

We are currently witnessing, in the media and pop culture as well as in world politics, a resurgence of interest in sado-masochism. Movies with heavily sexual sado-masochistic (henceforth referred to as s/m) themes, such as *The Night Porter* and *The Story of O*, pack the cinemas and are reviewed by major news magazines. Women's liberation groups protest the sexual exploitation and debasement of women by men. On another level, organizations such as Amnesty International are ripping the veil off the rampant use of torture as an instrument of political oppression in many countries. Statistics on violent sex crimes in the U.S. continue to skyrocket. In addition, hundreds of people have begun to openly admit their interest in sexual sadism and masochism and their desires to sexually dominate or be submissive to others. The most important forum for such people is the Eulenspiegel Society, the first and most prominent sado-masochists' liberation organization in the country.

As Pluto and Uranus pass through Scorpio in the coming years, we can expect that these two outer planets will reveal the most tumultuous side of Scorpio in man. Just what kind of behavior will we witness in ourselves when the Christian era reaches an Orwellian 1984 years of age, with Saturn and Pluto in Scorpio, and Uranus aligned with the Earth on its south polar axis? We as astrologers should look closely at the traits in the human personality that will surface then, in ourselves and in others.

It was with this lofty goal that I attended my first meeting of the Eulenspiegel Society in 1972. I went with some trepidation, fearing that I might be seized by a band of savage Huns and tortured to death for sheer fun. Anything can happen on the Lower West Side of New York, near the bleak abandoned piers and warehouses.

But the group that greeted me was far from uncivilized—quite the opposite, in fact. A majority of its members were in "intellectual" trades—writing, music, art, photography, teaching—and all were considerate, polite and very concerned with not impinging on anyone else's personality, probably because they were meeting to discuss and explore just such impingement, in the sexual sense.

When one hears the term sado-masochism, one tends to think first of Torquemada, Hitler and other evil geniuses who, throughout history, have managed to inflict pain and misery on their unwilling fellow creatures. Most of these men have eventually been crushed under the weight of law or history (an exception was Genghis Khan, the most notorious murderer of all). But this is not the kind of evil discussed by members of the Eulenspiegel Society. In fact, they feel that what they speak of is not evil at all but self-fulfilling, and for some it is a means to attain the heights of spiritual ecstasy.

What is s/m? A brief working definition might be: the use of dominance techniques, including bondage, humiliation and/or pain, for the purpose of sexual arousal among consenting partners. The final phrase, "among consenting partners," excludes most acts that are generally thought of as sadistic, such as rape, political torture and the like, because we are speaking solely of *sexual* sado-masochism. To create any significant sexual arousal among participants in s/m, consent and indeed trust are essential. (Nonconsensual acts of sadism, including rape, rarely provide any sexual satisfaction to anyone involved; such acts allow the aggressor to temporarily release or transfer political and social pressures to the victim.)

Few will deny that the trappings of s/m are an extension of animal dominant-submissive sexual patterns. In an age when men and women are being touted as equals, and sex is said to be a matter of mutual sharing and respect, why should dominance and other s/m manifestations be associated with sex? Precisely because sexual equality in the modern sense seems to contradict biological and social history. Throughout animal and human history, it has been the stronger male that has always "won" the female, first by dominating his rivals, then by dominating her. This process is basic to the evolutionary law of natural selection. Modern society, by attempting to hold back and/or alter these basic instincts of survival and evolution, is at odds with some several billion years of life development on the planet.

But if life on the planet is not to snuff itself out through overpopulation during the present technological era, we must indeed radically alter our basic instincts, at least for a time. The aim of most legal structures has been to prevent the strongest individuals from controlling everyone else; however, in an overcrowded world fraught with personal frustration and future shock, people must find new ways to attain individual equality and redirect our animal instincts, or we will perish all too soon. The next twenty years will probably be critical years for the planet in these respects.

On the individual level, astrology can help spot and channel s/m tendencies so that they play a creative and nondestructive role in society, but in using astrology for this purpose, one assumption must be made: that s/m tendencies are not uniform in all of us but vary according to the individual and are indicated in some fashion in the birth chart. Only a statistical survey suggesting the presence or lack of some significant s/m indicators in the charts of people with s/m interests can clarify the issue. This hypothesis inspired me to undertake some research to discover whether there are any such indicators.

If s/m were manifested in individuals only later in life—say, after puberty—then we would have reason to believe that this tendency arises through middle-childhood conditioning (in other words, the time when the child is learning social responses to dominance, aggression and sexuality). Certainly, the channeling of s/m tendencies is learned during this period, but there is evidence that it develops even earlier. According to the testimony of most s/m enthusiasts, s/m fantasies often occur in very early childhood, indicating an early, if not natal, predisposition. Whether the tendency begins with preverbal conditioning or is actually natal in origin is not clear.

What does an s/m sexual encounter entail and how does it affect the participants? It has been said that the perfect orgasm washes away the personal ego and allows the

individual to become one with the spiritual whole of the universe. This concept, indeed, is the basis of Tantric yoga. To a greater or lesser extent, this is also the goal of s/m sex.

The basic quality that all s/m sex shares is *ego destruction*. Through the techniques of pain, bondage, humiliation and other physical and verbal methods of domination, the sadist (dominant participant) seeks to make the personality of the masochist (submissive participant) seem less worthy of existence by restraining, beating down and generally trampling the personality out of existence until, in sexual orgasm, it becomes totally nonexistent; the masochist's ego is diffused into the cosmic whole. Of course, this occurs only under "ideal" circumstances.

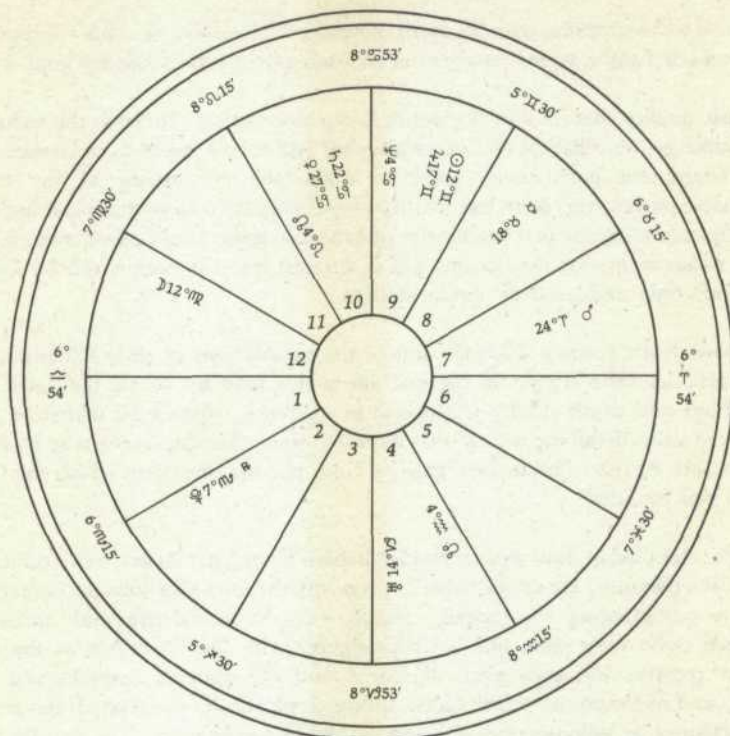
Such masochistic ecstasy is reminiscent of the motivations of early Christian martyrs and flagellants, who sought to become one with Christ by taking the paths of pain, deprivation and death. Many letters still in existence, written by Christian martyrs, describe in eager detail the torture they expected to go through on the way to death and reunion with Christ—not an easy path to God, but the one upon which the Christian Church was founded.

In such a relationship, how does the sadist benefit from what seems to be exclusively the masochist's pleasure? He or she benefits primarily through vicarious participation. The sadist is participating in—indeed, *causing*—the transcendence and union of the masochist (who may seem like a Christ figure) with the One. Just as the religious follower receives the experience of Christ and the martyrs empathically through worship and communion, so the sadist, although physically dominating the masochist, is transfigured by empathizing with the masochist's experience. The parallel between s/m and the early Christian martyrs is too close to ignore. They are, in essence, the same.

This is not to say that the average s/m enthusiast or any other person performing the rituals of ecstasy-seeking is consciously doing it for religious reasons. Many do it for reasons of guilt, lack of self-worth or mere show. But, in its ideal form, s/m uses a combination of sex and other ego-destroying devices to cause a temporary death of the personality, enabling the soul to experience momentarily the union with the One that it will ultimately experience in death.

Some may find the identification of death with sex and the procreative act a bit morbid, if not positively twisted. But it is not in any way abnormal to associate sex with death. The two concepts have been associated throughout history in many cultures. S/m brings together the themes of sex, death and transcendence in a unique and delicate fashion—by consent, not by force. Surely the quickest way to the "other side" is a .45 automatic or some other weapon. But the idea of transcendence is to get there and live to tell the tale. Therefore the s/m experience must be conducted with the greatest care, knowledge, commitment and trust; without these elements, it will fail and simply degenerate into disappointment and perhaps injury.

Before attempting to collect current data on s/m, I explored what was already available in traditional astrology. What I found was rather inconclusive, because most older authors have understandably identified sado-masochism with sexual "perversions" and have equated sadism with physical cruelty. These theories are not without some



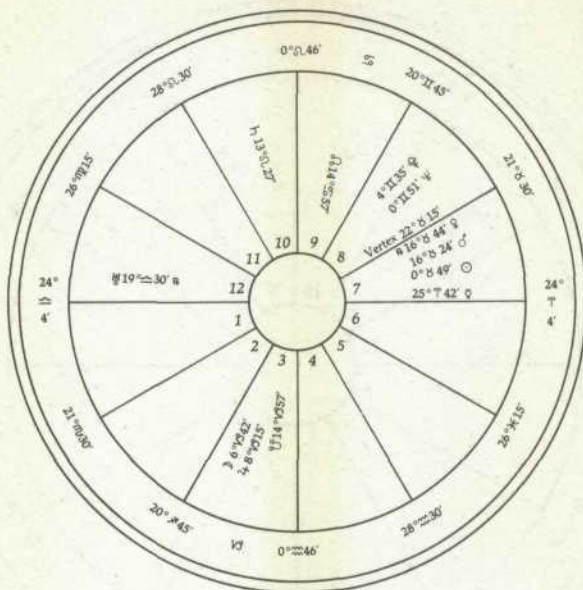
Marquis de Sade
June 2, 1740, Johndro Location Chart

validity, however. The kind of hard Uranus contacts often associated with deviant sexual behavior might indeed be likely in the chart of an individual who is adventurous enough to indulge in sex acts considered unusual or taboo by society. Similarly, the repression and tension engendered by hard aspects of Mars, Saturn or Pluto could easily give someone the motivation to become involved in an s/m relationship.

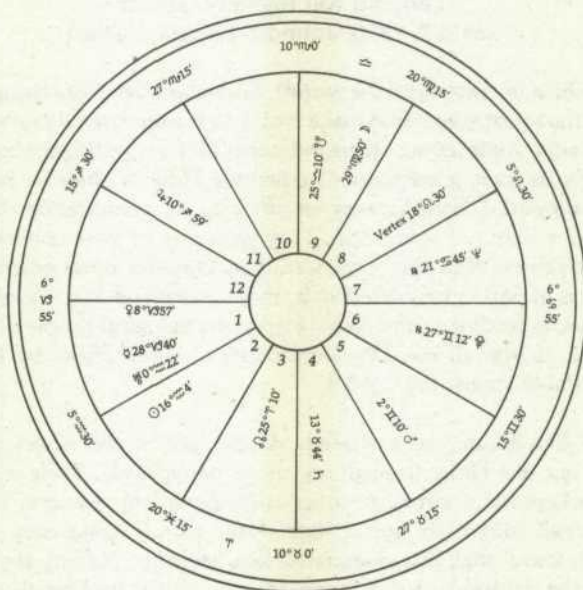
To illustrate, I include here the charts of three famous men whose sex lives have been topics of much discussion. The Marquis de Sade was an 18th-century French writer. He was notorious at the time for his scandalous and licentious conduct, for which he spent about twenty-seven years in prison. He believed that because sexual deviations exist in nature, they are therefore natural, which challenged the views of his time. The term sadism is thus derived from his name. While in jail, de Sade wrote numerous sexual romances, including *Justine* and *La Philosophie dans le Boudoir*. Leopold Von Sacher-Masoch was a successful 19th-century Austrian author whose popular works were noted for their theme of sexual pleasure through pain. Adolf Hitler, of course, is well known for his destructive role in 20th-century political history, and many people have speculated about the nature of his private sex life.

De Sade's and Hitler's charts have many similarities, particularly the hard Mars-Saturn-Venus relationship, with both having Saturn, Venus and Mars in the seventh and tenth houses, angular and southern hemisphere (representing that which is projected

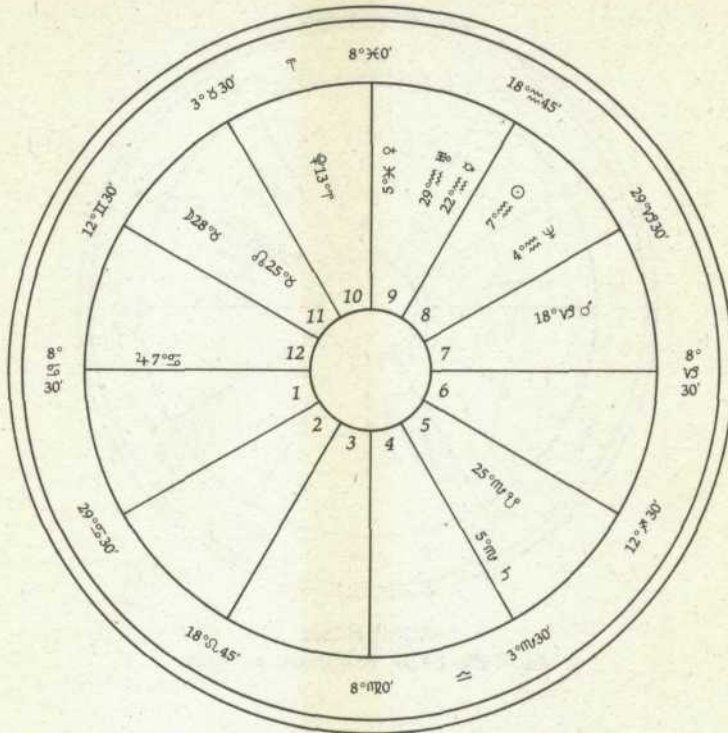
Appendix



Adolf Hitler
April 20, 1889, Braunau, Austria



Eva Braun
Feb. 6, 1912, 5:31 AM, Munich, Germany



Leopold von Sacher-Masoch
Jan. 27, 1836, Johndro Location Chart

externally and which interacts with the world). Both also have Libra rising, the sign that bestows on one the social graces that make it easy to manipulate others into doing what the individual wants, while letting others think that they are getting the better end of the bargain. Both charts have great tension, especially Hitler's, since he lacks the grand earth trine that allowed de Sade his easy wealth until his incarceration. Both men were involved with more than just sexual s/m. They were men of great cruelty and obsessed with death to the extent that they practiced their fantasies upon others against their victims' wills. It is of particular interest that, in his private sex life, Hitler was strictly a masochist, at least according to the Allies' secret psychological profile drawn up at the beginning of World War II (see *The Private Life of Adolf Hitler* by E.A.P. Braun; London, Aldus Publications, Ltd., 1950).

Hitler's mistress, Eva Braun, was a gymnast, dancer, athlete and model. When she was in her twenties, she met Hitler through one of his bodyguards. Their relationship was very private; he kept her a virtual prisoner in his mountain retreat at Berchtesgaden, where she remained completely out of sight of the world. Apparently Hitler did not want anyone to know that Eva dominated him sexually, playing the sadist to the Fuehrer's masochist. Hitler's previous lovers never revealed anything about their affairs with him, because after he was done with them, each one died suddenly and mysteriously. Hitler and Eva lived in Berchtesgaden from 1936 to 1945. In that year they went together to Berlin because the Allies were closing in. On April 30, 1945, Hitler

had one of his aides marry them, three hours before they committed double suicide, with Hitler first giving Eva lethal pills, then shooting himself. Soon after, they were cremated together in the back yard; their bodies were never found.

Eva's natal Saturn-Sun square ties in very prominently with Hitler's natal square from Saturn to Mars and Venus. Other close contacts between their charts include the conjunction of Eva's Mars with Hitler's Neptune and her natal Uranus exactly squaring his natal Sun. One of the nicer ties was her natal Venus conjunct his natal Jupiter.

Sacher-Masoch's chart, on the other hand, indicates a very passive person. This is shown in several ways; it is highlighted by Neptune conjunct the Sun, Venus in Pisces and the Moon in Taurus, with the Moon being the personal ruler of the chart. He appeared to be a likable person, which one would expect with Cancer rising and the Moon in the eleventh house in Taurus. His masochism was highly involved with the spiritual aestheticism of his day. His Saturn in Scorpio in the fifth house in square aspect to the Sun-Neptune conjunction in the eighth house is enough by itself to indicate an individual whose ego would be dissolved through love and sex.

These people have been considered classic cases of s/m, but not everyone follows their pattern. In fact, their cases are extreme. So, in order for the astrologer to study this subject we need more current data to go on and, in particular, a more up-to-date definition of s/m. For this reason, with the help of the Eulenspiegel Society, I collected the birth data, including exact time of birth, of fifty s/m enthusiasts born over a period of forty years. Each person filled out a form outlining his or her sexual preferences in order to categorize them further if possible. This group was then matched by age and sex with a fifty-person control group from the same geographical area (the New York tri-state area). These were the basic statistics of the s/m group:

Male	35
Female	15
Homosexual	14
Heterosexual	25
Bisexual	11
Masochists	22
Sadists	19
Switchable (S or M)	9

The accompanying graphs here show how much the two groups differ from the expected norm and from each other. The s/m group is most significant in Virgo, Aries and Scorpio; the control in Leo, Libra and Capricorn. By house, the differences are more significant: the first, third and fourth are favored by the s/m; less inhabited are the eighth, ninth and tenth. Very little emphasis is given to the fifth as well. The s/m house and sign positions signify that s/m is truly a matter of ego-concern (first house) and rather more cerebral (third house) than basically sexual (fifth and eighth). The additional fourth house flavor also suggests its development in early childhood.

The prominence of Virgo may have dual significance. First, s/m deals with the natural subservience of that sign and second, Virgo is significant in the particularly baroque

attention to fetishistic detail indulged in by most s/m fanciers—elaborately wrought costumes and paraphernalia and carefully constructed and ritualized fantasies. Another important finding of my research was the predominance of Jupiter in direct motion among the s/m group, indicating the ability or inclination to act out fantasy.

Other pertinent data:

	Control	S/M
Earth	77	69
Air	77	74
Fire	72	69
Water	69	79
Cardinal	95	95
Fixed	103	93
Mutable	102	112
Feminine Signs	142	157
Masculine Signs	158	143
First Quadrant (NE)	123	154
Second Quadrant (NW)	110	123
Third Quadrant (SW)	117	92
Fourth Quadrant (SE)	150	143

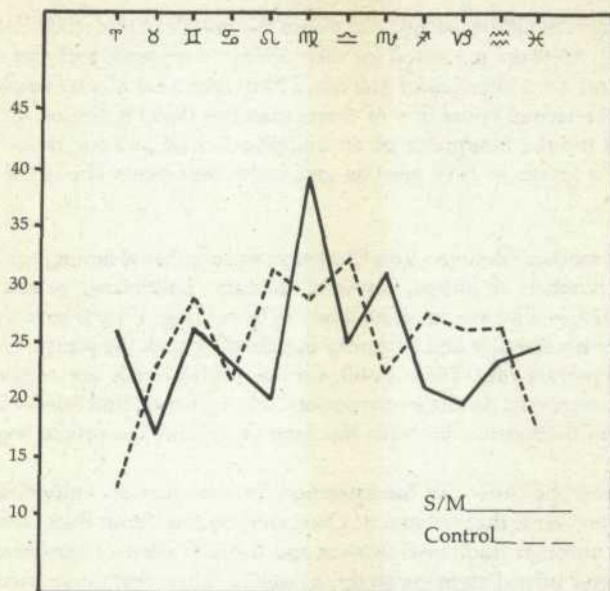
The s/m group concentration is in the feminine, mutable and water signs. This is definitely in agreement with the high proportion of Eulenspiegel members who are artists, writers and the like; perhaps only those with artistic qualities can be aware enough of their fantasies to actualize them. Also, the planet Neptune lends the impulse and the shortage of earth signs lends the lack of inhibition required for straying into the socially forbidden area of s/m.

Placement of particular planets by sign and house does not differ enough between the two groups to have much significance, contrary to my earlier statement in an article in *The Astrological Review*. Of note, however, is the fact that although the Sun and Mercury run high in Virgo in the s/m group, Venus does not; it falls evenly into Leo and Libra, showing that the need to dramatically express one's desires and to relate emotionally must be emphasized in s/m activities.

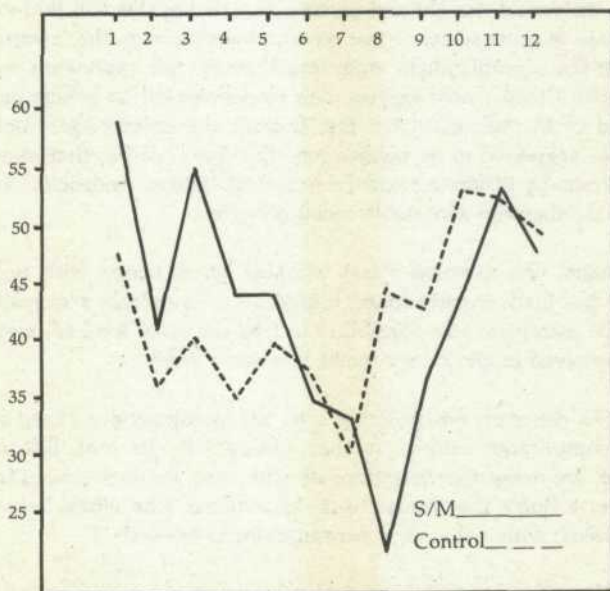
In the charts of the s/m group, easy contacts from Venus to Saturn, Uranus and Neptune are quite common, as are Venus-Uranus oppositions and Saturn-Moon sesquiquadrates, but not the classic Moon-Uranus conjunction referred to by Charles E.O. Carter.

Another factor pertinent to the study as a whole is the predominance of bowl charts of people born during World War II, when the outer planets were in summer signs. That generation was concerned more with the inner self than with external goals.

Interestingly enough, there were few differences between the charts of heterosexuals and homosexuals, sadists and masochists, males and females. This confirms the belief that s/m is a two-way affair; the sadist contains within himself the masochist, and vice versa. Certainly this is consistent with the personal experience of many s/m enthusiasts, and few people remain in an s/m relationship for long without playing both roles.



Planets in Signs (Sun-Jupiter)



Planets in Houses

Astrology students should be warned not to use the results of this study to spot people interested in s/m. Statistics are noted for their ability to mislead, and that could easily happen here. In my own astrological practice, I have seen a far greater emphasis on Leo planets and on the second house in s/m charts than this study indicates. Group studies are full of traps for the interpreter of an individual chart and for those who try to generalize from a group of fifty persons and make statements about the rest of the world.

The famous s/m madam Monique Von Cleef says she numbered among her masochistic clients a large number of judges, lawyers, doctors, politicians, priests and other professionals—people who are not at all likely to be retiring. Why would a person who is well known for his stability and authority in public life pick the pleasures of bondage and the lash in private life? These public-service professionals are considered to be among the most-respected people in our society. Perhaps they find release in balancing the inflexibility of their public life with this kind of uninhibited private expression.

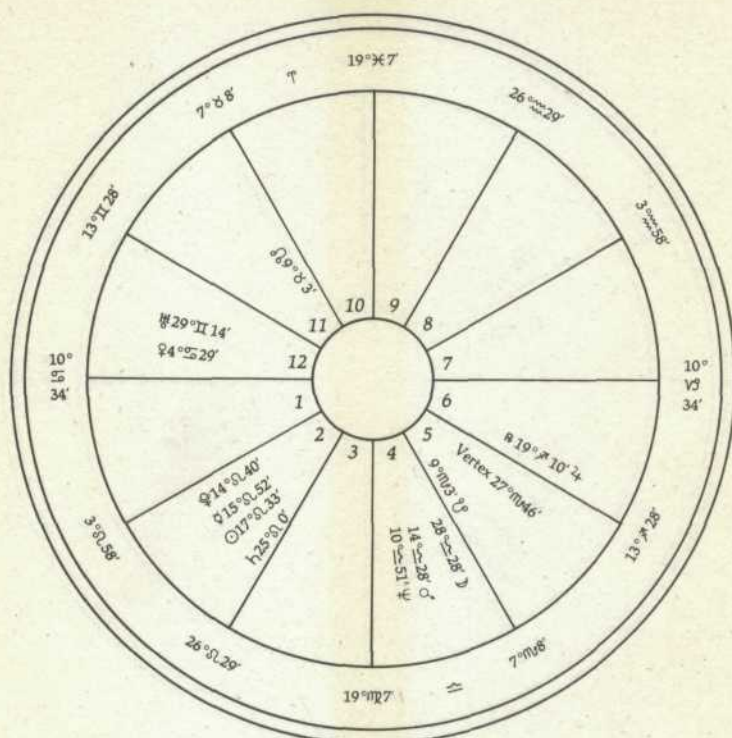
In the natal horoscope, how can the astrologer be sure that an individual is an s/m enthusiast? The answer is that he cannot. One can speculate about the potential for s/m in a chart, both through traditional aspects and through some of the more surprising indicators that have turned up in my study, as well as others that undoubtedly will turn up in future studies. But every aspect in a chart has a hundred different possible manifestations, and their actuation depends entirely upon earlier conditioning, present circumstances and opportunity.

A person may have been brought up with attitudes that violently prejudice him against any form of "perverted" sexual expression, to the extent that he would rather perish than stray from the sexual straight and narrow. But the aspects will find expression in some way, perhaps in more social forms: the domineering boss, the fawning employee and the like. But these people might enjoy much greater life expression and spare the world a lot of grief if they would express their tendencies with a willing partner in the bedroom instead of in their everyday life. Indeed, the Eulenspiegel Society has on various occasions suggested in its publication, *Pro-Me-Thee-Uls*, that one can spot a potential s/m person by observing how he or she sublimates tendencies of dominance and submission in otherwise acceptable social behavior.

On the other hand, the astrologer may stumble on someone with no s/m chart indications who has inadvertently found himself in a formidable s/m relationship. In any case, it is the astrologer's responsibility to find out what kind of relationship the client really is involved in and then counsel him accordingly.

When dealing with the overt expression of s/m, the astrologer must keep in mind that this is a very complicated subject, further confused by its long history of social repression. There are many manifestations of s/m, from the high-school football jock who lords it over a fluffy cheerleader to the dominatrix who whips her willing male slave until he bleeds, with a thousand permutations in between.

Compounding the confusion of the many varieties of s/m expression is the extreme guilt that most people feel when they admit that they have these tendencies. Where s/m tendencies are more or less in accord with socially accepted attitudes as with a woman



Ruby
 Aug. 10, 1948, 2:00 AM, Bayshore, N.Y.

and self-awareness; instead the relationship is characterized by the sullen dominance of one person over a rather resentful partner. "Enlightened" s/m does not entail these kinds of feelings and does not require the corresponding heavy planet crossovers to come to fruition.

There is, of course, another way of looking at relationships in astrology, through the composite chart, which consists of the mutual midpoints of two charts. However, in the long run, no patterns have been consistent enough for me to believe they represent s/m tendencies in a relationship, although for a while I did believe I had some clues. Perhaps the usual clues to s/m inclinations in two individual charts simply cancel each other out in a midpoint construction.

The following three charts are from my original study of fifteen members of the Eulenspiegel Society in New York. I include them to illustrate some of the points I have made about s/m charts so that readers can interpret them and draw their own conclusions.

Karl, a professional photographer, is very active in the Eulenspiegel Society. Although he is married, he spends most of his time with his set of "slaves" and other partners who come and go. Striking in appearance, Karl looks like the classic dominant type, with a deep voice and commanding presence, although he has a good sense of humor.

truly ground-breaking research (e.g., Gauquelin's broad data base) will probably be done in Europe until American astrologers can become plugged in to the university system and its benefits.

From the little that has been written here, the astrologer may have a better idea of what to expect in an s/m chart and how to approach the s/m personality and experience in general. I have spent at least as much time on description of the phenomenon itself as on its known astrological reflections, which can be set down in a few paragraphs. The s/m experience can range from a brief, titillating experience with light bondage to heighten sex for a novice, to an arduous and painful road to spiritual transcendence for the devotee. In between lie peaks of ecstasy, swamps of guilt, deserts of loneliness, depths of devotion and every other emotion on which one could pin a metaphor. The s/m experience is so complex and diversified that it cannot be adequately described, even by the many volumes that have been written about it already. Many remain to be written. Unless the astrologer is familiar with the subject itself, all the calculating and chart-casting in the world will be of little aid; in fact it is more likely to be harmful to the client. What the astrologer has to work with is the real world and its phenomena. Because the horoscope is only one filter through which the real world may be seen, it must be used in careful conjunction with all the other factors if it is to be constructive.