and exploring the other houses (by way of a chart asking that specific question) may be in order. Whatever the situation, the depressed Prostitute has to come to grips with what he/she perceives as being less in his/her life...that could be anything from not becoming a parent to not having run the Boston marathon. If accomplishing this goal is possible, perhaps investing some effort into achieving it would serve to help balance the depressed Prostitute.

11th House, Relation to World: The depressed Prostitute in the eleventh house may come across as having sold out to the world around him/her, or feel that is how he/she is perceived. It takes a lot of bravery to stand up for self and for the person each human can ultimately become. We all have some kind of idea of what we are and/or where we stand on the important issues. Unfortunately, we aren't the only ones with a perception of ourselves. Eventually judgement enters the picture, from everyone who knows us and/or cares to have an opinion of us and then it becomes anyone's guess at what conclusions will be derived. The depressed Prostitute may feel as if he/she is masking a part of self in order to fit into the expectations/ judgements of others. Keeping up this false face requires a lot of energy, and makes the Prostitute feel even more inadequate. The depressed Prostitute also might feel as if he/she has been manipulated or forced into situations by others and he/she may be feeling skittish about trusting others. When so many people have taken advantage of someone and/or made that person into an object rather than a human with real feelings, it's hard for that person to get back to a place of trust.

11th House Healing Suggestions: Sometimes we all have trust issues, but the depressed Prostitute is probably facing the world with some hurt that needs to be resolved before he/she can relax his/her guard enough to truly let people close. These are the Prostitutes that have had to sell themselves and/or have been taken advantage of. The walls that depressed Prostitutes can put up can keep them from opportunities, friends, and society in general. These people may be the ones that are much more comfortable in their own environments, with few or no visitors. They may be the ones that go shopping at three in the morning because they want to avoid as much contact with people as possible. It's true that there are

people who use others for their own gain, but not everyone is like that. The depressed Prostitute needs to take some small steps to regain trust; the world doesn't have to be filled with people who use you. Finding friends you can trust is a first step. Then include those friends in more of the things that you do. For instance, invite one of them to go shopping with you, even if it's just for groceries. Perhaps there are some clubs to join that will help you meet more people that you can learn to trust as they reveal themselves in a controlled environment. As trust builds with a few people, it can start to grow with people in general. Eventually the depressed Prostitute will be able to forgive...others and self...for all of the times he/she sold out, or was taken advantage of by others.

12th House, Collective Soul: The depressed Prostitute in the twelfth house is interesting for this is also the house of secrets—and the Prostitute is an archetype filled with secrets. It's hard enough for people to admit when they've sold out even to themselves, let alone admitting it to others. The Prostitute keeps secrets, and it may be this trait that keeps him/her feeling so isolated. If these secrets become the undoing of a person it will be hard to overcome the tendency to have secrets because they are often covered with lies. We all find ourselves in situations where we don't feel comfortable telling the truth and some white lies or half-truths are used to cover for us, but in this scenario the depressed Prostitute may not even recognize the truth any more. Deep, dark secrets keep the depressed Prostitute from his/her joy and from realizing his/her true place in the world. By keeping these things in the dark closets of the mind, it only makes them seem that much worse, and bigger than they may really be. Eventually the depressed Prostitute feels as if these secrets make him/her less of a person, when in reality these experiences make him/her very human and that much more like everyone else. People who truly care will be able to forgive one for having lived life, but forgiving self is the first step, and that takes honesty.

12th House Healing Suggestions: Would you read a book that said over and over, page after page "Today was a perfect day, absolutely nothing bad happened?" You might, but it would be the most boring, unimaginative book you ever had the pleasure to forget. Sometimes it's the things that we fear sharing the most that make us the most individual and interesting people. If we can learn to love ourselves, what does it matter what anyone else thinks about us? The trick with that question is...can the depressed Prostitute learn to love self? He/she may have felt used and abused in the past and getting to a place of love may be a little much to ask at first. As with any other relationship, perhaps starting with like is the first step. Come up with some affirmations that say some good things about you: "I have a loving heart" "I care about other people's feelings" "I know how to be a good friend" "When I have a friend I accept him/her just as he/she is" "I don't use my friends" "I treat myself the way I would like to be treated." Some of these may be stretching truth a bit, but they are also planting seeds that can grow into better treatment of/feelings toward self. After the affirmations have been started, it's time to come up with a journal of personal truth. It can be in the form of a list, a story, a collage, a painting, or whatever shape it needs to take, but it has to be something that can be seen, even if it must be burned later. This truth must include the deep, dark secrets you haven't been able to let out, even the ones you hide from yourself. Take some time with this list; perhaps it needs to be done in sections or phases of your life. Whatever you need to do to get it all out into the open is okay. After this is done, whether in sections or as a whole, read it and celebrate the fact that you are a wonderful human

being...here on the planet learning and loving and being the great person that you are. Celebrate yourself. Have a party even if you are the only person attending. Buy yourself something to commemorate your new, truthful relationship with self, and eventually with the world. The more honesty you put out there, the less people have to use against you because other people can only threaten you with what they think you don't want others to know. If they choose to judge you on what your truth is, well, they aren't worthy of you because they are putting themselves above you. Sometimes people and experiences are different and not meant to mesh into a relationship, but this is not the seventh house, this is the house of people in general. For as many as there are that will judge you, there are no-doubt many more that will admire you and hold you up as an example of bravery and honesty that they aspire to.

THE DEPRESSED SABOTEUR

This archetype can be tricky because it can talk you right out of your feelings, of course while it's blaming why you feel the way you do on other things. And, if it serves the Saboteur, it may even talk you into thinking your depression is imagined or simply the result of other things happening around you. The depressed Saboteur can also talk you into believing your situation is much worse than it is, and make you feel worse than you might actually be (especially if it teams up with your Victim). That's why it's so important for you to get in touch with this archetype if it's the one where your depression is manifesting.

The role the Saboteur plays naturally is one of helping you to see where you defeat yourself. If you study the Saboteur, it will let you know how your self-talk can keep you from realizing your dreams. From your behavior to how to communicate, the Saboteur can affect every aspect of how you present yourself to others, which may be part of the reason you don't get ahead in life. When the Saboteur is depressed it can magnify how you feel about the reactions others have in relation to you, and whether you are sabotaging relationships or not in reality, the depressed Saboteur can make you feel as if you have. If the magnification on your feelings continues with a prolonged experience with depression, you'll feel as if reparations in relationships will be impossible to make, so you give up on the relationships you have, would like to have, and perhaps even dream of having. The depressed Saboteur would rather hide in fear than step out on a limb and make a new friend.

The depressed Saboteur may be reflected in several aspects of life regardless of the house it is manifesting in mainly because it can overpower the other archetypes in the natal wheel and suppress them into subordinate behaviors. Because it is a strong archetype it needs extra attention especially when it is depressed. Fear and control are close cousins. In other survival archetype write-ups I've said that the depressed Prostitute is focused on fear and in this one I'm going to say that the depressed Saboteur is about control. But if one wanted to get into a very confusing debate one could say that the Prostitutes fear because of the control others place on them, and Saboteurs try to control out of fear. In any event, whether you choose to relate to your Saboteur through control, or fear, it is important to consider your relationship to issues surrounding the control/fear also.

The empowered Saboteur also needs to be discussed here. Many people have learned how to rein in their Saboteurs and use their power to keep others, and self, from taking advantage of them. The empowered Saboteur is a strong ally, it alerts you to situations and behaviors that aren't serving you. It can keep you from making the same old mistakes over

and over again. When the empowered Saboteur is depressed it may be trying to tell you that it feels as if the messages are going unnoticed and you can just do what you want if you aren't going to listen—it's tired of trying to help you help yourself. This refusal to serve the rest of the archetype team is a form of sabotage and strains the harmony the team usually works within.

If your reading is showing you that your Saboteur is the archetype being challenged with your most current depression, take special care to get in touch with how the Saboteur is manifesting. Be sure to consider the house it is in, analyze the ways your depression is making you feel, and do whatever you need to do to discover how it is behaving. It is more important to do this for this archetype than with almost any of the others because this archetype can be a master of deceit and illusion. The depressed Saboteur has this power because we want to listen to it—we want to believe whatever it tells us. The toughest job you'll have is to break through its defenses and call its bluff. Perhaps a good and trusted friend can help you discover and understand the ways you are sabotaging yourself...but be careful because you may get angry with that friend for pointing out things in your behavior that you're not quite ready to realize yet.

Knowing yourself will be the best tool you can have at your disposal. It is important to know how you usually feel/act in a situation, and how you're responding now that may be different. The problem with this archetype though is that it could have been acting up your whole life and influencing the way you have behaved since day one. Of course one can argue that all archetypes influence behavior because they are all facets of personality...it's just that the Saboteur is unique in that it can make you think you're in balance/harmony and control, when it is actually running the show. You can still know your heart though, and how you're really feeling, and once you understand how your Saboteur works against/for you, you start to have power over it.

1st House, Persona: The depressed Saboteur in the first house may sound a bit like the Victim, but instead of the poor me talk and blaming every one else on his/her problems (which could also happen), the Saboteur would sound more like he/she has an excuse for everything. This will be especially true for the things that go wrong. The depressed Saboteur loves to drag people into his/her drama and does it by soliciting their help. But it isn't really help that he/she wants, he/she wants validation for the excuses he/she comes up with as to why things have gone so wrong in their lives. For instance, he/she is unemployed because none of the available jobs offer him/her the prestige he/she deserves; he/she has to drop out of school because the teachers don't have anything to offer that he/she doesn't already know; living at home is impossible because the folks never listen to what he/she has to say; his/her ways of doing things are better than anyone else's but no one will listen and/or do what he/she says; he/she is powerless to assert his/her influence because nobody else recognizes how important he/she truly is. The depressed Saboteur would like to be perceived as an influential and powerful person, but in reality he/she has no power except for the backdoor influence he/she derives from getting power from the people who believe the stories and pity him/her. This validation makes him/her feel as if he/she is not culpable for any of the circumstances he/she actually brings onto himself/herself because he/she feels better than those around him/her. It's not as if the person has delusions of grandeur, but the Saboteur has a way of making one believe the lies he/she tells to the self, as well as the stories he/she makes up to justify why he/she is not the person he/she knows himself/herself

to be (deep inside). A lot of the time the person is talented, educated, etc., but limitations may be placed on him/her because of a relocation, change in status, etc. But the depressed Saboteur can see more reasons not to explore options to change self/image, even temporarily, than positive reasons to do so even if at some level he/she knows it would be the best way forward. Remember, this house is about the image one wants the world to see, what he/she hopes is being projected; the Saboteur steps in to rally the support of others when the person involved knows this image isn't what he/she wants it to be. A first strike effort to evade others from forming an opinion on their own, and to paint the person in the best light possible, even though he/she knows he/she isn't all that's being portrayed.

1st House Healing Suggestions: Just remember—you can't be subtle with your Saboteur; you have to deal with it head-on. Think of some ways people sabotage themselves in general: procrastination, lies, thinking they aren't good enough, thinking they are too good, thinking they are immune or invincible, convincing themselves they can't do something, etc. Then discover what you have done to sabotage yourself, or how you've empowered your Saboteur but what's fallen short of that empowerment recently, and you'll have the answers you need to help redirect your depressed Saboteur into a more harmonious state. Remember, we also sabotage ourselves by telling ourselves we're okay...that others are wrong, or have the problems, and if they don't want to like us it's fine. Don't take this wrong—it's not your job to ensure everyone on the planet likes you or thinks well of you. But, in the same light, thinking everyone else has the problem, and not you, could be a clue that your deceiving yourself (through the energy of your depressed Saboteur). A long, hard look at self, and the excuses you come up with when others confront you, might be a great place to start. Start a journal/list of all of the qualities that you have. If someone who matters to you is finding fault with you in some way, or you feel the image you are putting forward is compromised in some way, make a list for the reasons why that might be true too. Once the lists you need to make are done, you can look for trends. Perhaps with some distance from the issues you can see where in many cases you may be fooling yourself (rather than the others you were hoping to fool at least temporarily). Eventually other people will discover whether your mouth is writing checks that your deeds can't cash; whether you'll be able to figure that is up to how sincerely you want to explore your relationship with your depressed Saboteur.

2nd House, Values: In this house of values and personal finances, the depressed Saboteur can have a heyday. The Saboteur can do everything from convincing one to empty the savings account to increasing credit card debt. The Saboteur can also play with the mind so one gets confused in one's values—owning a home, etc., isn't as important when one is depressed as it may be when the archetypes are in harmony with each other. The depressed Saboteur can be very convincing when it comes to talking one into/out of things. We believe the Saboteur because he/she can be very convincing, and because in times of weakness he/she may be the fortress of support we're used to taking refuge in. When people aren't feeling themselves it can be comforting to have permission to purchase a new toy/bauble, or take an unexpected trip that may not fit into the budget. If one values education, or working overtime to earn a promotion, the depressed Saboteur may convince him/her that his/her time is being wasted and the pursuit of such things is throwing money/energy/time away rather than being a sound investment in self. The value could also be a firm belief in personal time everyday, or perhaps a spiritual practice and/or exercise routine. While these things may be ruled by a

different house on the surface, if one values something to the point of needing it to feel accomplished in his/her day, then the second house is connected. The depressed Saboteur could be saying this is wasted time, or it could do the opposite and be saying that there isn't enough of this activity in the person's life and therefore it must have more at the expense of something else. Whatever the situation, the depressed Saboteur's goal is to set one up to fail in the long run—that's how the Saboteur stays in business...when one is happy and productive, the Saboteur has less of a function. [But remember that the goal is to mature the Saboteur into being a watchdog guarding one from being sabotaged]

2nd House Healing Suggestions: If a person is experiencing chronic bouts with depression, it might help to have a list of the goals/things the person values handy to remind him/her of what he/she holds dear. This list can include anything, but some long-term goals might be good to write down too...anything the Saboteur is prone to target. One usually knows where his/her Achilles' heel is located. Staying one step ahead of the Saboteur would be wise advice, but first one must be honest and explore the areas that the Saboteur can strike. If a person has low self-esteem or insecurity issues, he/she probably values things that make him/her feel more attractive/powerful/important. The depressed Saboteur will no-doubt feel as if those crutches aren't serving him/her in the moment, and that new outfit or impressive presentation to the boss will be wasted money and time spent. The depressed Saboteur can make a person with low self-value feel worse—it is important to find value from within and not from the things one has or the accomplishments he/she has made because there will come that day when those things are not available. Honest inner joy can help the depressed Saboteur in this house. Call someone or watch a movie that can make you laugh; sing, dance, play, entertain yourself with some leisure past-time; whatever you need to do to make you feel good about yourself, if even for an hour, will be time well spent. Just remember that you may be tempted to go out and buy a whole new wardrobe (especially if God/Goddess, Hedonist, Queen/King, etc., join in) but seldom does something like that truly help with long-term emotional improvement. In fact, by the time a person gets the shopping bags home the reality of paying the bills may squelch the temporary high that making the purchases rendered. Feeling good about who one is lasts much longer.

3rd House, Communication: The depressed Saboteur in this house is full of inner babble, and it can also be directed toward/through any of the other houses on the wheel, so that's why the depressed Saboteur in the third house can be so disruptive. If talking strictly about the third house, this might be where the depressed Saboteur knows that swearing would be the worst thing to do in a particular situation, and then can't contain himself/herself long enough to avoid it. Or perhaps there's a special sentiment to communicate, or presentation to give, and his/her normally fluid language turns into a mouthful of mush. Some may say these situations may be caused by a subconscious desire to fail, but it is far more likely that the Saboteur is at work. The depressed Saboteur may be subconsciously responding in an adverse way because it resents the control that the situation is inadvertently trying to place on it. Perhaps the person is feeling he/she has a need to be seen as the person he/she is and the depressed Saboteur is merely the vehicle being used to express him/her. When the Saboteur speaks it says things that focus on how wrong others feel he/she is; he/she may observe character traits in others, citing how wrong they are, that he/she mirrors. He/she may be trying so hard to control the outcome of things that he/she only serves to alienate those

around him/her. When the depressed Saboteur hears unfavorable communication directed at him/her, or in reference to him/her, he/she will do his/her best to control the situation; or will shrink away from others because he/she has lost his/her control of the opinions others have of him/her. The Saboteur would prefer to control the conversations of others himself/herself, and the thoughts, and the actions, and the energies. The Saboteur lives to assert itself, whether it is in an empowering or devouring way. The depressed Saboteur may be disillusioned with its ability to control/assert, and while the communication usually turns toward the anger end of the scale, that communication may be directed more inward than outward. The depressed Saboteur criticizes, argues, reprimands, insults, gossips, betrays, rages, and might even emotionally abuse. He/she will use whatever communication he/she feels might tip the scale back into his/her favor, at least from the perspective of control.

3rd House Healing Suggestions: Listen to yourself. What is your self-talk telling you? What do you actually say about yourself, your dreams, your abilities, etc., when you talk to others? Carry a tape/digital recorder with you and record some of your conversations...or have a friend carry it and record you when you aren't aware of it. If you don't have a recorder, review some of the conversations you had during the day before going to bed. Think about the ways you sabotaged opportunities; start a journal of the things you remember doing/saying that sabotaged you. After a while, re-read your journal to get clues of how your Saboteur behaves. If you have an empowered Saboteur, keep a journal of how you avoid sabotaging yourself, or of how your inner self/Saboteur warned/protected you. Perhaps you avoided an argument, or you kept yourself from gossiping, etc. Once you have the journal, and have reviewed it, ask your Guide(s) to show you how you manifest your Saboteur and/or what messages it has for you. You can also ask to incubate a dream (but then ensure you keep a dream journal and analyze the dreams you receive). Whatever tools you have at your disposal, use them to find out as much about yourself and your relationship with your Saboteur that you can. Purchase a copy of Caroline Myss's *Spiritual Practices* audio-tape and use the meditation on it to help you review your day each evening, exploring whether or not your words/thoughts have done harm to others. Or, use whatever meditations you have on-hand to assist you in meeting this archetype. If meditation, dream-work, and journals are not your way of learning about self communication, perhaps you already know what you did to sabotage yourself in this latest bout with depression and you can come with some other idea for turning around your communication behaviors.

4th House, Home: The depressed Saboteur in the fourth house may be doing everything in his/her power to sabotage things within the home/family—this could manifest in any behavior that is disruptive to the smooth running of the home/family. For those living alone the depressed Saboteur may be deceiving himself/herself through faulty self-talk and/or disruptive relationships with neighbors, external family, friends, the community, etc. He/she could have cut off outside communication, or have trouble keeping up with the running of the home, dealing with telemarketers, understanding/working electronic equipment, etc. Usually the home can be a safe haven, but when the depressed Saboteur visits nothing may seem easy. When others are in the home, the communication between them is probably rough and edgy—whether being sullen or angry, the depressed Saboteur will make itself apparent through behavior that doesn't promote smooth, loving relationships. The Saboteur may attack the work ethics of family members making it annoying for them to be around each

other—one wants the house to be perfect and needs a demanding profession that pays well; one has no interest in working or desire to be materialistic; one wants to flunk out of school; one is responsible on the surface yet keeps getting fired, etc. One might say it's the infinite wisdom of the Universe for different personalities and value systems to live under one roof. While these different people can coexist under many situations, the Saboteur can make life miserable for them, and if depressed, seemingly impossible.

4th House Healing Suggestions: Since home is where the soul figuratively lives, it is important for everyone manifesting the Saboteur in this house to do some deep inner reflection. What could you be doing that is compromising your soul/being in some way? One thing to remember is that no matter what the situation or who else is contributing to it, a person can only control one thing in life—himself/herself. So acting out to get another's attention, or as an attempt to control the other person, only escalates the tension. The most valuable thing a person can do when confronting behavior that's irritating to him/her is to evaluate self. A person does have the power to change self—to decide if something is going to irritate him/her or not. And, while there are no failsafes for eliminating irritation, one can handle situations better if he/she is prepared to cope with it. The depressed Saboteur has a way of mucking up the waters and stirring up emotions—if you are already aware that you are having a visit from the Saboteur, perhaps limiting contact with known irritants is your way forward for a while. Doing whatever it is that you need to do to feed your soul and reach that inner calm place will help combat the depressed Saboteur. You may have to put the family on-notice, but they may surprise you in their willingness to help—everyone has an interest in having a peaceful, happy home life. Take some time to develop specific strategies that you can use to manage your own feelings, and to keep you as insulated as possible in reacting to others' issues. Sometimes people just need to yell, rant or rage—you don't need to fix them, but you do need to manage your own feelings as to how you are reacting.

5th House, Creativity/Eros: The depressed Saboteur is probably the most obvious in this house, especially when a person knows himself/herself well. If a very creative person is suddenly apathetic toward his/her projects; if procrastination should have his/her picture next to it in the dictionary; if lust and/or dangerous affairs are attracting him/her then the depressed Saboteur is most likely visiting. Of course the Saboteur doesn't have to be depressed to be acting out, but this would be the place for either Saboteur to have a lot of latitude for acting out. Intimate entanglements that have gone awry can inspire the Saboteur to new levels of deviousness. This is the archetype who's behind most of the vengeful acts, 2:00 a.m. phone calls, desperate attempts to get attention that only alienate the potential partner more, etc. The depressed Saboteur is even more agitated, at least in a mental sense. It's as if he/she has gotten onto an emotional roller coaster and it doesn't slow down long enough for him/her to get off. The mental anguish can be quite consuming and altogether debilitating. This is the aspect of the depressed Saboteur that attacks the owner like a Pit Bull dog that won't let go once it sinks its teeth in. But that doesn't mean that the situation is hopeless, like everything it will pass in time. It's important here not to let the depressed Saboteur compromise his/her morals, because it may be tempting for him/her to participate in behaviors the he/she normally wouldn't to keep a partner's attention/affection—drinking, sexual acts, drugs, etc. If the object of one's affection is that different then the relationship may not be worth pursuing.

5th House Healing Suggestions: The goal with this depressed Saboteur is to break the behavioral patterns especially if an affair is at the root of things. Emotional loops can be hard to break, but that doesn't mean that they can't be broken. The person needs to figure out when most of his/her time is spent on the roller coaster, and plan his/her changes from there. If it's during the night when he/she is trying to get to sleep some aerobics a few hours prior to going to bed may help. Perhaps he/she can arrange to call a friend as long as they can both agree to not discuss anything about the emotional event that's causing the conflict. A great book to read that has the ability to take his/her mind into another dimension far from thoughts about the person that he/she is trying to forget might help. If the person enjoys making lists, perhaps making lists the next day's events will keep the mind occupied. If he/she has special plans for the next day focussing on them would give the mind a place to go. If he/she is going out, some time planning his/her outfit, getting it ready and selecting jewelry and shoes might be fun. The goal is to get the mind engrossed in anything that keeps it engaged in other thought. Sometimes watching television or a movie can do that, but seldom does something like that take one's complete concentration. There're usually times during the commercials or plots that are dragging on for one to think back to that lost love interest. A more active than passive activity will usually engage the mind to a fuller extent than mere entertainment. If procrastination is part of the symptoms the depression is manifesting doing some of these things may take some effort, but will and determination are accessible if one truly wants to feel better. This comes into play with inspiring creativity too. Sometimes it's sheer willpower that is needed to get one back into the groove of a project. Perhaps if one would intentionally devote five minutes to doing the activity once a day, it might be enough to get the person to work a bit longer in the days to come. When it's something that is normally enjoyed anyway, five minutes shouldn't be a great sacrifice. If the project is a craft and the person is simply not inspired yet, perhaps the five minutes could be used to take an inventory, create a shopping list, prepare individual pieces, sort, organize, make related phone calls, go shopping for parts, etc. Whatever the task that is selected, for those five (or how many ever) minutes the person must have his/her full concentration on the task at hand, and not on anything else. Before long the person will be able to spend more and more time on the craft and things will be back to normal.

6th House, Work and Health: The depressed Saboteur in the sixth house might be the sulkiest of the Saboteurs. It's almost as if one consciously says, "When all else fails...pout." The Saboteur can have quite a playing field in the workplace if one is prone to sabotaging other people. If that is the case depression more than likely sets in when there aren't any games at hand and/or when one gets caught and ends up in trouble. It's the Saboteur's M.O. to blame everybody but self for the situation, but if he/she can't wrangle out of it, depression in the form of sulking may be how he/she reacts. The reason for the sabotage in the first place was probably the Saboteur's need for control, and once he/she is exposed and has lost the foothold for control he/she had, the sulking takes over. One of the quickest ways to overcome this is to help the person realize that he/she still has many areas of life where he/she does have control. If the issue at hand is health related, it may be harder to convince the person that he/she still has control (of options, if nothing else), and can still manage his/her emotions and feelings. Sabotaging health may not be a fully conscious decision, but

it is usually related to life choices. Again, it can be about control (and it's relationship to fear). When one wishes to control emotions he/she may rely on junk/comfort food. When one wishes to control anger/anxiety/stress he/she may rely on nicotine products. Caffeine may be used for the same, but it's usually used to create a bit of stress so the body/mind can react to it. Some people get addicted to prescription pain drugs because of the need to control, and illegal drugs are used quite often because people want to control their circumstances by allowing their minds to escape, if even for a while. Some feel the drugs/alcohol will make the mind and/or body more acute/powerful. Weight gain can be related to the need for protection, which is a form of controlling one's environment. The list is endless, but medical science will tell us that our choices can sabotage our health, which may ultimately limit our ability to control our physical domain. The depressed Saboteur is more likely to make the choices that console the emotions rather than the ones that may be best for physical longevity.

6th House Healing Suggestions: The depressed Saboteur may need to take an inventory of what it holds dear. If that is employment and the depressed Saboteur has control issues about the job/co-workers, etc., then serious thought should be made about how important it is for the person to keep the job. If it is simply employment, perhaps changing jobs should be considered. If it is a career the person is interested in keeping, then some serious work with the Saboteur will more than likely need to be done, or the career path may need to be changed. Why do you continually jeopardize your support system? Why do you feel the need to control others in the workplace? Could better effort be placed in trying to control how you react rather than placing your energy into the hopeless case of trying to control how other people respond? You can control you, but you will never control another person. You may temporarily affect them in some way, but people will ultimately follow their own paths. The same thing goes with health sabotage. By now most humans know that eating certain ways can have adverse health effects on the body, and it seems that researchers are finding new ways we jeopardize our health quite regularly. But being the creatures of choice that we are, we don't always choose the healthier options. Some feel doing so would make for a rather bland existence, which may be true. But intentionally jeopardizing health is usually being done by the depressed Saboteur—the emotional part of our being that says: “What difference does it make anyway?” That's when the mental domain must step in and make a few conscious choices. If we can honestly say what we are doing is worth the risk, then we own it and there probably is no depression. When one is depressed though, the need to control that emotion may take over and that is when the choices for drugs/alcohol/nicotine/caffeine/food, etc., take over. It's hard to break these habits, but not impossible. Many clinics have been developed for just that kind of therapy. If you sincerely want to change (some of) your habits you can, but it has to start with overcoming your need to control. You must forgive yourself, and if you have a relapse, you must continue to forgive and release your need to control. Stopping a habit by starving it involves as much control as continuing a habit by feeding it—release your need for control, and you have a great start at overcoming your depressed archetype. One may have to take small steps and not look at the whole problem at once. For instance, if trying to lose weight, take it a few pounds or a week at a time (you may even have to start a day at a time). It would be too easy for discouragement to set in otherwise, and even more depression and control issues for the Saboteur.

7th House, Partnerships: The depressed Saboteur in the seventh house may manifest in a few ways—as nagging, angry, discontent, critical, weepy, yelling, etc., whatever it needs in order to feel in control, when the partnership may be crumbling all around him/her. Remember that we are talking about any kind of partnership here and/or one-on-one relationship. The depressed Saboteur is more than likely feeling ignored, abandoned, taken for granted, etc. His/her behavior is an attempt to get the partner’s attention—it’s a plea for affection, but he/she doesn’t realize that it just drives the partner further away. This is the relationship quandary for the depressed Saboteur—he/she wants the attention of the partner, but the more he/she tries to get it, the more he/she loses it, and the harder he/she tries to get it back (with more nagging, yelling, anger, etc.)...a vicious loop that doesn’t seem to end. The depressed Saboteur in this house may have more erratic behavior than it does in the other houses because the person wants so much to be noticed, and appreciated, by the object of his/her affection that he/she will do almost anything to win it. But, if the affection is received for a brief period and then withdrawn again, the depressed Saboteur can get very critical. Eventually the partner feels as if nothing he/she can do is right and even more distance will come between the pair, until dissolving the relationship seems like the only possible solution. Somewhere along the way the depressed Saboteur may try to have an affair in an effort to get the attention of the partner. He/she may not carry through with the action, but he/she will definitely have a target in mind. He/she really doesn’t want to have another lover, he/she wants the lover he/she has to love him/her, and more importantly, to make him/her feel loved.

7th House Healing Suggestions: The more one tries to get another’s attention, the more power that other person has over the situation. A person can’t make another person like them or love them. The more one can release the strangle hold the more the other person has a chance to make the decision to stay; the less critical one is, the more the other person has to an opportunity to impress, etc. If one looks for the bad and/or what’s wrong, the more assured he/she is to find it. It’s far more important to invest energy into what one can control—one’s self. Love of self is the most important love, so developing a great relationship with self is the key to learning how to love others, and how to get them to love you. The more one loves self, the happier he/she is, and the more joy he/she has to bring to a relationship, and that is the key that can keep relationships together, positive and thriving. A happy person is much more alluring than a grumpy one. A happy person also gives the impression of being more confident, more positive, more in control, and more engaging in social settings. If the partner is hesitant to be close, it might be because he/she is emotionally incapable of being what the depressed Saboteur needs him/her to be. Or, the partner may have evolved into a person that has different desires and may tempt the depressed Saboteur to participate in activities that he/she normally wouldn’t. If this is the case, it might be wise for the depressed Saboteur to take some time and carefully analyze the relationship. If he/she is feeling pressured to be someone he/she isn’t, what has been gained? He/she may have the partner in his/her life, but does he/she still have himself/herself in his/her life? If one becomes a stranger to self, then what has he/she truly gained through having this partner? That’s just another way to give away control and the depressed Saboteur is already challenged with control issues. This isn’t an invitation to dissolve a relationship, but it is an invitation to review the relationship. Exploring the relationship may provide insights that the

depressed Saboteur hasn't considered. Mediation, counseling, etc., may also be something to consider. There are any number of positive measures that can be taken to get a partnership back on track, whether working with one or both of the parties involved.

8th House, Legal/Financial: The depressed Saboteur in the eighth house may be concerned with his/her efforts to get financial support from other people, whether that is from employment, inheritance, allowance, a new business venture, etc. When the depressed Saboteur shows up here it may be to warn one that a venture they are considering may be in jeopardy, but it could be so from the behavior of the Saboteur or from the venture itself. The controlling nature of the Saboteur may be getting in the way of events that might otherwise work out to one's advantage. The old clichés "Shooting yourself in the foot" or "Cutting off your nose to spite your face" come to mind. Sometimes people can be their own worst enemies, and it's sad to see someone else struggling in that way, but noticing it in others doesn't mean that one can see it in self. As with other archetypes, it is important to recognize how the depressed Saboteur is manifesting. It could be that others are looking for improvement in you prior to leaving you an inheritance, because with an inheritance comes responsibility. No one gets a thrill out of leaving money to someone who will simply fritter it away. Perhaps the Saboteur is harboring old grudges and not letting himself/herself do the emotional healing he/she could do and that is keeping him/her removed from family and/or in tense relationships with others. These actions deprive the depressed Saboteur from emotional heritage and could be impacting the tribal/cultural heritage he/she could be enjoying if more involved in family/tribal matters. The Saboteur may be manifesting in bitterness, rage, rebellion, etc., that gets him/her involved on the wrong side of the law. This action only compounds the legal and financial problems that may already be stacking up. Problems on top of problems only make depression that much harder to overcome.

8th House Healing Suggestions: The Saboteur faces a double whammy in this house, because his/her actions are not only hurting himself/herself, but could actually be hurting generations. That's why it's so important for him/her to get serious about working with the depressed Saboteur to get to what's behind his/her behavior. Family is important, and not just for what they can get from each other. Perhaps concentrating on what the depressed Saboteur can give will help bring it back into balance. Just because one is not as affluent or talented as another doesn't mean that he/she has nothing to offer. Families are designed to help provide for each other; there may be repairs, yard work, babysitting, transporting, or other chores that can be done to help out. If the depressed Saboteur is estranged from family or too far away to do such things, consider the family at hand—the church, community, sports team, close friends, neighbors, schools, etc., that may be helped through his/her efforts. Giving of self may be what is needed in order to bring one closer to others. Consider this and come up with ideas. When one is more interested in giving than taking perhaps one can get beyond the self-destructive thoughts that may be keeping the Saboteur depressed, and learn how to empower the Saboteur. But of equal note to explore here is the concept that the depressed Saboteur may be so because he/she has been expected to give to so many others that he/she has nothing left to give self. Others' money needs, or the financial burden of others may be causing the depressed Saboteur dismay—perhaps he/she doesn't have the means to help, or it may be that he/she really doesn't want to have to help but may be feeling pressured. It's important in this house to explore the external relationships one has to financial and legal

issues. Really stretch the imagination when seeking out this relationship, it could be about desired salaries, or the emotions behind needing a certain salary, etc.

9th House, Spirituality: The ninth house may be more difficult for the depressed Saboteur to relate with. Some important questions to ask here would be: Am I convicted to the dogma of the religion I am affiliated with? Do I avoid religion because I don't want other people to use it to control me? Have I been doing lip-service to the practice of religion instead of really finding a belief system that feeds my soul? Have I been avoiding church because I feel the people attending are hypocritical? Do I refrain from going to church/religious services because I haven't found one that suits my needs, and I've given up looking? Do I feel my family forced a religion on me and now I refuse to bring up all of those issues again? Perhaps the question that needs to be asked is completely different, but whatever it is, it is important to ask it and take the time needed to explore possible answers.

9th House Healing Suggestions: The significant task for the depressed Saboteur in this house is to overcome whatever the control issues are that may have been discovered when exploring the reasons for the depression. Every soul needs to explore its roots. Even Agnostics and Atheists will wonder if they have met their purpose or have walked the right path at some point in life. We all also grow, evolve and have different needs during different phases of our lives. Denying soul is the same as trying to deny self; eventually the soul will cry out for attention and the answer to this cry will come in some kind of understanding of how one stands with the Universe. The depressed Saboteur may feel as if he/she has had to deny soul because of someone else's edicts, or perhaps he/she has suddenly realized that life has passed by and he/she has no firm relationship with the Universe. The Saboteur has a way of convincing one that there is plenty of time when there isn't, or that things are worse than they are in reality. Saboteur may also be saying that religion can't be found anywhere one is looking. It's important to explore what Saboteur is manifesting so it can be brought back into balance and depression can be lifted. Meditating, praying, thoughtful walks, spending time alone in thought, reading spiritual literature...many things can be explored when trying to reach the Saboteur in this house. Don't let Saboteur let you procrastinate; your soul needs your attention.

10th House, Highest Potential: The depressed Saboteur in the tenth house can turn out to be a powerful ally once the issues at hand are dealt with. Most humans seem to have a desire to know what they were put on earth to accomplish at some point in life. Finding solace in what one has and where one is in life can be a huge task for some people—depressed Saboteur can make it seem impossible. The voice within starts to criticize or compare or find fault, and once that voice starts to be believed it's almost impossible to turn the voice off. We can all be our own worst enemies, and this is one of the places where that happens. People can talk themselves out of wonderful opportunities, or into situations that are very wrong for them. The Saboteur is about control, and often people control themselves into situations that can be harmful because they are trying too hard to succeed, or they are trying to do something that is beyond their capabilities, or perhaps they aren't trying hard enough in the area that they are good in. People can be very confused, and Saboteur is the archetype in which that doubt lives. It is important for people to feel accomplished, and more so to feel as if they have done what it is that they were supposed to do in life. In fact, it's quite easy to

grind wheels until worry consumes one that he/she will never be who he/she is intended to be. And, we humans can come up with so many creative ways to sabotage ourselves—we procrastinate, we keep behaviors we know are harmful to us, or we don't adopt behaviors that are good for us. While these things can affect people in any house, it becomes the most apparent that Saboteur is working overtime in this house because fear of failure will cause most people to control outcomes in some way.

10th House Healing Suggestions: The empowered Saboteur will keep one from being Sabotaged, by self or others. Saboteur can warn one that he/she is headed in a direction that doesn't serve him/her. In the tenth house this becomes important because the sense of movement forward in life is much more comforting than the perception of stepping backward (or laterally). Having goals is a great place to start when working with Saboteur in this house. Make lists of goals, talents, assets, liabilities, dreams, pros and cons and match these lists against where you are. Having a five-year plan may be the way ahead. And, if you find yourself without the education, etc., that you need to meet desired goals, perhaps that's the place to start—by enrolling in a class. The point is that most of us are harder on ourselves than others are on us, partly because we know the dreams we've never told another human being, and so we know if we've fallen short of those dreams. Having Critics on-hand doesn't help, but usually the Saboteur can make things better or worse on self without the help of others. However the Saboteur is manifesting, it is important to identify it and find ways to affect its behavior. If procrastination seems to be how Saboteur is manifesting, make up your mind to start whatever it is you want to realize. Perhaps it's just spending a few minutes serving web sites in order to find potential contacts, or taking five minutes and starting an exercise program. Consistency is the goal here, once something is started, even if it's just a few minutes, it needs to be followed through—make yourself do what you need to do to realize your best possible future. If you persist in avoiding what you desire ask yourself what your fears are that are keeping you from realizing the best you.

11th House, Relationship to World: The depressed Saboteur can be very telling in this house. We've all met someone, or have a relative, who no matter how hard he/she works seems he/she always ends up in trouble of some kind. And, while some "trouble" can be the Universe redirecting paths to a better course of action, it must be taken into consideration that trouble can also be a message and/or warning. While specific examples have been avoided it would be warranted to mention Martha Stewart in this house. She was fired from the New York Stock Exchange trading floor, and after building up another career/identity, it was her involvement in the Exchange that ultimately caused her downfall. Perhaps the stock market was her warning and the home beautification work was to be how she was to be known to the world—but, she ventured off the path and back into the stock market, and that was to be her downfall. Without doing a wheel for her it would be impossible to tell if it was her Saboteur at work in the 11th house, but it's not far from the path to use this as an example. If one assumes Ms. Stewart wasn't happy with just being known as the Queen of Home Improvement, but that she wanted to save face in the investment world and be known as a powerful force there too. While it could have been her Saboteur that controlled this behavior, it could have also been Midas/Miser or any number of other archetypes. To add in the depression angle, one would have to assume that Ms. Stewart was depressed after her Wall Street experience and that she felt her only way forward was to prove to those that fired

her that she was wise at investing strategy and could build/manage an empire. Her need to reclaim her image may have been her downfall, but this is only speculation. We all have things from our past that we might wish were different. Our Saboteur may be the archetype that keeps us focused on those “what ifs” and unable to move forward or change paths.

11th House Healing Suggestions: The depressed Saboteur needs to come to grips with whatever it is that is keeping it vibrating out of balance. In the example above, it was as if the need to reclaim an identity overwhelmed the wisdom of the Saboteur and led the way to destruction. It could be argued that Avenger or Destructor were in charge of the situation, but it could equally be Saboteur, especially if there were warning signs that the way ahead was not logically sound. Saboteur, while it can be destructive, can also be empowered to help one avoid being sabotaged. Once Saboteur learns a lesson, it is a strong force in keeping one from walking the same path again. Looking for the patterns of the Saboteur would be a place to start, especially in relation to one’s status in life and/or presentation to the world (e.g. How does one need to be seen by others? Does one spend more when others are around just to impress them? Does one need to dress/accessorize a certain way or have certain material things to feel accepted? Does one have to maintain a certain weight, or has one taken the opposite approach and gained a bunch of weight, or lost his/her home to prove some kind of point?) The Saboteur, like all other archetypes, can manifest in multiple ways—it is imperative to know how one sabotages self, in all areas of life, and where one is susceptible to being lured away from his/her chosen path. While one can still sabotage self after this is known, at least he/she will have more control to turn the behavior back around to more positive venues in a shorter period of time. Starting a list of how Saboteur works, especially when it is depressed will be a terrific start. But, to understand how Saboteur is feeling one will have to do more soul searching into the pros and cons of what this behavior allows the person to gain. All behaviors are about getting something the person wants, so it is mandatory to understand what the depressed Saboteur is trying to gain, and it may not be readily apparent.

12th House, Collective Soul: The twelfth house is also about secrets, and sometimes those secrets can cause one to sabotage self without recognizing that its happening. If this is a deeply rooted secret about one’s past, that seems to be so devastating that no one could possibly forgive it, one can inadvertently sabotage everything in life to protect the secret. It can also be that depression builds up from the lack of energy one has because of spending it all on trying to maintain the secret. Perhaps the person doesn’t even know what he/she is trying to protect, but just knows he/she can’t let anyone else close. It is this combination of fear and the need to control situations that keeps the depressed Saboteur in business. It is very important to get to the bottom of these internal secrets and expose them as much as possible. When a secret is exposed to the light (of awareness) it has much less/no power. There comes a time in everyone’s life that he/she has to learn to trust loved ones. The truth may not be easily accepted at first, but those who truly love can accept the past events in others’ lives. If not, then perhaps that simply makes way for others who can be more accepting. Becoming the best person one can be is usually a goal, if one is a good person at heart, it will show in his/her actions and the past will be of little consequence. But, if the past is eating one alive, and corrupting his/her actions, then how can others truly get to know the person inside? The depressed Saboteur may be burying the real potential of the person

within under a mass of drama and events that are designed to keep others away. Knowing the depressed Saboteur and what its triggers are, especially what it may be trying to hide, is important if one is to hope to empower the Saboteur in this house.

12th House Healing Suggestions: The depressed Saboteur may be its craftiest in this house because it may have been hiding from the person for years. Many people will say they can't remember details of their childhood, and while this would be exploration of the Child archetype, it comes into the realm of the depressed Saboteur because the memories may be too painful to remember, so the Saboteur has filed them away. While the memories may be safe from the Child, the depressed Saboteur has a way of hanging on to them and bringing up just enough to confuse the person into using sabotaging behavior to keep him/her in a state of confusion. It is important to know oneself, and if there are lapses in memory from youth, to explore them, and expose them, as much as possible. Asking one's relatives for details is a start, but if there are no relatives to ask, dreams can be incubated, and/or the past can be healed by simply letting it go. Whatever happened decades ago isn't as important as what is left to be accomplished. If some kind of hidden secrets are suspected as being the cause for current behavior then let them go—expose your behavior and it can no longer control you. You can be strong and reliant on self—you don't have to be afraid of your past. While it may have been traumatic, letting something that happened ages ago determine how you're going to act now is rather illogical. Expose as much of your past as possible, expose as much as you can about your present relationship with the depressed Saboteur, and then it can't have as much power over you. If you keep hearing “let go” and “move on” in this paragraph it's because that is such a vital part of gaining control over the Saboteur. This is especially important in the twelfth house of collective soul and secrets. When depressed, the Saboteur could be inventing secrets and/or clinging to secrets as an excuse to hide away from the world or as a way of torturing self because one needs to control his/her environment in some way. Saboteur may be wanting to hide behind the past, or recreate it in some way in order to control self and/or others in the present. Knowing Saboteur and how it is manifesting is the key to knowing how to overcome the tendencies to sabotage self.

THE DEPRESSED VICTIM

It's important to realize that the depressed Victim is rarely ever empowered, especially to the point of being Victorious over normal Victim tendencies. Victims under normal circumstances have somewhat of a “poor me” type of personality. When the added burden of depression sets in, the Victim wears it like a heavy backpack filled with pessimism, suspicion, and complaints. When spoken to, nothing is going well for the depressed Victim, and he/she is not shy about sharing all of the woes that seem to be affecting only him/her. When walking, the depressed Victim moves slower and slumps, as if that backpack burden were real and had an anvil stuffed in it. Some depressed Victims will want to corner people and wail on and on about everything that's wrong in life. Other depressed Victims will get sullen and barely look up from the ground as they shuffle along barely able to keep that anvil on their shoulders. When invited to do something that would normally appeal to them, depressed Victims will respond with reasons for not going that

include angry, self-defeating comments like “Nobody likes me anyway” or “They’ll have more fun if I’m not there” or “I don’t know why I should bother, it won’t be any fun and nobody will even notice I’m not there.” Those statements could go on and on (“Everybody hates me” “I was only invited out of pity”), but some Victims actually have been victims of abuse and neglect, and when these elements get mixed into depression these people may respond with even deeper feelings of remorse. This depressed Victim may manifest the feelings in tearful, emotion-filled episodes of feeling too inadequate to make decisions or in feelings of not being able to do anything right. Life seems to be one big failure after another and even the simplest decisions seem to paralyze him/her. Fear sets in, and this depressed Victim is anxious to the point of paranoia that he/she will be punished physically or emotionally for doing something wrong, which freezes him/her into a limbo of indecision. This depressed Victim will not be quick to communicate with anyone; all that is sought is some safe refuge—some place where the fear of violence/condemnation/ criticism is minimized. This depressed Victim will sleep or stay in a certain location for unusually long periods of time, as if to avoid facing reality as long as possible. Talkative depressed Victims tend to put-down others and practically every subject that comes up in discussion. It’s as if only the bad/negative can be seen or heard...there is no room for appreciation, compliments, or kind thoughts. Depressed Victims can also make it seem as if all the things happening around them are outside of their sphere of control, when events may be products/consequences of the choices they have made. This depressed Victim will blame all of the misfortunes in his/her life on other people, rather than taking any responsibility onto his-self/herself. Doing this is a ploy to gain sympathy from others and/or to manipulate others into offering some kind of assistance/support. This depressed Victim may eventually find himself/herself with few friends because eventually people tire of being used and/or exposed to all of the drama this archetype seems to produce/attract. This depressed Victim is so used to feeling bad about self and life in general, when things get too comfortable or pleasant he/she seeks out chaos to stir things up again. A few things that all of the Victim manifestations have in common are: the Victim will lie, even to self, and/or at least exaggerate circumstances out of proportion; the Victim loves to involve others in their drama, because the Victim is wanting to get others’ support/vote/sympathy so the Victim doesn’t feel so alone.

Suggestions: Whether a talkative or semi-comatose depressed Victim, the important thing to remember when trying to reach him/her is that some of the fears that are being internalized may be coming from his/her perception rather than from outside sources. One common thread that runs through Victims is that they are over-sensitive...to what they think others are thinking/feeling (about them); to what they think/feel about themselves; to how they hear the words/comments of others. This over-sensitivity inflates things way out of proportion. If you’re the type of depressed Victim that seeks out chaos, perhaps a long talk with yourself is in order. Why is this imbalance so important to your emotional life? Is making people jump to play your games one way to control them...or, to make them love you? That kind of neediness is not love, and eventually those people will leave you. You already know this at some level of consciousness because the game is not new to you. The only way to change the outcome of people leaving you is to change the way you behave. The only person you will ever control is YOU. Love is a gift, not something you can acquire on demand or manipulate out of people.

Exercises: Try some things to de-sensitize yourself. When you catch yourself thinking that someone doesn't like or accept you, or perhaps you feel something has been said about you (or that people are talking about you behind your back)...send yourself some loving thoughts—I am a nice person; I deserve to be loved; this could just be my imagination; there are people who like me and think I'm special, etc. Then, as soon as you can, call a friend or loved one that you can trust to say something nice to you; or, that you are comfortable enough to express your feelings to. You need to be validated...as a nice person, and as someone who people like. If it's possible, arrange to go out with some friends who enjoy doing things you enjoy doing—don't go somewhere you feel out-of-place just to appease someone else (this could make you feel more victimized/less validated).

If you know/suspect you've been manipulating people to get attention, muster the strength you have left and make a decision to cut off contact from them for a while. If they contact you, that's wonderful...but you have to make a promise to yourself to avoid dragging them into your drama. If you truly want to overcome this depressed Victim, you need to be firm with it, and encourage it to claim victory over your need to control and dramatize. The new relationships that you'll start (with old friends and loved ones) will be worth the effort this exercise requires. Don't worry if you slip up a few times; new behaviors may take a while to become your first choice, but eventually, with practice, you'll be able to overcome your need to manipulate and control.

If you're unsure about the ways you manipulate people...start a list. You may not recognize how you manipulate, but perhaps you'll have examples of how you've felt manipulated. Write those examples down. Eventually you may be able to see how you have mirrored that behavior and manipulated others. If you can't think about any examples you've experienced, then write down examples from movies, or other people that you've witnessed or been told about. The key here is to start to recognize what manipulation looks/feels like, so you will start to recognize it when you're behaving that way.

The depressed Victim in the First House: The first house is what you wish the world to see in/of you, and how you feel you present yourself to others. The Victim, more than many other archetypes, is predisposed to showing others how it feels, especially when feeling bad and/or depressed. The depressed Victim is much more apt to sigh and carry on until others notice him/her and he/she gets an opportunity to express how badly others are treating him/her; or how terrible the situation is that he/she is having to endure. If the Victim's other natal archetypes like the Damsel, Wounded Child, Codependent, Puer Eternis, Vampire, etc., combine forces in an attempt to avoid responsibility for self and rally to outside sources of support to make things better, the depressed Victim will be even more likely to use manipulation as its way to gain objectives. The effect this manipulation will have on others is exactly opposite of what the depressed Victim wants, which is the support of outside sources. It may seem effective at first, but eventually the manipulation will drive people away because this is a form of energetic rape. It will leave the people exposed to it feeling drained, and that isn't going to draw them closer or make them into allies, which is what the depressed Victim ultimately wants. Instead, people will start finding ways to avoid the depressed Victim, and perhaps even have him/her removed from direct and/or prolonged exposure. This could result in the depressed Victim feeling even more removed, dejected, picked on, and validated in his/her rationalization for the depression. This Victim likes to

feel justified in his/her feelings, and this would justify his/her feelings of depression— Nobody likes me; Everybody avoids me; I don't have any friends, etc.

The depressed Victim in the Second House: This is the house of values and personal finances. The Victim could feel depressed in this house because it hasn't figured out yet that it has a vote in how the money is spent, and that money just doesn't disappear without choice being involved. The Victim would love to believe that money management just happens as an afterthought, or that the consequences of more month left than money are for someone else to have to deal with. The depressed Victim is even more likely to blame others for the situation than other archetypes. The depressed Victim may also have his/her values a bit upside down. This would be evidenced when the mortgage/rent was unpaid because the money was needed for a down payment on a newer car or wardrobe, etc. When it eventually comes time to make all of the payments, the Victim is the first to find other people to blame for financial mismanagement rather than stepping up and assuming any of the accountability. Beyond this the depressed Victim may value that others perceive him/her as a person in need—this may be a part of self-identity he/she clings to in order to feel special. Perhaps he/she feels justified in taking days off or using depression as an excuse for avoiding participation in social events. Wearing this “special” label may make him/her feel justified...as if the cloud hanging overhead is there out of some kind of nobility or internal need. Some people have become so entrenched in what Myss would call “woundology” that they wear it like a red badge of courage, so their depression would be some kind of special identifying characteristic, or a cloud that followed them around that they couldn't bear to lose. It's all in what the individual chooses to value, and believe it or not, some people would rather be miserable than happy because it is the emotion and/or behavior they have come to be the most comfortable with.

The depressed Victim in the Third House: The third house is the house of communication and mind. This is where the depressed Victim will demonstrate how it intends to act out. It may be sullen and quiet which is out of the ordinary for the person when emotionally balanced, or it may manifest in unusually whiney tirades or angry bouts of temper. The depressed Victim is out of control and emotions tend to be that way also. He/she may not realize what he/she is thinking or what he/she truly wants in the moment; it can feel as if the mind is clouded. The depressed Victim may not know how to express its innermost feelings at this point. The Victim may find it hard to tell those he/she feels inferior to exactly what is going on, he/she may not even know what is happening. It's a confusing situation for those experiencing it and for those who are trying to understand their loved ones who are going through it. Because of this and the cloud of confusion that can accompany depression, the depressed Victim may have trouble empowering the Victim into a state of being Victorious. This is a great time to borrow on the inner communicator being able to demonstrate how the Victim acts out in others; those kinds of mirrors are important to recognize when empowering the Victim. While focusing on one archetype is the goal for bringing a depressed archetype back into balance, one must not forget that there are eleven other archetypes in the natal wheel to count on for assistance.

The depressed Victim in the Fourth House: The fourth house is the house of home. The depressed Victim in this house may feel as if it has no home, which could literally be the

situation that has caused the depression. The Victim could also be the target of Vampires within the home/family, which has left it depleted and emotionally drained, not to mention suffering from energetic rape. The Victim is especially sensitive to others and the energies they try and impose. The depressed Victim may believe the lies others tell in order to assert control or deplete those around them. It's easier for the Victim to succumb to lies because it already carries the "poor me" energy. The home is supposed to be a person's safe haven; when the depressed Victim is in this house it's an indicator that the home may no longer be a place of refuge and security. The world can be big and scary enough, but when the home is also scary where does one have left to turn? The depressed Victim could be experiencing this, and the shadow Victim could be actually causing some of it (by stirring up the pot and arousing the Vampires, or perhaps even by being a Vampire). Victims are also notorious manipulators, so they could be using all the wiles at their disposal to get whatever advantages they have set their hearts/minds on. When the Victim teams with the Prostitute it could mean that selling oneself short, or literally selling oneself, could be part of the way in which the depressed Victim energy manifests. While this can happen in any house, the fourth and eleventh are the most susceptible to the energy. If the depressed Victim is acting like a Prostitute, selling itself short, and/or trying to make money or some kind of profit from sexual pursuits, he/she should explore his/her Vampire energy tendencies, because this is manipulation and/or selling the self short.

The depressed Victim in the Fifth House: The fifth house holds creativity and Eros (physical sexuality). When the depressed Victim is in this house it may have serious doubts about its ability to create, and will find it easier to succumb to the world of defeatist remarks and mental blocks. The depressed Victim may also find himself/herself in a romance that is more physical than a true relationship/partnership, and could feel so inadequate that he/she is unable to end it and/or feels desperate to keep it. This is also the house where the depressed Victim may find itself coping with physical and/or emotional abuse. Of course other archetypes are always there to consider, and many could be teaming up to add to the concerns of the Victim. While the Prostitute/Victim team might be at work here too, it will more than likely display itself in the Victim's need to keep things going in a relationship that doesn't really exist. It doesn't mean these liaisons aren't important—many could have karmic and/or sacred contract connections. The lesson in this situation may be for the Victim to learn how to empower itself and escape the energies that are forcing it into a holding pattern. It's important for the Victim to discover that these energies aren't necessarily coming from without—many of the energies holding the depressed Victim back originate from the Victim. If the Prostitute is opposite, in the eleventh house, there could be a relationship to the Victim selling itself short, or prostituting self to keep the Eros relationship alive and/or feeding the fear that keeps it in an abusive relationship. Power is changing hands, and the Prostitute/Victim combination can make things seem even worse, or that selling out one's feelings/pride/person/etc. is the only answer to the situation. The Victim tends to believe what the Prostitute says, and if the Prostitute isn't empowered, they will both give up energy to others.

The depressed Victim in the Sixth House: The sixth house is the house of work and health. The most important thing for the Victim to realize health-wise is that the Victim has a relationship with the AIDS and HIV virus. For more information on this consult books

written by Caroline Myss—she makes a direct connection to the loss of energy in this archetype and to the chakra system as related to AIDS. The Victim can feel as if its vote has been taken away in a situation and that weakens it to the point of becoming depressed, which makes it susceptible to even more maladies. People who exude an abundance of Victim energy also can be extremely manipulative—they come across as rather dramatic and don't seem happy until others are dragged into that drama. Manipulative drama can be expressed in any house, but it is very apparent when exhibited in the sixth house—"The boss doesn't understand..."; "I didn't get paid because So-and-So messed things up..."; "I have a growth that is suspicious..."; "I'm just thinking about ending it all..."; whatever the subject, the depressed Victim's goal is to get others involved in the drama and they do it through the drama of an inability to take care of self. If reading the complete wheel, looking at the eighth and second houses would give more of a hint as to what's behind the Victim's drama. Of course the twelfth house is opposite, which is also is the house of secrets and "undoing." The depressed Victim in this house may wear health problems as readily as some women wear jewelry—they are put on in hopes that others will notice and comment, and if it's something that can't readily be seen, you better bet the Victim will find a way to start that conversation. This Victim loves to manipulate pity out of others, and if possible, actual physical support. The career problems that come up are never his/her fault, and the solutions don't seem to be attainable without someone else's help. While the depressed Victim in the eleventh house is more prone to feeling as if the world is against him/her; the depressed Victim in the sixth house may feel this way, but is more into the drama of getting others to take care of it. Another face of the depressed Victim could be that of the person that hides and/or denies that there are any health/work issues and refuses to talk about them. The emotions well up inside and because they aren't shared, they form an inner discussion loop that is conducive to manifesting depression on a rather regular, if not chronic, basis.

The depressed Victim in the Seventh House: The seventh house represents partnerships. The depressed Victim in this house is concerned about how others feel about him/her. If the Victim is manipulative in this house it's in order to gain control over another person (whether that is a partner in life or business). If the Victim is selling itself short, it could be to save a relationship or to control the other person in order to obtain something the Victim desires. The depressed Victim could also be involved in a destructive relationship that is draining its energy and leaving it feeling too helpless to fight back. Victims are great at assigning blame; the situation will either be someone else's fault, or entirely their own fault (because they aren't good enough, etc.). If the depressed Victim is living with a strong Judge archetype who needs to control, it could feel rather suffocating at times. While couples therapy may be an answer to consider, it may not be something the other partner will participate in. The truth is you'll never be able to control another's thoughts, you can only control your own. By selecting more positive things to think about, and focusing on self, one can improve how he/she feels...and that will improve relations with others. If the relationship is abusive, from either or both parties, then why keep it? There are many reasons both pro and con for remaining in relationships. Only the people in the relationship can truly evaluate the benefits, but when the depressed Victim is involved, the scales may have tilted in favor of one side. It is probably because the depressed Victim isn't getting what it needs from the relationship that is causing the depression. The Victim could be being and/or feeling abused; there could be other people interfering; the partner may not be meeting the Victim's

expectations; etc. The depressed Victim has to be the one who determines what is lacking, but sometimes when one is in the middle of the situation, he/she can't see what's happening. If your partner is having an affair and that's what's depressing you, then you have a decision to make—you will either find ways to cope with it, or end the partnership. There's not much else to do, so why make yourself miserable? Allowing depression to be dragged out because of someone else's behavior doesn't facilitate healing.

The depressed Victim in the Eighth House: The eighth house is the house of other people's money, inheritance, etc. The depressed Victim in this house could be upset because of expectations he/she has placed on others. Besides manipulation, the Victim is good at placing expectations on others. It's when these expectations aren't met that the Victim can fall into bouts of depression. The Victim could be expecting some kind of gift and/or grand gesture to be delivered, and when it doesn't arrive, or it comes in a different package/way, the Victim becomes depressed. Sometimes the Victim will side with the Prostitute to ensure it gets what it wants. The Victim could also be a doormat for the family, and someone that the family controls be dangling an inheritance and/or trust fund overhead. Some Victims in this scenario may be disinherited, and others may conform to strict controls in order to remain in good graces. These Victims could very well be equated to pots of water that are going to boil over at any moment, it would depend on the relationship to other archetypes, especially the Saboteur, how that boiling over would occur. People can act very funny when it comes to money matters, and what they grow to expect from the extended family. This is also the house of DNA and karmic inheritance. The depressed Victim may be that way out of resentment for what it was born into as a physical inheritance, etc. This Victim would benefit greatly from spiritual study, especially that involving New Age concepts and/or near death experiences, etc. This might help the depressed Victim in this area realize that there are some philosophies that embrace the concept that people choose their families and/or situations long before they incarnate. While this might be a stretch for some people, others may be able to find comfort and encouragement by exploring the concepts.

The depressed Victim in the Ninth House: The ninth house is the house spirituality. The depressed Victim in this house may feel as if he/she has been forced to accept a certain spiritual path that no longer fits his/her philosophies on religion. The depressed Victim may feel like it hasn't been allowed to make a decision about his/her own spirituality, and that only what he/she was raised to believe will be acceptable by his/her loved ones. This could come under even more scrutiny when one marries, as this is also the house of in-laws. When the depressed Victim feels as if he/she is under a magnifying glass from his/her in-laws, it makes it even more difficult to feel comfortable within the new family. Add in religious/spiritual differences and the situation is magnified. Spirituality is a very personal thing, yet it causes more disruption than almost any other factor in human relations. If a person knows that his/her viewpoints are different from those around him/her, perhaps it is best to keep them to oneself. If the thought of doing that is what is depressing the Victim, then seeking out like-minded people may be the answer. It's doubtful that one person would be the object of religious persecution—there are usually other people in the same situation if one looks. The Universe has a way of bringing people together when the time is right. Perhaps the depressed Victim feels as if he/she has been faithful to God and that in some way God has let him/her down. This is when the Victim must truly search his/her soul in order to

find answers that will appease his/her spirit. Spiritual counseling and/or getting in touch with one's inner belief system might help the depressed Victim significantly, as long as the Victim doesn't expect immediate improvement. Some depressed Victims who have more of the manipulative nature may try and impose their belief systems on others, and when this doesn't work they may feel left out.

The depressed Victim in the Tenth House: The tenth house is the house of highest potential. The depressed Victim may feel this way because at some level he/she realizes he/she hasn't accomplished everything he/she set out to do. He/she may feel as if he/she hasn't applied himself/herself all that he/she could have, and now he/she may feel it's too late to go back and redo things. Perhaps playing the "Victim" card has been what has kept him/her from realizing potential, or he/she may have felt that getting others to bend to his/her demands has been among his/her highest calling. While this may have worked out great for a Lobbyist, the depressed Victim is being discussed, and that means that something hasn't gone right. Perhaps he/she feels victimized by a world in which he/she wasn't allowed the same advantages as others. While this may have been true at one time, the fact that the Victim is seeking help now means that all is not lost. The depressed Victim needs to get past blaming others on his/her situations in life and have a nice long planning session with himself/herself. It's never too late to improve how one feels about himself/herself, and doing that may be the first step in improving how far one can go in life. Releasing some of the "poor me" energy and replacing it with "I think I can" energy will help the depressed Victim see things in a way he/she may never have been able to see them before. The world isn't there to hand you everything on a silver platter. Everyone in life has challenges to face. That's why everyone in life shares the Victim archetype. So...shape up and quit thinking that you are the only person on the planet to have a problem. Everyone has potential; everyone contributes to the balance of the planet. Strive to be the best person you can be...no one can expect more than that. Don't sell yourself short, you have potential. You may simply need to take the time necessary to get to know your Victim and how it manifests in your life. Once you can recognize your unique relationship with your Victim/depressed Victim, you will be better equipped to handle what (mood swings) the Victim throws your way. This would also be the time to consider how the Victim manifests in other people, especially those close to the person who may be mirrors to help one see how he/she may have grown past Victim energy, or how he/she handles it in the present. As with all of the other survival archetypes, it may be easier to accomplish this by taking the Victim outside of ones self and observing it in comparison with others' Victims.

The depressed Victim in the Eleventh House: The eleventh house represents relationship to the world, and when the depressed Victim lives here it could mean that the world seems like a big, scary place where the Victim may not feel he/she fits in. Humans have many things in common regardless of who they are, and one of those things is the need to be appreciated. When the depressed Victim is in this house it is very hard for him/her to feel appreciated and/or wanted/needed. It's easier and more believable for him/her to feel as if everything he/she touches will be wrong in some way, and that others don't need/want his/her input/advice/contributions, etc. If the depressed Victim is a parent, he/she will doubt his/her ability to provide the wisdom needed to raise the children correctly, or to be the example they need. Everything will revolve around the "world" the Victim has a relationship to, regardless

of the primary place that element may fit into the wheel. For instance, if the depressed Victim is an Author, and that creativity is how the Victim relates to the world (through the identity of the Author), then the depressed Victim will carry that “flavor” when it laments over its failures to the readers of the world—how the Victim is out of touch, or no longer in demand, or how he/she has lost his/her voice and/or ability to create prose that will make a difference to the masses. It is important for this Victim to realize that we are all human. We will all go through phases of feeling we aren’t adequate. In a way, those phases may be easier to overcome than the attitudes that some people have that they can do no wrong. Where the depressed Victim goes wrong is in thinking that he/she is the only person on the face of the earth that isn’t good enough. We are all perfect and needed in balancing the planet—we are all contracted to carry certain emotions and be certain types of people. But the Victim can only see where it has been wronged or where it lacks, until it makes the decision to empower itself. When the Victim teams with the Prostitute it could mean that selling oneself short, or literally selling oneself, could be part of the way in which the depressed Victim energy manifests. While this can happen in any house, the fourth and eleventh are the most susceptible to the energy. If the Victim/Prostitute makes a decision under the influence of depression (or not) it could convince itself that the only way it is seen in the world, or the only way it can survive in the world is to compromise self for that survival. With these two archetypes in their lowest, defeatist states, they often work together to influence each other in shadow aspects. Selling self out is not the best answer to come up with, and it isn’t the answer in situations when one is attempting to overcome depression and/or work on self-esteem. Selling self out, or allowing self to feel less than others, is the way to let the self sink even lower and make it that much harder to dig back up to the surface. It can be done—no one needs to enslave themselves to the energies of the Prostitute and Victim either in combination, or separately. Once one can empower the self to overcome the impulse to believe that there are no other ways out of the pitfalls that life can bring, one can start to find more positive ways of problem solving—ways that don’t involve selling the self short or losing energy to the lies of others/self.

The depressed Victim in the Twelfth House: The twelfth house is the house of the collective soul, hidden secrets, and can be the house of greatest undoing. The depressed Victim in this house may be suppressing all of the good things being done by the other archetypes in the other houses. The biggest problem with the depressed Victim in this house is that it may be allowing the person to pull the wool over his/her eyes and be blinded to his/her behavior patterns. All through these descriptions the word “manipulation” turns up—because that is what the Victim energy can manifest as in most cases. Let’s face it...no one wants to hear that he/she manipulates others. It takes a lot of bravery to face up to that behavior. But, once one can admit to it, and notice when it is being done, he/she has more power to turn the behavior around, and more importantly, learn more productive ways to spend energy (and get things done). It’s the self-denial that can be one’s worst enemy when trying to heal/improve behaviors. Whining and exuding “poor me” and/or self-defeating behaviors is also hard to admit to, and sometimes hard to recognize in self. When we become used to behaving in a certain way, undoing that behavior can be a challenge. But we’ll never change if we don’t acknowledge that the behavior exists in the first place. Instead of focusing on changing and/or stopping an old behavior, it might be simpler to adapt a new behavior. Practicing doing something new, and doing it at every opportunity is the way to add behaviors. For

instance, if one notices he/she is critical of people and wants to change that, it may be easier to start to compliment people more. Find things to compliment people about...once that behavior is started, and reinforced, it will eventually become second nature. Perhaps this is an approach that can be taken to turn around the “poor me” comments and/or whining. Of course some Victims have not accepted any personal power because they have been traumatized, abused or put down so often that they haven’t allowed themselves the authority to own personal power. These depressed Victims are fearful of what would happen if they ever did speak up for themselves or express an opinion, and that fear coupled with the inner anger they feel about not having their opinions validated keeps them “locked up” inside of themselves. These depressed Victims could benefit greatly by taking smaller steps to reclaiming personal power. Their deepest secrets may need to come to the surface and be dealt with. Finding a friend they can relate to and really express self with would be a wonderful plus for these Victims. If that were too scary, perhaps starting with a therapist or an objective listener would be the place to start. Everyone needs validation...it is not unusual or too demanding to seek it. The object here is to not let the Victim take over. Perhaps the Victim is the archetype that provided the most protection in earlier years, but the fact that it is showing up in the twelfth house is an indicator that change is needed. The depressed Victim is hiding from itself in some way, and it’s time to expose the secrets so they no longer have power over the Victim.

The Empowered Victim claims the right to say “No more.” The Empowered Victim will identify his/her “poor me” patterns and chose to stop them, turning them instead into empowering moments. Instead of thinking things like “I’m not good enough” or “Nobody thinks I’m a good person/parent” etc., the Empowered Victim will stop and realize that those kind of thoughts are self-defeating. The Empowered Victim will identify things he/she is good at and start from there to make the world see the best self he/she can be. But, while doing this, the Empowered Victim also knows that it doesn’t matter what the “world” may think, because half of that may be the Victim’s own perceptions. It only matters how the Victim (Empowered or depressed) feels inside that’s important. The more the Victim can reclaim his/her power the more he/she can come to realize that the world doesn’t have to be big and scary—it can also be warm and cozy.

The Depressed Archetypes

The depressed Addict

The depressed Addict may feel that way as a result of not being able to break the addictions that no longer server him/her. Or, perhaps the addictions are wearing down the health of the addict and it’s getting harder to feel enthused about life in general because the physical exertion required to live is draining his/her strength. The Addict may also see how his/her behavior and reliance on outside substances are effecting the lives of those around him/her and feel shame and guilt over his/her weakness. It’s important to realize that Addicts come in many packages. Humans can become addicted to work, pornography, sex, food, caffeine, gambling, nicotine, illegal/prescription drugs, food, sloth, shopping, lying, obsessive behaviors...having to be right all of the time could even be called an addiction. Whatever someone needs to do/have in order to feel “right” can be considered a form of

addiction. That basically means that all humans are addicts of some sort, it's the extremes that get us into trouble.

When the behavior we are prone to abuse in our addictions overcomes us and we are no longer in charge of our choices is when the addiction has us; this is also when the depression can start to set in. We humans like to have our choices; we are proud of our free will and flaunt it as a right we are born with. Once we cower to an addiction, our choices start to become limited—at first this is an acceptable exchange because we're still in the honeymoon phase of our addictive relationship. Eventually the thrill and lust of the addiction wear off and we're left with a nasty habit to support. Some people can keep their enjoyment of an addiction—people say they enjoy smoking years after they are hopelessly hooked, of course one can barely hear the words through the hacking and wheezing. This is when depression can become unbearable...on one hand the person would like to feel healthy again, but on the other hand they fear life without their old "friend" and can't seem to replace the habit with something else. Of course some people replace the habit with another addiction, such as food, and end up more depressed because now they are fighting two demons.

Some people justify their addictive behaviors as things that aren't hurting anyone else, so why should they have to change? In the case of drugs and cigarettes it's easy to see how others can be hurt, but that doesn't mean the person with the addiction will care—rationalization is a justification Addicts use rather liberally. But any addiction is a behavior that is out of control, and can lead to emotions that become out of control. After years of coping with an addiction, the Addict can become depressed and not even realize it. That's because the behaviors are running the show and not the person—as if the body, mind and spirit have been numbed and/or taken over by outside forces.

Suggestions: the Addict can be a person of great resolve. Imagine putting all of the strength and determination you have to pursue an addiction into the pursuit of overcoming an addiction...your new and greatest ally can become your inner Addict. If you are depressed about being overweight, your inner Addict can help you stick to a routine of exercise and/or healthy eating. If you are depressed about the condition of the house you've been ignoring, employ your inner Addict to get crazy about cleaning/repairs. If you are trying hard to stop an addiction...use your Addict to overcome it, after all it was your Addict that got you in trouble in the first place. You may have noticed there isn't a lot of discussion about depression in this write-up; that's because addiction can overcome the emotions and create a numbing very similar to depression, with depression being the next step in the process. It often takes depression to help one realize his/her addiction(s) are out-of-control and that something needs to change. Trying to attempt change when one is already in a weakened state isn't the easiest thing to do, so that's why using a strong archetype, like the Addict, can help be part of the answer.

Exercises: the Addict is strong...perhaps one of the strongest archetypes, so that is why it is hard to fight it. This is when you must employ strategy—just like a military leader who is up against a strong(er) opposition. There are many faces to the Addict, so just because one of them has manifested in you doesn't mean that you can't employ another aspect of the Addict to help you defeat the Addict that has become a problem. Picture in your mind what kind of Warrior or Addict you'll need to fight the addiction that is depressing you...or if it's more of a general malaise that you're feeling and not an addiction, picture the Addict that can come to your rescue. If you can, draw a picture of him/her, or find a picture of him/her in a magazine/book/etc. Make the rescue Addict as real as you possibly can, to

include a name for him/her. It might be a mythical hero or television character, it could even be an animal or creature—whoever/ whatever it is, create a strong image of him/her/it in your mind and give that image as much power as he/she/it needs to conquer the depression and/or addiction. When you start to feel weak, instead of giving in or feeling helpless, call upon your inner rescue Addict for the strength of resolve you need to overcome the obstacles. Give your rescue Addict missions...make it prove itself to you, and learn to rely on it to give you the strength you need to conquer your depression. You may even want to wear a piece of jewelry or carry a token of some kind to help remind you to empower the Addict when you need it. Treat your depression as a foe; don't trust it or give it any leniency. Treat your rescue Addict as the Hero, Rescuer, Warrior, Champion, etc., that you can count on to win the battle. This is war. You have the power to win the war, you just have to devote your forces to the cause and want to win it. There may be some minor setbacks; there may some days that you chose to retreat rather than fight. All of that is okay as long as you remain in the battle. Wars aren't fought in a day, nor are they fought on all fronts with all forces at any one time. Pick your battles...select one aspect of the war to fight at a time. If you are battling depression, and you have decided that you don't feel good about yourself because of the way people are treating you at work, then size-up your battlefield. Choose one person, perhaps one that isn't quite as mean to you as the others, and fortify yourself with your rescue Addict. Then, start working on that one person...to get to know him/her and to find out if you have anything in common. Remember your rescue Addict is fearless and has the powers you have given it, including the power of charm. Your Addict will help you find a way to reach this one person and make him/her a new friend. Then go on to the rest of the people and do the same—divide and conquer. You should start to feel stronger and less depressed rather quickly as you start to make new friends in the workplace. While this may seem like a simplified example, it can be adapted to work against an addiction, or any number of other things that can be causing you to be depressed.

The depressed Alchemist (Wizard, Magician, Scientist, Inventor)

The Alchemist is known for taking nothing and turning it into something—the common into the extraordinary. When the depressed Alchemist surfaces this magic feels depleted—ideas don't come easily, or if they do pop in, one is too exhausted to give them a second thought. “Maybe later” seems to become the phrase of the day. A lot of people who possess this archetype aren't using it as a profession, but more as a way to put the special little touches into the home, wardrobe, meals, teaching, etc. When such everyday uses get put aside and start to pile up, they can add to depression because then there are reminders nagging at the person that things aren't quite right.

If the Alchemist is an important part of a person's vocation/career, other things start to get noticed. The person is said to be in a slump, or blocked, or perhaps the magic is gone—perhaps they were a one- creation wonder and now they are useless to the company. The doubt and pressure others start to exert only compounds his/her own inner doubt. The pressure one puts on one's-self can be much more than the doubts of others, but either way depression is compounded. Ideas and creation need a free-flowing mind, and not one laboring in doubt and the density of heavy, wearisome thoughts and exhaustion.

The mind of the Alchemist needs diversion to keep it from getting stuck in a depressed state. That is why so many Alchemists seem to be able to do several things as any one time. Diversions can help that type of depressed Alchemist. But, the depression could

also be caused by too much diversion and too little time/ability to focus. This lack of focus could be compounded by the added pressure of having many responsibilities/deadlines—if the Eternal Child or Puck, etc., are influencing the depressed Alchemist, it may be harder to encourage ways to help it focus (because it may be wanting/needing to play instead of work). If focus is possible to attain, the depressed Alchemist may need to solicit some help from the Hermit/Celibate/Monk/Nun to help devote the time needed to process some complete thoughts, get the job done, and then move on to the more normal way it has of simply letting the thoughts flow.

Suggestions: The important thing to do for the depressed Alchemist is to free the mind from all of the dark thoughts that are bogging it down. The Alchemist is an intuitive type of archetype that needs a free-flowing mind that can flit here and there in a light-hearted manner. But depression can't be defined as easily as "dark thoughts." It can manifest in many ways (e.g. exhaustion) and can also be caused by physical/chemical imbalances. All of these things could be resolved by the depressed Alchemist getting out and away from the pressure of feeling it has to produce—having fun is the best way for this archetype to get back in touch with its true nature.

Exercises: If one knows what he/she enjoys doing, then it's time to get out and do something enjoyable. If he/she isn't sure what he/she may enjoy doing, then writing out a list might help. It doesn't have to be some long vacation, in fact little, regular breaks are much more beneficial for the Alchemist—having events on the schedule to look forward to are much more relaxing to the mind of the Alchemist. If life is very demanding, there may be other tricks than can be employed to keep the mind loose—perhaps playing music while working, or singing along with the car radio will help. If the computer is used extensively, having a file folder of jokes to refer to, or a screen saver that is relaxing, would help the mind get a bit of a break.

If the depressed Alchemist is a work-a-holic, it is very important to schedule a lunch break of some kind, and that does not include a solitary sandwich while reading the mail. This break has to include other people who are willing to chat and/or a change in environment (e.g. a walk outdoors, a drive to a restaurant, a workout at the gym). The goal is to get the mind out of the project it is working on, and quite often that involves removing the body out of the location also.

Keeping the mind preoccupied may assist the Alchemist, so having a drawer full of favorite diversions could be helpful (e.g. computer games, crossword puzzles, stationary to write notes, journals to write down ideas).

The depressed Artist (artisan, craftsperson, sculptor, weaver)

The depressed Artist, who is literally working as an artist, needs uninterrupted time to hone his/her craft—of course after the immediate needs of space, supplies, and ideas have been met. There is nothing more distracting to the Artist than to get into the middle of something and have some person make a demand on him/her. If this is what is happening to the depressed Artist, more care needs to be taken to nurture and respect the privacy needs of the Artist.

Some people have the Artist in their natal charts, but don't work as Artists—their art may be in the way they teach, garden, write, dress, decorate, etc. For these Artists, large

segments of uninterrupted time to devote to creating may not be as necessary, but they still need to fulfill the urges they have to create. Having what this person would categorize as a substandard garden, etc., would greatly offend his/her inner need to create and would grate at nerves every time he/she looked at the yard. Eventually this could lead to depression, and the longer the situation was left substandard, the harder it would be for the person to rectify the situation.

Which ever depressed Artist is manifesting, it is important to honor the need to create. Some people may feel it is frivolous or a luxury—something to be done only after the real work is finished. But, that couldn't be less true for a person with this archetype. If the need to create is repressed, it will start to affect the health of the second, and possibly fifth, chakra(s). It is important for all concerned parties associated with this person to realize that there is a true need to create and not just a desire to create. This person must have what he/she needs to create or depression will be the result. Artists can also be temperamental, so it is important for the person to not take advantage of the situation and use the Artist to create distance (unless that distance/space is what is needed for the Artist to create).

The depressed Artist can also be feeling blocked and/or subdued. If ideas aren't coming, or the ideas can't be supported financially, etc., the depressed Artist can feel like his/her life essence is being squeezed out by the vice-grip he/she's trapped in. Or perhaps a project is halfway done and it just sits there, mocking the depressed Artist because inspiration or funds have dried up. This just adds pain to the depression and serves as a reminder of the (fear of) failure the depressed Artist already feels.

Suggestions: Whether it's the person's job or an inner need, the Artist has to create, and during depression that desire is being impeded. It's important to sit down and have a chat with this archetype—ask the depressed Artist what it needs, and then work hard to meet those needs. If talking to the Artist doesn't work, try drawing what it needs, or doing impromptu writing—dream incubation may also work.

Exercises: The depressed Artist may need a student to mentor, or a class to teach—something that will help it remember how rewarding creating can be. Seeing the enthusiasm of creation in another's eyes may be just the tonic a depressed Artist needs. If teaching sounds too demanding, then the depressed Artist could enroll in a workshop or class—perhaps something in a very different medium. If this is too much, then watching an artist on the television, or taking a day off to go to a museum or craft show, may be what the depressed Artist needs to get the creative juices flowing again. If that is not possible, perhaps taking a long lunch to window shop or go by some curio and/or antique shops may be the inspiration the depressed Artist needs. Perhaps a trip to the library or bookstore is what's needed, just to flip through some books and get exposure to new ideas, or reacquainted with some old ideas.

The depressed Avenger (Avenging Angel, Savior, Messiah)

The depressed Avenger is an interesting archetype because its goal is to give its all to others, yet what depresses it usually comes from a realization that what it's doing is either unappreciated or uneventful—not working to affect change. Since the Avenger is driven by outside causes/injustices, it takes little fuel to encourage it to rally to a cause, and thus little encouragement to bring it out of depression. If even a remote glimmer of success is on the horizon, the depressed Avenger is regenerated to stick to the cause.

The depressed Avenger can also be disheartened when the object it is attempting to serve loses conviction for the cause and attempts to back out. This leaves the Avenger with the cause, but no one to appreciate the effort. When this happens the Avenger simply has to make the choice of continuing on for the sake of the cause, or has to stop that particular cause in order to support another one. It's not necessarily that important for the Avenger to have a certain person to rally for, but when no one seems to support the cause, it can cause the Avenger to contemplate the "why" of its quest. If the Avenger is more globally focused, it can probably continue for long periods of time without the support of others, but depression can set in if the Avenger becomes disillusioned by the magnitude of the cause, and/or the perception of callousness in the humankind he/she is attempting to serve.

The depressed Avenger has lost hope—hope that anyone else cares; hope that the cause it is rallying for is still worthwhile; hope that its need for justice is valid; hope that his/her contributions are helping instead of hurting the effort. The depressed Avenger is tempted to run away to a desert island where no outside communication is possible, and live out its days making itself happy and ignoring the rest of humankind. If it were possible for the depressed Avenger to do this, it may very well be the cure it needs to jump back into the fight—for it is the nature of the Avenger to stand and fight. A break from battle would help the Avenger come back with new zest.

Suggestions: We can all misjudge a situation. Perhaps it is not that the Avenger is depressed so much as it is that the Avenger is mismatched to the cause, and has lost his/her conviction. When this archetype truly belongs in the natal archetype wheel, it is impossible for the person to avoid rallying toward causes. Time and caution need to be taken to ensure the cause matches the talents, interests and/or capabilities of the Avenger. Once that is done, the Avenger will most likely keep its conviction and strength to carry out the cause to resolution. Avengers seldom are people with thin skin (who can't take criticism), so public opinion of them usually won't effect their feelings, but if the public is opposed to their cause, perhaps it should be reconsidered/reevaluated. There are many causes in the world that need support; it's no sin to change one's mind and switch over to another one. Avengers don't normally fear change, so the good news may be that the new cause may support even more people, or have more appreciative people supporting it.

Exercises: If the depressed Avenger appears, have it make a list of people/groups that it is serving. Perhaps this list will turn into a pro/con account of why to support the causes he/she is already involved with. Whatever lists spring from this start, the point is to give the depressed Avenger something concrete to see so it can maintain its focus on how many people it is serving through its sacrifices. If the cause is more global in nature, perhaps the depressed Avenger can go online either with the cause (creating its own web site) or exploring the cause to get a better sense of how many other fellow Avengers are supporting the effort. It may be that the Avenger and the cause are mismatched and need to be separated from one another in order to honor each.

The depressed Beggar

The depressed Beggar may be discouraged from its existence of living from hand to mouth and/or its dependence on others. The unsurity of this day-to-day survival can become unnerving, especially once the Beggar has a family to support and/or others dependent on it for subsistence. The Beggar may feel it is deserving of an existence of its own and may

have done the study and preparation to make this new life happen and yet it keeps getting delayed in some way. Perhaps its because everyone surrounding the Beggar is used to it consistently needing help and enables it to remain helpless as a way of preserving the status quo. Beggars may also have been born into families with other archetypes that need to feel better by helping and/or controlling others (e.g. Rescuer, Judge, Villain, Warrior, Rebel, Mother/Father, King/Queen, Avenger). Depression could be a result of the Beggar maturing and not needing so much, but not being able to break away from the old perceptions and/or roles it is expected to hold within the family.

Another face of the Beggar to consider is that of the prideful Beggar—someone who is too proud to ask for help and who would rather suffer in silence than promote one of his/her ideas or work with others. This Beggar can inadvertently let the burdens stack up until there is a crisis and he/she has to seek help, which hurts the emotional system of the prideful Beggar and can be a cause for depression. Some Beggars, however, are more than happy with their roles of expecting others to provide for them, and depression comes to them in the form of feeling others are putting pressure on them to change or become more independent. These Beggars can't handle responsibility and if it is forced on them, especially by others, they can become depressed out of fear.

Suggestions: the Beggar is in your chart for a reason, and no-doubt is a balancing character among your twelve natal archetypes, and within your external family, and within your partnerships. You can't change the fact that the Beggar is needed, but you can change how others perceive you. If you truly have outgrown or matured the Beggar, it is your new role to wean others from the need to support you, as you wean yourself from the need to be supported. Your depression may be a result of the changes you are going through as others/you adjust your perceptions. If you are the prideful Beggar, your depression may be a result of learning and/or having to face the probability of asking for help—others may need to learn how to give/share, and you might be the element that is needed for their growth.

Exercises: once you determine which Beggar you are and assess your situation, you can start to plan how best to handle your depression. It will help you to know the role you play within your immediate and extended families (that have a direct influence on you). Take some time and list the people who have the most influence on you, or who you have depended on for support in the past (or might have to turn to in the future). After you make this list, consider each person and list of few of his/her more prominent archetypes. These archetypes may not be ones that actually belong to each person, but they are your perception of those that are active and that is good enough. If you can name one or two in each person you will have a great start in discovering the dynamics of your relationship with each of these people. Your next step is in exploring how to best relate to each person on your list through their archetypes and your depressed Beggar. For instance, if someone on the list has a strong Mother/Father archetype and insists on babying/controlling you when your Beggar needs some independence, you may be able to let the Mother/Father archetype know that you need to stand on your own two feet. Compliment the parent in him/her and assure him/her that he/she has done a good job and that is why you can now empower your Beggar to be more independent. You'll probably use different wording, but the result will be the same. If you're depressed because you're tired of your Beggar having to depend on others all of the time, you can empower and/or mature your Beggar by taking small steps to gain independence. Perhaps you can obtain government assistance, or a loan, or get help within your household, etc. Whatever the need your Beggar has had in the past, it can be matured in

the future if you work on correcting the weaknesses and empowering the strengths. Get creative...use the other archetypes at your disposal and stick to your plan once you make one. Changing the way people chose to see you and respond to you is not something that can be done overnight. You'll have to prove yourself, and give the process some time, but your efforts will be rewarded.

The depressed Beggar

The depressed Beggar may be discouraged from its existence of living from hand to mouth and/or its dependence on others. The unsurity of this day-to-day survival can become unnerving, especially once the Beggar has a family to support and/or others dependent on it for subsistence. The Beggar may feel it is deserving of an existence of its own and may have done the study and preparation to make this new life happen and yet it keeps getting delayed in some way. Perhaps its because everyone surrounding the Beggar is used to it consistently needing help and enables it to remain helpless as a way of preserving the status quo. Beggars may also have been born into families with other archetypes that need to feel better by helping and/or controlling others (e.g. Rescuer, Judge, Villain, Warrior, Rebel, Mother/Father, King/Queen, Avenger). Depression could be a result of the Beggar maturing and not needing so much, but not being able to break away from the old perceptions and/or roles it is expected to hold within the family.

Another face of the Beggar to consider is that of the prideful Beggar—someone who is too proud to ask for help and who would rather suffer in silence than promote one of his/her ideas or work with others. This Beggar can inadvertently let the burdens stack up until there is a crisis and he/she has to seek help, which hurts the emotional system of the prideful Beggar and can be a cause for depression. Some Beggars, however, are more than happy with their roles of expecting others to provide for them, and depression comes to them in the form of feeling others are putting pressure on them to change or become more independent. These Beggars can't handle responsibility and if it is forced on them, especially by others, they can become depressed out of fear.

Suggestions: the Beggar is in your chart for a reason, and no-doubt is a balancing character among your twelve natal archetypes, and within your external family, and within your partnerships. You can't change the fact that the Beggar is needed, but you can change how others perceive you. If you truly have outgrown or matured the Beggar, it is your new role to wean others from the need to support you, as you wean yourself from the need to be supported. Your depression may be a result of the changes you are going through as others/you adjust your perceptions. If you are the prideful Beggar, your depression may be a result of learning and/or having to face the probability of asking for help—others may need to learn how to give/share, and you might be the element that is needed for their growth.

Exercises: once you determine which Beggar you are and assess your situation, you can start to plan how best to handle your depression. It will help you to know the role you play within your immediate and extended families (that have a direct influence on you). Take some time and list the people who have the most influence on you, or who you have depended on for support in the past (or might have to turn to in the future). After you make this list, consider each person and list of few of his/her more prominent archetypes. These archetypes may not be ones that actually belong to each person, but they are your perception

of those that are active and that is good enough. If you can name one or two in each person you will have a great start in discovering the dynamics of your relationship with each of these people. Your next step is in exploring how to best relate to each person on your list through their archetypes and your depressed Beggar. For instance, if someone on the list has a strong Mother/Father archetype and insists on babying/controlling you when your Beggar needs some independence, you may be able to let the Mother/Father archetype know that you need to stand on your own two feet. Compliment the parent in him/her and assure him/her that he/she has done a good job and that is why you can now empower your Beggar to be more independent. You'll probably use different wording, but the result will be the same. If you're depressed because you're tired of your Beggar having to depend on others all of the time, you can empower and/or mature your Beggar by taking small steps to gain independence. Perhaps you can obtain government assistance, or a loan, or get help within your household, etc. Whatever the need your Beggar has had in the past, it can be matured in the future if you work on correcting the weaknesses and empowering the strengths. Get creative...use the other archetypes at your disposal and stick to your plan once you make one. Changing the way people chose to see you and respond to you is not something that can be done overnight. You'll have to prove yourself, and give the process some time, but your efforts will be rewarded.

The Depressed BULLY/COWARD

1st House, Persona: Bully/Coward—Chances are right now you're feeling like curling up in bed and having a quiet day of TV, or you're curled up in your favorite chair pretending to read. But, your mind won't be quiet enough to concentrate on anything. The thoughts running through your head may not be nice ones. You could be replaying every critical thing you've ever been told, or reliving times when you wish you had stood up for yourself. There could also be some moments mixed in when you said some things that didn't make you very proud. You may be wishing that you could come across more confidently or differently in some way. The Bully/Coward respects courage above all else, yet your struggle is to grow into your own version of courage. You're very concerned with how you come across to others; public appearances are important to you, yet you feel like such a phony at times. You can think of so many other people who are more deserving, or more charismatic, or braver, or whatever it is that you want to project more than you do. The sad thing is that you may already be doing it...at least around people you feel comfortable with. Every one has moments of insecurity; yours just seem to echo in your mind, sometimes to the point of you not being able to function.

1st House Healing Suggestions: You're beating yourself up! Quit that! Right now you could use a huge dose of self-confidence. Spend an hour or two reflecting on the exact thoughts that have been going through your head. Write them down on a list. Then figure out how to turn them around...make them into compliments. If it's about your appearance, write something nice about how you look. If comments about your work are haunting you, write down something nice about your accomplishments. If someone close to you has hurt you, or you feel you can't measure up to their expectations, then find something you do well and

write that down. Even if it's that you're considerate and always replace the empty roll of toilet paper, then make that your triumph. Then put your list in several places where you can see it. If you're too embarrassed at first to put it out in the open, then carry it around with you, or find a more private place...but you must look at it several times a day to boost your spirits. Add to the list as you find more things to compliment yourself about. But we still have to find a way to turn around those inner voices that are making you feel bad about yourself. Teach yourself how to ask questions about how you are feeling and about why others may be trying to hurt you. Since you're already obsessing about the topic...explore it. Write your questions and answers down, or draw a picture of your feelings, or talk them into a recorder. If you feel up to it, ask your questions to the other party. The important thing to remember is to remove yourself from the repercussions of the answers. No matter what the answers are that come to you...don't make yourself the bad guy, or the Saint. Attaching to answers and/or having to be right is an ego thing...fearing the answers because you may not like them is merely hiding your head in the sand. If your depression is attached to having to hide your true feelings, then just how free are you? So you get an answer that you don't want, perhaps that's the liberation you need to be able to disconnect and move forward. The secret that your more confident friends have that you're just exploring now is that they've learned to "not care" about what others think or say. They know that they can never control those things, but they can control how they feel about others. If it isn't necessarily people that are making you uneasy, perhaps it's events or situations. Make a list of all the things that come to mind when you think of things that scare you, not necessarily horror movies and walking down dark alleys alone, but things that you've been put on the spot to do that make your knees shake or your stomach nauseous. Your Coward may be trying to spur you into a more courageous position. Coward is the keeper of courage, use it to your advantage. Then perhaps you can write down some ways that you can overcome the situation. If you're noticing a trend here...making lists, writing things down...you're very astute. Bringing things out into the open is what is important here. When things are in the open...in the light of day...they can't hide from you. Bullies don't attack in front of authority figures; they pick times when the prey is vulnerable. Then they keep attacking until the prey can't get up, or until they are confronted. Whatever your Bully/Coward is up to...confront it. You'll slowly gain your power back, and then find the courage to be the "you" you want to become.

The depressed Celibate (Monk, Nun)

The depressed Celibate has its focus or spiritual intensity in question. It may be a matter of wondering if all of the sacrifice was worth it—not having a family or children, or home. If the person is a Celibate who has a family, the depression may be caused by feelings of not having enough time to dedicate self to the studies/causes/pursuits it feels the need to concentrate effort on. If the Celibate has taken that time at the expense of the family, it could be depressed because the family has left/divorced/pulled away support. In any scenario, the focus of the Celibate is what is at stake, for that is the core of what makes the Celibate who he/she is.

The depressed Celibate may have lost the desire to put focus into any other projects. It may be tired of all of the effort it spends on pursuits and simply may want to have some time to relax and not have so much intensity surrounding it. If the depressed Celibate could

find this time for relaxation, during a long vacation or break from all its responsibilities, it would come back recharged and with new fervor for the causes it holds so dear. But if the depressed Celibate has lost what it holds dear—causes, work, family, etc.—there may be no consoling it until it works out the inner turmoil it is suffering. The good news here is that the Celibate has powerful inner resources to call upon, and its focus will return if given some time.

Suggestions: The depressed Celibate may not be in a financial situation that allows for a vacation away from its environment, but fortunately the Celibate is a very mental archetype, so a mental vacation works just as well. The focus/cause has to be avoided/escaped at all costs to make it work, and the mind has to be entertained by something new that is a total diversion from the normal course of work. Once this is done and success is reached, it will be important to include these diversions into the Celibate's schedule on a more regular basis.

Exercises: Take an ocean cruise if at all possible, and leave all of the normal routine behind. It will fail if the work that got the Celibate depressed in the first place is taken along, so there has to be agreement that the goal is to leave the world behind. Taking as long of a cruise as financially possible would be advisable. If a cruise is not possible, perhaps a trip to a spa would work. Whatever the destination, the trip has to put the Celibate into a totally new environment. If a trip is out of the question, join a book club and put it first on the agenda of "must dos" for the week. Since Celibates need focus, perhaps writing a book would be a good diversion, but it has to be a book that has nothing to do with the normal focus in the Celibate's life. If a book is too adventurous, short stories or poetry may provide the recipe for success. If writing is not a favorite past time, and reading isn't working, perhaps movies will give the needed diversion. If that is too sedentary, a new hobby may be the way forward. Whatever the choice, it must engage the mind and take it elsewhere in order to work, and/or engage the senses.

The depressed Clown (Fool, Court Jester, Dummling)

The depressed Clown is probably one of the "truest" archetypes to face this malady—Clowns are so used to hiding their emotions from others that the depression may help them express how they actually feel. Depression may be allowing the Clown to finally take the mask off and let others know how sad he/she is, or how unenthused he/she may truly be about the project of the moment. The down side of this is that the people the Clown is normally around are so used to seeing the Clown happy, that when the usual smile is not on his/her face everyone tends to comment about it. That just serves to make the depressed Clown feel worse—as if he/she needs special permission to have one off day when everybody else gets to express any emotion they care to without fear that anyone will notice, let alone comment about. The depressed Clown feels isolated to begin with. It's as if he/she is everybody's friend or confidant, but when he/she needs someone to confide in, there's nobody there who cares enough to listen. If the depressed Clown experiences this, it just drives him/her further away from everybody else, and more into self.

The Clown is so used to hiding emotion that depression makes him/her feel even more out of his/her element. It is foreign to the Clown to feel so overcome that he/she can't mask the heavier emotions being felt inside. As said before, this also throws the Clown's

normal environment out-of-balance because the Clown serves to keep humor infused into what otherwise may be stressful situations. When that humor is suddenly missing it does not go unnoticed, and the comments this creates aimed at the depressed Clown, makes him/her feel even more out-of-sorts and “obvious.” The depressed Clown wants to run and hide, and if it can, it will. It wouldn’t be beyond the depressed Clown to suffer from panic and/or anxiety attacks since facing emotion is beyond his/her normal scope. These attacks may incapacitate the depressed Clown and make him/her need to stay at home or where ever else he/she feels safe.

Suggestions: The depressed Clown may benefit the most from seeking therapy, or at least finding someone they feel comfortable talking to. Clowns may have a lot of acquaintances, but few true friends, so this may not be as easy as it sounds—which is why a therapist may help as someone to vent with. The Clown may not volunteer personal information to others under normal conditions, so when depression sets in he/she may be bursting to let emotions out, but habit will keep him/her from freely sharing. A therapist will understand this and the professional relationship will help set the stage for the Clown to share—simply going to lunch with a friend may allow the depressed Clown another opportunity to avoid talking. If this keeps happening to the Clown, and therapy is not an option, the Clown may want to consider writing down his/her feelings in a journal, or speaking them into a recorder—anything that will get the feelings from the inside to the outside.

Exercises: The depressed Clown needs to learn how to face life without the mask on. Anything the Clown can do to remove the mask for a while will help—actually crying or sharing emotions in front of other people; opting for getting upset rather than reverting to humor; backing down from getting involved and letting the office/family politics play out without Clown intervention. Allowing honest emotions to surface is hard for the Clown, but when depressed it will help the Clown to let the outside expressions match the inside feelings—don’t let other people push you back into the mask with their comments about you not smiling. Be prepared for the comments and have some kind of response ready for them, being mindful that you don’t need to overreact or let their shallow/insincere camaraderie drag your mood further south. If writing out feelings will help, do that. If watching sad movies helps you get in touch with emotions, do that. If staying home once in a while helps keep you calmer, then do that. The point is to honor how you feel, and express/embrace those feelings rather than hiding them from the world. There’s plenty of time to go back to the Clown mask, it’s innate to your nature. Balance is the goal, and release may be the only way to reach it.

The depressed Companion (Sidekick, Right Arm, Consort)

The depressed Companion may feel a bit deflated after months of trying to second-guess the (unexpressed) needs of the boss/partner. It’s not always easy to stay in the background helping other people look good/more professional/organized. It can be a thankless job that reaps little appreciation, so the internal need to be his/her best is usually the Companion’s companion. Depression can make this inner drive seem like wasted energy, especially if the boss becomes critical of the efforts being made by the depressed Companion. When the depressed Companion surfaces it can usually hide itself in work.

Unfortunately, some of that work is simply spinning wheels and not getting very far very fast. It can usually be hidden within the simpler tasks that seem to get done, but once forgetfulness sets in the depressed Companion may as well go home and take a nap, because if he/she tries to stay on the job at that point it will be more of a disaster than a help.

Sometimes it helps if the boss expresses extra appreciation for work well done, but that encourages the Companion to work harder and often longer hours—when a break from the office may be what the depressed Companion truly needs. Sometimes, in a larger work environment, some fun can be built into the job...friendly competitions or potluck lunches or offsite lunch meetings...which helps add levity to the atmosphere. Depression can make even fun seem demanding, especially if taking off for the fun means longer hours, or working week-ends, to make up for the lost time. But if the depressed Companion can force itself to see the benefits in playing as hard as it works, it would benefit from some fun on the job. It would also be beneficial for the depressed Companion to ensure he/she gets regular breaks from the work—lunches that are free from business conversations, phone calls, etc.

If the depression is coming from a sense of losing self, the depressed Companion needs to ensure it has some kind of success to hang its own hat upon. Being the best administrative assistant, etc., may not be enough. Perhaps the depressed Companion needs to be a good Boy Scout troop leader, or a good bowler, or a Sunday School teacher. It's important for the depressed Companion to be more than his/her job—and that's exactly where the weakness of the Companion lays...in putting too much of self-identification in the work he/she does. That can only lead to feeling bad when work isn't going well.

It's important also to note that since this is a natal archetype, some people are Companions from birth. They tend to hide from the limelight and support more popular friends from the sidelines. Sometimes these loyal supporters are called shy, or wallflowers, but they can be the foundations that stars are built upon. Some people are meant to fly, and some are meant to be the grounding forces. It still doesn't mean that they can't achieve great things on their own—it just means they prefer to remain more anonymous. Depression can still set in especially if they dream of their own fame, and can't seem to become comfortable with owning it—the inner turmoil can be very painful.

Suggestions: It's already been mentioned that the depressed Companion needs to be more than the “job.” It's much too easy to get one's identity merged into the bosses' especially when working for powerful people and/or celebrities. No matter how hard one tries...a Companion is always a Companion and not some off-shoot or fragment of the person he/she is working for. Trying to wear the bosses' identity/importance is not beneficial to the identity of the Companion. Unfortunately, it can become confusing because it's important at times to use the bosses' clout in order to get the job done. To keep from becoming too enmeshed it is important for the Companion to establish his/her own identity. If this isn't done depression can be the result because eventually it becomes clear that the Companion isn't the powerful boss, and is replaceable in the eyes of the boss. Most people like to feel they are indispensable, but Companions live with the knowledge that the “axe” is swinging just above their necks.

Exercises: Get away from the office; remove your identity from the person you work for. Start a project/class/event/hobby that is uniquely your own. Something public would be better than a private interest, as other people help reinforce your “greatness/worthwhileness/identity” in ways that you need to know. Belonging to something of your own will help you overcome feelings of inadequacy that may have led to your

depression. Everyone deserves to feel good about themselves, regardless of the pressures that can seem to attack from all sides. Even if the activity you select is being on a softball team and you lose every game, you still belong to that team, and it is still something you contribute to that no one else can do in exactly the same way. If your depression is being caused by some inadequacy on the job, or you feel you simply haven't been trained well enough, or don't have the education you need to do the job to the best of your ability, take some classes and become who you feel you need to be. Or, perhaps changing jobs will suit you better. Not everyone is meant to be a Companion, or to be one for a lifetime.

The depressed Detective

The depressed Detective may be in this state because he/she has found the answers that led him/her to be suspicious enough to look in the first place. Having a curious nature is one thing, but Detectives take curiosity into the realm of snooping. While this is a fabulous talent for people who need to uncover information for their careers, it can be devastating for people who use the Detective in partnerships and friendships. The Detective will uncover lies, find secret messages, read others' email, listen in on private conversations—this is the nature of the Detective. Depression can set in when the Detective finds out more than it wanted to know, especially about himself/herself, or loved ones. The Detective can't always gather information and handle it objectively—when it becomes personal, the Detective may start to fall apart or lose faith in others.

The Detective can rationalize his/her behavior by saying he/she is only protecting the family (e.g. listening in on a teenager's phone calls) but in reality the Detective may be exhibiting this behavior in order to maintain control. If the depressed Detective is being driven by a need to control, it could be fear of loss of control that is contributing the most to the depression. When family and/or loved ones start to pull away, in reality or perception, it can be a painful experience, especially for people who have to be in control. The depressed Detective may be so fearful of this kind of change that he/she starts to suspect all kinds of foul behavior. He/she may be lashing out at people, wrongly accusing people, or exhibiting bouts of anger. While this may not be comfortable, it may be healthier for the depressed Detective than keeping all of the doubts and suspicions locked inside—at least anger is some form of communication.

If the depressed Detective is actually using this talent in a career, he/she could be having doubts at how good he/she is. Perhaps someone sharper has been hired and he/she feels threatened, or a case hasn't been solved that the Detective is passionate about. What it boils down to is perception. Detectives may be great at finding clues, or facts, but there still may be more to the actual answer than what meets the eye. Detectives need to gather, yet keep the ultimate answer to themselves until all of the information is collected and people have an opportunity to fill in the blanks. The worst case will be the suspicions have merit; the best case could be that the clues were purely circumstantial. If the depressed Detective can have that kind of control, he/she can possibly save countless hours of misery dwelling on the "what ifs" of false information.

The depressed Detective may also be tired of feeling like he/she is the only one that cares. It's hard for the Detective to believe that others don't have the need to know so much about other people/situations. They find it hard to believe others can be so unobservant when it comes to discovering clues or observing behavior. This depressed Detective could have resentment built up against partners/loved ones/family members because of their supposed

disregard for control/compliance/obedience. It's hard for this Detective to see things from others' perspectives, so he/she gives up on them but still maintains that he/she is assessing the situation the only way it should be assessed.

Suggestions: It would help the depressed Detective to back down a bit, or turn the control knob down a notch. People are entitled to live their own lives, and as a result will have their own opinions as to what is right and wrong. Of course if minors are involved, the parents need to assert authority. But, if the depressed Detective has been targeting adults in an effort to control them, he/she is asking for frustration and disappointment. People don't like to be suspected of wrong doing, and if they are innocent, and continue to be pushed, they may very well do the crime of which they been wrongly accused. If the depressed Detective is a professional who needs to keep the detective sharp in order to keep employment, perhaps some diversion from the suspicions and searching for a while is in order. A fresh mind is always a great asset, and is quite possibly the detective's most important piece of equipment.

Exercises: Make a contract with yourself that you will not pry, snoop, uncover, or happen upon any information about another person for one whole week; write down any slip-ups that may occur. This will be a wasted effort if you chose a week in which you will be incapacitated; the avoidance of snooping must be a heartfelt effort. If you are a career detective, perhaps this can be done during an administrative week, or perhaps during a vacation. The point to this week is to give you a sense of what life can be like without the overwhelming need to put yourself into others' business. The empowered Detective can use skills to gather clues that serve self and don't serve to control others. Once the first week is over, review the list of slip-ups to see if any of them could have been avoided. After this is done, make a second contract with yourself to avoid collecting anything about other people for another week, and document your failures. The goal is to help you see how much of your life is spent having suspicions about other people. This can be a gift, but if you are at the point of being depressed, you can't afford the suspicion or the control you are attempting to assert on others. It is hoped that two weeks away from this behavior will help demonstrate how much better you can feel when you consciously choose to engage the Detective rather than fall aimlessly into the Detective's behavior patterns. If these Detective-free weeks make you feel better, empower your Detective and let it help you consciously choose the time you employ it rather than letting the archetype choose and run rampant.

The depressed Disciple (Student, Devotee, Follower, Apprentice)

The depressed Disciple is a rather subtle creature. It is hard to pin this form of depression down, as it seems to flow over into several other aspects of one's life. Basically the depressed Disciple has started to question whether its course is valid—am I on the right path; have I invested too much into education and not enough into life; is what I'm learning marketable; have I been wasting my time; am I studying with the right teacher? The questions can be endless if the student is inquisitive enough. For some Disciples it may simply be a matter of school seeming endless and depression setting in because the studying is becoming too demanding. It's not always obvious to outsiders just how much sacrifice a Student makes. It's hard to give up income and invest time, energy and finances into study/learning. Add doubt (that the pursuit may be in vain) to the top of the sacrifice and it is not surprising that depression may occur.

Disciples can also become depressed if they have not chosen the right mentor to study with. Sometimes the allure or popularity of a teacher can distract the student into starting a course of study that is not well matched to his/her talents/skills/passions. One may dream of being a concert pianist, but if one can't play the piano or develop a passion for it, no amount of study or practice is going to make a difference. Disciples can be distracted into making wrong choices out of their need to learn and/or follow. Some Disciples may become depressed because it's time for them to leave the safety of following and become teachers, which can be a frightening proposal for some. But, ignoring the inner demands of soul can be cause for depression. The Disciple will still be active in the person's life, as teachers continue to learn from, and study with, other teachers.

The depressed Disciple can also be a person who is not a fulltime student, but has studied and followed certain teachers or subjects throughout life. This Disciple may be depressed because he/she hasn't found an outlet for all of the things he/she has learned. It is important to learn, but the Universe has a way of demanding balance and it is not balance for a person to continue to learn unless that person shares what has been learned. That doesn't mean that every person who picks up a book has to become a teacher; but it does mean that when opportunities arise to share the title of a book, or the name of a teacher, or a tidbit of knowledge, Disciples are expected to share.

Suggestions: the depressed Disciple needs some form of reassurance. If the Disciple is unsure of his/her path many things can be done to illuminate him/her. Whether he/she incubates a dream, practices meditation, calls friends for advice, prays, etc., resolution of doubt can usually be reached. Once the decision to pursue a course of action/study or lay it aside has been made, a depression that was caused by the indecision will quickly reside. If the depressed Disciple has been stingy with knowledge and needs to share, opening up to others and being more vocal will help the depression dissipate.

Exercises: It has already been made clear that the depressed Disciple has to resolve his/her inner doubt. Whatever you can do to pinpoint what the doubt is, and then get answers to your questions, will help diminish your depression. It's the recurrent inner dialog that's keeping you stuck. Perhaps you simply need to give yourself permission to be whom you are—to keep your knowledge, to study with whom you wish, to spend whatever you can on learning, etc. You may simply need to allow yourself to escape from the judgement of others, and of yourself. Nothing you choose to do in this lifetime will be wasted. Give yourself permission to live your life the way you choose to live it (as long as it is moral, legal, ethical, etc.). If you still feel you have doubt about who you are studying with, what you are studying, or whether you should be studying...then pose those questions to the Universe and wait for your answers. You are a Disciple—you know the answers will come.

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The depressed Gambler

The Gambler lives for risks. Whether it's playing Bingo and buying the deluxe package, or playing cards with friends, the Gambler enjoys putting in a little with hopes of taking back more. Not all Gamblers play for money but all play for the risk involved. Some people need to take risks with their life, occupation, employment, pregnancies, sex, etc. The worst thing for a Gambler to suffer through would be boredom. The depressed Gambler may simply be bored. Perhaps years of curbing the desire to take more risks because of obligations and/or responsibilities have turned the spontaneous nature of the Gambler into a dull and predictable provider. On the other side of the coin, perhaps the depressed Gambler is the result of too much risk-taking, which has left his/her family on the verge of homelessness, or without means of support. This Gambler experiences depression as a result of the behavior that comes naturally to the Gambler rather than from suppressing the behavior.

Either way, it's important for the depressed Gambler to take back its control. Gamblers seem to have an innate intuition that helps them know when to risk and when to hold back, as long as they are healthy. When Gamblers have been suppressed for years and then get an opportunity to break out of the shell they sometimes fall prey to the temptation of gambling and risk more than they have, or enough to get them into trouble (with loved ones). This is the same as it is for teenagers who have been raised in very strict homes and then go off to college—many will go wild that first semester and flunk out. But Gamblers that have balance in their lives will keep the risks within reason and just use the thrill of risk to keep life from getting too mundane.

Suggestions: If the depressed Gambler has gone beyond reason and has put himself/herself or the family in danger, it's time to empower the Gambler with tools to bring balance back to his/her life. There may be deeper psychological reasons for the imbalance and therapy may be necessary. If the depressed Gambler is a result of suppression, perhaps there are risks that can be taken that are within the limits of control that the Gambler needs in order to maintain a balanced life. What needs to be taken into consideration here is that the Gambler has to take risks of some kind in order to remain true to his/her nature. If the Gambler is on a tight budget, the risk doesn't have to be monetary—bet taking out the garbage for a month or cleaning the bathroom. If that isn't risky enough, get creative and come up with something that appeals to your nature.

Exercises: The excessive depressed Gambler may need to seek out a support group in order to come to a better understanding of the role this archetype plays in his/her life. Some past life regression therapy may also prove beneficial because the tendency to take gambling to excess may be from inherited emotions stored in cell tissue. For the suppressed depressed Gambler, suggestions have already been made, but the important thing here is to ensure some risks are built into everyday routine in order to break up the boredom. If he/she is single, inviting someone out to dinner may be the risk to take. If married, the risk may be to bet your spouse dinner out, or washing dishes, or walking the dog, etc. The point is that you don't have to gamble away a lot of money to take risks. You can spice up your life with other kinds of risk taking, and this may be enough to keep you from risking your employment or livelihood in order to keep your life interesting. Explore what you are interested in and look for ways that excite you or intrigue your sense of adventure. Perhaps you need to indulge in a new hobby that holds a certain amount of risk: bungee jumping, SCUBA diving, flying aircraft, parachute jumping, rodeo competitions, rock climbing, etc.

The depressed God/Goddess

Let's face it, if you have this archetype you need/crave attention from people...in fact, attention doesn't cover it—you need to be worshipped. You're the type of person that needs to walk into a room full of people and be noticed by everyone. And, if this doesn't happen naturally, you'll find some way to make a scene or disturbance that will turn people's attention toward you. This is not said to hurt feelings, this is simply the nature of the God/Goddess. The depressed God/Goddess could be a result of the loss of that worship. Perhaps the perception of the God/Goddess has changed and it's not so much that you're not being worshipped as much as its you're not feeling worshipped, or worthy of worship. Perhaps things have changed in your life and you don't feel as good about yourself as you did when you expected to be worshipped. Maybe your self-esteem has taken a hit and you are depressed about that more than you are void of people who still do worship you.

The depressed God/Goddess may also be the result of changing environments. When new people are hired or jobs change or people move, the rules suddenly change—there are new competitors for the attention of the worshippers. Gods/Goddesses don't appreciate competition, which is why so many of them claim not to have many same-sex/same sexual-preference friends. If they do have same-sex friends they will either be people that don't threaten their power base (for worshipers/attention) or they will be acquaintances that are used to attract more attention/worshippers. The depressed God/Goddess can be very susceptible to jealousy and insecurity. One needs only to read mythology to be refreshed as to how Gods and Goddesses react when they, or the worship they receive, are threatened. Gods/Goddesses need to feel good about themselves in order to feel good about the attention they are getting from others, but the two play off of each other in a symbiotic relationship.

The depressed God/Goddess may need to have some pampering in order to bring balance back into his/her life. There may also need to be some improvements made to the environment of the God/Goddess, after all his/her home/work place is his/her temple. As long as the God/Goddess has the budget to afford the items he/she craves there is no problem, but many Gods/Goddesses are more than happy to have an admirer pay for what he/she wants. This type of God/Goddess actually feels less loved/admired/appreciated when tributes are not received, and some don't have problems asking for cars, jewels, and/or other expensive items. This type of depression is harder to circumvent because the fix for it is dependent upon the actions of others, but the depressed God/Goddess can get in touch with this aspect of self and realize that it may not be the best aspect of his/her character.

The vanity of the God/Goddess could also be what is at the center of a depression. As Gods/Goddesses age, they may not receive the attention from others that they may have once enjoyed. They may have succumbed to aging and gained a few pounds and/or wrinkles. This may cause the God/Goddess to seek out plastic surgery or other radical procedures in order to get back to that state that he/she once enjoyed. While the obvious factors of the dangers involved with some of these pursuits is evident, what the God/Goddess may not stop to consider is that no matter what he/she does, youth cannot be recaptured or bought in a bottle. If youth is the goal of the God/Goddess, some serious thought should be given to what life and experience can add to the depth of a person. You may not look like you did as a teenager, but look at all of the wisdom that has been gained—you are far more interesting now than you ever could have been then...and that attracts people to you.

Suggestions: the depressed God/Goddess will be a lot happier if he/she can learn to find happiness within instead of depending on it to come from outside sources/appearances. Perhaps the need for worship can be provided in other more meaningful ways. It would also be beneficial for the God/Goddess to analyze why he/she has the need to be worshipped and how that need could be offset with self-love. For the depressed God/Goddess who is not quite ready for an internal solution to the problem, there may be some outside solutions that will make the God/Goddess feel better and serve to help others as well.

Exercises: When the God/Goddess is depressed, it is usually from some sense of lack in his/her life. He/she may need to go shopping to buy something new to fill the void. Perhaps he/she hasn't been pampered enough lately and a trip to a day-spa or the beauty salon would improve the mood. If the God/Goddess hasn't received enough attention the fix may require a bit more orchestration. Going out for a night on the town doesn't always reap the benefits of a lot of attention—private parties would be a better bet, but it isn't always possible to match invitations to moods/needs. It may be much more beneficial for the depressed God/Goddess to get his/her worship from a more dependable audience—children's reading circles; Sunday school classes; Boy/Girl Scout troops; team sports participation; vacation Bible school; babysitting; Karaoke singing; poetry readings; book clubs; visits to nursing homes, etc. Find a niche you are interested in and excel in it—you will receive the worship you crave because you will have earned it. And, it will be the kind of worship that is truly appreciated by the people who benefited from your generosity.

The depressed Gossip (Networker)

Power is important to the Gossip...more to the point "importance." Talking about other people is done to make the person doing it feel more important...superior in some way. It works similarly for the Networker...the more important and/or powerful the people are that he/she knows, the more important the Networker feels. When the Gossip becomes depressed it can be because that power-base is threatened in some way. It could be because people have stopped listening and/or playing the gossip game. Perhaps the gossip has backfired in some way, or perhaps it just isn't as fun or interesting anymore. It could also be that the Gossip isn't having as much fun anymore. Maybe talking about other people isn't as fun, glamorous, or as "important" feeling as it used to be. Perhaps talking about all of the things other people are doing is making the Gossip feel as if his/her life isn't going anywhere. Since people usually know which of their friends can be trusted and which can't, perhaps the Gossip is losing friends, or kept on the "B" list for parties and get-togethers. The Gossip may not be able to keep friends as long as other people do, even if they like them. Maybe the Networker isn't able to make the contacts they once could, or assert the same influence they used to.

Suggestions: The Gossip needs to assess what kind of gossip they are: the occasional gossip only if something really interesting happens (which may not be enough to rate a natal chart archetype); the juicy gossip that loves to chat about every little thing; the malicious gossip that spreads rumor and innuendo, etc.

The depressed Guide (Guru, Sage, Crone, Spiritual Master, Evangelist, Preacher)

The Guide usually has more at stake than himself/herself when depression strikes. One reason for the depressed Guide is concern for those that he/she serves (as a mentor/spiritual leader). It is important for the Guide to remember that he/she can only give advice and/or be an example; what people do with that advice is up to them—they have to want to change or adhere to advice, they can't be made to. It is imperative for the Guide to reach a level of observation and not get involved or offer unsolicited advice. But Guide's are human too, and it can become very hard to look out onto so much trouble of which some could be avoided if people would simply listen or follow simple instructions or make a few changes. The depressed Guide can be a person of great compassion who wishes things could be better for the people he/she serves. The depressed Guide could be upset with God for the conditions seemingly innocent people must endure. The depressed Guide could be discouraged and feel as if all of his/her sacrifices have been for naught because people don't listen or change...if they choose to suffer anyway, why should the Guide keep trying?

The depressed Guide could be tired of talking and of working hard to study and find the right words, knowing that they only fall on deaf ears. The depressed Guide could be disgusted at all of the effort he/she makes to be perfect in the eyes of others while they are out having fun and being human and living life. The depressed Guide could simply be tired. But, the depressed Guide could also wonder if he/she truly knows the right answers or the true path—perhaps there are no answers, but only questions. Perhaps the depressed Guide feels like a fake, and that others don't really respect him/her. Perhaps the Guide feels appreciated for spiritual qualities but doesn't feel liked or respected as a man/woman—depression could be from lowered self-esteem or insecurity. The bottom line—Guides are people...friends, parents, lovers, partners, teachers, students, children...and they have all of the issues and emotions other people have. It's hard not to care for other people or to keep from reaching out to them in compassion. Guides may know that having an objective point of view is the best approach, but Guides have hearts and minds and emotions.

Suggestions: The depressed Guide needs to feel emotions. Embrace your depression—it may have been given to you for a reason. Perhaps you need to sink into the depths for a while so you can have a better understanding for what your followers are experiencing. Perhaps your depression is the only way the Universe could get you to take a break from all of your work and get a short rest.

Exercises: Pray for answers as to the cause or underlying reasons for your depression. Spiritual depression could be providing you some answers for questions you have asked on several levels. Depression because of those you care for may need to be addressed—you can't let yourself get involved to the point of self-destruction if you're going to survive and serve the many more you have yet to meet. Do what you can to reach a level where you can observe and not get involved. Strive to see the bigger picture and look for what God may be trying to do with/through the situation at hand. Learn to pray for the "greater good for all that is" rather than for specific results. Strive to be there for the people who need you, but don't be afraid to say "No." You are just as entitled to have bad days or need a break from it all as anyone else. If you were a hairdresser or a dentist you'd be allowed, and even expected, to have a day off. Don't think you have to have all of the answers. People will respect you even more if tell them you don't know it all. You can be many things and have many talents, but it's unreasonable to think that you can be all things for all people. Refer people to other guides/healers/spiritualists that you know and respect.

Don't worry about losing your following...there are billions of people who need help, and so few there to give it.

The Depressed Healer

The Healer has two faces during a depression. One is that of depleted energy—so many in need, and so little time/energy to devote to them. The other, so much time and so few seeking services. The Healer is one of the few archetypes that is service-oriented. That means that satisfaction to the Healer comes from outside of himself/herself. And, it is not enough to simply provide the service, one must also know that the services were helpful. In some instances the Healer is simply exhausted from all of the demands on him/her, and could be wondering where the time is that he/she needs to heal himself/herself. Healer fits well into any house on the archetype wheel because we all need healing in some aspect of our lives, and a healer will usually not be able to resist healing others. When being a Healer is a natal archetype, having something to heal is an important part of the equation. If you've selected Healer as one of your personas, you already know that you don't have to be a medical doctor to heal. You can just as easily be the friend who gives encouragement, or the teacher that helps young kids find their way. Perhaps part of your depression is coming from the illusion that people aren't accepting your advice. Anyone who has a teenager at home will know how that feels. But how can any of us really know the true impact we are having on others? If that "teenager" is the only one around to appreciate you, doesn't it make sense that a change of scenery would help you feel appreciated again? In fact, Healer is often so selfless that he/she puts himself/herself last on a long list of others that he/she cares for. Why not care for self and take a long overdue vacation...if not to some exotic port, then at least vacation from your need to heal (others)?

Suggestions: Appreciation is a very big part of realizing higher purpose, even if it means that only you can really understand/appreciate that purpose (as in the case of the Martyr). Going out with friends could be the answer, if they need you for advice. Or, perhaps it's time for more direct impact. If you're not in a healing profession, perhaps volunteering for an organization that does heal would be healing for you—nursing homes, hospice, YMCA, day care centers, or even reading circles in the public library. Perhaps some classes in holistic healing, or even studying privately, might help guide you to a place of comfort. The problem is that you feel as if you're not being true to your path; chances are the Universe/Spirit/God feels you're right on schedule. Remember, depression can also be a gift from Spirit to help you search for more...if that's the case with you, let it lead you to what that more is. Don't waste time convincing yourself that you just can't find it, follow your hunches and let them show you the way. And, don't give in if you don't succeed with the very first attempt you make. Spirit won't let you down. If you make up your mind to stick with the hunt, Spirit will guide you.

Exercises: Make a list of all the reasons you feel Healer is on your natal chart. What "turns you on" about being a Healer? What have you done lately, or in your past, that really made you feel accomplished as a Healer? Is this something that you can duplicate now? If it's merely finding someone to help heal, then what's keeping you from doing that? Have you been healing all along and simply haven't realized it? And, remember...the most important person you can heal is yourself; take time to give yourself the nurturing and

compassion that you would innately offer to others. Explore what it is that you feel you need, as if you were helping someone else to discover it, and then come up with ways to fill that need, as if you were advising someone else. You deserve the same unselfish care and consideration that you give to others. Write down what it is that you need...to help remind you that you have a contract with yourself to heal. “Physician, heal thyself.”

The depressed Hedonist

There are times when all of us become obsessed with something. If the Hedonist becomes obsessed with owning something...whether that something is a rare painting selling at auction, or simply a print for sale in the mall...if something is keeping the Hedonist from obtaining the object of its affection, you can bet the depression meter is going to register some big hurt. Everything in the Hedonist's life at that point becomes measured in terms of whether or not this object can be obtained. If shadow takes over, the Hedonist could consider illegal means to get the object, or at least could pout and manipulate others to get what it wants—all of his/her ambition will be put into this one project. The Hedonist values only the conquest in sight at the moment. If the object is not obtained, the Hedonist can go into a deeper depression. He/she may try to offset the unresolved desire by trying to replace it with some other object, but will always look at anything else as second best. Use your imagination, this object could be anything, from a passing grade in a course to a diamond tennis bracelet that he/she wants his/her partner to read his/her mind and present him/her with on some special occasion. In the non-material sense, it could also be getting a bill through Congress or getting someone to agree with his/her point of view. Whatever he/she values. Whatever is important enough to him/her that not having it causes him/her to lose his/her joy.

Let's face it, depression often takes on a 'poor me' face. The Hedonist, who needs to have certain things in order to feel fulfilled, can find himself/herself taking stock of his/her life and finding lack or needing in place of the things he/she has actually achieved. This comparison to others, or to one's own goals, can cause great internal discomfort. 'Keeping up with the Jones's' isn't all it's cracked up to be—after all, can one ever truly know what the Jones's have sacrificed soul-wise to get to where they are? We all come to the planet with challenges and contracts that we have pre-selected in order to help us grow. If we had everything we desired without effort or some kind of cost, we would deny ourselves these lessons, and possibly turn toward the darkness (crime) to achieve our desires. If the depressed person is already in this darkness it will be important to de-program himself/herself—people don't need all of the things that they think they need in order to have a fulfilling life.

You could also be depressed because you feel you have been false in the face you expose to the world, or to the Divine. If this is the case, what is it you're afraid to see when you hold up the mirror? Until you face that “demon” you won't be free.

Suggestions: Assess your life. Why is it SO important to have this “thing?” You come onto the planet with nothing and you'll leave it with nothing. Even a legislative bill could be your ego trying to make an impact. Realistically, things will never truly make you happy. Sure, they can temporarily entertain you, but in the long run, they normally don't make that great of an impact that it's worth giving up precious hours and days of your life

grieving about the “what ifs.” What’s the worst thing that may happen to you if you don’t receive this thing? You may have another semester of school to endure, or you may have a blank space on your wall for a while. Whatever the result, is it truly as important as your soul? Will it make your relationship with God that much better? Look at all the blessings you do have, and be grateful. Then, if you find yourself still needing a little pick-me-up, select something within your reach, or perhaps settle on lunch with someone you haven’t seen in ages. Do something, or be with someone that makes you laugh. Savor those minutes and remind your soul what it feels like to truly be happy. Overcoming desire for personal gain can be as simple as mind over matter, if you let it.

Exercises: Gratitude is the key word here. The real need is to bring yourself to a point of being able to count your blessings and truly feel grateful for them. Volunteer work at a shelter, or hospital, etc., could be beneficial in helping you to see your world through different eyes. Everyone on the planet is going to experience feelings of ‘lack.’ We can all take a lesson from those who are using this lifetime to help others see what true suffering is. Perhaps then, missing manicures, massages, jewelry, new furniture, the ideal partner, etc., won’t seem as traumatic. Anything you can do to help you see what real blessings you already have will be helpful to you. For instance, before you even fully wake up in the morning, pray prayers of gratitude, even for your challenges for they are what will make you a better person. Remember the great things in your life—the health of your loved ones; the love of your friends/family/partner/pets; the talents/education you have; the roof over your head; the food in your stomach; the clothes on your back. You don’t need to have the latest fashion to be appreciated by the world, neither do you have to have the perfect job or a huge bank account—you are an integral part of what makes the planet run, you are needed for the balance of your community. Whatever state you find yourself in is the state of perfection you are needed to be in at this point in time. God loves you...own that sentiment...embrace it. You can’t hide your true face from the Divine, it’s impossible, for He/She can read your heart. Whatever face you feel is false, God loves it as His/Her own. Your job is to learn to love it too. If you can make improvements, then decide what needs to be done, and do it. But the most important thing to do here is to love yourself just as you are. You don’t need to buy anything, or add anything, or even subtract anything...you merely need to open your heart.

The Depressed Hermit

The depressed Hermit will usually manifest because of one of two reasons: either too much alone time, or not enough alone time. Hermits by nature seek alone time and truly do need it in order to recharge and maintain basic happiness. But, let’s remember depression can be brought on by imbalances in one’s environment, and there is such a thing as too much alone time. When this occurs one’s inner voice can sound something like, “Nobody cares if I’m on the planet or not.” “If something happened to me I wonder how long it would take for somebody to notice?”

If such thoughts are part of your inner dialog you may want to consider the possibility that you’ve taken your Hermit too far, and stayed too long, in that safe cave. Such thoughts are warnings that your Hermit is not happy with the isolation anymore, and it’s time for you to do something about it. It seems that the longer one is alone, the more accustomed one

becomes to it, and the harder it is to break the habit. But, regardless of the difficulty, it's important to do something.

Of course, the other side of the coin is that the depressed Hermit isn't getting enough alone time. This Hermit will more-than-likely be edgy and feel anxious. Outbursts of anger or temper may be the warning signs that the Hermit simply needs some time alone. This may require actually removing one's self from the environment, but it could be as simple as adjusting schedules. People who don't identify with the Hermit don't always understand the need of this archetype for alone time to think, journal, read, create, daydream, or whatever the Hermit needs to do. Sometimes it doesn't require much space, but whatever arrangement is made, this alone time must be held sacred by all involved—temptation to use it as “free time” lets others think it's okay to schedule that time for other activities.

Suggestions: For the depressed Hermits that have too much alone time, building in some public or social activities is vital. If the depressed Hermit is living alone, this can be as simple as going shopping or perhaps to a movie. The activity doesn't have to involve a lot of talking or social interaction, but it does have to involve changing the environment of the depressed Hermit. These people usually don't enjoy entertaining, but if friends could be invited over that would equate to changing the environment.

For the depressed Hermits that don't get enough alone time the solution may be a bit more difficult for it involves others' lives as well. Hermits usually like to pursue their interests in the comfort of their private, safe environments, so going out to get alone time isn't the suggestion, but it may be possible to achieve. Libraries are wonderful places for Hermits of either variety to go. But, when a depressed Hermit feels he/she can't have the space needed in his/her own home, inner hostility can build up. This is when it becomes important to find a way to discuss your needs with those who share your home. The problem may be that you don't feel as if your needs/feelings count or are as important as the others', and that is very invalidating to you. You are important, and it is just as important for your needs to be met as everyone else's. If you can't have a room of your own to enjoy your quiet time, then try to find some way to let it be known that you are going to take some time out for yourself, and go to as quiet of a place as possible and do that. Or, perhaps you just want to curl up and watch television alone—that's okay too. Just because there are other people in your life doesn't mean you have to spend every second with them. And, when you do return to them after some time alone, you'll feel much better about the time you do have with them.

Exercises: Decide which depressed Hermit you are, and come up with some ideas that you can do to change the environment for your Hermit. If you need to get out more, then build in some kind of activity into your week and make that activity sacred. For instance, the depressed Hermit in the 9th house of spirituality that has been spending too much time alone (or among people that don't honor the need the spiritual pursuits) must find some activity to do on a regular basis that involves contact with like-minded people. This exercise honors the need for social contact and for space away from loved ones who don't understand the spiritual concepts that need to be explored.

If the depressed Hermit has been in the house for too long, getting out is essential...even if it's for a midnight run to the 24-hour grocery store. Of course, safety must be considered so don't do this if you live in a questionable location—you can arrange safer hours to do your shopping. You may even want to call a friend and go shopping together. Movies can be expensive, but if you have a budget than can afford going out, this is a location where it doesn't feel so lonely if you show up by yourself. Make a night of it, have

popcorn and treat yourself to an evening enjoying the cinema, and be aware that you are out among the public. If it's safe, perhaps you'll park a ways from the theater and walk and/or window shop along the way. Be sure to talk to the people who are available (e.g. ticket salespeople, snack salespeople, people standing in line). Even a short conversation is more than you'd have at home alone.

If space and time alone are what your depressed Hermit needs, try to find ways to get them within your current work or living environment. If the Hermit needs space at work, there may be a way to wear headphones while doing work, or perhaps the desk or computer screen can be turned to face a wall. If home is where the space is needed, schedules can be worked out—perhaps you need to ride the exer-cycle and watch a video of your favorite daytime show when you first arrive home from work. Taking that 45 minutes for yourself to unwind and convert into your home-self will be healthy for everyone concerned. If you stay at home all day and the problem is that you have a partner who's there too...you have to be strong enough to make your own needs known, or get up earlier, or go to bed later, in order to get your own time. Depression is serious business. If you want to feel better you have to take the steps needed to honor your own needs—it won't be as bad as you may think it will be. Your partner will probably be grateful to know he/she can be a help in your efforts to heal, and may even find more ways to be of assistance.

The depressed Judge/Attorney (Arbitrator, Mediator, Examiner, Critic // Advocate, Defender, Legislator, Lobbyist)

The depressed Judge may be frustrated by people who don't seem to listen, or who seem too selfish to appreciate justice and/or compromise. The Judge may need to take a closer look at self to examine if compassion and justice are at the core of his/her decisions/judgments. It's hard to look at self with a critical eye, but if anyone can accomplish this, the Judge can if being totally honest. If the shadow Judge has surfaced, control is what he/she is after and anything within his/her disposal will be used to manipulate others in order to achieve the desired control. After a careful self-analysis to see if the issues lay within, the depressed Judge can start the process of looking to see what factors outside his/her control are causing him/her to be depressed.

The Judge, etc., is a servant of the people, whether in public office or within a family, the Judge's job is to maintain justice and make fair and consistent rulings for all concerned. This can usually be done with a heart that knows all will be well even though the people being served may feel temporarily dissatisfied. It's the dissatisfaction that can wear on the Judge. He/she tries very hard to consider all angles of a situation before rendering judgement, but that doesn't mean he/she is free from second-guessing that judgment. One must also consider the karmic composition of families—a family wouldn't need to have a Judge in it unless there was a reason (e.g. the family may have components that need reined in; the Judge may need to learn that control of everything isn't necessary or warranted). Eventually, a Judge can become depressed—feeling that what he/she is trying to do for the family is falling on deaf ears. This would especially come to the forefront if the family/court/public rebels and joins together in criticism of the Judge's ruling. The Judge basically says, “Okay, you don't appreciate what I have to say about this, so let's just see how you handle things without me.” Divorcing self from the situation is a strong stance, and

one that will work for the Judge, but if public/family opinion is against the Judge it can add to the self-doubt and feelings of invalidation and lack of appreciation.

For the Judge who renders judgment and criticism in order to control those around him/her, depression can also come from feelings of invalidation. This Judge feels authorized to make the judgments he/she renders, and when others don't appreciate his/her control or start rebellions, he/she takes it personally. This fight for control can leave scars and some of those scars are manifested in depression for the Judge. This depressed Judge will feel justified in his/her opinions, and will not back down—he/she will just feel unappreciated and abused by those with opposing viewpoints. This Judge may also use depression, or other behaviors, as a weapon against the opposing forces to get their attention/sympathy and to ultimately reassert his/her control.

Suggestions: It is important for the Judge to know if he/she is more into justice or control, and this can only be done through very honest inner reflection (but hints can probably be gathered from the way the Judge is received by family members and friends). Knowing the difference is important to knowing how to counter the depression. Justice will eventually be served, and the wisdom (or mistake) of the Judge will eventually be displayed. This Judge, while having momentary depression, will eventually realize that people have to learn their own lessons sometimes, and occasionally all of the wise judgment in the world can't be a replacement for personal experience. This Judge will be waiting for the tide to turn and his/her rightful place to be restored. The Judge who needs to control may never outgrow the compulsion to be in everybody's business or to rule the family with an iron hand. This Judge, if left unchecked/unexamined, may never mature enough to grow past using weapons like depression and sulking to assert control. While many opinions of this Judge are very valid and wise, sometimes people need to be able to make their own decisions in order to grow. There are many ways to achieve the same goal; if this Judge could learn to relax and accept people for who they are, he/she would be much happier.

Exercises: It is important for both types of Judge to realize he/she can never sway opinion; the only person on earth he/she can ever control is himself/herself. If he/she can look himself/herself in the mirror and feel justice has been served in a fair and consistent manner, then he/she is doing the best he/she can. If the need to control is a big issue with the Judge—ways need to be developed to modify this behavior. Reading and self-exploration is vital for this Judge. It is imperative for this Judge to come to the compromise that there are many personalities on the planet in order to achieve balance, and that there is more than one way to do/think about/feel about/achieve things. Just because people may be your children doesn't mean they will have your same value system or appreciation for things—learn to appreciate people for who they are and for what special things they have to add to the family and to the planet. The very things that make them special may be the things you're trying to control and/or change/modify. While doing the reading and self-examination...add some self-control to the mixture. Teach yourself to catch yourself when you are criticizing or asserting control—this doesn't mean to become a sheep, or to quit talking or expressing yourself. In fact, that would be passive-aggressive and could be considered a weapon to try and get your way (withholding so the family will beg for your inputs). Instead, you need to learn to offer ideas in a way that they are considered to be true suggestions and not orders or ultimatums. Learn to submit to majority rule rather than forcing others to live in the dictatorship of your design. You'll be happier because you won't feel as if you have to

render as many judgements, and your relationships will be happier because all involved will feel more validated.

The depressed King (Emperor, Ruler, Leader, Chief)

The depressed King can be rather grumpy. (While females can have the King archetype, male references will be used for simplicity) He needs his world to operate in a certain way—all the subjects paying homage; all of the chores done; discretionary funds for luxuries, etc. Kings are used to making the rules and having them obeyed without question, but punishments can also be a part of the King's regimen. When the kingdom isn't running as well as the King feels it should, he may start lashing out, exhibiting abnormal behavior to regain control. If that doesn't get the subjects' attention, he'll do what it takes to get it, but it usually involves a behavior change of some kind. Some Kings decide they don't have enough respect and/or control and they opt to divorce the Queen. Some Kings decide they won't share their kingdoms so they refuse to commit to long-term relationships. Some Kings may physically share the castle, but may not share in ruling it (this will only work if the King doesn't marry someone with a Queen archetype). Some Kings yell and have emotional outbursts; some Kings pout and get sullen. Kings will never whine or beg—they command and demand.

To determine if the King is depressed, one has to know how he normally acts and weigh that behavior against how he's acting in the present. The depressed behavior of the King will be different or magnified in some way, except the King will not usually become more generous or more gracious when depressed. He may lose his interest in running the kingdom and not notice that it's falling apart or subjects are running rampant. He may be more tense, argumentative, enforcing and controlling. It's important to understand what is causing this behavior change in order to get the King's attention and help in turning it back around.

Suggestions: When trying to help the depressed King, look for areas where he feels less respected or in less control than he needs to have. Without patronizing him, give him opportunities to exert the control he needs in order to feel in charge. If the situation is beyond his control, introduce him to detant. Rulers understand that their kingdoms must form alliances to survive, and sometimes compromise is an important part of making deals beneficial to all concerned. It's always better if the King feels he was in charge of making the concessions, and that he feels he's getting something in return.

Exercises: If the depressed King is acting out and getting unruly, perhaps he needs to be humbled a bit. He may need to get off the throne and get in touch with the lives of others in order to better appreciate how good his life is. Perhaps a visit to a nursing home or the hospital is in order. Perhaps volunteering to be a part of a hospital help group, but those organizations often expect a certain amount of hours per week to be volunteered for at least a year. The married depressed King may want to go out and visit a bar to get an idea of what it would be like to be on his own again—single life is not the dream it is imagined to be, and bars are not the Mecca of love. Perhaps one night of realizing how lonely and desperate single people can be would help the King appreciate his spouse and family. Love and belonging are vital to humans, and Kings are not above needing love. The bar visit could be avoided if the King could have an honest talk with one of his single friends and/or help a

friend through the process of divorce. Some people fall prey to “the grass is greener on the other side of the fence” but the King has the strength to survey his kingdom and appreciate his riches. If tempted to abdicate the throne, make the depressed King take an inventory of what he actually has...and spend some time appreciating the many gifts. Appreciation can go a long way in bringing the depressed King back into balance. Prayer is a great way to grow in appreciation—learn to pray by saying “Thank you. Thank you God for already giving me what I need to handle this situation.” Most people pray prayers of lack—asking for things they think they need, rather than trusting God to have already provided it. If the depressed King feels the kingdom is reeling out of his control, perhaps he needs a reality check. A King doesn’t want weak, sheepish heirs who can’t think for themselves—a King wants strong heirs to carry on his legacy. Part of that strength may have to come by defying the King and/or learning how to stand up for self. The King has to learn how to let go so his subjects can grow to be worthy of inheriting their own kingdoms, or else they will never learn how to support themselves. The strong King also supports his wife. She has dreams and needs too, and can’t be expected to live her entire life catering to others’ needs. That wouldn’t be an acceptable life for the King, so how can he expect his queen to settle for it? The King needs to be strong and rise above the fear of change—his kingdom will be even stronger and happier for it. Find ways to support your family in the ways they need to grow—you can afford to be benevolent, it will ensure the continued growth of your kingdom. If you need to, make a list of what you can do to help others in your kingdom—reaching out beyond yourself will help you heal, and will help repair the foundation of your kingdom.

The depressed Lover

The depressed Lover may feel that he/she has had his/her stuffing stomped out of him/her. Passion is a marvelous thing, but when passion has lost its flavor, like an old piece of gum, it needs to be discarded. The Lover possesses deep passion that many others may not understand. If the passion is for a thing, such as art or opera, it is easier to sustain than a passion that involves the agreement of another person. People who aren’t capable of loving as deeply and passionately can’t always be counted on to stay around and commit to a Lover that prefers exclusive relationships. Some Lovers, however, enjoy playing the field. Their passion is in the collection of lovers, and not in the maintenance of loving relationships. Perhaps these Lovers have connections with the God/Goddess archetypes.

It doesn’t matter which lover you are, once depressed the Lover may have trouble getting the courage back to try love again. Even the Lover of things can be discouraged by others insulting that love, or belittling it in some way. The Lover of people may have had a love interest reject him/her in a way that left him/her with self-doubt. A broken heart takes time to heal, but in time another lover will help heal the wounds. A shredded self-esteem may take much more effort to heal. It’s easier to believe the bad about yourself rather than the good because of the negatively inclined social climate most humans live in. It takes a lot of passion to love self and to put one’s self back into the game of finding and keeping love.

The depressed Lover has simply misplaced or subordinated his/her passion. It’s remarkable the healing power a good love affair/relationship can have, especially for the depressed Lover. Loving and being loved is a tonic for the Lover. This is also true for Lovers who are in long-term relationships that may have lost some of the sizzle. Finding

ways to put sparkle back into the ho-hum of everyday life is a must for this depressed Lover. Sometimes we don't know what we're missing until it is gone—that is true of passion and people. Perhaps the threat of losing love can be the magic that helps one reconnect to it. Any single person can tell you love isn't that easy to find. But, even with the odds stacked against a favorable outcome, the Lover is blessed in its ability to attract love. Believing in love and in the fact that he/she deserves love may be another issue.

Suggestions: If insecurity is keeping the depressed Lover from seeking companionship or the object of its affection, then action needs to be taken to increase the confidence of the Lover. If the Lover is crazy about opera yet doesn't know enough about it to be comfortable discussing the passion with others, there are courses and teachers and independent study that can be done. Then, season tickets may be in order, along with attendance at after performance parties. If the Lover is crazy about a person and that affection is not returned, perhaps he/she needs to cut his/her losses and look for love in other places/faces. Yes, it can be painful to end a relationship, but no one said you have to end it. There is nothing more desirable in some people's eyes than a person who is unavailable. Perhaps the fact that you're willing to shop around will become known and your first interest will return. If not, you're already looking and perhaps even finding better companionship. Sometimes depression can leave one feeling too exhausted to do anything, if that is the case give yourself some time to mourn/rest, and then after a specified period, make yourself get out and get back into life. You may not feel like it, but the Lover isn't designed to be away from love for long periods of time. Even if you are involved in a case of unrequited love, you still need to fulfill your passions in other ways. Becoming a recluse and pining away for love lost is not a positive solution for the depressed Lover—remember there is a fine line between love and hate.

Exercises: If the sizzle has gone flat, some kind of romantic get-away is in order—even if it's a secluded picnic not far from home. If that idea doesn't spark an interest (perhaps it's been tried and failed), perhaps sex therapy is the answer. If that idea seems too public, perhaps a trip to the bookstore or library is in order to pick up some books on relationships, sex, romantic games, kama sutra, etc. There are also a lot of videos out now that can inspire romance. If you are a depressed Lover without a partner, effort needs to be taken to get out socially. If ego will allow, let your friends know you're looking for a nice someone to spend some time with. In any event, you won't find companionship locked inside your house. But you also won't find it going to events/places you have no interest in—if you dislike sports, going to sporting events just to meet someone could prove more disastrous as time goes by. There are singles groups in many churches, and in some communities; there are book clubs, meditation groups, city planning meetings, rodeos, school events; community theater; town parades; Scouts; use your imagination. If your love is for a thing rather than a person, then find ways to reach out to that thing as if it were your lover; seduce it and make it your own again.

The depressed Martyr

The depressed Martyr is hard to detect. Not all Martyrs are crusading and/or sacrificing for causes—some are feeling sorry for themselves for what they perceive as all of

the unappreciated sacrifices they make for the spouse/family/office. What this Martyr fails to recognize is that the spouse/family/office is probably not asking for those sacrifices to be made. It's like getting a present that you didn't ask for and will never use from someone who continually reminds you of how much he/she paid for it. This kind of Martyr is all about control, guilt, and manipulation. The reason it's hard to tell if they are depressed is because they seldom ever seem happy—they are usually complaining about something in order to get attention and/or compliance from others.

The Divine Martyr who truly does sacrifice all for a cause, is a noble person who is humble yet gets his/her message across in a way that inspires others into action. Don't confuse this Martyr with a fundamentalist that straps on a bomb for a religious/terrorist cause. While they are Martyrs, and there is a cause involved, this kind of Martyr is doing the deed for rewards he/she will reap, and not purely for the cause at hand. One also needs to consider the cause—if it is one that will affect only small groups of people, chances are it is a self-serving or perhaps even criminal cause. Divine causes are defined as those that change the course of nations and/or humanity. Another important difference is that a Divine Martyr may choose to sacrifice self, but he/she will not wish harm on others, or intentionally put others into harm's way. Martyrs that do kill others are nothing more than self-serving murderers, and those who support them by saying people must die to get the world's attention obviously haven't thought about Jesus Christ, Mahatma Ghandi, Nelson Mandala, and others in history that have made great differences in human rights without the use of bombs or violence.

But, what does that have to do with depression? The fact that one becomes driven to making the ultimate sacrifice for others who they may never know speaks for the state of the situation. These Martyrs are noble, but at the same time discouraged with the state of the world and feel only radical action will turn the course of events. Many soldiers find themselves in similar situations and may choose to make the ultimate sacrifice for fellow soldiers or for their country, but they are seldom thought of as Martyrs—they are Heroes or Warriors. The Divine Martyr is different, as his/her actions usually draw public attention. They are advertisement for the wrongs of the world and as such, may not live to see the changes they are advocating. It must be rather depressing to live a life that is tortured by the pressures of the world's injustices. They suffer, are tortured and humiliated, lose families and live lives of destitution—there aren't many bright moments in the life of a Martyr, but God fortifies their spirits.

Not many of us will have the experience of meeting a true Divine Martyr, but we may already know several of the average Martyrs. Dolly Parton was in a movie where she played a fake radio psychologist and told this woman, who was complaining about her son and husband, to get down off the cross, someone else needed the wood. All of us have probably met someone like this that we wish we could give a similar suggestion to, and if you are the Martyr in question, you probably feel the same way toward the people who seemingly aren't appreciating you.

Suggestions: Depressed Martyrs seem to love to complain, and a lot of the complaints may not be well founded. If you are experiencing the depressed Martyr, examine your hidden agendas. Is it important for you to have your way? If people don't listen to your suggestions do you feel the need to hound them or continue to express your opinions until they comply? Are you melancholy because you feel ignored or invalidated? Read the write-up for the depressed Judge and see if you identify with it. Look for the Martyr in other

people and see if you can find it, even if it's a movie or television character. See if you relate to this person and if you feel you could be friends with him/her. If you feel alienated by the person, explore what it is that he/she does to make you that way. Then look in the mirror—what in this person's behavior is there for you to learn? Could you be exhibiting this behavior and be just as alienating to others?

Exercises: Put yourself in others' shoes—can you imagine being treated the way you treat others? Control is about fear—what do you fear? Make a list and relate it to the people you seem to manipulate the most. Are you afraid they will be able to live life without you? Why are your suggestions so much better than the choices these people are making on their own? What would be the worst thing that could happen if they were allowed to do things the way they were trying to do them? Is there something missing in your own life that makes you need to intrude on others' lives? Keep making lists until you can name what it is that is missing in your life. Once you have figured out what is missing, you can take action to fix it. You may be feeling that you're not loved or appreciated. If that is the case, you can't force that out of people, and even if you could it wouldn't be as rewarding as earning that special connection.

The depressed Mediator

In a typical positive state the Mediator can't help but present both sides of a story. A Mediator attempts not to take sides, but tries to help others in conflict get a better perspective of the other's point of view, or a clearer concept of the 'bigger picture.' The Shadow Mediator might use this ability to manipulate others, or point them in a particular direction for personal gain.

Some will see the Mediator as one of the most amiable people they have met, others will see them as wishy-washy people that seem to have no opinion of their own. The Mediator certainly can't control others' perceptions, but an artful Mediator can try and sway opinions once they are expressed. When depressed, the Mediator may intentionally be combative or argumentative simply to avoid having to mediate. Perhaps the Mediator is tired of having to take the 'high ground' and for once wants to be 'selfish' and have an opinion. The depressed Mediator may appear sullen or pouting to avoid engaging in conversation.

More than anything, Mediators value their ability to help others see another point of view. But they also value people who can look beyond themselves to see both/multiple sides also. They attempt to lessen the judgment or negativity in others by helping them see how the other side thinks/feels. When depressed, the Mediator could lose faith in his/her own ability to see both sides, or get fed up with others' inability to look beyond self. Fighting judgment and gossip takes its toll and the depressed Mediator feels as if it doesn't do any good anyway. It's also hard to work with people who only want to get their own points across and who won't listen to others or attempt to care for others' feelings.

The Mediator thrives in areas of communication. When depressed, the Mediator sees no need to communicate. He/she has all but given up. Why bother when no one listens anyway? Why get beat up when no one cares how you feel or wants to care about how others feel? Unusual silence or untypical argumentative behavior takes over and the Mediator fades away.

The Mediator is most prevalent in the home (where there are more than one or two people living). In the two-person environment, the Mediator may often be mistaken for the Tyrant, because it's important to the mediator to have both/several sides of an issue presented, and some partners may interpret that as their own opinion being discarded. In a several person family, the Mediator's job seems unending, especially with young children and teenagers creating chaos. Add in the pressures and needs of the extended family, and the Mediator's role can be an exhaustive one (in many families). The depressed Mediator may simply be tired—of all of the fighting that won't be resolved without intervention; of the endless demands on his/her time; of the seeming lack of appreciation for the tremendous amount of energy it takes to keep the peace, etc. This depressed Mediator simply wants to climb into bed, pull the covers overhead, and let everyone else just have at it.

The Mediator is great at helping others find their way but in a depressed state, often can't find his/her own way. The Mediator's role may well be to help others find their creativity (in creative ways). He/she may help others negotiate love affairs or help plan romantic getaways, but when depressed the Mediator will shut down in this area. One might say, "Talk is cheap." The Mediator (Negotiator, Peacemaker, and perhaps the Rescuer) is tired of having to do all of the work to make things flow smoothly—especially in the bedroom.

Suggestions: It's okay to be tired of the go-between role you've been placed in (or have readily accepted). It's also okay to be angry with people who can't seem to resolve their own issues. Use your unique ability to see both/all sides in order to lift yourself up and away from their pettiness. If you feel others are using you for your talents, and you're tired of it, cut yourself off from them (at least for a while). Don't let them engage you in conversations or drag you into arguments. Find a reason to hang up the phone or leave the room. Nurture your own need to find peace and feel calm. Your energy has been drawn into all of the squabbles you've resolved—reclaim it. Cut off the thoughts that keep you attached to other people and their issues. You will never be able to control what others do, but you can make your own choices.

Take a vacation, or at least some time away from mediating, especially if your work/career involves this type of intercession. Perhaps you're having trouble mediating because you're too close to the subject or the people involved. Assess your own values and see if you're putting too much emphasis into getting into the middle of things and trying to influence others to see things in a different way. Recognize that some people simply need to argue...it's how they communicate. Others will zap you with their negativity because they need to feed off of your positive attitudes, but realize those Vampires will drain you dry if you let them. You cannot change the core values of other people. Don't expect others to value peaceful resolution or trying to evolve beyond judgment as much as you value those things. Let go of your need to help them (Negotiator, Peacemaker, Rescuer) and work on making peace with your own need to keep getting involved. If others insist on wallowing in their own negativity let them. You need some time to yourself to recharge.

Exercises: Perhaps it's not you who has failed, but the battles you've chosen may have failed you. No matter how good you are at resolving conflict (Negotiator) or helping others to get a broader view, sometimes people just don't want to see or know more. Change your audience. Pick a subject or conflict that's less volatile. Curb your impulse to get involved until you're invited. Try to realize that you play a vital role in the community you've been mediating in, and that even though it may not be recognized, you are

appreciated for being the voice of reason. If possible and you're comfortable with the idea, try to mediate your own feelings and let others know you're tired of feeling beat up because they put you in the middle of their disagreements. If the bickering has gotten too much for you to handle, just take a break from it and intentionally shut others out for a while. While the ability to see both sides of issues comes naturally to you, it doesn't mean you have to enlighten others—you can just as easily make the decision to walk away and let them figure it out for themselves. Do what you need to do to get your power back.

A vacation would be nice, but rarely will that resolve anything, unless the Mediator goes alone—otherwise the problems simply travel along. The solution here is to find some time alone, or a place where one can go and not have to mediate. If it can be worked into the budget, a trip to a spa or a vacation alone (or with just a partner) would do a world of good. It's also very therapeutic to have friends. Even one very good friend to vent your feelings with (one that doesn't drain you for opinions or feedback at every turn), would feed your soul and revive your energy.

If romance is where the depressed Mediator is manifesting...the depressed Mediator may need to let significant others read this to get some clues. What is needed here is romance...some spontaneous action by an ardent lover and/or devoted partner. It is very important that it be an out-of-the-ordinary surprise, and that there be no advance discussion with, or questions asked of, the Mediator. It would be a nice touch if the significant other would honor the Mediator by fulfilling a fantasy, or by doing something for him/her that is loved by the Mediator (that might not be a favorite past time for the partner). For the single Mediator, find the strength to take a risk. Go out on a blind date, or invite someone you've had your eye on out for an evening you'll enjoy (whether they do or not—remember, this night is for you). It doesn't even have to be an actual date—perhaps you'll just answer a personal add, sign up for an on-line match making service, let friends know you're interested in meeting someone, or go out with same-sex friends to try and find some action. Anything romantically adventurous should help the depressed Mediator with a jump-start out of the doldrums. Perhaps sex isn't the issue. Creativity could be blocked and causing the Mediator even more distress trying to regain it. Again, outside help can be most helpful. Mediators (Muses) spend their time helping inspire others or keeping them on-track. It would be most beneficial to have a session where the Mediator's projects were the topic of interest. A group of talented, respected friends/colleagues who can brainstorm ideas, discuss artistic blocks, provide constructive criticism or help with networking ideas may be just the inspiration to pull the Mediator out of the slump of depression. Provided, of course, they can meet without having to engage the Mediator's talents for holding the group together.

The depressed Mentor (Master, Counselor, Tutor)

Depressed Mentors can come to feel as if everyone wants a piece of them and that their time is not their own. The demands can be great, and even though they work hard to be there for everyone it seems there is just never enough time, or enough of them to spread around. The depressed Mentor can start to feel as if he/she doesn't have anything productive/concrete to offer, and because of this may want to pull away from people or quit teaching altogether. The depressed Mentor can also feel frustrated from working with people

who don't seem to listen—they say they want to learn, but seem to cling to their own preconceived ideas, or change what is taught to fit their own parameters.

Suggestions: People flock to you because you have worked hard to get to where you are. You have studied and worked and sacrificed to become who you are. In a way you become a short cut for others journeying on similar paths, just as the Masters before you led you to the places you needed to visit. There are so many fountains of knowledge, it is impossible to drink from them all. We all have wisdom to offer others, but not all of us will be Mentors. You have a very important role to play in the growth of new knowledge, regardless of how it may be received or perceived. Try to appreciate yourself for who you are and for what you have worked so hard to become—it is an honor to be a Mentor for others following on the path you have forged. But, honor the other side of the coin too—don't feel you have to give of yourself to the point of doing harm to yourself. You are only a person, and you are not expected to be superhuman. If those wanting a piece of your flesh can't understand this, perhaps you aren't the Mentor they need to have in the first place.

Exercises: The depressed Mentor may need permission to say “No.” Perhaps you are spread too thin—you may need to cut back, but you may not need to quit altogether. Mentors quite often get into a position of feeling others expect them to be there, but it's just as important to be there for self too. You need to honor your own needs. If you're tired, or wanting personal time to write or take a workshop, you have every right to schedule in time for yourself. You'll be a better Mentor if you honor your own needs and/or desires first. First...not last. This may take some time to embrace, and you may not be successful at first, but keep trying. Review your day before sleeping at night. Look for the times when you could have said “No” but didn't. Then imagine how the conversation may have went if you had said “No.” If you imagine this enough you may get used to the idea that “No” is an acceptable answer. Once you realize that others don't have a problem saying “No” to you, you may find it easier to say “No” to others. You don't have to be cruel about it—perhaps you can recommend another mentor. And, when you do have time, you will be a wonderful Mentor because you have that archetype guiding you.

The depressed Midas (Miser)

Midas has a love-hate relationship with money—loves to make it; hates to spend it. The depressed Midas may be having inner turmoil over his/her ability to earn money, the amount of salary/pension, the increased cost of living, loss of money on the stock market, loss of a job, a spouse/family member spending money without approval It doesn't take much to depress a Midas who is absorbed with losing money. But Midas also attracts opportunities to make money, which could also be a reason for depression if the Midas doesn't act upon its intuition. The depressed Midas may have lost out on a big opportunity to make money, or may have been discouraged to take a risk by a spouse only to find it paid off big. Whatever the situation, the cause is usually related to a financial situation. While wealth can be measured in many ways besides money—friends, health, children, intelligence, talent, happiness, love—the depressed Midas will probably still see things in terms of lack and/or abundance.

Suggestions: The depressed Midas is obsessed with lack. If he/she could put that aside long enough to see the many blessings he/she has, things may not look so bleak. There are many people on the planet who may never know the abundance of the Midas, yet because

of the nature of the Midas, he/she may not truly appreciate all that he/she has been blessed with. Every Midas may not be wealthy compared to the Forbes 500, but wealth is in the eyes of the beholder. Unfortunately, wealth and obtaining it is always foremost in the mind of the Midas, and may alienate him/her from other people.

Exercises: Sometimes the only way to see your abundance is to open your eyes to the lack in other peoples' lives. There are people on the planet who have a spiritual contract to live their lives just to show others that they don't have it so bad. Spending some time serving some of these unspoken Saints would do you a world of good. Volunteer in a soup kitchen, or in a shelter that houses the homeless. If you want a longer-term project, become a foster parent and/or sponsor after-school activities for inner-city children. There may be a community center that needs donations of funds and/or adult supervision. If you apply yourself, you'll find the place that needs you and your special talents the most. Doing this kind of work may get you to open your wallet, but it's guaranteed to get you to open your heart. And, there's an interesting phenomena that happens when you open your heart—the money issues you thought you had seem to disappear. If you're a Midas who suddenly finds yourself in fear of losing financial support, you can still look at the blessings that you do have, and the skills you have to realize your own financial gain. The Midas is in your life for a reason; look for ways to seek assistance from government agencies, and for the many ways/talents you have that naturally attract income. But, no matter how much or how little you may think you have, learn to appreciate your blessings and pray for those who have less and have to struggle more than you do for survival. In this way you'll build up your Grace bank account, and isn't that more important than the bank account you'll be leaving behind when you leave the planet?

The depressed Mother (Matriarch, Mother Nature)

The Mother archetype can manifest in many ways from nurturing to devouring, and it is important to note that biological reproduction has little to do with the archetype...one can "mother/give birth to" new creations, rescuing abused animals, raising foster children.... The depressed Mother could feel as if she has given all she has to give and the well is dry. Note that both genders can manifest the Mother archetype, but for simplicity female pronouns will be used. The depressed Mother may be upset because she doesn't have a "child" to nurture. She could also have her children/creations and be having problems with them that make her feel inadequate and that could be causing the depression. It seems on the surface that the depressed Mother is a result of consequences outside of the control of the Mother. While not having a child to nurture is an outside situation that may seem beyond the control of the potential Mother, there are many other places to put Mother energy. Mother energy can also be manifesting as the Critical Mother—her judgement and need for control can be directed outside, toward other family members/friends, or inward toward herself. If this is the case, she will no-doubt find it hard to take time to nurture herself—she will be at the bottom of any to-do list that might be made. It may also be said that for every Mother who is depressed that she doesn't have a child, there is most likely a Mother that is depressed because she does have a child. Since the Mother can hold so many personalities, it is equally true that there will be many different aspects to what depresses Mother energy.

Suggestions: Since this archetype can hold so many different manifestations of Mother energy, you may be exhibiting more than one aspect of the Mother. But, remember only one manifestation will be strong enough to be claimed as a natal archetype (guiding you since birth). Try not to let the other manifestations confuse you as you consult this archetype in relation to your depression.

Exercises: The depressed Mother may be tired...of working so hard with little appreciation, and of nurturing everybody except herself. You may benefit greatly from a Mother's appreciation day, week or month. Or perhaps a regular afternoon off every week or so from the Mom duties. If there are others who can pitch in and give Mom a day off from laundry, cooking, cleaning, car-pooling, etc., her spirits would probably noticeably raise. Perhaps the depressed Mother has already handled these things and they aren't really the problem. She can still be putting herself last. A weekly or monthly massage or facial or manicure or day at the spa or new outfit or special outing just to please her could be the magic tonic. This would apply to the depressed Mother of a creation as well as to the depressed Mother of children. The point here is to find a way for the depressed Mother to take some time out of her busy schedule to honor herself. If she can feel as if she matters too, the depression may subside. If she lives alone, perhaps she needs to include others into her excursion in order to feel special and appreciated.

The depressed Networker (Messenger, Herald, Courier, Journalist, Communicator, Gossip)

The depressed Networker might seem a bit desperate to those around him/her. The Networker is dependent on making new contacts and keeping in contact with old ones. When the Networker is healthy, many other interests can occupy his/her time; but when the Networker becomes depressed, he/she exaggerates social withdrawal and feels as if he/she is being cut off from others if they don't immediately respond to emails, phone calls, letters, etc. The depressed Networker panics and starts to feel as if he/she is being cut off—the neediness can be so demanding that friends and acquaintances are driven away, or stay distant to avoid feeling/being harassed by the Networker. If communication is cut off, the depressed Networker will start to invent reasons for contacting people, unfortunately he/she can't see how transparent the reasons seem to others. The depressed Networker will then do one of two things—start finding any and all events to go to in order to meet new acquaintances, or crawl into bed and lament over how many people are avoiding him/her.

The Networker also may have a certain protocol for making contacts. For instance, if he/she meets someone at a party and gets a card from them, the Networker will usually follow-up immediately with some kind of note thanking the person or reminding them of their meeting. We have to say "usually" here because the Networker may not be so excited or punctual in following-up with people who don't seem to be interesting, attractive and/or those who can't catapult the Networker forward in some way. The depressed Networker may count the moments until correspondence is answered; he/she feels the thank-you deserves a response from the recipient, and he/she may even put something into the thank-you as a ploy to get a response. The depressed Networker may have a lot of time on his/her hands to get anxious over getting a reply, whereas someone not affected by depression may have a lot of obligations and not a lot of time for casual correspondence.

While this grouping of archetypes has many things in common, the Gossip may be a bit different. The Gossip thrives on knowing everything about everyone around him/her, but the Gossip has to take things a step further and discuss things with others about others in non-discretionary ways. The depressed Gossip could be reacting to the disappointment in others criticizing his/her flagrant derogatory discussions; people may enjoy talking to the Gossip at first, but eventually they'll wonder how sacred their secrets are. If the Gossip can't learn to keep secrets, he/she may find himself/herself without friends, at least without good ones that can be trusted. The depressed Gossip may end up in that situation—with no one to confide in or to be there when friends are needed the most. And, with all of the stories Gossips tend to tell, friends may not believe they are feeling badly or desperate. People may think it's just the moment's news. The depressed Gossip may find himself/herself in the predicament of not being believed, or of having his/her feelings belittled by those caring enough to ask or listen.

Suggestions: Your thoughts and words carry energy with them—as you think, so you are. If your mind is full of propaganda and gossip you may not be able to tell what is real or imagined anymore. Gossip is malicious and self-serving, even if what you're saying is true, the only purpose it can serve is a selfish one. If you are depressed and feel someone is ignoring you, it doesn't matter how many great people are calling you or thinking kindly of you—you will focus on that one and feel miserable. Your thoughts can get the better of you.

Exercises: No matter how much therapy you have, no one can control your thoughts except you. But it can be done. If you find yourself thinking self-defeating or negative thoughts, get a hold of yourself and stop them. Just because they float through your mind doesn't mean you have to own them or dwell on them. You have the power to shut them off, just as if they were a faucet. Replace the negative thoughts with positive ones—and if you're too weak to think of something positive, at least think of something nice or of some place you feel safe/happy. This archetype is dependent upon relationships with other people, but the best relationship you will ever have is with yourself—you have to learn to think positive thoughts about yourself, and feel worthy to be whatever you dream you can be. Other people are too willing to bring you down, you have to learn how to beat your own drum because not many people in the world are going to be there to beat it for you. Everyday find at least one thing in your life to be positive about—keep a list and write it into your journal; expand that thought into some nice things to say about yourself. Once you get to the point of being able to write nice things about yourself, start to write nice things about others. Eventually the goal of your assignment is to get to the point that you can write down nice things about people who aren't nice to you. It is not enough to be good to people who are good to you—you need to learn not to wish harm to those who are mean to you. Once you gain this kind of self-confidence it won't matter who responds to your emails, and you won't be tempted to talk negatively about others or spread gossip. Eventually you can test yourself—go to a party with a friend and refrain from talking about others. When you find yourself starting, learn to stop (you can program your body/mind to send you some kind of signal). Keep giving yourself small tests like this until you can get through longer periods of time without dependency on your connections to others and/or gossip about others.

The depressed Olympian (Athlete)

The depressed Olympian could be upset that the body isn't keeping pace with the passion for victory that is within his/her heart. The Olympian may have been pushing the body to the brink of exhaustion and/or injury, and when improvement, perfection or victory is not achieved the heart of the Olympian may blame the frailty of the body, while the mind passes judgment and tries to rationalize behavior. A depressed Olympian may give up on the body and throw in the towel—whether the Olympian is recovering from a debilitating accident, coping with a genetic illness, and/or training for/competing in an athletic event. The Olympian may be an athlete of the mind or his/her passions also...it doesn't matter what kind of strength the Olympian is trying to master—in his/her mind, it has fallen short.

Suggestions: The Olympian needs to stop and assess the situation. Not everybody can win an (athletic) event, and it is just as honorable to come in after first place if you have done your best. If you are learning to master a body that has been radically changed in an accident or by an illness, or perhaps you've had the contract since birth—know that you are supported in your efforts by the whole Heavenly host. You have more angels than you can count at your disposal. You have not been abandoned, and this isn't some kind of punishment—God doesn't think in those terms, only man would come up with an explanation like that. If you look, you will find your blessings even in this time of trial.

Exercises: The two strongest powers in the Universe are Love and Fear. Fear debilitates us and keeps us from realizing our greatest potentials. Love gives us the power to conquer all. Sometimes it takes every ounce of our being to reach out in love because it is so much easier to give into fear. Fear is the easy path, it keeps us from trying and that keeps us from failing. You have the soul of the Olympian—you were born to face the greatest challenges and come home victorious. People without your soul would not have survived what you have faced. You have the grace and blessing of God to get through what ever challenges this life/planet throws at you. Love demands you do this with a code of ethics, honesty and grace for others in your heart. Practice praying for others who are going through the same things, or worse, as you are. If you are competing, pray sincerely for the people competing with you. Perhaps instead of praying for winning or losing, rehabilitation or recovery, learn to pray for the “greater good of all that is.” When you can release your heart of outcomes, and know with your full being that God is in charge, you can look for the benefits/blessings and past the shortcomings. If you are depressed because your body isn't working like it used to: find things you can do well, and do them for as many other people as you can. Even if it's just a smile that you can give, your effort will be appreciated and rewarded. If you are a world-class athlete, your depression could be from a chemical imbalance caused by overworking your body—have this checked out by a medical professional. You could also be depressed from the isolation you have forced yourself to endure by spending long hours working out—find more social activities to do: dancing, team sports, coaching youth activities.

The depressed Philosopher

The depressed Philosopher may be more difficult to conquer than it appears like on the surface. The Philosopher is all about questions, and many of those questions have no answers, they are designed to forward the thinking mind of mankind, not the “knowing” mind. Since depression can be a result of the thoughts one has, and churning over of those thoughts over and over again, the Philosopher may have gotten stuck in a logic loop that

makes no sense. Thoughts can empower just as easily as they can deplete, but it seems people tend to focus and hold in the negative thoughts and not the positive ones.

Suggestions: You have a mind that was designed to ask questions and to think great thoughts. You have a natural curiosity. Let those gifts give you what you need most now—positive thoughts to get you beyond depression. Engage your mind to help get you out of your mind.

Exercises: Ask the questions you need to ask about depression and how to get your mind beyond it. You may need/want to get some books on the subjects, go on-line or listen to lectures. You may even want to take a psychology class. But, even if you prefer to think the thoughts from a dark bedroom, you can come to the answers you need to have...as long as you don't dwell on what's wrong with you. Focussing on what's wrong or what's missing will not serve you. Focus instead on what positive things you can do to overcome your thoughts/emotions. If you have been spending too much time alone, or isolated from like-minds, perhaps you may want to find a discussion group of some kind...or start one. If too much time thinking deep thoughts that have no answers is what has caused your depression, then you need to find activities that occupy your mind or divert it into thinking about other things. Perhaps you could enroll in an unrelated class, or take ballroom dancing, or learn how to SCUBA dive. Something to get you out of your mind would be perfect.

The depressed Pioneer (Explorer, Settler, Pilgrim, Innovator, Entrepreneur)

The Pioneer is a person that needs to tackle the hardest jobs, explore the unknown regions, make a stand where others see only a wasteland, create a life where others see no hope, try something new that may not be comfortable, etc. Pioneers can still fear the unknown, but they walk in boldly and look forward to the changes they will be asked to embrace. Pioneers don't mind some hard work and sacrifice along the way. The depressed Pioneer will most likely be experiencing boredom. When the routine of "normal" life sets in and there are no more thrills or adventures to conquer...when the career is decided on, the marriage partner is selected, the kids have arrived/graduated, the divorce has been finalized, the retirement plan is in effect, etc.,...it seems the Pioneer has no more frontiers to conquer.

The other side of the depressed Pioneer might be that he/she is so afraid of new frontiers or change of any kind that he/she freezes up and panics at the thought of anything different. Pioneers usually need new horizons, but the shadow Pioneer may need the stability of constancy. Another aspect of the Pioneer is to put out new ideas and/or explore new concepts—doing that in a public way exposes one to the scrutiny and criticism of the public, which can be a mixed bag of rock throwing and adulation. It leaves the Pioneer vulnerable to the comments of everyone, whether they are well meaning, or just plain mean. The depressed Pioneer may simply be fearful to put himself/herself back out there, or be regretting having gone there in the first place. So somewhere between boredom, fear and/or regret, the depressed Pioneer lives out his/her adventures and hopes for the best.

Suggestions: The depressed Pioneer needs to reach for something...what that something is depends on what is depressing the Pioneer. If it's boredom that the Pioneer is suffering from, then the depressed Pioneer needs to reach for excitement or a project that stimulates him/her. If the Pioneer is showing up in the seventh house of partnership, let's not assume a marriage is too boring to endure, or that reaching for an affair is an answer. There are plenty of ways to spice up a marriage, and a lot of them involve getting the depressed

person involved in something outside of themselves, which doesn't mean affairs, but could mean going out with friends or as couples. But it could be as simple as finding a new frontier for the Pioneer to master...perhaps a trip to the library for a copy of the Kama Sutra would be in order and/or attending an adult toy party. This kind of exploration could be done in all of the other houses, the goal is to stretch the Pioneer beyond its current envelope so he/she will feel challenged and become excited about life again.

Exercises: Some ways to get the depressed Pioneer's attention have already been mentioned, but it is important here to say that looking to others and blaming them for the condition/depression is not the way ahead. You can only change yourself, so why not focus on that? If you feel held back by the family situation, then there must be some kind of creative way around the problem—you're a Pioneer, you can come up with something innovative that will meet your needs without taking away from their's. If you need to start a new business venture, or quit your job to start something new or write a book, then you'll figure out a way to do this that will facilitate everybody's needs. Pioneers aren't afraid to step into the unknown, but that doesn't mean they have to do so without adequate preparation or investigation. Look to our American Pioneers as an example—they planned, saved, bought the equipment they would need, hired trail bosses, and had a destination in mind (if not the homestead already purchased). They may not have known exactly what they would be facing, but they did the research that they could. In today's information rich environment, you should be able to find out about any ventures you may desire to undertake in enough depth to avoid any huge surprises. Let's say the problem is the opposite, and you're upset because you had to move away from your family home of 30 years. The change may be upsetting you, but think of the many opportunities you now have: decorating, making new friends, creating a new environment for yourself, exploring a new location, etc. The Pioneer usually loves new things, even though you may feel a bit out of sorts about a change, look for the good things and you'll find them. The shadow Pioneer may not appreciate the change, but you're not entirely shadow—there are aspects of your Pioneer that relish change so cling to that thought. The depressed Pioneer is one of the easier archetypes to work with because innovation is part of his/her nature; so be innovative and think of something that appeals to you in relation to lifting your depression, and then do it.

The depressed Prince

The depressed Prince may be in doubt about his inheritance. He's been training his entire life to become the King, and yet people keep looking at him as an inexperienced and unempowered Prince. Dark Princes may decide to take their inheritance by force. One need only to watch television to see biographical and fictional examples of this scenario. But most Princes wait to inherit their kingdoms when time and opportunity are right. The inheritance may be in the work force or within the genetic family or within a hierarchy of friends/club members/team mates/competitors. It doesn't matter what the depressed Prince stands to gain; he has spent his life waiting and preparing for something, and he may not even know what. It just becomes obvious after a while that he would like to have more...respect, power, clout, money, recognition, celebrity, etc. Some Princes may sit around waiting on others to serve them. This depressed Prince may not feel others are giving him enough homage or

respect. Perhaps he feels his spouse isn't as happy as she should/could be about his accomplishments and/or status.

Suggestions: The depressed Prince is looking at his life from a perspective of lack...no matter what he does have, he can only feel what is missing and what he feels he deserves to have. Perhaps his Princess married someone else, or his best friend won the lottery instead of him. Whatever he is experiencing, someone else came out ahead of him and he isn't happy about it—but that can all be rectified with a change in the depressed Prince's attitude. As long as anyone looks at life through a sense of lack, nothing will be enough to satisfy him.

Exercises: So you're the Prince...the second in command...the one designated to gain the kingdom, whatever that kingdom may be. Be grateful you have this designation, so many people live life with no royal aspirations at all. Are you living within your means, or are you depressed because your sense of necessity is greater than your ability to provide for it? Review your budget and what you spend money on each month. You may have purchased more than you can pay for. Downsizing may be your greatest ally, or you may be able to move credit cards over into accounts that charge less interest. Saying "No" to new purchases may also need to be considered. You are not a King with unlimited resources. You do not need to live in a palace or ride around in a royal carriage. People will love you for who you are, not for what they can get from/through you. Review your behavior also. Are you misusing your power? Or, do you use your position to impress people and/or bend them to your will? If your depression is coming from a feeling of inadequacy or not having your rightful entitlement, you may be torturing your subjects to make yourself feel empowered. This may last for a while, but eventually you will find yourself without friends and perhaps without a job. You can turn this around by counting your blessings. Few people will ever have the opportunities you have had. And, even though you may not have the position and/or salary, etc., that you would desire right now, it doesn't mean that you won't have it. You are destined for the good life, but everyone has a different definition of what that is. Be grateful for what you have. You have to learn to take care of and appreciate the little things before the Universe can grace you with more. If you are the Prince that is living for tomorrow rather than today—one who can't be happy now because he's working himself into poor health to earn his future kingdom...stop a moment and realize that no man is promised tomorrow; not even royalty. You may be doing all of this work as the expense of enjoying fruitful relationships now. You might end up with all of the things you desire, and no one to share them with.

The depressed Princess (Damsel)

The depressed Princess/Damsel may not feel as if people are rallying quickly enough to her cause. She is a person that lives in constant chaos and if she does have a moment of peace, she will quickly create or find more chaos to complicate things so her Prince has to come and rescue her. The depressed Princess may feel as if her standing in the castle has been threatened, and she will do what it takes to reestablish her position. If getting people to wait on her has worked in the past, she will use that and magnify her need in order to keep the people around her too busy to make other plans, or carry through with their threats to leave. If people have promised her things, from material items to household chores, she will

complain about them or nag them until she gets what she believes they owe her. The depressed Princess will find the things she feels are substandard and focus on them until she finds some way to get them fixed/replaced—and she isn't picky about how things get resolved or what it costs other people. She may be a very generous person, but her other side is very demanding and expectant.

Suggestions: Like the depressed Prince, the depressed Princess tends to look at her life with a sense of lack. She doesn't handle financial decisions well and will gladly relinquish responsibility to anyone who comes along that she can manipulate into assuming it for her. The depressed Princess would benefit greatly from some time alone to have to take care of herself...but it won't work if she doesn't make an effort to take responsibility for herself. If she continues to rely on other people to care of her or resolve her problems, she's simply living alone and delegating the things she fears or can't bother with to others.

Exercises: Start with something that you fear, like the budget, and learn how to manage it. You may need to learn how to balance a checkbook, or how to stay within a spending ceiling. If you are a depressed Princess that needs new outfits to feel good about yourself you may have to learn how to do without. If you are a depressed Princess that needs to have the house redecorated before you can feel good about having friends over, you need to get out more and visit other people's houses. Not everyone has it as well as you do—your expectations and fear of judgment may be driving you into having an isolated life when you could be having fun with friends. “You can't take it with you” would be a great motto for you to adopt, in the sense that your house or your adornment isn't as important as the quality of your soul. You don't need that new carpet as much as you need good friends and the love of your family. If you are depressed because you don't have a partner or a satisfying relationship with a significant other, you may be searching. The problem with this is that there may not be anyone good enough for you. You may be looking at the thickness of the wallet before you look at the kindness of the heart, which could be why you're depressed in the first place. You may have partnered wrong already and been hurt by the experience. The depressed Princess may not feel anyone is good enough for her, or can do enough for her, regardless of how they try to please her. Assess this in your life. Do you like the potential partners in your life for what they can do for you, or buy for you? Or, can you find the good in them and love them for who they are? What someone is able to do for you or provide for you may change over time, but the quality of one's heart usually doesn't change that significantly over time. If you already have a partner, do you treat him well, or do you use him for what he can do for you? If you could see him as the Prince that he truly is, and treat him that way, perhaps he would look and act differently in your eyes. If you fear being left alone in the future, and that you may not have the means to support yourself, then work now to get those feelings resolved. Look at your personal finances and the abilities you have to provide income for yourself. The more personal control of your life that you can assume, the more secure about yourself you will feel, and you will become less reliant on others. This will empower the Princess/Damsel which will in turn lessen depression.

The depressed Prophet

The depressed Prophet could just be tired of feeling like the only person around with any common sense. After all, if other people had common sense they would know things

were about to happen too, right? The depressed Prophet is probably tired of warning people about things that they continually choose to ignore, and tired of feeling as if no one appreciates or likes them. People are so ignorant, perhaps they should just be left to their own devices and have to learn to sink or swim on their own.

Suggestions: Why do you have to be the one to announce the doom and gloom? Is it innate to your nature, or do you do it, and predict failure in others, as a way to manipulate or control them? If you are a true prophet of God, and sent to the planet to warn others, chances are you won't be depressed by people shunning you or ignoring you. You may feel bad that humankind isn't getting the message, but you'll find encouragement along the way, and enough successes to keep you going. Your Prophet though may be more related to the Gossip or Judge, or to other archetypes with control issues. Your depressed Prophet may find it necessary to drive home a point, and that is the true concern—that and the fact that you want credit for knowing the right answer and giving the right advice afterward.

Exercises: The best thing you could do for yourself is to mature the Prophet and release yourself from the need to be right and the need to meddle in others' lives. Giving advice when asked is one thing, but barging into others' lives and making unsolicited demands on them to follow your edicts is quite another. Prophets walk a fine line in this area—some are legitimately connected to wisdom and guidance. Weigh the advice and/or warnings you are giving others. If you truly feel they are warranted, go ahead, but it would do your spirit better to be asked for your advice. Prophets are not known for waiting to be asked though. The spiritual highroad is to get to a place of observation—to be able to observe and not let your emotions get involved; to be able to try and see the bigger picture; to understand that the greater good of all that is may not be something average humans are able to understand, but they can surrender to it. If you can attain that level of involvement in others' affairs, you will be a lot happier for it. You will be able to learn how to pick your battles—when to be vocal, and when to abstain. Perhaps keeping a journal of the advice you give, and to whom it is rendered will better help you see how often you are “helping” those around you. After a month of doing this you will be able to assess for yourself whether your comments were warranted, and at the same time see how things worked out for the people in question. This exercise will give you a clearer look at the “bigger picture” if you keep the journal over a long period of time and reflect back on it when some emotional distance has been achieved.

The depressed Puck (Trickster, Provocateur)

When Puck is depressed it could manifest as very argumentative behavior and/or deception. Puck is mischievous and prone to storytelling to begin with, but if depression is causing Puck to feel that no matter what he/she says people are just going to be mad or mean anyway, then Puck will tend to strike back, or draw first blood. Puck doesn't always choose to do what's right; Puck will often make the choice to do what he/she can get away with. When depressed Puck surfaces he/she may feel that nobody cares he/she is trying to be good, and that public opinion is condemning him/her anyway so what is the point in trying to impress other people? What Puck may be missing is that being good or doing the right thing is much more important to one's own soul than to just behave in a way to impress some other person. Doing the right thing may not feel like it has any rewards, but in the long run the

soul will prosper. In personal relationships and romance Puck may be tempted to cheat and/or lie to cover-up behavior he/she knows would not be acceptable. The healthy Puck might attract mischief without effort; the depressed Puck could be on a mission to seek out mischief. Depressed Puck may intentionally have an affair just to get a reaction from his/her partner, or to have something to hide from the partner that Puck knows would be hurtful. Puck will seldom sit still and let the world hurt him/her; depressed Puck may decide alcohol or drugs are an answer, but he/she is not usually self-destructive. Using such behavior to hurt someone else, yes, but hurting self isn't the primary goal of the depressed Puck. Unfortunately, Puck hasn't figured out that when loved ones are hurt, it hurts everyone involved.

Suggestions: It's important for Puck to pay attention to his/her inner dialog. Puck could very well be making a mountain out of a molehill, and intensifying a situation that could be resolved diplomatically. It's important to listen to your self-talk. Are you convincing yourself that others don't care? Are you telling yourself it doesn't matter what you say or do, they'll never listen to you anyway? Are you convincing yourself that the situation is hopeless? Are you refusing to listen to others because you assume they're not going to listen to you? Do you have your story prepared before they get a chance to give you a story? This kind of inner dialog only serves to make you angry, and escalate emotions. You can control it though. You'll never control how another feels or acts, but you can control yourself. Tell yourself instead that you are a good person. You are worthy of being heard, and you can listen to others before letting your emotions take control.

Exercises: Since Puck can have a tendency to be explosive and reactionary, practice taking a few seconds to collect yourself before answering questions or making comments. Count to ten, breath slowly, and then express your feelings. Your reactions may turn people off and make them more defensive toward you; if you are calm and collected when you communicate you will be received in a much better way which may work to keep emotions from escalating out of control. Monitor your inner dialog—make sure you're not making a situation worse by telling yourself how bad things are before the other person opens his/her mouth. Don't assume others are condemning you. Take the chip off your shoulder before you engage your mouth. One way to ensure you don't have chip on your shoulder is to run a checklist before you talk to someone—do you think this person hates you? Do you think this person feels superior to you? Do you feel inferior to this person when you are around them? Do you feel forced to have to accept this person? Do you resent most of the things this person says? Get a hold of your perceptions. Try to find something nice to say or think about this person—he/she can't be all bad. If the person does have character flaws, those flaws may be trying to show you something in your own character—if you don't like the flaws in another person, check carefully to see if you have the same flaws. You can change yourself, but you will never change the other person.

The depressed Queen (Empress)

The depressed Queen may be a dichotomy...she feels she has power yet may feel her power is being challenged or undermined in some way. While the description of the Queen portrays her as someone who needs to protect her personal power from potential traitors, etc., the depressed Queen may have already experienced this betrayal and be too uprooted to

reassert her authority. Queens exist to rule their domains and have a symbiotic relationship with their subjects—the depressed Queen may doubt her ability to support subjects, or their ability to truly support/love her. The depressed Queen may have serious trust issues. She has probably been burnt before, and is afraid of the fire now...so when things heat up she may go to the offensive rather than sitting back and assessing the situation. She may be able to hide this behind her stoic or arrogant behavior for a while but that won't last. She can't stay defensive forever, eventually her defenses will break down and she will start to lose confidence that she can restore her kingdom. She can restore it, but first she needs to be able to see it through different eyes—she needs to release her emotion from the situation.

Suggestions: The depressed Queen can benefit greatly from patience. If she could step out of herself and hear her words and see her actions through more observant and less emotional eyes, she would probably tell herself to observe the golden rule—do unto others as you would have them do unto you. She might exhibit less emotional and tyrannical behavior with others, and try more of a diplomatic ploy. Queens could be very productive if they would stop and try to present things in a way that all benefit rather than in a way where only the Queen benefits. It may take a few extra minutes to prepare thoughts before they are spoken, but those minutes may save hours of agony later.

Exercises: Walk a mile in your peasants' moccasins. Are you the type of Queen that you would be proud to serve? Do you ask/expect others to do things for you that you would never do for them or for yourself? Your depression may be from the mirror that you've been forced to look into—you may be unhappy with yourself more than you are with those around you. After your walk, take a serious inventory of your kingdom and what it has cost you. Maybe you need to discard the royal robes and jewels for a while and live the simple life to see how the other-half lives. Your happiness may be dependent on simplifying your life and in learning to love very basic things. You may have become so wrapped up in having the finer things in life, or in getting your own way, that you fail to notice the everyday miracle of breathing in and out. If your depression is rooted in trust issues, perhaps you have been hurt and you may not have healed yet—the only way to heal a trust issue is to bite the bullet and trust again. The Queen may be hurt, but the depressed Queen will benefit for at least she is getting out there and trying again. When you are tempted to rant and rave (because you're hurting inside), take a deep breath and say to yourself “I can catch more flies with honey.” Your bitterness and/or arrogance will serve only yourself—you've already tried that, and it didn't work very well. So, what do you have to lose in trying a nicer approach? You may even gain more love and loyalty in the process.

The depressed Rebel (Anarchist, Revolutionary, Nonconformist)

The depressed Rebel feels confined...as if being made to be compressed into a tiny box. He/she feels as if he/she can't breathe, or move without great discomfort/pressure from the environment surrounding him/her. The depressed Rebel wonders why everyone around him/her is so hung up on rules and laws, especially the unspoken ones, like arrows painted on parking lots to direct traffic a certain way, etc. Most Rebels can understand the “big” laws, after all Rebels aren't necessarily immoral or unlawful, it's just that “little” laws seem so trivial and representative of “big brother” watching your every move. It's the same way with rules around the house, unless of course the Rebel makes the rules. Rebels are allowed to

break rules, but those within a Rebel's house may not have such liberties. Unfortunately, within a Rebel household the rules may change without warning and the non-Rebels may step on landmines of disobedience simply by doing what was acceptable yesterday.

The depressed Rebel can feel invalidated, as if his/her feelings or inputs to how things should/could be done are ignored. He/she may feel as if no matter how hard he/she tries, what ever he/she does is going to be wrong or get some kind of criticism. This can make the depressed Rebel lash out in anger and rebellion/disobedience, making what ever the issue is his/her Alamo; or the Rebel may choose silent, icy compliance while boiling under the surface. If abuse accompanies the efforts to contain the Rebel, he/she may become quiet and sullen, but anger will remain close to the surface and will display itself eventually. It's not like the depressed Rebel to languish in bed but there are exceptions to every rule. It would be more likely for the depressed Rebel to find some covert way to break the rules being imposed on him/her. This may be done through stopping eating; getting a hidden tattoo; sneaking out after dark; smoking and/or taking illegal drugs and/or drinking; having a hidden stash of make-up and/or clothing; self-mutilation; unprotected sex; etc. The goal of the depressed Rebel is to take back some of the control of choice and/or risk and/or daring. Some of this behavior will be done in rebellion to social/societal rules, but most may be an inward response or way to cope with what are perceived as unfair rules imposed by direct authority figures (e.g. spouse, parents, employers).

Suggestions: While it may not seem fair, rules do serve a purpose. Granted, some rules are put in place to control others, but those "others" may not be in control forever. The Rebel may need to be patient and wait out the time it shares with those imparting the rules, or perhaps conformity is in order. Sometimes the Rebel's own nature can be its biggest downfall. You can put positive Rebel energy to better use by tapping into its creative talents—Rebels are excellent at thinking outside the box and coming up with profound ways to solve problems. Instead of thinking of ways to break rules, the Rebel may come up with ways to negotiate better rules (especially if the Diplomat is in his/her natal chart).

Exercises: The depressed Rebel would serve himself/herself better if he/she could get past the need to fight the system. Yes, it is in your nature to question/fight the system, but that doesn't have to overcome you or become who are. You have more power than that, and you can use that power to fight important issues—you don't have to make everything a fight. This archetype may be one of the few that have to be reined in at times. The Shadow Rebel can be very obnoxious, argumentative and such a pain to work with that few people will try. If you are at that stage and/or depressed because somebody wouldn't let you get to that stage, call in your other archetypes to help you keep calm. You need to quit obsessing about who/what is trying to impose rules on you. Everyone on the planet has rules they have to live by...if we didn't we would be one dark world of chaos. And guess what? Someone would assume power and force rules on the rest of the people...that is the history of this planet...it is inescapable. You are not the first person who has tried to live beyond rules, but the rules thrive and survive—the Rebels end up in jail, or in conflict with those enforcing the rules. You do NOT have to be this person. The archetypes are there to serve you...to help put clarity into understanding who you are...they are not there to rule your life. If you are depressed it could be because you are not embracing the positive aspects of the Rebel; you are giving into it and using it to help you break rules and behave badly. You are using the Rebel as an excuse to let yourself be out-of-control. While everyone can enjoy being daring once in a while, you push the limits and are compliant once in a while. Some of your friends

may think this is fun or that you're great, but will they be there when you need bailed out of jail, or can't get a job, or get kicked out of your apartment? Your assignment is to learn how to control your own behavior—to make your own rules and decide you can/will obey them. You will be a better, stronger person for this, and may even be able to reach the goals you have for your life (instead of dropping out and/or having to struggle the rest of your life).

The depressed Rescuer (Co-dependent)

The depressed Rescuer can be a sad creature when the object of his/her affection decides he/she doesn't need to be rescued. The Rescuer loves to be needed, and if he/she ceases to be useful, he/she will most likely create chaos in order to come to the rescue. Some men will intentionally date ignored married women just so they can feel like the big, romantic hero that comes in to rescue them from boredom and rejection. Some of these men may already be married but their spouses don't seem to need them anymore. The "cure" for this type of man is to find a Damsel to team up with, especially one that is needy. The only problem may come if the Damsel has a lot of Princess in her and expects a castle or palace to live in. The Rescuer may be so busy saving others that he hasn't taken the time to save himself by securing a steady job or career. He may need the Princess/Damsel to get the career going, and she may not be willing/able to wait for that to happen.

The depressed Rescuer may have to resort to bed rest when dealing with lost love or heartbreak. The Rescuer that is more of a Co-dependent may be so busy looking after others and trying to please them that he/she is always scheming on ways to be what someone else needs him/her to be. This depressed Rescuer loses most of his/her own identity while acting out the part he/she is playing. This Rescuer can also crash pretty hard when a relationship ends. He/she seems to need to save this significant other and when that person ends the relationship, the Rescuer/Co-dependent takes it very hard. If the Rescuer is the one having to end the relationship, it is usually because he/she has been pushed past his/her limits of ego and his/her self-esteem won't let him/her go any lower. It takes a lot to drive the Rescuer/Co-dependent to this stage, but once it is reached he/she seldom turns back or regrets the decision. This is actually a good place for the Rescuer to be, as it helps him/her reclaim self and overcome depression.

Rescuers can also become depressed on the job, but that is less common. It will mainly happen when there are no more surprises or risks associated with the job—Rescuers would be better at opening businesses or launching new concepts than at sticking around for the day-to-day mundane running of the business. Rescuers would be okay at jobs like fire fighting, or emergency medical teams, but even then the routine starts to set in and they may not feel as drawn to the career as they did at first. Heroes are much more drawn to that kind of trauma-associated career because they can step in and out of tragedy and not get involved. The Rescuer needs an attachment, but that attachment needs to create a sense of neediness to keep the Rescuer on-call to meet the emergencies.

Suggestions: The depressed Rescuer would serve self better by examining why he/she is attracted to a significant other. If struggling in a relationship, stop and consider the wonderful qualities of the person you are with—there was more than a problem to solve that attracted you to this person. If you are in a Co-dependent relationship, stop and consider how your many efforts may be enabling your partner/loved ones to become helpless. It would

also serve you to examine yourself and see how this relationship has changed you as a person. You are entitled to have your own goals and dreams—you don't have to live your life entirely for other people, especially when those people aren't considering you while living their lives.

Exercises: If you need problems to solve buy some crossword puzzles or take a math course. Making your life into one big project to handle/manage isn't the healthiest thing to keep doing—eventually all of the remodeling gets done and you're left with this other person to enjoy. Let yourself enjoy some peace and quiet. Perhaps you need some outdoor hobbies or sports to participate in so your focus is taken off of the need to rescue your partner all of the time. If your significant other doesn't have a Damsel archetype, you are likely to drive him/her further away from you by your constant need to help them, or insist that they are there to help you. Independent people may be attracted to you initially, but your need for them to need you will drive them away if you can't control it. If you are a Co-dependent, there are support groups, like Alanon, that you can explore to get ideas on how to empower your loved ones instead of enabling them. You don't have to leave a Co-dependent relationship in order to have a success story, but you probably will have to change your behavior in order to help those you love to change their behavior. You may find yourself getting tired of feeling like you're the only one who does anything for your family/relationship. If that is the case, empower yourself. You may need to leave the relationship, or you may need to simply change your focus and care for yourself for a while. Either way you win. Sometimes the only way ahead is to rescue yourself—but unless you change how you view/need others, you'll repeat the behavior and wind up back in the same place again and again.

The depressed Scribe (Copyist, Secretary, Accountant, Journalist)

The depressed Scribe may feel as if too much responsibility has been put upon him/her. He/she enjoys knowing what the job entails and doing that job well, but sometimes the boss may need more than the Scribe feels he/she can deliver and he/she isn't comfortable sailing in uncharted waters. The Journalist may be more comfortable with assignments like this, but even he/she wants guidance on what the boss expects. Secretaries tend to establish their own domains, and the more power their bosses have, the more power they have. The depressed Secretary may not feel validated by his/her boss, or may have changed bosses, which throws off the natural flow. The depressed Scribe may want to be/experience more or build on his/her identity. Perhaps he/she would like to originate his/her own works/books. If he/she has Author in his/her chart this may be possible, but for the most part Scribes aren't comfortable creating work. He/she may make a great editor though.

Suggestions: If the depressed Scribe finds himself/herself wanting more out of the career he/she may want to explore editing, copyrighting, scheduling, dispatching, typing for a writer, etc. There are many things for someone to do that has these kind of skills but who wants to avoid actually doing the creation/writing. The depressed Scribe may be in a quandary about his/her power—either there is too much responsibility or not enough, but responsibility without empowerment or accountability is rather futile. The job may need more definition and/or boundaries for the Scribe to feel more secure.

Exercises: If you desire more definition in your job description, talk to your boss and make it clear what you need. You may have responsibility but no respect from co-workers because you have no empowerment. Or, you may have responsibility but without accountability your boss has no way to ensure you're doing the job well, so you may be short-changed on evaluations, or other people may be getting credit for your work. If you don't speak up, you'll never fix your problem. If your boss is worthy of you, he/she will be able to clarify and/or give you in writing what you need to feel more validated. If your boss is demanding and/or cruel and you can change jobs, perhaps it's time to think of yourself and get out of there. If you can't change jobs, perhaps there's a way to learn how to cope with him/her through your archetypes. Your depressed Scribe is trying to tell you something, so start there and look for creative ways to bring it back into balance. Perhaps your boss needs you to exert yourself more and/or to bring more organization to the office. You may be able to change phone protocols and/or office information flow by putting phone messages into emails or an email log. If you don't work outside the home, perhaps you want updated equipment or more/less responsibility in handling household management and/or the home business. If you don't speak up you can't expect people to read your mind. If you live alone set up a budget and work toward your goals. If you don't feel you can manage the responsibilities perhaps you have a family member or friend that would be willing to come in and help in exchange for something you can help him/her with. If you want to know more about accounting or bookkeeping or checkbook management, perhaps you can take a course at an adult education center or community college. If you are self-employed and your Scribe takes on the role of copying ideas and making them into a business, perhaps you are in need of a new idea or outlook, or you may even want to try one of your own ideas. Whatever the problem, identifying it is the first step toward resolving your depressed state.

The depressed Seeker (Wanderer, Vagabond, Nomad)

The one thing the Seeker needs more than any other is the freedom to explore matters of spirituality, and of course a secondary thing would be the availability of learning materials and/or experiences. The freedom is more important because a Seeker has a hard time being pressed into a small box. An example of this would be a person who had the ability to let their soul soar being born into a fundamentalist family who were more than happy to follow the strict dictates of a religious dogma. Depending on what other archetypes joined the natal wheel, the person would certainly feel like a miserable outsider looking in onto the happiness of the family and wondering why they were so very different in thoughts and values.

When this is the scenario the Seeker has no choice but to find some way to let the soul out. This forces the Seeker to go even more underground with their feelings and emerging belief systems. Isolation becomes more prominent and the Seeker lives a private life of secret thoughts and forbidden feelings. With no one to share with or to openly befriend, the Seeker feels forced to keep to self and trust no one. This isolation can turn into feelings of depression.

Of all of the houses, the 9th one, House of Spirituality, is one of the most intense for the depressed Seeker to have to cope with. The pressure comes from the innate desire of the Seeker to let the soul roam into unknown regions and explore...and yet having that same soul forced to live in the confines of very limited thinking and expression (imposed by outside

forces). It is usually the dream of the depressed Seeker to find some kindred spirit with which to share these explorative thoughts. Like-souls and kindred spirits become the quest of the depressed or repressed Seeker, especially with the 3rd House of Communication lying opposite. There's an innate need in most human beings to share and to be comfortable and accepted among fellow humans. When one can feel a part of a group, even if that group is two people, a huge feeling of connectivity is achieved. It's that type of relationship that helps the person look and care beyond self, which is one of the greatest tools for defeating depression. Another aspect of this 9th House is that which is tied to law and lawyers. This connection can be literal, or obtuse. If this is the house and the archetype you are challenged by with your depression at this time, look at how you feel about judgment. Do you feel persecuted for the thoughts you try and share? Do you feel as if you constantly have to defend your outlooks or beliefs? If so, you do have a relationship with the "court." Of course any of the thoughts you have about the matters discussed here are shared among the other Houses in the wheel, for all work together to form your thoughts, as do all of the archetypes in your wheel (and beyond).

Suggestions: It is probably most important for you to seek out like-souls. With communication being as it is today many things can be done, from a chat room on the Internet to teleconferencing. Of course meeting real people is often better, so seek out groups of like-minded people who accept your views without judgment. Remember, others don't have to think, value, or believe exactly like you—you're looking for acceptance and the freedom to express yourself...converting others to your way of thinking is not the goal. Since the 9th House is about seeking goals, purpose and a sense of God, it may also be beneficial for you to find a worship service that accepts your belief systems. It may not match entirely, but the energy of combined spirits worshipping God/The Creator/A Greater Power, etc., is very healing to your soul. It's also an opportunity for you to get out of your space and mental thinking and into another. Such groups are also healing in that the combined energy is usually directed toward community efforts of some kind, where you can meet even more people. The 9th House can also be about your relationships with In-laws. If you find a lot of tensions or adversity with this area of your life, then perhaps it is a difference in philosophies. Remember, there is only one thing in life that you will ever control: how YOU feel/react about things. Even the brightest of diplomats cannot truly make another person change their feelings...yes, influence may be injected, but the choice for change is totally in that other person's control. If this is your challenge, then releasing control is the tool to help you overcome. You are entitled to your opinions and your way of doing things. If someone else doesn't agree, try not to argue...try instead to release your need to confront them, and know in your heart that you will make the choices you want to make anyway. Counter their attacks with love; pray for them in a loving way; and thank God that you have the strength you've already been blessed with to deal with the situation. For those who think this is a weak way to cope with the situation, remember...you are not telling them their opinions have any validity, you simply aren't arguing with them and playing their energy-zapping games. Remember, the focus of the 9th House is on your spirituality...when that outlet has been cut off or repressed (or forced to worship/believe in a way adverse to your spirit), the spirit suffers, the soul can feel dry, lackluster...crushed. The great news is that the soul loves to thrive, and at the least hint of opportunity it will revive. Your first duty is to yourself...that brilliant soul you are. Without that inner spark and vivaciousness you can't truly be there for others. Find what it is that makes your soul thrive, and feed that to

yourself, even if it means others will have to sacrifice or adjust to your new schedules and/or ways of doing things. The word “remember” has been used a lot, but that is only because your soul already knows this...the trick is for you to remember these things on a conscious level so you can use what you already know.

Exercises: Make a list of the things you feel are keeping your spirit from thriving; include in this list any people you feel are exerting pressure on your soul. Make a list of places you have wanted to go, or things you have wanted to do...from the grandest to the least spectacular...include anything that you feel would enlighten you. Make a list of reasons you feel you get depressed...include in that list how you/your soul feels when feelings of depression overcome you. After you have put some serious thought into these lists...set them aside for a day or a week (enough time for you to remove yourself from the feelings you dragged up while making the lists). You can do the lists one at a time or all together...how ever it best suits you. After you are clear and you revisit the lists...read what you have read as if you were another person, not emotionally attached, and see what the lists are really saying. Ask yourself: Is there anything keeping me from doing the things I would like to do? Or, is it my own fear or lack of motivation or self-esteem that may be holding me back? If that is the case, I have the power to change circumstances and fulfill my dreams. If you have other people as your reason for not accomplishing things, then admit that they are factors, and realize that some part of you has choice in letting them have that control. Sometimes we have obligations to family and responsibilities that can't be avoided—instead of feeling depressed, perhaps we can find some power in knowing that those situations aren't permanent. Perhaps you can take a vacation from the responsibility for a short time, or release yourself from the commitment—give yourself permission to have your own life and to live that life. If others complain, so be it. If the roles were reversed they may not be so willing to make all of the sacrifices. If the reasons for not doing something on your list are financial, perhaps you can make the event a goal. Save money for it a little at a time. Let yourself have the dream; collect information; make plans. You don't have to share the plans...they can be your secret. If you truly want something that badly, perhaps there is a way to get it without simply giving up and thinking it's impossible. In the meantime, try not to let whatever this goal is keep you from living your life today. Today is all any of us are promised. The world is designed not to give us everything we wish for...if we were to have everything simply handed to us, we wouldn't appreciate it, nor would we have dreams and goals to aspire to. Your soul needs to dream. After reviewing all of this...look at your past feelings of depression. Honor them. Perhaps even write them down on separate pieces of paper. Let your soul express itself and then realize that it is simply trying to let you know that it needs to be honored. If there are things on the list/pieces of paper that you can do (like finding more friends), then make an effort to do them. The other things may take more reflection, but your soul will tell you what it needs. Perhaps it needs that time to shut down, but you may be able to provide that time without going into a depression. You are a many-faceted person...you have many ways of exploring what your soul needs, and your soul has many ways of trying to express itself. Pay attention to your dreams and find ways to interpret those dreams. Keep a journal of your feelings...and talk to it as if it were a best friend. Find people you can talk to...about life in general or your deepest desires. The third list will be the hardest to work with, but with time and with patience you can find ways to strike off the thing you have written on it. You may have to burn the list and send its essence

to the Heavens to work out for you, but even that is a step toward the positive. The point here is to identify the things/issues that are behind your depression...give them names and labels...so they become less powerful over you. Empower yourself with more self-awareness and you are closer to overcoming depression entirely.

The depressed Servant

The depressed Servant may be feeling a bit taken for granted. He/she innately steps in to help where needed and often gets mistaken for the hired help, or perhaps other guests at parties expect to be waited on by the Servant when he/she is also a guest. This usually works fine for the Servant has a big heart and an easy-going way of taking care of others. But if it reaches the point of aggravating the Servant, it's time for him/her to stop and leave the party, etc. If he/she can't serve with love in his/her heart, then it's time to go home. When depressed the Servant may be doing so much for others that he/she has put himself/herself last; that can have some energetic repercussions that cost the body and spirit vital energy. The depressed Servant can start to resent his/her position and/or responsibility within the family. When this happens there may be a need for a change of responsibility within the family, and/or more respect for the Servant's role. Of course, families aren't always known for the respect their members receive.

Service and the quest for the right path to serve are very important to the Servant. If he/she is depressed it could be because the way ahead is not clear. Or, perhaps the Servant has chosen a course of study and/or career that is off the beaten path and wonders if he/she will be able to master it. The Universe will usually answer these doubts with someone the Servant can help. If the Servant is in a job/career that does not promote some kind of service, he/she may feel as if he/she is wasting away without contributing to mankind.

Suggestions: The depressed Servant may not be able to stop serving others, but he/she can reserve time and energy to serve self too. Even if it's for just one day a week or month, that time can be held sacred to the Servant and serve as a reward for a job well done. The Servant doesn't need a lot—a fair wage for work well done and the knowledge that what he/she does serves others/humankind. As long as these criteria are met the Servant will usually be happy. The Servant can get depressed though when the job no longer serves him/her. Perhaps that is the Universe's way of saying it's time for a change. When this happens, it's important for the Servant to search his/her heart and muster the courage to step onto that new path. If he/she doesn't find this courage on his/her own, the Universe may set things into motion to do it for him/her, and that may not be the most pleasant experience to endure.

Exercises: The depressed Servant needs to do something for self. If the Servant is fond of jewelry perhaps buying something along that line is the answer. If the Servant needs new carpeting to feel better, then perhaps that's the answer. If the family expects dinner every night at 6 p.m., perhaps someone else can do the cooking, or you can order out, or make a casserole the day before. Perhaps you have a group of friends that can share some of the mundane chores among each other...or hurry and get chores done so you can go out and have fun doing something else. Perhaps you don't have that many demands at home and need more—there are many ways to serve your community and/or work on national campaigns to stop hunger/feed children, end illiteracy, keep kids off drugs, teach adults basic

skills, read for people in nursing homes/hospitals, etc. You have talents and you thrive when you feel you're truly of service to others—if you are willing, there are many places where you can fit in and be welcome...you don't have to be depressed and alone at home. And if it's at work that you need to be of more service, there are ways to find your true calling, you just have to be brave enough to answer the call. If changing careers is not your path, then you can always add service into your life through the ways listed above, or through simply be a good neighbor and a cheerful person. A smile goes a long way, and may change someone's life by receiving it instead of being ignored. We serve through our kindnesses to others.

The depressed Shaman

The depressed Shaman may be wondering about his own destiny and if he/she is serving purpose, or making any kind of contribution to those around him/her. Normally this wouldn't be a concern; he/she would be stepping out in faith and “knowing.” But depression can cause self-doubt, especially if the Shaman is young or new to the craft or recently has lost his/her mentor/master. It's hard to be on your own when your life goes against the grain that most humans follow. The depressed Shaman may feel as if he/she is standing alone—the only example of truth amidst a crowd of indiscretion. It's as if the Shaman is expected to keep himself/herself pure, and everyone else can do whatever they wish as long as the Shaman is there to fix it later. Others won't raise an eyebrow about anyone else's behavior, or step in to stop wrongful acts, but let the Shaman veer even slightly from the path and tongues start wagging. The depressed Shaman may feel as though the different behavior standards are just too hard to live up to. Or, that the double standards that his/her followers live by are so dishonest that they are hurtful to all of the souls around them, including his/hers. You may also be feeling depressed because you are unevenly yoked with a partner that doesn't understand your emotional/spiritual needs, or it could be that your family can't embrace your position/convictions. You may be causing them to feel guilty or as if they don't measure up. It would be easier for them to have a partner/relative that was more “worldly.” But, just because others can't readily embrace your life/needs doesn't mean you can abandon your path. Your significant others are a blessing sent to help you learn—do your best to survive the teachings. If you have to leave, leave in love.

Suggestions: The Shaman is emotionally different than other people, and God will be there to support him/her. Sometimes God needs to get our attention. Oftentimes that means stopping us in our tracks and slowing down our minds enough to listen. Your depression may be spiritual in nature. Let it run its course and be aware that you are probably just where and when you need to be. God will make His will known in His perfect time; your path may need some adjustment or fine-tuning. Or, you may never know the reason why you are where you are now.

Exercises: Depression can feel lonely, but there can be great rewards from experiencing it and no one is ever completely alone. Use this time to get in touch with the isolation that you feel—embrace it, and use it to help you understand the loneliness that some people go through their whole lives. You are strong, and God is giving you this time to grow in compassion, and to spend in prayer for others living in the same energy. By growing in understanding you will grow in your recognition of this malady and be able to help so many others. You can also use the time to get in touch with yourself. Keep a journal; write down

your feelings; you may be able to shed light on your situation in the months to come. Sometimes Shamans have no one to confide in for they are the ones that people come to, not the ones that people befriend or hold in mutual esteem/confidence. If you can find a friend, perhaps another spiritual leader of some kind, it will help you to vent your feelings, and find out that you're not alone...he/she is no-doubt feeling the same way.

The depressed Slave

The depressed Slave may have given too much away, and now it may be down to one's soul, and that may be too much to pay. Slaves can feel as if they have been put into their situations through no choice of their own, or they may have had no choice. But, they can also feel as if they've surrendered all to an authority figure that doesn't understand, bend or care to listen. One can also be a Slave to their work, or passion, but that would entail getting paid (in some way), and Slaves don't usually get paid, or feel as if they have been paid (enough for their sacrifices). The depressed Slave may be oppressed...by a home situation that keeps him/her from living the life he/she would have chosen; by other people's bad choices; by consequences to actions he/she had no control over or vote in, etc. The depressed Slave is simply there to inherit the situation, and cope with the karma at hand. He/she can be feeling abandoned by God and mankind. He/she may feel as if there is no way out of the situation and that life wouldn't be better even if the depression lifted.

Suggestions: Life can be bad, but it can also be good. Unfortunately we compare ourselves to others sometimes to measure if things are good or bad. We sometimes feel that someone else has things so much easier or better, when in reality, if we were to walk a mile in their shoes we may find their life isn't as easy as we thought. Everyone pays a price for the life they live. Most of us are given the strength we need to cope with the cost of our living, but sometimes we fall short and the deficit hurts our souls. It's not because God doesn't provide, but that we don't always budget. Still, some people are put into dire, oppressed situations, and there don't seem to be choices or options. Sometimes these people have the sweetest souls despite all that is against them. Sometimes these people fall into the emotional quicksand and they can't break lose.

It helps if your belief system will allow you to embrace the concept that we all come to the planet with purpose...with contracts that are designed to promote the growth of our souls and/or to help other souls with their growth. This purpose is not random in design; it is carefully planned out before we ever incarnate, at least to provide the significant milestones that each person will be faced with. We are not forced to accept this contract, in fact we are most likely asked by God to rethink our selections. We design our contracts ourselves with the goal of providing experiences that will instruct and/or heal. Before we leave spirit, God fortifies us and promises to always be there for us—we always have the vast Universe of All That Is to tap into. Nothing we experience on this planet is beyond God's power or His grace. He understands and provides...and when we are seemingly without, He fortifies our spirits.

Exercises: While God can fortify us without our asking, He will not fortify us without our permission. He gave us the gift of free will so we can be free to take our experiences on this planet to the limits we desire them to go (on a sub-conscious/soul level). He will not interfere with our plans, but He has a host of angels at our disposal to help us and

comfort us even when we are suffering. We must ask Him to deliver us, and we must be in alignment with our soul's contract for Him to provide, for He will keep his promise (made at our soul-level) to give us what we need to realize the Greatest Good for All That Is. The best thing we can do when we feel deficits is to learn how to pray. Prayers of gratitude are the strongest and most eloquent prayers we can make: "Thank you God. Thank you for the strength you have already given me to make it through this time in my life." Learn to pray for the greater good of all that is. In that way we remove our limited/biased viewpoint of what we feel is best for us in the moment, and allow God to work in our lives to our best ultimate benefit.

It can also help to realize that some people/families/nations/etc., volunteer to be receptacles of negativity/shadow in order to hold that balance for the planet. There can't be all light or all shadow...there has to be balance for the planet to work. Some of the most evolved souls come back to the planet to hold this shadow energy in order to let other souls experience the light, and/or to progress in their understanding/evolution. Some evolved souls volunteer to be the bad guys and/or the have the devastating experiences to help the rest of us learn/grow. Your relationship with the depressed Slave may be an act of Divine love being given to another soul, most likely to the one(s) that are being the cruelest to you. Or, you may have asked for this experience for your own soul's growth and that cruel person, while in spirit, loves you more than any other soul in the Heavens.

Think beyond your immediate experiences and feelings. Tap into the vast possibilities of the Universe. Read about past lives and/or near death experiences. Let your soul be free to be blessed by this life. Above all, trust God to love you and know you are of Him and with Him...always.

The depressed Storyteller (Minstrel, Narrator)

The depressed Storyteller has a need to get the words out, but the words have stopped coming easily. He/she could feel rejected or insulted by others who have criticized the Storyteller's abilities. Or perhaps what needs to be said isn't a happy tale and the Storyteller is tired of trying to put a joyful/comic spin into the details. Perhaps the depressed Storyteller has looked hard at his/her life and that of those around him/her and isn't thrilled with/interested in the story anymore. Perhaps the depressed Storyteller feels the well is dry and there are no more stories to share, or at least not ones that people care to listen to.

What the depressed Storyteller may not realize is that his/her life is one of the main characters in the stories that he/she tells. He/she can no more stop telling the stories than he/she can stop events from happening. When depressed it's hard to get interested in things, so it's hard to understand that people can be interested in hearing stories, even if they are the same old familiar ones. We all need to hear stories in order to realize our lives aren't so bad after all, or that even if things are bad there is always hope that tomorrow will be a brighter day.

The depressed Storyteller might also be in trouble for having been caught at telling lies or exaggerating facts beyond acceptable limits. Sometimes stories are meant to be entertaining; but sometimes events need to be captured in a factual way in order for correct actions to be taken. The Storyteller may have been telling so many stories that he/she doesn't know the difference anymore; or, he/she could know the difference and for personal

reasons he/she chooses to lie/exaggerate. Storytellers must be very careful with their hidden agendas and as a result, very honest with themselves.

Suggestions: It's important for Storytellers to investigate facts and know the truth before they create and pass on their stories to others. In this way, they can back up and present a more factual rendition if it is needed. Some people need fiction, and even prefer it, so the Storyteller serves a very important place in people's lives. When depressed, the Storyteller can actually start to heal through telling stories. He/she can relate to the fiction, can connect to the jokes, and can become part of the story. For those moments of entertaining, the Storyteller is not in himself/herself...and for those moments, he/she may not be depressed.

Exercises: If the stories are what're causing the depression, it is imperative to contain the damage. Lies and exaggerations may have their place in fiction and/or fairytales/movies, but if the stories are about real life situations/people, the harm could be irreparable. If the Storyteller has become a compulsive liar, a professional therapist may be able to help and should be consulted. If telling stories has overcome the Storyteller's life, and he/she doesn't know what the truth is anymore, a therapist could also be the answer. If rejection is the problem, the depressed Storyteller needs to grow a thicker skin. Not everyone is going to like every story; and, let's face it; the best storytellers can bomb sometimes. Not every story is meant for every audience. When depressed we all can use a change of venue—invest some time in enjoying others' stories for a while, a good comedian might be just the tonic for the Storyteller's soul. If the classics or drama are what is needed, perhaps live theater will be the break that is needed. Maybe the Storyteller could benefit from others' words being supplied rather than just listened to and acting in Community Theater and/or helping direct/write would be the tonic. There are many alternatives that can assist in bringing the depressed Storyteller back into balance, and the best thing to employ is the creativity of the Storyteller. If a more appreciative audience is what is needed, children can be the best medicine—put on a puppet show for them, or just ask one to bring his/her favorite book and curl up in a cozy chair and read it together. People in nursing homes could also use the cheer of someone coming to visit and talking with them, and/or reading to them. Both parties would benefit from the Storyteller's great gift for entertaining.

The depressed Teacher

The depressed Teacher may be tired of people who are forced upon him/her that don't want to learn, or it could be that they want more than just what the Teacher is presenting. Students can inadvertently become Vampires or groupies and cling to teachers for more support than the Teacher is willing/able to provide. It can become depressing to the Teacher to not be respected more as a person with needs and a life of his/her own. It can also be depressing to the Teacher to work hard to present a topic in a specific way and have students argue with that approach and insist on doing things their way. The Teacher can get into a quandary: do I present it my way and insist the student at least tries it for a period of time before trying to change it? Or, since the student is paying do I let him/her go off on his/her own and risk that attitude contaminating the rest of the class?

The depressed Teacher may also be feeling a bit insecure. Perhaps the students are advanced beyond the Teacher's abilities, or the subject matter may not be easy to present or easily comprehended by the students. When there is such a mismatch and feelings/emotions start to become raw or inflamed, it's only natural for the depressed Teacher to assume the

guilt and think it's because of him/her. That may not be the case at all, and if the Teacher were feeling more balanced, he/she might be better able to get to the root of the problem. Plus, not every Teacher will be in front of a classroom—teachers can be spouses, parents, friends, co-workers, etc.

Suggestions: We are all going to have our off days and be put into situations where we may feel a bit overwhelmed or mismatched. If we choose to let it overcome us it certainly can, and once that happens it could become easier and easier for us to take the blame or become disheartened. Teachers were once students, and are more-than-likely very curious people, and very creative people—if anyone could come up with a new way to inspire students or present a topic in a more interesting way, it is the good Teacher. The depressed Teacher may have simply forgotten that for the moment. Perhaps the depressed Teacher just needs to take some time and think about what has inspired him/her through the years, or how that special teacher in his/her life left an impression that encouraged him/her to learn.

Exercises: It's important for the depressed Teacher to realize that the students that come onto his/her path truly need him/her. If the Teacher will have faith in himself/herself the students will too. Sometimes students do surpass the teacher in mandatory learning situations, but both can still learn from the other if they maintain open attitudes. If this happens, it may be wise to acknowledge the experience of the student and let him/her teach a portion of the class—remembering of course that the Teacher sets the goals and is responsible for the testing/grading/maintenance of the course. The depressed Teacher may also need to refresh the learning experience by taking a class or workshop. Continuing education would be nice, but maybe the workshop should be something more fun/entertaining/inspiring. Teaching can be a fulltime job, just like parenting...it helps to get a vacation from it once in a while. If the depression can be linked to students acting more like Vampires, consult the Vampire write-up, but also learn to set your own boundaries. If students have a way of descending on you after a lecture, say ahead of time that you need some personal time at the break and you'd appreciate everyone allowing you to have it. That also places peer pressure upon anyone that does try to violate the request, and the group will tend to monitor itself. There are many things you can do to maintain your space and protect your needs—use your creativity.

The depressed Vampire

Let's face it, Vampires want something...and when they don't get it they can become depressed. It may sound strange to be describing a depressed Vampire, after all aren't they just evil blood suckers? Not if you're the depressed person with the Vampire archetype. Just as with any other archetype, there are many ways the Vampire can manifest. In my personal readings with people I often say that one can't be in a journalism/news-related career without having a relationship with the Vampire. Journalists often go for the jugular in order to get the best story, or the story the editor/producer feels will sell the most/get the highest ratings. Sometimes this has to be done without regard for the feelings of those involved, and this is a manifestation of the Vampire—using others and/or situations for personal survival/gain. Groupies and fans are also a manifestation of the Vampire. Have you ever stood in line to get an autograph, or hovered after a lecture/workshop to get that personal audience with the

presenter/star? It's as if the crowd doesn't care if the "celebrity" in question has to go to the bathroom, or get a drink, or recover from the performance—he/she is expected to stay "on stage" so the groupies can have their moment basking in the close proximity of this super energy.

Of course, some celebrities need this affirmation and/or don't mind it as they are sincerely interested in the needs of the crowd, or feel as if it goes along with the price paid for admission. These celebrities have a relationship with the Vampire—they most likely are Vampire Hunters. They can spot the energy of the Vampire and shield against it before it drains them dry. It's important to have thick skin when one is the target of Vampires—setting boundaries and maintaining them are mandatory when you know you're walking into a Vampire's domain.

The depressed Vampire is a creature who can't seem to get the sustenance it needs from the prey it has targeted. But before you start thinking this is too graphic, it's not much different from a Damsel that needs to manipulate, a Rescuer who needs chaos, or any other number of archetypes who have the need to control. The Vampire needs something from others in order to survive. In lectures Caroline Myss says Vampires attack the second chakra—so (financial) gain of some sort is usually at the root. That gain can manifest in the form of creativity, competition, passion, children, control—all second chakra energies are at risk when the Vampire comes to call. If you are the Vampire, what is it that you are hunting? It could be a business or career that is your prey, and not an individual. Perhaps you feel as if you've given your life's blood to an organization and yet you still haven't received that raise and/or promotion you feel you deserve or have been promised. Perhaps you were sired into a dysfunctional family and you feel some members in the family owe you something, it could even be something they have (inadvertently) promised you, or some debt you feel you deserve because of the wounds you have suffered—the depressed Vampire will sulk and perhaps try to sink its teeth in some other way if the first bite doesn't achieve the goal.

The point here is that Vampires may feel bad about not getting the things they want, but they always seem to have some kind of plan brewing as to how to get the object they are targeting. If this object is a person, perhaps in the form of a lover, the Vampire will latch on and not let go (of the concept of having that person). The Vampire would rather be depressed and sabotage other opportunities to have lovers than to let go of the prey he/she has set his/her fangs on. Quite often this lover, or the Vampire, has a contract with another, making any relationship with the Vampire a form of adultery. This darkness and risk appeals to a predator like the Vampire, but it's not to be mistaken for love—the Vampire tends to feed off of people until they no longer have anything to offer. If the lover scenario worked out, and the Vampire got the object of his/her affection, and the risk of adultery was no longer a threat, the Vampire may very well lose his/her desire for the prey. It would be as if something had died in the conquest and the Vampire would feel forced to move on to a living target. If the Vampire stays with the prey, it's only because it still has something to offer, such as money, status, trophy value, etc.

The depressed Vampire could also be after a certain job/promotion/photograph (paparazzi are the Dracula's of all Vampires), to understand that relationship, just substitute whatever the prey is into the lover scenario from above. Vampires may be thinking that if they can just obtain that elusive "whatever" that all of life will turn around and be glorious.

Suggestions: the depressed Vampire needs to learn that lusting after things that others will have to provide is not necessarily the "high road" he/she thinks it will be. The old

saying, “be careful what you wish for” comes to mind. For one, all kinds of intense and dark feelings can emerge, and once these feelings surface, they are very hard to contain. Second, once the object is gained, it will immediately start to lose its luster. Examine your past, if you’re truthful about it, you’ll discover that all of the things you have had to have that involve getting/taking from others, have lost the luster shortly after being received. At that very moment, you start to find fault with the object that you couldn’t wait to obtain. It becomes substandard in some way, and you have to set your sights on something else. The depressed Vampire cannot be satiated. Vampires in general have a great need to take from others, but they can usually be pleased with the conquests, or at least feel the gain received was worth the effort. The depressed Vampire may have a momentary spurt of satisfaction, but it quickly fades and the Vampire starts to complain about the lack he/she is suffering. The truth may very well be that while in a depressed state, the Vampire simply cannot find lasting pleasure.

Exercises: depressed Vampires can greatly benefit from any exercises in gratitude, appreciation, compassion, and/or self-affirmation. Some Vampires may have self-esteem issues from a wounded childhood, but that doesn’t have to be the motivation behind wanting things from other people. Paparazzi/journalist Vampires pride themselves on getting the ‘scoop’ regardless of the cost to the victim. These Vampires could be well served by a dose of their own medicine. In this way they may be able to see that their depression may be being caused by a compassionate conscience that may be trying to emerge. It is important for predators to see how much of their thoughts are spent on predatory topics—the depressed Vampire, more than almost any other archetype, has to keep a journal. It is very important for the Vampire to see how its thoughts manifest into action: for the next few weeks, your job is to write down every thought you have about obtaining something that another person has...no matter how that thought manifests. And, for every time you think the same thought, you have to tabulate it in some way so you can ‘see’ it and how your thoughts are controlling your life. For instance, if your Sister happened to mention (in passing) that she might give you her car if she got a new one, and now you’re upset because you still don’t have the car, you have to write that down, along with marking down every time you obsess about not having the car. Perhaps you got the car, and now you’re not happy with it, and complain about how it’s falling apart every time you slam the door shut, and you have to find some way to get a new car. You have to write that down, and tabulate every thought you have about it. Maybe you can get that cute man from work to get you a new one if you agree to go out with him. While that sounds like a Damsel thought, and it could be, it is also the Vampire stocking prey, so you have to write it down. If you’re thinking about what you can do to get a promotion, or an exclusive of some kind, or perhaps even money from a lawsuit...it goes into the journal. The more you can explore your thoughts surrounding the need you have to obtain the items on your list, the more you can control them instead of letting them control you. This will become clearer as you make entries and then review them after some time has passed. It will be easier to pick up on the themes your thoughts carry. Part of your depression could be manifesting in the repetitive nature of your thoughts, especially those that involve obtaining things from others. While it’s part of the Vampire nature to desire things from other people, desiring things you can’t have may be a habit you’ve developed that is contributing to your depression. Wouldn’t your thoughts be better spent on ways that you could obtain what you want on your own? You have many talents and abilities; perhaps you’ve just been exposed to the Vampire energy so long that you no

longer know how to depend on your own resources. You have the power to employ other archetypes to help you...you don't have to keep employing the Vampire. The mature Vampire knows how to resist the temptation to drain others for what it needs to exist. The mature Vampire can recognize the (il)logic loops and quit the destructive thoughts before they start to take over and cause depression. The mature Vampire may even gather the courage it will take to change careers, partners, and/or lifestyles in order to contain vampire energies. To mature the Vampire it will take some time to identify the targets of its thoughts and then turn those thoughts into ways to obtain what it desires on its own. Once the mature Vampire can find a way to buy its own car, carpet, house, plastic surgery, etc., it will begin to respect itself more. Even though it may still be concerned about financial issues, it will also respect itself and start to overcome any depression it may have experienced. Being able to care for self is a very empowering realization for the depressed Vampire.

The depressed Villain/Crook

The depressed Villain may be overly tempted to get involved in criminal activity. The Villain already has a connection to thoughts about crime or a need to pursue justice to keep from turning toward crime. When depressed these thoughts/needs may overcome him/her and he/she may lose the control that would normally be in place and succumb to the more shadow forms of energy. If the Villain is already participating in crimes, e.g. shoplifting, petty theft, battery, forgery, he/she may be tempted to increase the level of his/her involvement with crime when depressed. The depressed Villain may not be getting the same rush out of the risk of committing crime that he/she was and may need to increase the risk in order to keep from being more depressed. The depressed Villain may also be surrendering to his/her environment; if surrounded by people who don't care what kind of person he/she is, or just the opposite—surrounded by people who are over controlling and judgmental. The depressed Villain may simply be overreacting in an effort to assert some kind of choice into his/her life.

People who fight crime also have a relationship with the Villain, and they must retain this relationship in order to out guess/capture Villains and/or to keep themselves from turning into Villains. It's important here to consider how the depressed law-enforcement officer, depressed Lawyer/Judge, depressed private investigator, etc., reacts when confronted with temptations and/or ethical/moral choices. If depression can cause doubt, self-esteem issues, relationship problems, etc., it could leave the person wide open to shadow forces.

Suggestions: There are better ways to assert control than to turn to crime, or more (serious) crimes. The Villain can make choices to take the high road and use his/her talents to work toward preventing crimes. Depression can make one feel as if no one cares or it doesn't matter anyway, or that tomorrow may not be any better so why try? But the truth is that tomorrow does come, and quite often it does bring a better day. If the Villain succumbs to shadow energies he/she may make choices that can't be undone, at least not easily. It would be unfortunate for someone to end up in prison simply because they got depressed and made a bad choice, especially if under normal conditions he/she is an ethical person. That's why it's important for the depressed Villain to remain in as much control as possible, and for him/her to avoid temptation during these times.

Exercises: The depressed Villain who is susceptible to the temptation of shoplifting under normal conditions should not allow himself/herself to go shopping while depressed. The more control the depressed Villain can take back, the more he/she can learn to assert that control over his/her emotions. If feeling deflated or as if not good enough or put down by others, the depressed Villain needs to do something that makes him/her feel good about himself/herself. It would be great if he/she could get away from the people that were hurting him/her, but that isn't always possible. Learning how to ignore those people, and/or diverting their attentions elsewhere would be beneficial. Do what ever it takes to get out of the mindset of dwelling on the emotions at hand. Villains already have the propensity to go toward darker thoughts—dwelling on these thoughts only makes it easier to think it's possible to beat the law. Take whatever it is that is depressing you and try to come up with ideas that might help you out of the situation without breaking the law. Everyone has money trouble/concerns at one time or another; everyone struggles with their relationships or has to learn to be flexible—you aren't alone. You won't have to look long or far to find someone you can talk to that understands and may have some suggestions to help. If you are in this dark place, try to find someone who isn't in that same place to spend time with—finding someone with the same thoughts/feelings could just amplify the situation and catapult things out of control. This may be a good time to consider consulting with a therapist, a minister, or a loved one who has your best interests at heart.

The depressed Warrior (Soldier, Crime Fighter, Amazon, Mercenary, Soldier of Fortune, Gunslinger, Samurai, Xena Warrior Princess)

The depressed Warrior may feel his/her loyalties haven't been appreciated—he/she is prepared to make the ultimate sacrifice for a cause, and the leadership may be plotting to terminate his/her service and/or not bestow the proper recognition/rewards for his/her unfaltering dedication. While the Warrior serves/supports a cause because it's innate to his/her being, he/she still is a person with feelings and the right to be recognized for a job well done. The depressed Warrior may be the result of a failing system or a cause that doesn't meet his/her standards of conduct/ethics. The depressed Warrior may have seen too much fighting; not enough support from leaders/country/family, and may be on the brink of not caring. The depressed Warrior may have lost faith in the causes he/she fights for because of failing politics and/or his/her feelings toward leadership. Since Warriors can be from all walks of life and not just professionals, the leadership could be the spouse/employer/external family, etc.

Many of these things seem outside the control of the Warrior, but perceptions are owned by the person creating them. For every Warrior that is disgruntled by leadership, there may be 50 or more who aren't. Leadership can only perceive things as well as they are presented—sometimes it goes in the favor of a person, and sometimes it goes against him/her. The Warrior needs to develop a heart that realizes he/she is serving out of desire/need/internal motivation and that it also serves him/her. When depressed the Warrior is focused on the chinks in the armor and not in the miraculous workings of the machine as a whole. Some Warriors rally toward the wrong fight, and perhaps that's what's behind the depression. A good soldier knows when to walk away.

The depressed Warrior may feel he/she is too strong to ask for help, or to take a day away from the pressure; the depressed Warrior may also be too proud to ask for help, or fearful that seeking help is a sign of weakness and/or diminished leadership ability. Warriors are expected to care for the troops under them, if there is doubt that they can't care for themselves, they could lose their positions of authority—this may be a deterrent to Warriors admitting to being depressed and/or seeking help for it.

The depressed Warrior may also be tired of all of the endless preparation and training for battles that don't come. When others go off to war and the Warrior is left behind, or Reserve forces are sent in, the Warrior may start to wonder why he/she does all of the work and long hours to prepare for desk duty. Sometimes the Warrior is preparing for a family feud of some kind, or for a showdown with a boss/friend. When all of the anticipation bottles up, and then the feud/showdown doesn't happen, it leaves the Warrior with the same pent-up anxieties and regurgitating thoughts that need to find an outlet.

Suggestions: Leaders and Warriors are people first, and people live full lives that become exposed to all kinds of demands, pressures and challenges. It is unrealistic to think that just because you are strong and capable that you are also invulnerable to life experiences. Warriors are used to taking care of others, and not to being taken care of, but life insists/demands that we learn/experience both. The depressed Warrior may need to shut down for a while in order to learn the softer skills of compassion and nurturing, which will make him/her an even greater Warrior in the long run. The depressed Warrior can also release himself/herself from the arguments of politics and the perceptions about leaders—those things will continually change, but the higher good served doesn't change. The shadow Warrior may have decided to serve a dark cause; if that is the case the Warrior may be beyond saving until his/her loyalty is released from that darkness and realigned with the light.

Exercises: The depressed Warrior would be served by the ability to examine self and come to the realization that he/she is a whole person, and the part of his/her life portrayed by the Warrior is only that—a part. To return to balance, the Warrior needs to admit that he/she can't be strong all of the time, and that sometimes he/she could use some help. It's not a sign of weakness to ask others for assistance. The help the depressed Warrior may need could be as simple as having a good friend to talk to or go out with. The depressed Warrior may not have had a lot of luck with relationships, and it could be beneficial to join a singles group, or attend social events that you truly enjoy while being open to meeting others there. Since the Warrior is more physically oriented, going to a gym or a sporting event, or taking a Karate class, may be what the Warrior needs to get back into balance. The depressed Warrior may also need to look at the things/people he/she has become loyal to. Those things/people may not be deserving of the Warrior's loyalty; or, perhaps the Universe is telling the Warrior it's time to leave and search out a new identity. The Warrior may also be depressed by events beyond his/her control like a death or serious illness. Warriors are used to fighting adversity; sometimes fighting isn't the answer. This is when the Warrior would best be served by engaging other archetypes and/or seeking professional help. Warriors have learned to use all weapons at their disposal—the Warrior who knows himself/herself better will have that much more power over self, and ultimately over adversaries. If the Warrior is depressed because he/she has prepared for a war and not been sent in to fight one, then perhaps a good game of paint-ball or a competitive obstacle course could be run. If the Warrior was prepared for a family feud that didn't happen, perhaps some family football or some kind of game could be

played to spend the extra energy. If a relationship has been stressed because of the Warrior, perhaps it's time to shed some of the armor and don a softer archetype in order to reconnect with that part of you that believes in love and romance—just because you're a fighter doesn't mean that you can't be a lover too. Fight for the relationships you want to keep as if they were enemies you were sent out to defeat, but in this case look for the enemy within who has betrayed you and release the behaviors that no longer serve you.

APPENDIX D

Forms Used in the Study

Induction Package

Welcome into a dissertation study conducted by Linda Hutchins on the effects of archetype analysis and education on depression. We have a lot of work ahead, but it won't be too painful, I promise. To start I'm sending you a package of tests to fill out. It works great for you to do this electronically and get them back to me by return email. The consent form should be signed, but if you put a statement in the signature block that you saw it and agree you can type in some kind of identifier or code name so you know that it was you who saw it and sent it back.

You may be put into the control group, which means you'll have a one-month wait until we actually start to do the analysis and education (from the time you take the initial tests). If this is the part of the study you are in, you will be asked to take some of the tests again to measure whether there has been a change by simply reading the initial archetype information. You need not be concerned with the scores, etc. There are no right or wrong answers, simply measurements of change.

If you have any questions, I'm just an email away, and will get back to you as soon as possible. There will be a few times that I will be out of pocket travelling for classes, but trust that I will get back to you as soon as I can. Once we start the actual analysis and education phase, we will make arrangements on how to be in more personal contact.

With that said, let's get started!

If you have already received the healthy archetype descriptions, please be working with them to narrow down what you feel are your natal archetypes. If for some reason you haven't received them, please email me to get them to you. You will end up with 12 archetypes, with the Saboteur, Victim, Prostitute and Child included...so if you can have about 15 – 11 for us to discuss in addition to those four, it will make the process easier and shorter.

ZUNG Test for Depression

Please answer the following questions by placing a checkmark in the appropriate column.

Name _____	None OR				
Age _____ Sex _____ Date _____	A Little	Some of	Good Part	Most OR All	
	of the time	the Time	of the Time	of the Time	
1. I FEEL DOWN-HEARTED, BLUE AND SAD	_____ /	_____ /	_____ /	_____ /	_____ /
2. MORNING IS WHEN I FEEL THE BEST	_____ /	_____ /	_____ /	_____ /	_____ /
3. I HAVE CRYING SPELLS OR FEEL LIKE IT	_____ /	_____ /	_____ /	_____ /	_____ /
4. I HAVE TROUBLE SLEEPING THROUGH THE NIGHT	_____ /	_____ /	_____ /	_____ /	_____ /
5. I EAT AS MUCH AS I USED TO	_____ /	_____ /	_____ /	_____ /	_____ /
6. I ENJOY LOOKING AT, TALKING TO AND BEING WITH ATTRACTIVE WOMEN/MEN	_____ /	_____ /	_____ /	_____ /	_____ /
7. I NOTICE THAT I AM LOSING WEIGHT	_____ /	_____ /	_____ /	_____ /	_____ /
8. I HAVE TROUBLE WITH CONSTIPATION	_____ /	_____ /	_____ /	_____ /	_____ /
9. MY HEART BEATS FASTER THAN USUAL	_____ /	_____ /	_____ /	_____ /	_____ /
10. I GET TIRED FOR NO REASON	_____ /	_____ /	_____ /	_____ /	_____ /
11. MY MIND IS AS CLEAR AS IT USED TO BE	_____ /	_____ /	_____ /	_____ /	_____ /
12. I FIND IT EASY TO DO THE THINGS I USED TO	_____ /	_____ /	_____ /	_____ /	_____ /
13. I AM RESTLESS AND CAN'T KEEP STILL	_____ /	_____ /	_____ /	_____ /	_____ /
14. I FEEL HOPEFUL ABOUT THE FUTURE	_____ /	_____ /	_____ /	_____ /	_____ /
15. I AM MORE IRRITABLE THAN USUAL	_____ /	_____ /	_____ /	_____ /	_____ /
16. I FIND IT EASY TO MAKE DECISIONS	_____ /	_____ /	_____ /	_____ /	_____ /
17. I FEEL THAT I AM USEFUL AND NEEDED	_____ /	_____ /	_____ /	_____ /	_____ /
18. MY LIFE IS PRETTY FULL	_____ /	_____ /	_____ /	_____ /	_____ /
19. I FEEL THAT OTHERS WOULD BE BETTER OFF IF I WERE DEAD	_____ /	_____ /	_____ /	_____ /	_____ /
20. I STILL ENJOY THE THINGS I USED TO DO	_____ /	_____ /	_____ /	_____ /	_____ /

SDS RAW SCORE _____

SDS INDEX _____

PRE / POST TEST

State Trait Anxiety Inventory for Adults S_____ T_____ Code: _____

Self-Evaluation Questionnaire: Name _____ Date _____
Age _____ Gender **M** **F** (circle one)

Directions: A number of statements which people have used to describe themselves are given below. Read each statement and then circle the appropriate value to the right of the statement to indicate how you feel *right* now, that is, at *this* moment. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer which seems to describe your present feelings best.

1 = Not at all
2 = Somewhat
3 = Moderately So
4 = Very Much So

- | | | | | |
|---|---|---|---|---|
| 1. I feel calm. | 1 | 2 | 3 | 4 |
| 2. I feel secure. | 1 | 2 | 3 | 4 |
| 3. I am tense. | 1 | 2 | 3 | 4 |
| 4. I feel strained. | 1 | 2 | 3 | 4 |
| 5. I feel at ease. | 1 | 2 | 3 | 4 |
| 6. I feel upset. | 1 | 2 | 3 | 4 |
| 7. I am presently worrying over possible misfortunes. | 1 | 2 | 3 | 4 |
| 8. I feel satisfied. | 1 | 2 | 3 | 4 |
| 9. I feel frightened. | 1 | 2 | 3 | 4 |
| 10. I feel comfortable. | 1 | 2 | 3 | 4 |
| 11. I feel self-confident. | 1 | 2 | 3 | 4 |
| 12. I feel nervous. | 1 | 2 | 3 | 4 |
| 13. I am jittery. | 1 | 2 | 3 | 4 |

14. I feel indecisive. 1 2 3 4
15. I am relaxed. 1 2 3 4
16. I feel content. 1 2 3 4
17. I am worried. 1 2 3 4
18. I feel confused. 1 2 3 4
19. I feel steady. 1 2 3 4
20. I feel pleasant. 1 2 3 4

1 = Not at all
 2 = Somewhat
 3 = Moderately So
 4 = Very Much So

**STAI Form Y-2
 Self-Evaluation Questionnaire (part-two)**

Name _____ Date _____

Directions: A number of statements which people have used to describe themselves are given below. Read each and then circle the appropriate value to the right of the statement to indicate how you *generally* feel. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer which seems to describe how you generally feel.

21. I feel pleasant. 1 2 3 4
22. I feel nervous and restless. 1 2 3 4
23. I feel satisfied with myself. 1 2 3 4
24. I wish I could be as happy as others seem to be. 1 2 3 4

1 = Not at all
 2 = Somewhat
 3 = Moderately So
 4 = Very Much So

25. I feel like a failure. 1 2 3 4

1 = Not at all
 2 = Somewhat
 3 = Moderately So
 4 = Very Much So

26. I feel rested. 1 2 3 4

27. I am "calm, cool, and collected." 1 2 3 4

28. I feel that difficulties are piling up so
 that I cannot overcome them. 1 2 3 4

29. I worry too much over something that
 really doesn't matter. 1 2 3 4

30. I am happy. 1 2 3 4

31. I have disturbing thoughts. 1 2 3 4

32. I lack self-confidence. 1 2 3 4

33. I feel secure. 1 2 3 4

34. I make decisions easily. 1 2 3 4

35. I feel inadequate. 1 2 3 4

36. I am content. 1 2 3 4

37. Some unimportant though runs through
 my mind and bothers me. 1 2 3 4

38. I take disappointments so keenly that
 I can't put them out of my mind. 1 2 3 4

39. I am a steady person. 1 2 3 4

40. I get in a state of tension or turmoil as I
 think over my recent concerns and
 interests. 1 2 3 4

HUTCHINS'S DEPRESSED ARCHETYPE PLACEMENT EVALUATION

(copyright 2003, Linda M. Hutchins)

Name: _____ Date: _____

The following questionnaire is designed to help identify the areas of your life most affected by depression. On a scale of "1 to 5," 5 being the *most intense*, please CIRCLE the number that BEST describes how you feel when you sense you are depressed. Answer, as honestly as you are able, but try to reserve the "5" response for either the way you felt during your most recent occurrence, or for how you feel during the majority of the times that you are depressed. Remember, you're not agreeing or disagreeing with the statements, you are simply trying to identify your feelings. When there is more than one answer, just chose the one that most relates to you, and apply your response to that statement.

- | | |
|---|---------------|
| 1. I feel as if I don't even know who I am anymore. | 1 2 3 4 5 N/A |
| 2. I'm distraught because I just don't know how I'm going to support myself. | 1 2 3 4 5 N/A |
| 3. I feel as if I try to communicate to others but my words are simply not heard, respected or understood. | 1 2 3 4 5 N/A |
| 4. My home and/or home-life are more than I can handle, there are just so many demands on me. | 1 2 3 4 5 N/A |
| 5. I just can't seem to have fun anymore. | 1 2 3 4 5 N/A |
| 6. I'm so concerned about health issues that I can't seem to think about anything else. | 1 2 3 4 5 N/A |
| 7. I find my self constantly thinking about relationships (either past, present or future) but feel powerless to resolve issues positively. | 1 2 3 4 5 N/A |
| 8. I find myself thinking a lot about death, or what I might benefit/inherit from the death of others I know. | 1 2 3 4 5 N/A |
| 9. I am concerned about my spiritual development and feel down because I'm not as learned as I should be. | 1 2 3 4 5 N/A |
| 10. I am upset because my career/job isn't what it should be and I just don't know what I can do about it. | 1 2 3 4 5 N/A |
| 11. I just don't feel like I have any true friends or social groups that I feel a part of. | 1 2 3 4 5 N/A |
| 12. I just don't seem to have any dreams or goals anymore. | 1 2 3 4 5 N/A |
| 13. I don't think I'm worthy of success or love (etc.) because I'm not as good as the others I know or see around me. | 1 2 3 4 5 N/A |
| 14. I just don't know what's important to me anymore...I think something will make me happy, but when I get it, I'm even more down than I was before. | 1 2 3 4 5 N/A |
| 15. Nothing seems to stimulate my mind anymore. | 1 2 3 4 5 N/A |
| 16. I feel as if my family is falling apart and I can't do anything about it. | 1 2 3 4 5 N/A |

NAME (continued): _____

- | | | | | | | |
|---|---|---|---|---|---|-----|
| 17. I just don't have any interest in sex anymore and am concerned about the effects it's having in my life and/or in the lives of those around me. | 1 | 2 | 3 | 4 | 5 | N/A |
| 18. I can't seem to find the Service I feel I should be doing and it concerns me that I may not be able to. | 1 | 2 | 3 | 4 | 5 | N/A |
| 19. I'm concerned my partner (in business or in love) is not what he/she should be... that the relationship needs to be resolved in some way...and it's more than I can emotionally handle right now. | 1 | 2 | 3 | 4 | 5 | N/A |
| 20. My partner (in business or love or family) and I just can't seem to agree on how to spend money. | 1 | 2 | 3 | 4 | 5 | N/A |
| 21. I just don't know what I believe anymore...I don't seem to have any philosophies that make sense anymore. | 1 | 2 | 3 | 4 | 5 | N/A |
| 22. Everyone else seems to try and control my life; I don't seem to have any authority over who I am, or who I can become, or what I can amount to. | 1 | 2 | 3 | 4 | 5 | N/A |
| 23. World events cause me great concern, I'm fearful and can't seem to keep my concentration or happiness. | 1 | 2 | 3 | 4 | 5 | N/A |
| 24. I don't think I know who God is (anymore) or why I belong on the planet. | 1 | 2 | 3 | 4 | 5 | N/A |
| 25. The face I show the outside world isn't the person I feel like inside; I have to pretend I'm someone I'm not, and it depresses me to think I can't be myself. | 1 | 2 | 3 | 4 | 5 | N/A |
| 26. I don't feel like there's anything I own, or that I measure up to what I thought I would be/have at this point in my life. | 1 | 2 | 3 | 4 | 5 | N/A |
| 27. I'm very concerned that I don't have enough education. —OR— I have trouble making and/or enforcing personal boundaries...it seems like others just walk over me, and I'm letting them do it. | 1 | 2 | 3 | 4 | 5 | N/A |
| 28. I don't seem to have a foundation anymore...it's as if my sense of 'home' doesn't exist. | 1 | 2 | 3 | 4 | 5 | N/A |
| 29. I find I don't have the creativity, or interest in creating, I used to and am concerned I won't get it back. | 1 | 2 | 3 | 4 | 5 | N/A |
| 30. I (almost) hate going to work everyday, there is nothing I benefit from it other than a paycheck. | 1 | 2 | 3 | 4 | 5 | N/A |
| 31. I'm feeling drained by the demands other people in my life are putting on me. | 1 | 2 | 3 | 4 | 5 | N/A |
| 32. I keep having fantasies about being reborn and just being able to start all over again and it discourages me when I can't make it come true. —OR— I feel as if I've inherited too many things from my family/ancestry and have no choice but to behave/feel/think the way I do. | 1 | 2 | 3 | 4 | 5 | N/A |

33. I can't seem to resolve my relationship to God or Spirit, or what I think about the Him/Her/The Universe. 1 2 3 4 5 N/A

NAME (continued): _____

34. I feel the Government is not supporting me, and may even be fearful that it's out to deceive me in some way, or drag me further under. 1 2 3 4 5 N/A

35. Too many things outside my control (death, divorce, unemployment) have happened to me and I just can't seem to get back in touch with my joy. 1 2 3 4 5 N/A

36. I feel as if I've looked into the darkness of my soul and it's connected to the darkness of the planet and I won't be able to escape from that darkness to reach my joy. 1 2 3 4 5 N/A

EMERGENCY HELP NUMBERS

Sometimes new tools that are designed to help you understand yourself and strip away layers of the “onion” that comprise your personality can make you feel a bit *raw*. It is during these times that we may need some extra help to get through the rough patch. Below are different numbers to people that know how these difficult times can be, and who can help you pull through. Please, if you are experiencing unordinary sadness or exceptionally dark thoughts, there are people who understand, and who won't judge. Some of these organizations charge for their services, but it will still be a person to help direct you to other sources, or to encourage you to hang in there. Sometimes just a diversion is all you need to redirect the dark thoughts.

- Your personal physician _____
- Pueblo Suicide Prevention Center 544-1133 Teen Line 564-5566 Office 564-6642
- West Central Mental Health Center, Canon City 275-2351
- Gaia Institute Wellness Center, Pueblo 545-8440
- Parkview Behavioral Health Services, Pueblo 584-4771
- American Psychiatric Association 888-357-7924 www.psych.org
- Internet Mental Health www.mentalhealth.com
- National Alliance for the Mentally Ill 800-950-6264 (10:00-5:00 pm EST, Mon-Fri)
www.nami.org
- Depression and Bipolar Support Alliance 800-826-3632 www.DBFAlliance.org
- Hope Suicide Hotline 800-442-4673
- Pikes Peak Mental Health Crisis Number (24 hrs/7 dys wk) 719-635-7000 www.ppmhc.org
- National Foundation for Depressive Illness 800-239-1265 www.depression.org
- National Institute of Mental Health 800-421-4211 (to request free printed info) 301-443-4513 (to speak to information specialist) www.nimh.nih.gov
- National Mental Health Association 800-969-6642 www.nmha.org
- Cedar Springs Behavioral Health 719-633-4114 www.brownschools.com
- American Suicide Foundation (for family members of suicide victims) 800-531-4477

STUDY NAME: The effect of Archetypal Analysis and Counseling in Depression

STUDY ID#: 418

DATE APPROVED BY IRB: October 30, 2003

BEGINNING OF STUDY: December, 2003

LENGTH OF STUDY: Six months. One to two months per subject.

INVESTIGATOR IN CHARGE OF STUDY: Linda Hutchins, M.S.A.

NAME OF EQUIPMENT/THERAPY

Depression is at epidemic levels and millions worldwide are affected. Psychologists and people seeking treatment basically have two approaches to choose from: medication or therapy. While there are many physical reasons for depression, many people select drug therapy because they can't afford prolonged counseling sessions, or don't want to be associated with the negative social judgements bestowed on people who see "shrinks."

There is also a lot of expectation in people that they have to be happy every minute. In our era of high technology and leisure time people demand more of themselves; of their workplaces; of their families, friends, and partners; and, now that they don't have to use most of their time struggling for mere survival, they expect to enjoy life. So, when faced with life challenges or difficult situations, instead of depending on inner strengths and resources, many people prefer to take a pill. Numbness and emotional flatlining seem to be the current trend—people want to be pleasant and happy and in control. When trauma, grief, disappointment, rejection, and anger come to visit, which happens in every human life, many people decide they shouldn't feel less than happy so they opt to medicate rather than to embrace their emotions.

Generalizing depression is not helpful to those suffering from it, or from those trying to provide solutions. Depression has been with mankind for ages. Freud tried treating depression with cocaine, but fortunately that didn't catch on, but many found themselves addicted to morphine and forms of Valium to relieve the melancholy of life. Jung coined the phrase "archetypes" to depict the many facets of personality that exist within each human being. Jung also said these archetypes manifest themselves in the biology of the person.

It is this research project's intention to try to isolate the aspect of a person that is depressed and help participants learn to dialog with that part of themselves and improve their emotional condition. Many depressed people are genuinely suffering from chemical imbalances that must be treated with medication in order to maintain healthy emotional balance. This study is not designed to approach them. Instead, the target group are those people who are diagnosed with, or claim to experience, mild to moderate depression. Reaching those people and helping them understand themselves and why they may be depressed in certain situations, or at different times, is one of the goals of this study.

The modality that will be used in this study is based on the work of Dr. Caroline Myss and her book, Sacred Contracts. In test cases conducted while developing this study, it was

found that participants benefited significantly. Archetype education will be given to the study participants, in as much that they will be coached in selecting their own natal archetype wheel (a grouping of 12 archetypes unique to each participant) and taught how to cast it. Participants will also be tested to find which areas of their life are challenged the most by their (current) depression, and given suggestions on how to appease the archetype that is ruling that particular aspect of their personality. Then, to better understand that archetype, participants will be encouraged to do daily meditation. While more significant improvement is expected with use of the meditation, just the knowledge of the archetypes and how they work in one's life is expected to assist improvement in the participants' relationship to depression.

PURPOSE:

This is a clinical investigational study, using archetypes to promote positive effect in the management of depression. The purpose is to measure the changes in degree of depression after archetype education and counseling. The theory being tested is that the whole person is not necessarily depressed, but instead certain aspects of the personality are depressed. If these aspects of the personality (archetypes) can be identified and approached according to their specific needs, then depression may be managed more effectively.

INCLUSION CRITERIA:

1. Subjects must score at least a 50 on the Zung Depression Test.
2. Subjects will show willingness to participate by signing a consent form.
3. Subjects will agree to devote time to attend appointments with research staff and to do the preparation needed in advance of these appointments as needed.
4. Subjects under a doctor's care will ensure their doctor is supportive of their participation in the study.
5. Subjects diagnosed with mild or moderate depression whether they are on medication or not.
6. Subjects who would like to cope with depression without medication and opt for more tools to manage.
7. Subjects will be at least eighteen years of age.

EXCLUSION CRITERIA:

1. Individuals diagnosed with bipolar or manic depression.
2. Individuals under a doctor's care without the physician's permission.
3. Individuals who do not agree to take the time necessary to embrace their archetypes.
4. Individuals who cannot be available for the time necessary to do the testing

PROCEDURES:

1. The length of the study will be approximately one to several months for each participant.

2. You will receive pre- and post-testing to determine your eligibility for and progress in the study. If selected for the study, you will receive a list of archetypes to help you in selecting the 12 that are uniquely yours since birth. You will also receive education in how these archetypes are significant to your life, and which ones are being challenged and may be contributing to your depression. You will also receive an audio meditation to use at your leisure to assist in increasing your personal relationship with your archetypes.
3. Your first visit will be mostly testing and instructional. The second visit will take two or three hours and we will discuss your personal archetype selections, and how they are unique to you. The third visit will address the archetypes that are being challenged and how they react when depressed, and suggestions for how to help them help you.
4. One month after you have completed the third session, and have had time to embrace it and use the suggestions, you will be re-tested and your progress will be determined.

POSSIBLE BENEFITS:

The archetypal insight may increase your ability to understand yourself better, resolve current depression and provide you with tools to use should you experience depression in the future.

POTENTIAL RISKS:

Sometimes new information and/or insights can leave one feeling vulnerable or exposed. On occasion, depression can become more emphasized rather than lightened; or, no results will be received at all. Not all therapies can be expected to work for everyone.

ALTERNATIVE TREATMENTS:

You do not have to participate in this study. There are many other therapies you can consider in managing your depression, including drugs.

RIGHT TO LEAVE STUDY:

1. As a volunteer, you will be starting the Study of your own free will, without any kind of pressure, and you may quit the Study any time you wish. You will not be penalized for doing so.
2. Any new information, which is developed during the course of the Study, will be made available to you, especially if that information may influence your willingness to continue participation in the Study. Every effort will be made to inform you of any future information developed from this project.
3. Your participation in this Study may also be stopped by your doctor/therapist, or the research staff you are in contact with, if it is determined you are not doing well with the information provided, or if your safety or well being is in question.

CONFIDENTIALITY OF RECORDS:

Your identity as a part of this Study will be kept confidential. Employees of the university and members of the Institutional Review Board can look at it and copy any information collected during the Study. For your safety, your name, address and other personal identification will be kept on file with the research staff member conducting the Study. Results of the Study may be reported in scientific presentations or publications, but you will not be identified. Your identity will not be disclosed to anyone else, unless required by law. There will be no charge for the consultations or information that you receive.

QUESTIONS:

This form has told you what this Study is about. If you have any questions about the Study, or problems arise during your participation that cannot be addressed to your own physician/therapist, contact the Study coordinator, Linda Hutchins, at 719-275-5691, as a 24-hour point of reference.

SUBJECT STATEMENT:

I am signing this consent freely and am not being forced. I understand that, by signing this form, I do not lose any rights to which I am entitled.

I hereby state that I have the legal capacity to enter into contract and that no guardian has been appointed for me.

The consent form has been read by (to) me and Study information has been fully explained to me. Any questions that have occurred to me have been fully answered by the Study coordinator or doctor in charge of the Study. I may request a signed copy of this form. I agree to cooperate with all research personnel and to follow the procedures as outlined to me. By signing this Consent Form, I am authorizing release of data collected to the Institutional Review Board and any third party required by law.

Subject's Signature

Date

Subject's Name (Printed)

INDUCTION QUESTIONNAIRE

Everything on this questionnaire, and/or all information received during this study, will be held in the strictest of confidence. Data will be used in a doctoral dissertation through the use of client codes. Total privacy of participants will be maintained. You may want to read the entire form before answering any items. Please answer the following questions to the best of your ability by circling the response that *best* answers the question. Answer as truthfully as you can. Please write in answers if the ones provided aren't specific enough.

Name: _____ Date: _____ Address: _____

Date of Birth: _____ Age: ____ Sex: ____ Phone: _____ Email: _____

1. About how long have you experienced feelings of depression?
 - a. 1-5 years
 - b. 5-10 years
 - c. 10-20 years
 - d. Since I can remember
 - e. Other: _____

2. How many days a month, on the average, would you say you experience depressed feelings?
 - a. Under 5
 - b. 5-10
 - c. 10-20
 - d. nearly all month
 - e. Other: _____

3. On the average, how many months a year do you experience depression?
 - a. 1
 - b. 1-3
 - c. 3-6
 - d. 6-9
 - e. It seems like it lasts all year
 - f. Other: _____

4. Are there any particular times of the year that you experience depression?
 - a. Spring
 - b. Fall
 - c. Winter
 - d. Summer
 - e. Other: _____
 - f. N/A

5. Are there any particular holidays that you find significantly more depressing than other days in general? Circle:
 - a. No Mother's day Father's day Veteran's day Labor day Martin Luther King Day
 Halloween Thanksgiving Christmas New Years Valentine's day
 - b. Yes Other: _____

6. Marital Status: ____ married and happy ____ divorced/single and happy ____ married and wishing to be single
 ____ divorced/single and unhappy/looking to find a partner ____ married and unhappy, but wanting to keep the marriage

7. Religious Status: ____ active Catholic ____ active Protestant ____ active Jew ____ active ____ spiritualist ____
 metaphysical pursuits ____ Catholic ____ Protestant ____ Jew ____ Atheist/Agnostic
 Other _____

8. Are you under a doctor's care for your depression?
 - a. No
 - b. Yes Name: _____

Address: _____

Note: As a professional courtesy, I will be sending a letter to your doctor/therapist explaining my project and that you've agreed to be a participant in it. If there is a specific problem you have with that, please say so (above) rather than writing in the information requested.

9. Are you taking any prescribed medications for your depression? If so, please state what.
 - a. No
 - b. Yes: _____

10. If you are receiving professional help for your depression, what is your specific diagnosis?

a. Normal depression	e. Clinical depression
b. Chronic depression	f. Major depression
c. Immobilizing depression	g. Other: _____
d. Manic depression	h. Uncertain of the diagnosis

11. I have explored alternative methods to help overcome my depressed feelings.
 - a. No
 - b. Yes: _____

12. I'm participating in this study because I'm sincerely hoping this process can help me get off medication and/or resolve my feelings of depression.
 - a. Yes
 - b. No
 - c. Undecided

13. While I'm a willing participant in this study, I don't really think there is anything, except for the care that I'm getting, that can improve my condition at this point.
 - a. Yes
 - b. No
 - c. Undecided

DISCLAIMER:

I, (name) _____, understand that I'm participating in a doctoral dissertation study with Linda M. Hutchins, and that she is a graduate student enrolled at Holos University Graduate Seminary. I understand that the data I provide will be used for statistical analysis, and discussion of case studies, but that it will be kept in the strictest of confidence, and not in anyway be traceable back to me. I further understand that Ms. Hutchins is only a student and is not authorized to treat depression, and that any concerns or conflicts I experience over the information we cover should be discussed with my doctor/therapist.

Signature

Date

Linda M. Hutchins
xxxxxxx
Canon City, CO 81212

, 2004

Dr.

Dear Dr.

Your patient, _____, is a volunteer in a doctoral dissertation study aimed at proving a theory that Archetype Counseling can have a positive effect on depression. Once your patient actually enters into the archetype education portion of the study, involvement will last about one month between pre- and post-testing (methodology: Zung Self-Test for Depression; State Trait Anxiety Test).

Your permission is requested for this patient's participation in the study. There haven't been any repercussions from this counseling process to date, but you are a better judge of your patient's ability to cope with alternative health practices. You will be advised if any adverse behaviors arise from your patient during this study.

More information about the study is printed on the back of this letter if you still have questions, or feel free to contact me at xxx-xxxx.

Sincerely

Linda M. Hutchins
Doctoral Candidate
Holos University Graduate Seminary
Springfield, MO

1st Ind, Dr.

To: Linda Hutchins

_____ HAS / DOES NOT HAVE my approval to participate in this doctoral study on Archetype Counseling/Education.

I WOULD / WOULD NOT like to be informed of the results of this study once tabulated/published.

Signature

Date

Printed Name or Stamp

(this page was printed onto the back of the doctor's consent letter to provide more information)

It is this research project's intention to try to isolate the aspect of a person that is depressed and help participants learn to dialog with that part of themselves and improve their emotional condition. Many depressed people are genuinely suffering from chemical imbalances that must be treated with medication in order to maintain healthy emotional balance. This study is not designed to approach them. Instead, the target group are those people who are diagnosed with, or claim to experience, mild to moderate depression. Reaching those people and helping them understand themselves and why they may be depressed in certain situations, or at different times, is one of the goals of this study.

The modality that will be used in this study is based on the work of Dr. Caroline Myss and her book, *Sacred Contracts*. In test cases conducted while developing this study, it was found that participants benefited significantly. Archetype education will be given to the study participants, in as much that they will be coached in selecting their own natal archetype wheel (a grouping of 12 archetypes unique to each participant) and taught how to cast it. Participants will also be evaluated to find which areas of their life are challenged the most by their (current) depression, and given suggestions on how to appease the archetype that is ruling that particular aspect of their personality. Then, to better understand that archetype, participants will be encouraged to do tasks related to reaching the affected archetype. While more significant improvement is expected with use of the tasks, just the knowledge of the archetype and how it works in one's life is expected to assist improvement in the participant's relationship to depression.

Study Completion Package

Thank you for participating in a dissertation study conducted by Linda Hutchins on the effects of archetype analysis and education on depression. You've done a lot of hard work over the past four weeks (plus) and I, for one, appreciate your efforts. Now it's time to measure your results so you can see just how much progress you've made. Retaking two of the evaluations you filled out when we first started working together does this. But, regardless of the results that may show up on these standardized tools, you can know in your heart that you have made significant progress in getting to know yourself better.

There is also a form in this package that you haven't seen yet that is simply entitled "Results Questionnaire." Information you provide on this form will help me refine the process and make it better for people who will be working with this process in the future. Please note that your participation in this study has provided invaluable information for the future teaching of this process to others. If any of your particular case is mentioned in any future work, it will be done so in a generic format with a fake name provided to protect your identification. If that still makes you uncomfortable, you can indicate you would rather not have your particular discoveries discussed at all...but it is important to note that there are many people in the study and only twelve houses to discuss, so some archetype/house combinations may duplicate each other. It's also important to note that any discussion is for educational purposes only, and that the intimate details of sessions are confidential and will remain so.

The first two forms are the Zung Test and the State Trait Test (post submissions) that are already provided in the Induction Package.

Name: _____

Date: _____

H/As: _____

Results Questionnaire

This questionnaire is designed to get your inputs in relation to the archetype analysis and education program and its effects on depression that you have recently participated in. Please provide a few short comments to the following questions:

1. My previous experiences with archetypes were:
 - a. This is my first exposure
 - b. Previous work with the Caroline Myss program (through Linda or otherwise)
 - c. Other: _____

2. I felt this process of developing a better understanding of my natal archetypes, and exploring the one that was out of balance, was beneficial to understanding my relationship with depression.
 Yes No Other: _____

3. The process I learned is a tool I plan to use in the future, should the need arise.
 Yes No Other: _____

4. The part of the program I felt was most helpful: _____

5. The suggestion(s) I felt helped me and/or challenged me the most significantly: _____

6. I didn't use the healing suggestions provided, but was able to come up with some of my own: _____

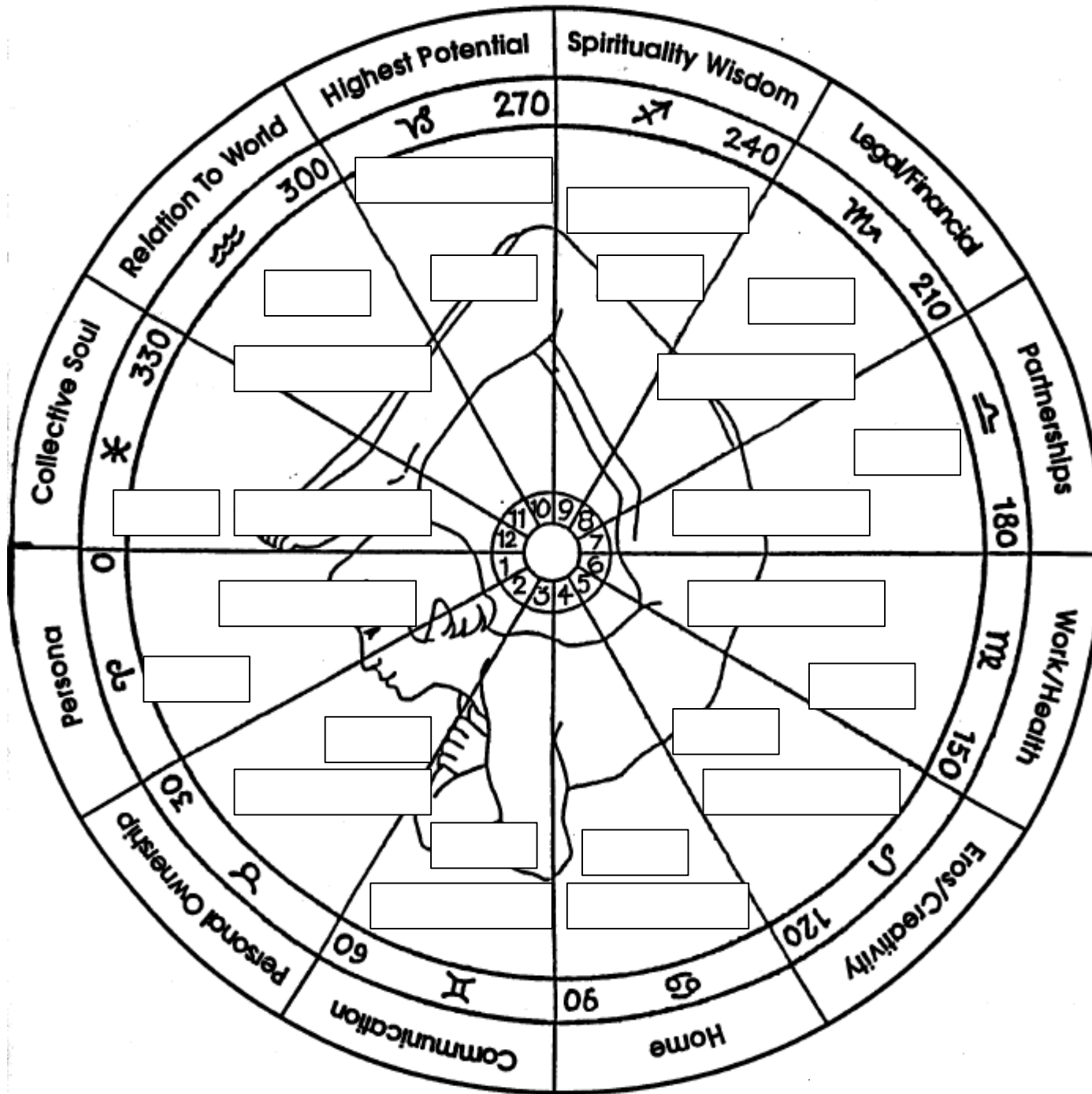
7. What I didn't like, or liked least, about the program: _____

8. Suggested comments to improve the program: _____

9. Other comments about this counseling experience: _____

10. I AGREE Disagree ...to let information discovered in my case be used in a generic way, under a false name, in educational materials Linda may publish in the future.

Show me how my natal archetypes line up in reference to my (most) current depression.



Date:

NATAL ARCHETYPE WHEEL

Note: Larger text boxes are for the names of the Archetypes; smaller boxes are for the scores from Hutchins's Depressed Archetype Placement Evaluation.

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