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## **The Guardian Angel and Astrology**

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# The Guardian Angel and Astrology

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The guardian angel or your personal daemon is said to accompany each of us from birth. It is has long been held to be discoverable through [astrology and by specific practises](#)<sup>1</sup> that the individual may carry out.

In modern times with the rise of psychology as the fundamental avenue to explore questions relating to an individual's behaviour, the significance of the guardian angel has been, in most cases, sidelined.

A leading psychologist, James Hillman, in **The Soul's Code**<sup>2</sup> states that this daemon brings with it an agenda, which influences our subsequent life. He makes a powerful assertion that poses a direct challenge to a major theory of psychology. For if our guardian angel can shape our character and our calling or vocation, can in short shape our destiny, then the theory that parental influence (or indeed lack of it) sets the course for an individual's life must be wrong or be at least be relegated to a largely secondary level.

Astrological research into the nature of the guardian angel supports Hillman's statement. Indeed, astrology can show that we are not *tabula rasas* or born with a clean slate upon which our parents and educators may delineate our subsequent histories.

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<sup>1</sup> These are more fully explained in the article entitled **Angels** at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

<sup>2</sup> James Hillman, **The Soul's Code**, New York, Random House 1996

Rather, the evidence suggests that each incarnating soul brings with it, in the form of its daemon, a goal or agenda that environmental and parental influences can either collaborate with or interfere with. The important point being that the guardian angel precedes the later influences.

According to this view, the education of children ought to take into consideration the daemon's agenda for that daemon will permit only so much interference with its goals and pre-set course.

Hillman suggests that many of the "abnormal" outbursts, intransigence and blatant non-conformity exhibited by children whose families or teachers are trying to get them to conform to one convention or another are understandable only from what he calls *The Acorn Theory*.

That is, the daemon has the agenda of the acorn to become an oak. Though external circumstances can stunt, distort, or foster the eventual development of that oak tree, they cannot prevent it nor are they responsible, in fact, for the acorn's inexorable destiny to eventually become an oak.

Hillman is convinced that the daemon's prodding and guidance are most clearly seen in the soul's vocation. The calling or vocation each of us has manifests early in life and is that which the daemon wants us to do. It may manifest as vocation or avocation, depending upon how favourable external circumstances are to its realisation in a socially acceptable context. Nevertheless, whether it is socially acceptable or not, it is that which the soul longs to do. All other influences are set against this primary motivation.

As stated above, the external conditions of nurture (whether familial or educational) usually ignore the unique stirrings and prodding of an individual's daemon. For example, frequently, others seek to re-direct or normalise what they see as an aberrant, obstreperous, or a seemingly dysfunctional child without any

understanding of the real cause of the problem they are addressing. Hillman suggests that the apparently disruptive, uncooperative or under achieving behaviour exhibited by many children is not a sign of their incapability or that there is necessarily something wrong with them. Rather, he sees it as the response of their daemon rebelling against circumstances that are incompatible with its agenda.

The psychologist and the astrologer trained in Western Predictive Astrology may both agree with the central premise that a person can more easily attain fulfilment when their daemon's agenda is known *and* cultivated. However, the approach and method is fundamentally different. Hillman being a psychologist looks for clues as to the nature of the daemonic agenda within the confines of psychology. The Predictive astrologer looks to the careful delineation of the natal figure and draws upon esoteric and in some cases sacred doctrine.

Hillman's psychological viewpoint causes him to make an important distinction. Namely, that while in most cases, the daemon is a benign influence, in a percentage of cases, it seems to be bad, leading the individual into anti-social, criminal and self-destructive behaviour. This perception is at odds with both the astrological research and the [doctrinal evidence of the ancients](#)<sup>3</sup>.

There are people who seem utterly committed to sociopathic and destructive behaviour event from a very early age. These people can be identified by examination of their rectified natal charts. It may also be noted that such people can be found equally in families of the abused or underprivileged as in those of the privileged and affluent.

We may understand that one who has a good daemon may have to struggle against obstacles (manifesting as such things as mis-education, lack of opportunities or parental suppression) to realise of his/her noble agenda however, the "bad seed" sprouting up amidst favourable circumstances seems puzzling.

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<sup>3</sup> see **Angels** at [www.new-library.com/zoller/features/](http://www.new-library.com/zoller/features/)

Born to affluence and opportunity, the “bad seed” squanders its privileges and enters into evil actions, which cannot always be attributed to parental fault or environmental pressures. Such "bad seeds," if they truly exist as such, show up in the natal figure in connection with the *Almutem figuris*<sup>4</sup> and are certainly discoverable through careful delineation of the natal figure. In any event, the bad seed's calling, or vocation, is as much a matter of his/her daemon's agenda as is the benign person's vocation.

Marsilio Ficino's **De vita coelitus comparanda**<sup>5</sup> (chapter 23) provides support for some of Hillman's remarks. Ficino, a 15<sup>th</sup> century Hellenist, and philosopher was adviser to the renowned and powerful Medici family of Florence. He was an astrologer and a physician. His translations of Plato, Plotinus and the **Corpus hermeticum**<sup>6</sup> were immensely influential in Renaissance Art, philosophy and religious thought.

In his **De vita coelitus comparanda** he expands upon the importance of astrology in harmonising the soul and attaining spiritual felicity and psychological balance. In the said chapter he states that each person born with a sound mind has a heaven sent task to perform in life. Referring to the daemon, he explains that it was Platonic doctrine (in which all antiquity concurred) that to each person there is given at birth a certain daemon that acts as a guardian and is assigned to a star. Ficino means by “star” a celestial body in the broadest sense (e.g. planet, constellation or fixed star).

Whoever substantially investigates his/her own talent [*ingenium*] will be lead to the work most natural to him or her, his/her star and his/her daemon. By cultivating this talent, one may act

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<sup>4</sup> see **DMA** lessons at [www.new-library.com/zoller/coures/](http://www.new-library.com/zoller/coures/)

<sup>5</sup> Marsilio Ficino, **De vita coelitus comparanda**, in **Opera Omnia**, Bottega D'Erasmus, Torino, 1962

<sup>6</sup> Ficino's translation of the **Corpus Hermeticum** I-XIV was finished in 1463. It was printed in 1471 at Treviso: **Mercurii Trismegisti Pimander, seu liber de potestate et sapientia Dei**. Ficino's Commentary on it shows up in his **Opera Omnia**, Torino 1962 Bottega D'Erasmus, beginning fol. 1836.

successfully and live happily. Otherwise, one's fortune will be adverse and the heaven will be perceived as an enemy. Even a cursory empirical survey indicates that a great number of unhappy people in the world are so because they are stuck in a profession or lifestyle contrary to their genius (i.e. daemon).

Ficino suggests ritualistic means for attracting and communing with the daemon and reports the astrological and Platonic opinion that there were two daemons of importance: one belonging to the birth and the other to the profession. When these two are harmonious, concord and tranquillity reign in the soul.

If however these two were discordant, one's life is laborious and full of cares. He mentions several ways of trying to find the star signifying one's daemon. He refers to a rule given by Porphyry but merely indicates that it discovers the daemon by finding the dominant planet in the birth chart. Many of you will know this method as the discovery of the *Almutem figures* though Ficino does not give any details the specific method. He also gives the method of Firmicus Maternus, i.e. the planet ruling the sign into which the Moon will enter after it leaves the one it held at the time of birth and also the "Chaldean" Method (Find the *pars fortunae* and the planet ruling its term will indicate the daemon).

Ficino's remarks are of philosophical and historical interest. Certainly, they mark a high point in the history of astrology showing how astrological doctrine was openly advocated by the Italian intelligentsia of the 15th century. However, from a practical point of view they render little effect. It may well be that the Ficino and his fellow philosophers while grasping the importance of the connection between the daemon and the vocation simply did not recognise or for some other reason did not use the practical knowledge necessary for determining it. This may have been because the Greek astrological texts they were familiar with were not clear or consistent as to how the daemon (ruling planet) was to be calculated.

In this regard, they reflect the position of Hillman. There is an understanding of the importance of the guardian angel but a decisive method for its discovery cannot be demonstrated. However, this is no longer the case for modern day Predictive astrologers for we now know the techniques needed. They have come down to us through the writings of the [Jewish](#)<sup>7</sup> and [Arabic](#)<sup>8</sup> astrologers. This topic has been the subject of much intensive research in recent years and today we can not only discover the guardian angel from the natal chart but we now know that we ignored it at our peril.

This short article serves only to set the context, in hope that it will raise the importance of this vital understanding in the minds of the astrologer. You will find further explanation in the sister articles referred to above, in particular that entitled [Angels](#)<sup>9</sup> and a full expose of the astrological method is to be found in the advanced lessons of the [Diploma](#)<sup>10</sup> course.

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<sup>7</sup> See **Jewish Astrology** at [www.new-library.com/zoller/features/](http://www.new-library.com/zoller/features/)

<sup>8</sup> See **Arabic Astrology** at [www.new-library.com/zoller/features/](http://www.new-library.com/zoller/features/)

<sup>9</sup> See footnote 3

<sup>10</sup> See footnote 4