

INTRODUCTION

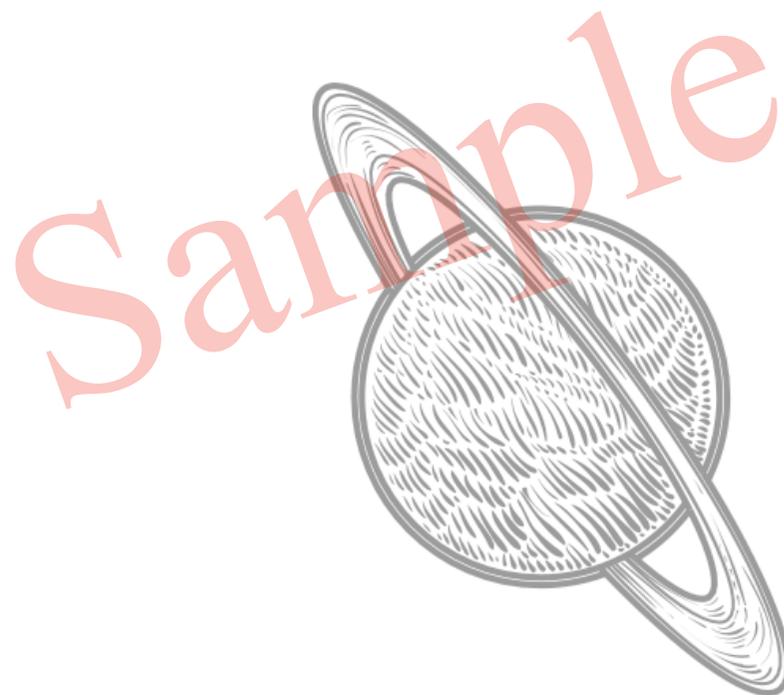
If you have read and used *Oracle of the Mythic Heroes*, you may find these card descriptions to be familiar. *Oracle of the Celestial Deities* is a deck of oracle cards that contains twenty deities and their associated planets, asteroids, and constellations, all from Greek and Roman mythology as well as astrology. Although in astrology, planets and constellations differ in importance and usually are classified into personal planets, generational planets, asteroids, etc., I personally believe the chosen twenty archetypes in this deck all share equal importance in our psychology. I would like us to see them as twenty actors all dancing on the ever-rotating stage of life. Our role is to learn how to take advantage of their unique talents and to work with each of them in their own unique ways.

It's worth noting that in astrology, all celestial bodies are referred to as *planets*, regardless of their scientific classification. For instance, in astronomy, the sun is classified as a star, Pluto is categorized as a dwarf planet, and Ceres is an

asteroid. In this deck, I will refer to them all as planets—remaining consistent with astrological traditions instead of astronomical norms. (For a simple overview of the location of the astrological planets represented by the cards, refer to the Cosmic Blueprint foldout on the back cover.)

Each card description covers a planet, asteroid, or constellation, such as Mercury and Venus. On the cards you will see the associated deities. For example, Mercury is related to the God of Travel and Communication, Hermes; meanwhile, Venus is related to the Greek Goddess of Love, Aphrodite. These Greek and Roman mythic gods are used as personifications of the planets because most astrological archetypes were built off the myths through time. However, when I named each card, I decided to follow the astrological tradition, despite their mythological roots. So, on some cards, you will see Roman names, such as Ceres instead of Demeter, while on some cards, the Greek name is preferred, such as Athena rather than Minerva. Additionally, some planets have more than one mythological association. For instance, the Sun is related to both Helios, who drives his chariot to draw the Sun across the sky every day, and Apollo, the God of Light, Healing, and Art. Meanwhile, there are some mythic figures that are rather perplexing for modern astrologers, as their associated asteroids were only discovered recently or their status as a celestial being is under debate, such as Persephone and Vulcan. Nevertheless, they play an indispensable role in

our human psychology. For those deities, I focused more on their mythological and psychological connotations, which have been accepted widely by modern astrologers. Under each card name, you will also find the zodiac signs they rule or reflect and a crystal to use for your own dreamwork and invocation. If you feel particularly drawn to any planetary energy, carrying their crystals with you can bring peace and protection.





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Moon



EMOTION, INSTINCT, AND
THE WISH TO PROTECT

CANCER

MOONSTONE

How wild, the Moon. Full and unruly, new and reborn. She may be nocturnal by force—and by night, she is herself forceful—yet still, she mocks the day with ashen humor, outshone but not outrun by Helios. Sultry she is—subtle and instinctive. Yet she knows not what she does; she feels it, intuits it, emotes it. She acts out, yet looks in. She is protective, reflective, raw,

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and dark. With her ethereal beauty and glow, she holds within her luminous sphere our longings and desires, guiding us through the shadowy depths of our souls.

In the Greek tradition, Artemis watches over many things, including hunting, nature, childbirth, purity, and the Moon. Roman mythology called her Diana, the divine embodiment of the Moon. These affinities require keen instincts, innate understanding, emotional security, and a sense of belonging. Yet her traits are reactive. Artemis is not a leader; she watches, waits, and responds with feeling. She is not the giver; she is the nurturer.

She is Mother—the Goddess of Childbirth, pure and potent, over whom Aphrodite, the Goddess of Lust, enjoys no sway. She is emotional, demanding of Agamemnon the sacrifice of his daughter, Iphigenia, after he shot an arrow and slayed one of her sacred deer. And she is capricious and quick to turn. When seen bathing in the forest by the young hunter, Actaeon, she furiously transformed him into a deer to be devoured by his own hunting dogs.

Perhaps more so than even the Sun, the Moon provides our most tangible connection with the universe and the dimensions of space and time. An emissary for the stars, we feel the Moon's effects and have even touched it; it orbits us and turns our tides. Yet it remains heavenly and haunting. It is not of the Earth, yet we are bound to it. Of all of heaven's mysteries, the Moon is the closest one within our reach. So too are her rhythms.

While the Sun rises and sets in ways that calibrate the days, this is due to the motion of the Earth's lowly pirouette, not the Sun's grand scheme. His pulse conducts the seasons; he paints our fields green and our hair gray. But though these tempos are longer in the life of man, they are colorful and highly noticeable.

The Moon is different. Over mere weeks, in the cover of darkness, she is first a beacon and then a shadow. Our bodies—especially women's—vibrate in harmony with her cadence. We wax and wane emotionally, instinctively, and viscerally with her. As she animates, so do we. And while we may not be able to express this union with words, we know it innately. She is primal, and she speaks to us in primal ways. We do not have an intellectual relationship with the Moon; we have an emotional one.

Look closely at your chart and you can feel this relationship mirrored precisely. When the Moon is strong and present, we may feel a surge of positive feminine energy. Warmth and nurturing, protection and fertility, grace and intuition, they all play to our strengths. We are in tune, and we love deeply.

Yet when the Moon is antagonistic, pulling away from us, we may incline more to the darker aspects of her will. Jealousy, vanity, temptation, and revenge may mock us. Spiteful and cruel words may eclipse our intentions. Our moods may swing, or they may seize.