

They often believe that "might makes right" or at least that they can do whatever they want and are above the law. It's the old adage that "power corrupts and absolute power corrupts absolutely."	Poseidon men can become vengeful, obsessed and vindictive. They disregard context and extenuating circumstances and focus only on an "eye for an eye."	Because he is so subjective, his perception of reality can be distorted. The key is if and how he acts in relation to these perceptions.	He can be narcissistic and arrogant. He can have an inflated sense of himself and believe he can accomplish anything only to be crushed by reality.	He can never grow up and continually think the "grass is greener". He doesn't stick with things. "Jack of all trades, master of none" applies to him. He's always pursuing new options and possibilities and may not realize he's running out of time.	He often winds up as the scapegoat because he wears his emotions on his sleeve and gets provoked.	Lack of success in the world creates bitterness.	He struggles with opposites, with finding ways for contending natures to co-exist inside.	She can feel intense, destructive rage -- symbolized as the Calydon Boar -- that is usually directed at men. This rage can only be stopped when she confronts it herself as part of her and recognizes with humility that she is a flawed, human woman. This is difficult because she can't be righteous and powerful.	An Athena woman with an objective is often only concerned with getting something done and can be crafty and unconscious in achieving her goals or defeating her rivals. She's not concerned with fairness or morality only with results. She subscribes to the ends justifying the means.	Without lifelong institutions, like a convent, Hestia can feel at a loss in the world. She is devalued by achievers, do-gooders, and social arbiters and thus can take its toll on her self-esteem.
They often fear that someone is trying to take their power and possession. This creates paranoia and aggression toward others.	He may have low self-esteem because he's criticized for being too emotional from an early age. If he adapts and suppresses his emotions, his life will feel meaningless and he'll feel like a fake, which also hurts his self-esteem.	Hades people can experience narcolepsy and sleep disorders because they are so connected to the dream state. They can have waking dreams or hallucinations.	He can also be cruel, merciless and vengeful. These are his emotions that he usually represses coming out in a primitive, undeveloped form.	Commitment and intimacy don't come easily for him. His taste for newness and variety pull him away. Commitment feels like a ball-and-chain. He inevitably catches grief from women that want marriage and security.	Has difficulty going by the book and following rules and often has trouble at work. He may speak the truth when it's not diplomatic and get in trouble.	Social ineptness makes him the object of ridicule and laughter. He can play the buffoon to soften the criticism. Can also pursue a strategy of "softball" and being the "nice guy" to hide his anger or depression.	Dionysus was known to be mad and drive his followers to madness. Typical are feelings of ecstasy followed by depressed melancholy at their loss since they are by definition transitory.	Emotional distance is characteristic. She's so focused on herself that she fails to notice other's feelings. People who care about her feel insignificant and excluded and get hurt or angry. She can pull a disappearing act. Conscious awareness of this pattern is necessary. Best to approach her when she's not concentrating intensely.	In social situations she can feel "naked" and "awkward" since she doesn't have a social persona. Sometimes in these situations she reveals too much or is too honest.	
They can easily have an inflated sense of themselves, their abilities and expertise. They just have a massive ego and aren't open to hearing other opinions or "truth to power" statements.			He can be difficult for others because his psychic energy is directed inward and he's non-communicative.	In relating to women, he can get caught in the superficial aspects of relationship as opposed to feeling true emotions. If he has an affair that touches him deeply, he'll likely still return to his wife because he values form and order and stability too strongly.	Harmes are typically unreliable and inconsistent fathers. His children are often mistrustful and resentful of him. This can especially affect his daughter's relationships with men and more generally his children's relationship with society.	Alcohol often liberates Ares in both a positive and negative way.	Depression. Holding rage, grief, rejection inside leads to depression.	He feels emotions so strongly in his body that this can lead to psychosomatic symptoms.	She can be merciless and judge people in a black and white way. Compassion can grow as they too suffer, fail at something, or are misjudged. If she can forgive herself and others for making mistakes then she can become more merciful.	

Ways to Grow

Growth for a Zeus man is often only brought on by crisis when he feels humility and vulnerability, usually in an important relationship. When he finally understands that something may be wrong, he typically tries to rise above it and conquer any problem with his will.	A Poseidon man needs to find a means for expressing his emotions through work, relationships or creativity. He needs to develop abilities to observe, reflect and think objectively.	He needs to craft a suitable persona so he becomes visible and approachable in the world.	He needs to grow beyond his rational mind, to get in touch with his feelings and his body. He needs to make room for Dionysus in his psyche. He has to find times to live in the moment, be absorbed in sensation, inner imagery, emotions and outer experiences.	He needs to be aware of his destructive tendencies and say no to its more destructive aspects.	Learn self-control and grow beyond a purely reactive person. He needs to resist provocation.	Paying a price for peacemaking. To diffuse tension he may not express his anger and be conciliatory or appeasing. This causes him to lose touch with what he really feels and not tolerate anger in others.	Dionysus often disrupts the lives of the people he relates to, especially women. He often enters a woman's life during a period of transition and opens her up to new experiences and worlds of feeling. This creates the same issues for her as for him of integrating this aspect into a meaningful, sustainable life. Persephone-like women are particularly endangered because they don't have a strong ego and end up becoming a devotee of a highly erratic and possibly psychotic and criminal individual.			
This doesn't help, because what's missing are emotions. A loss can be one trigger to bring him off his "mountain" so he becomes more human. He can grow from this or stronger the ego, the harder for this is to do and the more he clamp down harder on his emotions.	A Poseidon man needs to develop a strong ego that can become aware of when an emotional complex or reaction threatens to flood his consciousness and take over. The stronger the ego, the harder for this is to do and the more he is able to put his powerful feelings into context.	He needs to find a receptive woman who can mediate the outer world for him.	Apollo also can grow with Dionysus through sex. Rather than sex being a goal-oriented, skill mastered performance. He has to stop being self-conscious and let go. If he thinks about and critiques how he makes love, he's not letting go.	He needs to capture aspects of the Apollo archetype that help him to focus and stay committed to finishing things in order to get ahead. Apollo can also help him understand the difference between right and wrong.	Hermes' ability to think on his feet can help Ares get out of destructive situations. Apollo can help develop discipline, emotional distance and long-range thinking.	Know others through dialogue. He needs to distinguish between what he subjectively feels and how the other person experienced something. This only happens through dialogue.	An observing and accepting ego is key that can accept whatever thoughts, images, passions, emotions come to mind without judgment or shame or having to act on them. Psychotherapy can help by strengthening the ego of the importance of love.	Belen offers the myth of Atalanta as an example for ways to grow. In the race with Hippomenes, he dropped three golden apples which diverted Atalanta and allowed him to win the race. The first represented an awareness of time passing. The second represented an awareness of the importance of love.	The goddess Athena was born an adult and this can cut her off from the subjectivity that is so much a part of childhood. She might need to rediscover her inner child that can be confused or delighted by something new. She needs to stop holding back and be fully in the moment. She needs to laugh, cry, play, and be supported and hugged by others.	She needs to cultivate assertiveness through Artemis or Athena. As a girl she might have done this through summer camps or sports. She can also develop the male part of her personality, which is often a male, Hermes, alter-ego that she can call upon to negotiate the outer world. This isn't always available to her and when caught off guard she still has to muddle through.
He may also fall in love, which is great for his constricted heart, but may be too much of a rush from the unconscious and cause him to flip. Exactly how this plays out depends on the circumstance.	He needs to give up the need to dominate and focus more on affiliation with others. He has the capacity to use his broad emotional base to develop empathy and rapport with others.	Hermes is important because he allows Hades men to communicate about and share their inner world.	He needs to get more in touch with his emotions and feelings -- his feminine side. This often comes through really loving the women in his life, who teach him about emotional closeness and empathy.	He often needs to find a Zeus mentor, who will encourage him to focus and live up to expectations. A Zeus person can provide the structured context a Hermes person needs. He often apprentices himself to a Zeus-figure who appreciates his mental gifts.	Athena can provide counsel to the Ares man wrapped up in his own reactions. She may help him step back and be more rational.	Develop other archetypes that can help him negotiate his way in the outer world and find ways to do the creative work that fulfills him. He also needs to recognize the value in leaving his work and developing other parts of himself so he doesn't become isolated.	He needs to develop certain archetypes as allies. Zeus is the accepting and supportive father figure. Hermes allows him to recognize his mood swings are temporary and don't have to emotionally trap him. He also with communicating intense feelings. Apollo, usually developed through a good education, helps him learn independence and intimacy. This is the path toward wholeness.	The third apple represented the urge toward creativity -- either through having a child or through personal expression. This urge, which hits in the late-thirties, often slows down Artemis women and causes them to turn inward so they start recognizing choices between outer goals and inward nourishment, between independence and intimacy. This is the path toward wholeness.	An Athena woman doesn't identify with her mother. It can help to discover her mother's strengths and this can help her to value her own maternal sensibilities and capacities. An intellectual curiosity in patriarchy can help change her thinking and thereby change her relationships with other people.	She will need to defend her intuitive sense of self and her own truth from the logical, rational, scientific scrutiny. If she gives in to this Apollo-like worldview in a relationship, it can violate her sense of intressness and meaning. Alternatively, she can feel her fire gets put out by a wave of emotional feelings from a situation or from her unconscious. This is Poseidon. The answer for both situations is solitude.
Zeus men typically suffer heart attacks, which is apropos because it's his lack of heart that's killing him.	There is also an inner emotional expressiveness that needs to be encouraged through drama, poetry and literature by developing the Hermes archetype. The Hephaestus archetype as well can help Poseidon men channel their emotions.	Hades men have to recognize the need to develop other parts of themselves and consciously work on putting themselves out into the world; accepting invitations to events, taking a class, seeing a therapist.	He often needs to learn humility. This often comes only through making a big mistake and being forgiven or suffering a profound loss.	He is very much of the mind (like Zeus and Apollo) and needs to connect with his emotional and sensual life. He can do this by falling in love with a woman who becomes his Aphrodite. Typically, this is someone who's a challenge, someone he yearns for but can't immediately have. This is someone who moves him deeper into his emotions by making him aware of his vulnerability to her and into the sensuality of his body.	If he was rejected, calling back that memory as an adult can be healing and instructive and prevent Ares from becoming abusive.	Being chosen by Aphrodite. This is both literal and figurative. He needs to maintain his inner standard of beauty for his work in order for it to be meaningful.	Dionysus needs to confront the abyss of irrationality and emerge with a stronger ego. This means leaving behind the divine child and eternal youth aspect and becoming the hero. In the myth this involved rescuing his own mother from the underworld.			
If the Zeus man is psychologically wounded, he's like the Grail King. To be healed, he must recognize what's wrong and be open to being vulnerable and looking foolish to deal with it. Otherwise his generative power will be cut off.	Developing the more objective archetypes, such as Apollo, Athena and Zeus help Poseidon think about consequences, become objective and achieve some distance from the moment.		Apollo needs to make decisions based on love rather than logic. He needs to give up seeking approval and really think about what he enjoys doing and who he loves being with. This frees him to take risks with the knowledge he is fallible and vulnerable. His intellect then help him distinguish and evaluate and become an ally to his heart. Follow his heart.	He can fulfill his potential as a spiritual guide if he develops his feminine side and explores the underworld of his soul. This is important for him to have a productive second half of life.	He can grow into a protector figure who will be involved with and fight for his children and his community.	Reparenting. He needs to find "earth parents" that will show him how to do tangible things that require skill and physical effort. People who affirm and value his gifts. He also needs to develop these "parenting" attitudes within himself that support and validate what he is doing. The promise is with support and honing his skill he will overcome adversity.	Erotic relationships for him are likely to be intense and ecstatic that leads him and his partner to feel they are close. But this experience can be impersonal until he discovers empathy and compassion for a particular woman, often who has been abandoned or betrayed like Ariadne. He needs to bond to person that he loves in non-erotic ways.			

Cultivating the Archetype

Belen doesn't say this but I think to cultivate the Hades archetype, someone has to take their imaginative world seriously and find ways to honor that and bring it out into the world in a safe and socially acceptable way.	Apollo traits are already cultivate vigorously by society, but to cultivate the archetype requires working on time management, budgeting of money, or organization of work. Education and practice are the key. Apollo people seek experts to teach them.	Hermes is welcome whenever we are willing to venture into new territory with an attitude of exploration and openness, for example through reading or foreign travel. This makes spontaneity possible. People who are set on schedules miss Hermes. Hermes is present when we let each day shape itself. Hermes is also represents unplanned eloquence, "winging it" in front of an audience.	A person has to become aware of how his emotions feel in his body and find ways to express them with physical activity or physical contact with others.	You must take time to withdraw from others and do work that expresses what's inside. Usually this is done by doing something with one's hand.	The Dionysian focus is on the moment. You need to be open to what happens between people or inside oneself in response to events. Dancing and lovemaking are two activities in which a Dionysian "in the moment" feelings can be expressed. Being aware of time or being in one's head is counter to Dionysus. Getting out to nature and losing track of time allows for connecting with Dionysus.	Cultivating Artemis can come from living alone and focusing on things and people that are truly important to her. She needs to recognize her tendency to get distracted with men or other things and chose to focus. Wilderness experiences can cultivate the Artemis archetype.	Women can cultivate Athena through education that forces her to be disciplined. Work forces her to be absorbed in the task, and set her own standards. Meditation can strengthen Hestia's archetype. Often the solitude that forces out the Hestia archetype is thrust upon one by circumstance of loss or grief. Hestia can help during these times.
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Hera	Demeter	Persephone	Aphrodite
Hera is the feminine form of Hebe . She is the Goddess of Marriage and was stately, regal, and beautiful. She has beautiful eyes to symbolize her watchfulness. Hera is closely associated with the Great Goddess, which predates robe, usually as a seated, matronly figure. The myth of the Olympian pantheon. Hence her connection to the cow and Milky Way – which comes from her breast milk, which when it fell to earth and formed the self-fertilizing lily. She had two aspects in Hellenistic beliefs. She was revered as the powerful goddess of marriage, but also denigrated by Homer as a jealous and vindictive shrew.	Demeter is the Goddess of Grain and presided over the bountiful harvest. The Romans knew her as Ceres. She was portrayed as a beautiful woman with golden hair and a blue dress. Demeter and Persephone is told in Homer's Hymn to Demeter. They are the basis for the Eleusinian Mysteries, which are the most sacred and important religious rituals of Ancient Greece. The practice was ended in 500 A.D. by the destruction of the sanctuary at Eleusis by the Goths.	Persephone was known as Proserpina or Cora by the Romans. She was worshipped in two forms: as Kore, the maiden or as Queen of the Underworld. She was not one of the Olympians but played a central role in the Eleusinian Mysteries which provided the core of Greek religion prior to Christianity. She was a slender and beautiful young goddess associated with fertility. The Greeks experienced renewal of life after death through Persephone's annual return from the underworld.	Aphrodite or Venus was the most beautiful of all goddesses. She was a lover of laughter, full of charm. "Golden" was the adjective most used to describe her. Honey, speech, and semen are all linked to "gold" linguistically and symbolizing Aphrodite's deeper values of procreation and verbal creation. There are two versions of her birth. In Homer's version she is the daughter of Zeus and the sea nymph Dione. For Hesiod, Cronos cut off his father Uranus' genitals and cast them into the ocean. White foam form around them as semen mixed with seawater. From this Aphrodite was born, emerging as a fully grown goddess.
The child of Rhea and Cronos, she was swallowed by her father and emerged as a young maiden. She was placed in the care of two nature deities as foster parents. She attracted Zeus who changed into a young shivering bird, which she clasped to her breast. Then he died and she disguised and tried to force himself on her, but she got him to promise to marry. The honeymoon lasted 300 years. After this he went began cheating on her, invoking her wrath on other women, their children, and innocent bystanders.	Demeter was the second daughter of Rhea and Cronos and the fourth consort of Zeus. When she heard the cries of Persephone she searched for nine days and nights over the land and sea and didn't eat, sleep, or bathe in her frantic search.	She was the only daughter of Zeus and Demeter. There is no information about her conception. Persephone was a carefree girl who played with her friends. Then, Hades suddenly appeared out of a vent in the earth with his chariot and carried the screaming maiden by force down to the underworld. After Demeter refused to produce food in protest, Zeus sent Hermes to fetch the disconsolate bride. Before she left, Hades gave her some pomegranate seeds, which she ate.	Aphrodite was said to have come ashore either on the island of Cythera or on Cyprus and escorted by Eros (Love) and Hermes (Desire) to the assembly of gods where she was accepted as one of them. Many gods vied to marry her. She chose Hephaestus, but cheated on him often. Though they had no children, this union might represent the merger of beauty and craft giving birth to art.
In retaliation for Zeus giving birth to Athena without her, she conceived Hephaestus, but he was imperfect and was rejected by his mother. Zeus and Hera conceived Ares and two daughters - Hebe, an adolescent cupbearer and Eileithya, goddess of childbirth, a role she shared with Artemis. Instead of rage, sometimes Hera withdrew and left Mt. Olympus to be alone.	In her search, she was pursued as Poseidon. To escape she changed herself into a mare, but Poseidon changed herself into a stallion and raped her.	When she returned Demeter asked her if she had eaten anything, knowing if she ate something in the underworld, she'd have to return there for at least part of the year. She lied and said that Hades had violently forced her to eat them. She ended up having to spend 1/3 of the year in Hades and 2/3 of the year with Demeter.	She had an affair with Ares, with whom she had three children: Harmonia (Harmony), Demos (Terror), and Phobos (Fear). She also had an affair with Hermes with whom she had the bisexual god Hermaphroditus, who inherited the beauty, sexual organs, and names of both parents. Eros was said by some to be the fatherless son of Aphrodite, who eventually became Cupid. Others say Eros was a primal force in the creation of the universe.
In ritual she was revered in three forms. She was worshipped as Hera the Maiden, in the spring. Hera, the Fulfilled One in summer and autumn, and Hera the widow in the winter. The symbol for springtime worship was a bath to restore her virginity; in summer it was a wedding, and in winter the ritual emphasized a dispute and separation from Zeus.	She then found Hecate who took her to Helios who told them that Hades had abducted Persephone to be her bride and that this was sanctioned by Zeus. Enraged, she left Mt. Olympus disguised herself as an old woman. She came to Eleusis and sought work as a nursemaid. She became the nursemaid for an infant named Demophoon. She fed him ambrosia and held him in the fire to make him immortal, but his mother, Metanira, walked in and screamed.	Later, Persephone became Queen of the Underworld. Whenever heroes or heroines descended to the underworld went to the lower realms, she received them and was their guide.	Aphrodite helped mortal men who prayed to her for assistance. She gave Hippomenes three golden apples before his race with Atalanta. She gave the king Pygmalion his wish for a wife as beautiful as his ivory statue. She also had an affair with Achilles and gave birth to their son Aeneas, who founded Rome. She had a love affair with Adonis, a hunter who was torn to shreds by a wild boar but allowed to return from the underworld to Aphrodite. She shared his time with Persephone.
	Demeter then revealed herself and berated Metanira and commanded them to build her a temple where she lived in grief. Nothing would grow and famine threatened humans, Zeus and the other gods implored her, but she demanded that Persephone be returned to her. Finally, Zeus sent Hermes to get Persephone.	She also contended against Aphrodite for the love of Adonis. Adonis hid him in a chest where she sent to Persephone for safe keeping. She opened the chest, was charmed by his beauty, and refused to give him back.	Aphrodite also had a powerful effect on women, inducing them to fall desperately in love with men, often leading to their death. She took revenge on Myrrha for not honoring her by causing her to fall in love with her father. She took revenge on Hippolytus by causing Phaedra, his stepmother to fall in love with him.
	Hades offered her pomegranate seeds, which she ate. Because she ate the seeds, she had to spend a third of the year with Hades in the underworld. After this she restored fertility to the earth	The question was brought before Zeus who decided that he should spend a third of the year with Persephone, a third with Aphrodite, and third of the year by himself.	She also served to help women grow. Psyche was compared to Aphrodite, which offended her. She gave Psyche four impossible tasks, which allowed her to grow beyond her vulnerable goddess tendencies. She also helped Atalanta grow beyond her Artemis-like tendencies by giving her golden apples or life lessons.
	She then gave humans the Eleusinian Mysteries, which were sacred and secret rituals that allowed people to live in joy and die without fearing death.	After she returned to the world, Hecate, Goddess of the Dark Moon and the Crossroads, became her constant companion. She ruled over the uncanny realms of ghosts, demons, sorcery, and magic.	
The Hera archetype mostly strongly represents a woman's desire to be a wife. She feels fundamentally incomplete without a partner. This is often experienced as grief, similar to not having a child for some women. A committed relationship can help, but archetype often demands the prestige, honor, and respect of marriage, and often in winter the ritual emphasized a dispute and separation from Zeus.	Demeter is the maternal archetype. She represents the maternal instinct fulfilled through pregnancy and by providing physical, psychological, and spiritual nourishment to others. This archetype can affect others in positive ways, but predisposes her to depression if her need to nurture is rejected and thwarted. For these women, being a mother is the most important role in her life.	The archetype of Persephone is of one compliant in action and passive in attitude. Persephone the maiden also allows a woman to seem eternally youthful. The archetype has two aspects – that of Kore the maiden and that of Queen of the Underworld. A woman can be influenced by either of the two aspects, can grow through one to the other or can have both present in their psyches.	Aphrodite is the archetype that governs a woman's enjoyment of love and beauty, sexuality, and sensuality. Aphrodite exerts a powerful pull on a woman. The archetypes power is instinctual, similar to Hera and Aphrodite. She impels a woman to fulfill both creative and procreative functions. Every woman who falls in love with someone who is in love with her is a personification of the Aphrodite archetype. She feels attractive and sensual. When Aphrodite is a dominant archetype she falls in love easily and often. She has sex appeal, a magnetism that draws others toward her and makes both feel attractive and vibrant.
Hera women experience fulfillment through their partner. And the belief that a woman's main job in life is to marry a man gets reinforced by the culture. The Hera archetype provides great capacity for commitment, for enduring trials, and staying together through "better or worse." Without Hera, women who are married can feel something is missing, that they're just as happy living on their own.	Demeter's relationship with her daughter was the most significant relationship. She was the most nurturing of the goddesses, providing food and spiritual sustenance, through the Eleusinian Mysteries. The archetype motivates women to be generous and giving and to find satisfaction as caretakers and providers. This can be expressed through any type of helping profession, such as teaching, counselling, or nursing or being a godmother or foster parent.	Kore, the maiden, represents the young girl who does not know who she is and is unaware of her desires and strengths. Most women go through this phase before they marry or decide on a career. Other women remain this way for most of their lives. They are uncommitted to a relationship, to work, or an educational goal, even though they might be in a relationship, have a job, or be in school. Everything doesn't seem "for real."	In cultures where sexuality is degraded, the Aphrodite women is considered a temptress or a whore. But when two people fall in love they seemingly see each other in a special, golden light. A state of enchantment or infatuation results that feels like magic. An energy field charged with emotion is generated that creates mutual attraction. Sensory awareness in such a state is enhanced. When love is unrequited or rebuffed, the person's emotional pain is intensified.
Hera women feel an inner need to be a mate and an outer need for recognition, but they can also experience the archetype through a mystical or spiritual sense of union with their partner. In this case, the marriage ceremony often has a sacred or numinous quality. The ceremony in many ways a re-encantment of ancient Hera rituals and allows a woman to feel like Hera, the Fulfilled and Perfected Woman.	If this urge is unconscious, a woman might find herself "accidentally pregnant." If Demeter is not strong and an abortion is the most sensible, she will be able to go through with it. If Demeter is strong, she might decide to have the child, altering the entire course of her life. If she does have an abortion she will feel grief and turmoil, rather than relief. Once thwarted, the desire to become pregnant will become stronger.	They can remain the eternal adolescent and indecisive about what they want or who they want to be when they "grow up." They are waiting for something or someone to transform their lives. Typically, this is generated by a daughter that is too close to her mother to develop an independent sense of herself. She wants to please her mother and so tries to be the "good girl" – obedient, compliant, cautious, and protected from anything that carries risk.	Just as there are two versions of Aphrodite's birth, the archetype can enter consciousness in two ways. The first, as in Hesiod's version, is full-blown and awesome from the waters of a woman's unconscious. This is sexual desire dissociated or cut-off from emotional closeness. When they feel this, some women are drawn repeatedly toward having orgasmic sex that submerges their individuality in a transpersonal experience. Others are frightened by the feelings and work to avoid the temptation.
The downside is that the archetype makes the woman emotionally dependent on her partner. Infidelity causes anger toward others and activity, rather than depression. Vindictiveness is a slight of hand that makes her feel powerful instead of rejected.	The archetype is also the provider of food. Through this archetype, a woman can find nursing her child immensely satisfying. She likes providing ample meals for family and guests. Women who move to the country to grow their own food, bake bread, and can fruits are expressing this aspect of the archetype. Demeter is also the persian mother. She is the woman who fought for special education classes for her children. She is the woman who refuses to acknowledge that her children has passed away if they end up missing and will use patience, perseverance, and stubbornness to see to the needs of her children.	The father can be the parent that fosters dependence as well by being domineering. Though they seem strong, the parent(s) in this situation often have an emotional-need for closeness to her daughter. Society also fosters passive femininity and so this young woman is susceptible to these stereotypes. The Persephone archetype will mold herself to others, especially men's expectations of her. She tries to fit his projection of her in order to fit her own desire to please. She is not aware enough of herself to have a subjective life and is inarticulate and unanalytical about her wishes and desires. She just is. Her pattern is to be chameleonlike and try on what others expect.	The second way the archetype is activated is in the context of a relationship where trust and love develop and a gradual reduction of inhibition results for the first time in orgasmic sex and a new desire for physical intimacy.
	She is the generous mother. Some give food and physical care. Some give emotional and psychological support. Others provide spiritual nourishment. Mother Teresa is an example.	As a maiden, she is a child-woman, unaware of her sexual attractiveness and her beauty. This combination of sexuality and innocence is highly desired in western society. A woman doesn't need to be young or sexually inexperienced to fulfill this role. She likes men to like her, but her passion is not awakened and she is likely non-orgasmic. The ideal Japanese woman is the Kore maiden, always in the background, serving others, and accepting her fate.	Aphrodite represents the drive for procreation, which is different than motherhood. An Aphrodite woman can become pregnant if she doesn't practice birth control. The archetype suggests to a woman that to use birth control would take away from the passion of the moment and make intercourse premeditated, which goes against Aphrodite's nature. Some women report that they feel Aphrodite most strongly 14 days before ovulation, when a woman is most likely to become pregnant. This is when they are most sexually responsive and miss having sex the most.
	Demeter women can also grieve deeply when their children die or leave home. They lose a sense of meaning and purpose in their life. They become deeply depressed and can make others feel defensive, guilty, angry or helpless.	Persephone can also be Queen of the Underworld. This archetype is usually the result of experience and growth. The underworld is the place of the personal and collective unconscious. And as the guide for others, this woman is able to move back and forth between the "real" world and the reality of the psyche.	Aphrodite is a force for change and creativity. The pattern, whether physical or metaphorical is attraction, union, fertilization and innocence is highly desired in western society. This attraction can be to a physical "other" or an abstract "other" like an idea or an art form. Just as a Aphrodite can involve a woman in a series of love affairs, it can also involve her in a series of intense creative projects one after another. If both aspects are present, the woman follows whatever and whoever interests them, leading to an unconventional life.
	A depressed Demeter woman will typically withhold nourishment in all its forms. She literally stops functioning. She can neglect children or, more typically, she can withhold her support and approval from children who are growing more independent. This can damage their self-esteem.	For these women this often comes out in dreams of underground places. Often these women have been psychiatric patients who have gotten better and are able to act as guides for others. Although you can live this pattern without having been held "captive" by psychosis.	
		Persephone as the maiden represents spring and a woman can re-connect with this pattern after a loss and depression. It can make them receptive to new influences and change. It represents youthfulness, vitality, and potential for growth.	
		It can help a woman to feel young throughout the course of their lives.	
The cow, the Milky Way, the lily, and the iridescent eyes on the peacock feathers.	grain, harvest, food, Madonna and child	spring, narcissus, the pomegranate, grain, corn	Gold, honey, roses, speech, doves, cooing lovebirds, swans, flowers, sweet fragrances and fruits, especially golden apples, and the pomegranate which she shares with Persephone.
The Hera woman is easily recognizable as the radiant bride or the jealous, vindictive shrew. She identifies as the so-and-so's wife and puts his needs first. They are matronly and often check with their partner before making plans. Even her children understand that the husband comes first.	She is maternal. She is generous and supportive, helpful and giving. Her persona is bountiful. A Demeter woman often has an aura of an Earth Mother. She is solid and dependable. She does what's called for with practicality and warmth. She is usually generous, outer-directed, altruistic, and loyal to individuals and principles. This can seem stubborn.	The Persephone woman has a youthful quality. She might look younger than her age or have something "girlish" in her personality. She has something "willowy" about her that suggests her ability to bend according to which way the wind blows. She will typically bounce back up and remain unaffected by experience unless she makes a commitment that changes her life.	Sometimes an Aphrodite woman is beautiful but it is really her attractiveness or magnetism that distinguishes her. They have a natural, self-consciousness sensuality. These "plain Janes" seem to always have men in their lives while prettier girls might sit home alone.
In early childhood, a Hera girl often enjoys playing house and preparing a meal for when the pretend husband comes home for dinner, which is the highlight of her day. Later she emerges when young boys and girls "go steady" to.	Young Demeters have small baby dolls and like holding babies. By contrast, young Hera's like Ken and Barbie dolls. Young Demeter like to babysit by the time they are nine or ten.	The typical little Persephone is a quiet, unassuming, "good little girl" who is often dollied up in pink, lilly dresses. She is compliant and wants to please. She is often cautious and holds back to learn the rules or watch others rather than diving in and learning by experience. She needs to imagine herself doing something before she tries it. Often her parents mistake her introversion for timidity and push her to make up her mind. She will then make a decision to please others and learn to be passive. Given time and support she can learn to trust her inward way of knowing and find an answer that's right for her, though she can't explain why in logical terms because it's so deeply subjective.	A young Aphrodite might be a little flirt. She might have a way of responding to men and taking an interest in them that make adults say she'll be a heartbreaker when she grows up. She likes being the center of attention, wearing pretty clothes, and being kissed over. She is usually not a shy child, and might like to perform for others. By eight or nine, Aphrodite girls are in a hurry to grow up. They want to wear make-up and have teeny-bopper crushes on sexy male singers or rock groups. They might enjoy the power that comes from men's response to their teasing flirtations.

In a dysfunctional home where marriage is modelled poorly, a Hera girl will often still hold to an idealized view of marriage and use the negative example of her parents as motivation to find something different. In a happier home, she'll use the positive example of her parents as a positive model that she wants to reproduce.

Demeter's mother was Rhea, who gave birth to the first generation of Olympians. Her grandmother was Gaia, who gave birth to the sky god Uranus and was the original Earth Mother. Demeter continues the lineage of goddesses concerned with fertility. Other similarities include the fact that all three biological fathers had a lack of paternal feelings. In this situation, a young Demeter grows up closely allied with the mother and feels unconnected to the father. She might feel like a victim or she might reverse roles with dysfunctional parents and mother them or become a surrogate parent for her siblings. If the father is supportive she will seek to follow his model and have positive expectations of men. Her propensity to feel like a victim won't be activated.

An adolescent Hera girl is one who goes steady with a boy and practices writing her name as Mrs. So-and-So. She wears his ring and daydreams about her big wedding. Often she seeks to hook up with a guy who has high status. She will then organize double-dates and parties where she looks down on those who aren't paired up. The ending of a serious relationship in high school is her first real wound. College is usually the time she seeks out a mate. Education is part of the expected social background and not valued in its own right.

As with education, work is of secondary importance and not central to her identity. Even if women are successful as workers it will not consider it significant. If she does get married she will often put her own career on hold in order to fulfill her wifely duties. For her, the marriage is her career.

She generally doesn't place importance on friendships with her women and doesn't have a best friend. If she does have a close friendship with another woman, other goddesses are responsible. She will pair up with women single, but once with a partner she will drop them in favor of doing stuff with him. After marriage, she deals with women as part of a couple and looks at single women as a threat or simply as a woman without a man. Widowed or divorced women are often dropped since they are no longer part of a couple.

Hera women are attracted to competent, successful men. Sensitive poets, genius scholars, and starving artists are not for her. She doesn't empathize with men who suffer for their art or for their political principles. Often she will be attracted to a man who is outwardly powerful, but emotionally immature with a little boy side that is rarely apparent to those in the outside world. Hera women have a blind spot for judging the character of men and recognizing patterns of behavior. When assessing character, she often can't see past people's surface presentation. She doesn't do a good job at seeing possible problems or positive potential.

A Hera woman associates sexuality and marriage and so make remain a virgin until marriage. She depends on her husband to arouse her sexually. If he doesn't, she'll have sex as part of her role as a wife. Dutiful sex probably originated with Hera. Often Hera women are inorganic, especially at the start of a marriage.

A Hera woman's wedding day is the most important day of her life. Hera women often thrive in Middle America. She spends vacations and her weekends with her husband. She does well with routines and a husband who expects her to do her job as a wife well. Corporate life, with frequent relocations where she follows her husband, can work well as well. Her well-being depends on her husband's devotion to her, the importance he places on the marriage, and his appreciation of her as a wife.

Hera women are drawn, however, toward successful men that are that way because they are wedded to work and so she can be happy even if her husband isn't unfaithful. If the marriage is more form than substance for the husband, she might be deeply hurt. She often tries to cover this with a frenzy of social activity that presents the image of a perfect couple. She will endure bad treatment. Divorce is inconceivable. And she will often feel that she is the "legitimate" wife after divorce.

A Hera woman will have children as part of her role of wife, but will not feel a maternal connection or enjoy spending time with kids, unless other archetypes are present. Her children will often feel this lack of closeness as emotional abandonment.

In battles between children and the father, the Hera mother will choose her husband. She will often not defend the children or provide any kind of buffer between an abusive father and the children.

Her middle years depend on whether or not a Hera woman is married and who she is married to. If her husband is successful and appreciates her, this is the best time in her life. When she is widowed, divorced, or not married she is miserable. During mid-life marriages suffer stress and a Hera woman often makes matters worse with her possessiveness and jealousy. If there is infidelity by her husband she will become surprisingly vindictive.

Transitioning to Hera, the widow, is often the hardest part of her life. She loses her sense of identity and can feel insignificant. Because she was so focused on her husband she now doesn't have other resources to draw upon. She often isn't close to her children and doesn't have many close friendships. Her relationships were based on being part of a couple and she might find herself being dropped by other women as she once did to others.

Her fulfillment is much greater than the other archetypes when fulfilled, but her destructiveness and depression is much more acute than the other archetypes as well. She is able to make a lifetime commitment and remain loyal to a partner.

When a Hera woman gets married her interests will often constrict as Hera takes hold and she focuses on life as a couple. She will become less independent and often the couple's sex life suffers. This depends on how strong the archetype is, how developed other parts of her personality are, and how much her husband encourages her to grow beyond her role as a wife.

A Hera woman will often expect that marriage will transform the couple and unconsciously expects her husband to become a Zeus-type man who fulfills her. She might feel that he deceived her or promised something that he didn't deliver on. In this case, she can become critical and angry and urge him to change. This doesn't always happen. She can have a more accurate view of her husband.

At puberty, a Demeter woman might start to yearn for a child. If she becomes pregnant as a teenager, she might welcome the baby. Most Demeter women, without Hera's drive to couple up or Aphrodite's passion, are not motivated to have early sexual experiences. If she goes to college, she will prepare for a helping profession. Demeter women are typically not mathematically, or competitive for grades, even though she might be very bright. Status is not important as it is for Hera. Her friends usually cut across social and racial classes. She often will help foreign students, disabled people, or social misfits to fit in.

Demeter women are drawn toward helping professions such as teaching, social work, or nursing. Helping people to grow up to get well is a strong motivator. Some Demeter women are founding mothers of their own organizations. But this is taxing because it can require so much energy and she doesn't have time for her personal life, which is very important. Her nurturing nature also can create expectations among her employees that she will look after them and when she doesn't, this can create resentment.

Demeter women are not competitive with other women for men or achievement. Envy and jealousy involve children or grandchildren. She feels mixed about feminism and the women's movement. Demeter women make friends with other Demeter women, relationships that go back to their time as young mothers. These groups have a matriarchal air. They often will turn to these women before her husband to fulfill the mothering role when she can't. In lesbian relationships, a Demeter figure might mother a Persephone-like lover, who is more inexperienced.

A true-to-type Demeter woman does not choose a man. Rather, she responds to a man who needs her and might be with a man because she feels sorry for him. Many women feel that men are "just little boys" and don't have very high expectations of them. Often she will mother a self-absorbed man who feels that he is special in some way. He is the archetypal son-lover. She overlooks his immaturity. His selfishness angers her, but if he tells how much he appreciates her, he is forgiven. A similar dynamic can evolve with a sociopath, which has no ability for appreciation. She can also get connected with a man who wants someone to mother him, someone who wants someone like his own mother. The final potential mate is the "family man" who shares her dream of children and a family and can help look out for her. The other types reject children and might pressure to have an abortion that creates a crisis for her.

Demeter women doesn't have a very strong sex drive. She is typically a warm, affectionate, and feminine person who would just as soon cuddle as make love. Many Demeter women have a puritanical attitude toward sex and should be for procreation rather than pleasure. Often for these women, the most sensual act is breastfeeding their children.

Most Demeter women want to get married in order to have children, but in itself marriage isn't terribly important. It might be seen as the best situation to provide for the children.

Demeter uniformly perceive themselves as good mothers. They either are very good mothers or are all-consuming mothers who smother her children. If her children push her away, she can feel hurt and confused. She has a blind spot here and can only see her positive intentions, not their negative effects. This might arise from a feared "abduction" that's similar to the myth. She fears that something will take away her child.

This can create dependence among the children that keeps them in a mother-child relationship. They never grow up and even if they get married, they are always responsive to their mother, much to the chagrin of their spouse. Some children might push their mother's away, who in turn try to make them feel guilty.

Other Demeter women will spoil their children, fail to set limits, and be exploited by their children.

For childless Demeter women, this is the time where pregnancy and motherhood becomes extremely important. They might consult fertility specialists or consider adoption. If she does have children, every day her children grow older tests her ability to let go and let them be independent. She might find the need to have a late-in-life baby. Demeter women who found an organization that grows, might feel like ambitious managers are trying to "abduct" her "child" and become angry and grieving.

On the positive side, Demeter women end up active women appreciated for her down-to-earth wisdom and generosity. She has learned not to bribe people to do for her allow them to take advantage. They have learned to foster independent and respect. She is loved and respected by children and grandchildren for her gifts. Demeter women who remain disappointed and who feel like a victim just become more bitter with time.

Ability to be maternal and nurturing of others, generosity, when fulfilled, but her destructiveness and depression is much more acute than the other archetypes as well. She is able to make a lifetime commitment and remain loyal to a partner.

Her need to give and nurture can lead to burnout because she'll always give people her ear or sacrifice her time, money, and resources for others. She must resist the restrictive "yes" and learn to say "no." A Demeter woman who is burned out might suffer physical symptoms such as headaches, menstrual cramps, etc.

Her maternal instinct might cause her to be careless about her birth control and get pregnant. She needs to carefully choose who to have a child with because her archetype has no concern for the realities.

A Persephone daughter is "mommy's little girl" and often gets locked into a Demeter-Persephone pattern. Athena mothers can get frustrated with her indecisiveness. Artemis mothers can get frustrated with her lack of will. Both can help their daughters develop these qualities, or they can make them feel inadequate. Many such daughters do not have close relationships with their fathers, either because the mother wants an exclusive relationship or because they are traditional men. Persephone daughters need parents who will trust her inward ways of knowing. They give her a variety of experiences, but don't push her into them.

Her adolescence is usually a continuation of her childhood. She's a Demeter mother, she might try to live vicariously through her daughter and devour details of dates and other experiences that should belong solely to her daughter. If this is the case, her mother's anxieties, opinions, and values influence her perceptions. She usually goes to college because it is expected, but it is usually a pastime rather than a vocation. She has hard time getting things finished, either because she lacks confidence or is easily diverted. She will often try on several majors and will end up with one by default.

She tends to have a series of jobs rather than a career and will gravitate to where her friends and family are located. She will move from job to job hoping one will really interest her or she might get fired because she isn't able to consistently meet deadlines. She does well with a boss who she wants to please who gives her specific assignments that need to get done right away. She isn't good with work that requires persistence, initiative, or supervisory skill. On longer assignments, she procrastinates and will often do things last minute with a stay-up-all-night effort. If she moves into a Queen of the Underworld position, she might become an artist, psychic or therapist. This work can then become deeply personal and important, which she works on in unorthodox ways.

She often gets along well with women that are like herself. She tries out new situations with other girls, rather than on her own. She is often a sorority sister. She often evokes maternal responses in peers and older women who do favor for her. Her best friend is often someone with a stronger personality. If she is pretty, she might attract friends who project their own undeveloped femininity onto them and treats them as special.

Three categories of men are drawn to Persephone women: men who are as young and inexperienced as she is; "tough men" who are drawn to her innocence and fragility; and men who are uncomfortable with "grown-up" women. The first is an exploration or young love. The second is a case of opposites attracting. The third can be a case of an older man and a younger woman and can reproduce a patriarchal relationship. Often when she gets together with a man, her mother perceives him as a threat and will try to separate them. The man might force her to make a choice between him and her intrusive mother. If she can make the break with her mother she might be on her way to becoming her own person and then reconcile with her mother later.

As Persephone the maiden, these women are like Sleeping Beauty or Snow White, asleep or unconscious of their sexuality, waiting for someone to awaken their passion. This eventually does happen and they discover that they are orgasmic women who are passionate. This can have a positive effect on their self-esteem.

Marriage is often something that "happens to" a Persephone woman and can feel like an abduction. Men often choose them and convince them to get married. They go along because this is their pattern and what society "expects" them to do. Persephone women who are unwilling brides and feel abducted only make a partial commitment and might spend time fantasizing about other men. Marriage might, on the other hand, activate other archetypes such as Hera, Demeter, or Aphrodite.

Unless a Persephone woman has a Demeter archetype within her she won't feel like an authentic mother. She might feel that her mother is the real mother and an intrusive grandmother can undermine her confidence. Her children can react in a variety of ways. A strong-willed daughter might end up switching roles with her mother and become parental at a very young age.

A daughter who is a Persephone herself can create a situation of mutual dependence and the two end up seeming like sisters. Strong sons can run over their mothers. She doesn't use power in all relationships and so often doesn't might push these mothers away, who in turn try to make them feel guilty. She can also nurture their imagination and creativity by sharing this part of herself.

She can also show them the value of their inner world.

Though she continues to feel youthful, realities of aging might bring home that all the possibilities she dreamed about might be beyond her reach. She might stress over every wrinkle. This can initiate a mid-life depression. She might dress and act younger than is appropriate. She might have a facilitit to maintain her youthfulness. With these women, depression is never far from the surface. Depression can either create a permanent feeling of being defeated by life or can be the beginning of a newfound maturity.

If a Persephone woman moves from Kore to Queen, she will have a regal presence of a person who knows the mysteries that make life and death meaningful. She might have had mystical or psychic experiences or tapped a deep spiritual well that dispels her fears about growing older and dying. If she has matured and retained the Kore pattern she retains a youthful aspect. If she hasn't matured, she will remain depressed and locked in her own underworld. Some women leave the maiden behind completely as other archetypes are activated.

Ability to be receptive, to appreciate imagination and dreams; potential psychic abilities.

Because she was the most indistinct of the goddesses, she offers the most potential routes for growth. To live as Kore means to be the eternal girl and not make any commitments to herself. She has to learn to say "no." A Demeter woman who is burned out might suffer physical symptoms such as headaches, menstrual cramps, etc.

The main commitment is around marriage. She needs to resist her predisposal to see marriage as an abduction or death, to be fought or resisted.

Some parents might encourage their daughters to be Aphrodites. For example, they might enter them in child beauty contests. But when puberty hits, many parents sense danger. Father's can respond to his daughter's growing sexuality in a variety of ways. He might create conflict in order to generate emotional distance. Others clamp down and are controlling. Still others are seductive. Mothers can also develop a "jailer mentality" and impose a dress code that de-emphasizes her attractiveness. Other mothers are intrusive and seek to live vicariously through their daughter's sexual and romantic experiences. Others get competitive, try to undermine their daughter's self-confidence and sense of attractiveness, and might flirt with her boyfriends. The best parents don't overvalue their daughter's attractiveness and don't treat them as pretty objects. They value it as one of several aspects of their daughter, provide guidance, and set appropriate limits instead of blaming the daughter for men's interest.

If These are crucial years for an Aphrodite woman. She might the pull toward sexual experience but might suffer social stigma as a result. "Good girls" might avoid her and boys will see her only as a sex object and not value her other attributes. Unwanted pregnancy and STDs are a risk. Sexual activity is a serious choice with serious consequences, but girls get little help with the choice. If Hera is present, expressing sexual feelings in the context of a steady relationship is possible, but this might result in an early marriage. If Artemis or Athena is present she might think carefully and strategize ways to express her sexual feelings. She is usually not focused on long-range academic or career goals. She gravitates toward creative fields. She can get immersed in projects and subjects, but fulfilling prerequisites is an anathema.

Work that doesn't involve Aphrodite emotionally holds no interest for her. She likes variety and intensity. Repetitive tasks, such as lab work, clerical work, or housework bore her. Only when she can be totally engrossed creatively does she do well. She does well with the visual or performing arts or when she can work closely with someone who is close to her such as a teacher, therapist or editor. She either hates work and is doing a mediocre job or loves it and thinks nothing of putting in the extra time. She might achieve success in a field, but unlike Artemis or Athena doesn't set out to achieve it.

Aphrodite women are often mistrusted by other women, especially Hera women. The less obvious she is about her effect on men, the more disruptive her presence can become. When Hera women get angry with her, she's shocked because she doesn't get shocked or jealous herself. She usually has a wide range of women friends, who often share some of her qualities. None of these are Hera women, however. Friends need to accept that she might not follow through on plans or commitments. Aphrodite women who are lesbians exhibit the same patterns as with men in relationships.

An Aphrodite woman gravitates toward men that are not necessarily good for them or to them. She prefers creative, complex, moody, or emotional men like Ares, Hephaestus, and Hermes. Hephaestus is attractive to her because of his intensity. He's ill at ease with both women and men, but her ability to focus complete attention on him draws him out. His emotional intensity is appealing as well as his artistic ability. If he's primarily angry, he might be threatened by her attractiveness to others and his jealousy hard to contain. If he's not primarily angry, his intensity can hold her and his commitment to her makes her feel safe. Ares men create a volatile combination of love and war, since both are impulsive and reactive rather than reflective. Relationships with Hermes men occur because both are here-and-now people who don't need commitment. The need for commitment from one of them can create a painful situation.

If Aphrodite is one of several archetypes her presence vitalizes a woman and can feel like an abduction. Men often choose her, however, is difficult for an Aphrodite woman to maintain. Unless other archetypes are present or it is a particularly good match, she's likely to have several husbands or relationships

Aphrodite women like children and vice versa. She can draw out children's feelings in such a way that they feel beautiful and accepted. She can get into the spirit of play and make believe very easily and can bestow a sense of specialness that help children develop self-confidence. She charms them into behaving well and inspires them with enthusiasm for whatever interests her. Aphrodite women without Demeter qualities can leave their children feeling abandoned when they shift their attention.

They typically will swoop in and make the child seem like the most important person in the world. They never grow up and create feelings of worthlessness and depression. With a son, the effect can be more devastating because he feels a sense of competition with the new man or new fascination in her life. He feels inadequate, powerless, and angry. He longs to re-establish the type of special connection he felt with his mother but has a hard time trusting the women in his life.

Aging can be devastating for an Aphrodite women, if attractiveness has been her chief source of gratification. She might not be aware that it wasn't her looks that drew people to her. She might become unhappy with her choice of partners and recognize her penchant for choosing unreliable men. She might want to settle down. If she's involved with creative work she might do well. She now has more experience to apply to her artistic endeavors and gain a greater sense of satisfaction from her work.

Some Aphrodite women retain the capacity to see the beauty in and be a little bit in love with whatever they focus on. They grow old with grace and confidence. They might have had creative work remains the most important thing in their lives. Typically young at heart, they have friends of all ages.

Ability to enjoy pleasure and beauty; to be sensual and creative potential psychic abilities.

Her warm and attentive nature also might be misread by men who assume she's especially attracted to or interested in them. Then when she rebuffs them, she might be thought of as a heartbreaker, a tease, or of leading men on. Such men might feel tricked and become resentful, hostile, or angry. When the object of unwanted infatuation or angry rejection she can feel hurt and become angry herself and mystified about how her own behavior contributed to the situation.

Cultural or religious expectations can conspire with the archetype to keep a Hera woman in an unhappy marriage.	Demeter can foster dependency. She needs people to need her and tries to be indispensable or controlling. This can stifle originality or self-confidence in her "child" and add to her workload. It often helps to realize that fostering independence is in the best interests of the child.	Deviousness, lying, and manipulation are potential character flaws for Persephone women. They feel powerless and dependent on others and so they learn to get what they want indirectly. They usually avoid anger and don't want people to get angry at them. They usually court the good favor of those with power over them.	In restrictive cultures, a woman might deny her Aphrodite feelings. This makes her anxious and depressed. If she does to good a job at stifling her Aphrodite nature she might lose her source of vitality and spontaneity.
Hera women can judgemental of others, especially other women, and often put them down. They are the social arbiters. They especially don't like single, sexually-active women who might pose a threat. But they are also less sympathetic to welfare mothers and rape victims. When combined with Aphrodite she can become obsessive around a relationship and develop a "fatal attraction" complex.	When a Demeter woman becomes overburdened she can feel apathetic and depressed or resentful and angry. She often has a hard time expressing this directly and asserting her needs. She ends up being passive-aggressive. She will assert her independence with non-compliant behavior. Similar to the myth, where Demeter was dined with Zeus and backed it up with action did she get her needs met.	Narcissism is another pitfall. They become so focused on themselves they lose their ability to connect. They might spend hours on their experience. People only exist to give them feedback and are reflective surfaces in which they see themselves.	Aphrodite women tend to live in the immediate present and take life in as if it were nothing more than sensory experience. In the grip of the moment she might respond as if there are no future consequences or loyalties that might conflict. This goes beyond an impulsive affair. It can apply to buying things she can't afford or standing people up.
	Demeter women are susceptible to depression when she feels something that she has mothered has been taken away. This creates an apathy, underlain by hostility and anger.	Many Persephone women go through a period of psychological illness. They become depressed by holding all their negative feelings inside. This is a "fade-into-the-woodwork" depression. Her emotions become inaccessible. She might retreat into a very personal inner or imagined world that starts as a refuge but can become a prison.	Experience is the best teacher. She learn people get hurt or angry when she treats them as "out of sight, out of mind." She needs to practice considering the consequences of her actions and can eventually get better and resist the tyranny of the here and now. But emotional priorities will continue to outweigh practical considerations because ultimately she will follow her heart.
	She needs to do four things to avoid this or lessen its affect: she needs to learn how to express her anger instead of bottling it up, she needs to learn to say no, she needs to learn to let what she loves grow, and she needs to develop the other aspects of her personality.	This retreating from the world can slip into psychosis. By becoming temporarily psychotic they can gain access to a wider range of feeling and a deeper awareness of themselves and the symbolic meanings of events. But she can remain trapped in psychosis when reality is too painful.	Men can feel like casualties when an Aphrodite woman loves them and leaves them. She falls in love easily and each time is sincerely convinced she's found the perfect man only to drop him and replace him with someone else. Usually only experience can bring the necessary disillusionment with facile infatuations and stay in a relationship long enough to accept the flaws in her partner and experience the human dimension of love.
	Demeter women have a blind spot in terms of seeing the negative effects of her behavior. They focus on their good intentions and good acts and are often defensive when confronted with the negative effects of her patterns. Acknowledging these negative impacts is often the most difficult thing; changing her behavior is often easier.		Some women might feel the curse of love. This can occur when a woman becomes infatuated with a man that treats her badly. In this case, the relationship has an addictive hold on her and she'll feel extremely ambivalent about changing the situation. The other situation can develop into a obsessive, unrequited love that can grow psychotic.

Recognizing Hera in one's personalities and the dangers of her archetype can be the way to grow. Resisting the urge to get married until she really knows the man is wise for Hera women because her happiness will be directly tied to her husbands appreciation of her and commitment to the marriage.	Demeter women needs to learn to mother herself instead of always focusing on others. She can ask herself, "Do you really want to do this know?" Or to tell herself that "I deserve better than that" and push herself to tell others of her needs.	A Persephone needs to make commitments and keep them. She needs to become independent. Only when she lacks someone to do things for them and cannot blame someone else when things don't go well, will she grow beyond the maiden. Necessity becomes the teacher. Often this only happens when they get divorced.	Knowledge about her archetypal pattern can help an Aphrodite woman accept and deal with her feelings without guilt at being who they are. At the same time, they must look out for their own best interest because the goddess does not. Making the conscious decision to modify her pattern so the people she loves aren't hurt can cause a major shift. What's needed is developing other latent archetypes to offset Aphrodite's power.
A Hera woman must conscious and repeatedly align herself with other archetypes to develop other aspects of her personalities. If she can be encouraged by her husband in these endeavors, it can make a huge difference.	She needs to practice expanding beyond Demeter so that she develops other aspects of her personality. She can make time for exercise or take time alone with her husband away from her husband.	Once she does this she can grow in many different directions. One is becoming a passionate and sexual woman. In marriage she can get over the feeling of being abducted, but this can only happen when she sees her husband not as a powerful abductor, but as a vulnerable, imperfect, and decent man who loves her. He can transform for her from Hades the captor to Dionysus, the evoker of passion. These two were linked in mythology.	The myth of Psyche and Eros provides a suggested developmental path for her. The myth says that a pregnant Psyche wished to be reunited with her husband Eros, who was Aphrodite's son. She presented herself to an angry Aphrodite who gave her four impossible tasks to achieve. Each task represents a capability that a woman needs to develop. This applies to all women who place emotions and relationships first, but is especially true for Aphrodite women.
Hera women are prone to jealousy. Her accusations can be a self-fulfilling prophecy which her husband resents. But if her husband can respond with compassion then this can build trust. He can accommodate her need to know where he is. She must constantly who to trust – the suspicious Hera inside her or her husband.	The myth offers a couple of options for helping a Demeter women overcome her grief and depression. She can risk another relationship as she did with Metanira's son. This can help her heal. The other way is a reunion with her "daughter." This will often require her to go through the suffering and then find a new beginning. Often this process is mysterious and something triggers her toward a re-birth. It can be realizing the beauty in nature or being touched by another person.	They can become spiritual women with ecstatic, numinous priestess qualities. They can be intoxicated by ritual and feel possessed by a god or goddess. This goes along with their association with Hecate and Dionysus. She can develop psycho ability as well if she is open and non-judgemental about this aspect of her personality.	The first task is sorting the seeds, which represents looking within oneself when facing a decision. An Aphrodite woman must sort through her feelings, values, and motives and sort out what's truly important to her from what's insignificant. She needs to stick with a confusing situation until she finds clarity, either through an intuitive process or through logical analysis.
She can learn to channel her rage and anger into different activities. In this way, she is following the example of her rejected son Hephaestus, sublimating her frustration and anger into creative activities. Reflection and choice is important	This feels very similar to the return of spring. Such a Demeter woman then can emerge from this period with more wisdom and understanding of the seasonal changes in the human life.	If she has had intense underworld experiences, she can grow to become a guide for others as a therapist.	The second task is acquiring some golden fleece guarded by large rams that could trample Psyche. The fleece represents power and need to obtain it without losing one's compassion. If Psyche went straight toward the fleece, she would be killed. But she learns to wait until the rams retire and pick some off the bushes. Keeping one's compassion while learning to be more assertive is the second task for more vulnerable women like Psyche.

A Hera woman needs to know that when a man leaves her she will have a hard time accepting it. She will believe, contrary to evidence, that they will reconcile. Hera needs to accept that things aren't going to work out, mourn, and move on. This only worked out for Hera and Zeus when she abandoned him and even let go of her rage and jealousy.			The third task is filling a crystal flask from a forbidden stream. Here she is helped by an eagle, which represents the ability to see a situation from distance and then swoop in and grasp what is important. This is not the usual perspective mode for such a woman who usually cannot see the forest for the trees. If she can step back she can see patterns, pick out significant details, and apply this understanding to future choices.
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Cultivating Hera can happen if women consciously chose to stay committed to a man who needs or requites her fidelity. Just making this choice can help cultivate the archetype. This might require reassessing men who have more traditional values of getting married and having families and becoming disenchanting with men who are not interested in commitment.	Women invite the archetype into their lives when they actively consider whether to have a child. This test of the maternal instinct can evoke the archetype if it is easily evoked. Care or a relationship with a particular child can also evoke Demeter traits and cause it to grow.	The receptivity of the archetype is especially important for Artemis or Athena women who are in the habit of knowing what they want and acting decisively. When what they should do is uncertain, they need to be okay with waiting for the situation to change or for their feelings to become clearer. The key is learning to value receptivity and to listen to other points of view. You can also cultivate receptivity toward oneself so that you are less critical of inactive periods in one's life. Learning to be receptive to one's dreams can help.	Cultivating a here-and-now presence and keenness of perception invites Aphrodite. Sex therapists, for example, teach couples how to focus on the moment rather than on a goal. Guilt and judgmental attitudes often need to be overcome. A woman might get or give a massage, take a dance class, take a vacation with her partner away from the kids. Cultivating an interest in art, poetry, dance, etc. serves a similar purpose in the aesthetic sphere. Once one is engrossed an interaction that cultivates Aphrodite can occur.
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