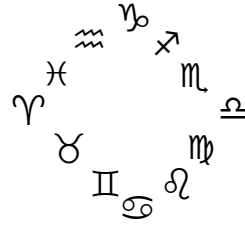


4 CORNERS of the COSMOS: THE ZODIAC and PSYCHOLOGY

VOLUME PART 3 & PART 4



CONTENTS DETAILS for Pts 3 & 4

PHILOSOPHY II – LINES of DEVELOPMENT

Chapter 9: Air – Commodus' 'diplomacy'

The development of mathematics, logic, & (pseudo)-metaphysics constitutes one quarter of the full development of 'thinking'... the dissociative quarter. The remaining three quarters relate to how thinking interacts with intuiting (e.g. 'real' meta-physics), sensing (e.g. science) and feeling (e.g. "mim"). In turn, the developing thinker is asked to leave (received) opinion behind and thinking for (i) oneself & (ii) real relationship.

Chapter 10: Water – Romeo's 'identity'

The development of feeling, at first, appears to be straightforward i.e. from the "emotional" state, the individual learns how to grow towards his/her immaterial 'home of feeling'. The trouble is, however, that 'collective feeling' (i.e. the 12th archetype) can be anti-developmentally accessed from an individual emotion (i.e. the 4th archetype; via "regression"). What to do? Answer: deal with the Montague-Capulet problem first.

Chapter 11: Fire – Parsifal's 'mistake'

At first, the intuitive's path looks simple enough i.e. from a state of "conflated" "ig"-norance, the individual learns to differentiate all 12 (16) interactions of functions of "consciousness" and, in turn, forges a 'greater-than-sum', 'synoptic' "integration". The trouble is, however, that Scotland can be reached by the high (i.e. clockwise) road or by the low (i.e. anti-clockwise) road. All triumph hides a secret sting in its tail.

Chapter 12 Earth – Skywalker's 'ground'

The main problem with the development of sensation is that thinking, feeling & intuition have already had a head start. (There is an exception – karma – but even this 'matter' has its precedents). The deep irony of this is that, since Darwin, a sensing type can assume that sensation is the primary function of 'consciousness'... wherefrom the other (3) knowledge-makers are evolutionary flukes ("toe nails") of Plato's cave wall.

Interlude III: from PHYLOGENY to ONTOGENY

The 'descent' from the slow-changing phylogenetic history of the species 'Homo sapiens' (i.e. the zodiac) down to to the fast-changing ontogenetic history of the human individual (i.e. the horoscope) is bridged by the (natal, transiting, progressed) planets & luminaries. When, however, a planet/luminary 'ascends' through the right hemisphere of the horoscope, the individual's (experienced) 'soul' has another chance to 'ascend'.

PSYCHOLOGY

Chapter 13: Early Freud

Freud's first great discovery was that mental pain is more severe than physical pain i.e. a symptom is the psyche's 'economic' short cut... as Jung quipped, "neurosis is always a poor substitute for legitimate suffering". Given that "transference neurotics" are invested in (even 'addicted to') their symptoms, Freud would always keep the joker of "soliticious withdrawal" up his sleeve for "secondary (tertiary, quaternial) gain".

Chapter 14: Mid-Freudian Schisms

Freud took a dim view of phil-(ob)-osophers... rejecting the term "unconscious" in favour of (dissociative) "consciousnesses" constitutes a "projection" of their (latent) "narcissistic neurosis". Still, Freud knew that they weren't much of a threat. Far more threatening were those who saw 'synthetic', 'teleological' and/or 'religious' possibilities in psychoanalysis. Jung's 'separatio' (from Freud) lacks 'coagulatio' (back) to Freud.

Chapter 15: Later Freud

Although "narcissistic neurotics" (and, of course, "narcissistic psychotics") are untreatable by psychotherapeutic methods, Freud wondered whether this 'other half' of psychical disease could, at least, be explained by psychoanalytic concepts. Klein would go on to look for any "transference neurosis" that might have been hidden behind the masks of "narcissism"... thereby rendering it treatable (e.g. 88-98% of humanity).

Chapter 16: Academic Psychology

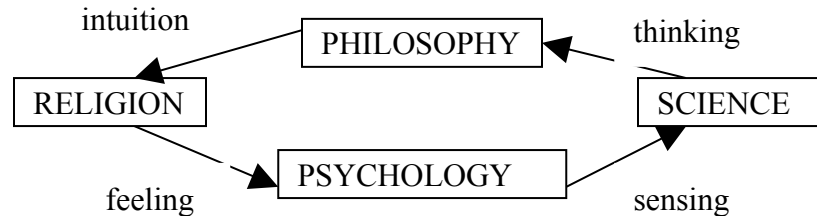
*Information might not be knowledge or wisdom but it is always worth exploring what academic psychologists are discovering about the 'brain'. Evolutionary psychology is especially valuable because, to a level of 98%, it provides an accurate description of a species, *Homo sapiens*, that is geared toward bodily survival (i.e. hunting and running), sex (i.e. concretistic clone-mating) and living inside an empty idea of the soul.*

Interlude IV – the Houses of the Rising Sun

During the 1st half of life, the individual serves him/herself well by focusing on how his/her ascending (descending, actually) sign serves to 'initiate' ego development. (The houses either side of the horoscopic 'east' provide extra 'context'). If so, s/he will realize the need to overcome his/her ascending (descending, actually) sign by 'building up' the houses of the 2nd quadrant. In turn, the midlife 'crisis' is well prepared for.

Part 3: PHILOSOPHY II (lines of ‘development’)

How might our (just completed) survey of science deepen our understanding of philosophy’s ‘etymological betrayal’? If science has been properly characterized as a thinking-sensing phenomenon, it becomes a straightforward exercise to update our introductory schema (see ‘Pt.1: Philosophy’)... like so;



Provided that the intuitive function resists being irritated with this reductive process, it is also a straightforward exercise to characterize philosophy as a thinking-intuitive (double masculine) phenomenon. Agreed, one could insist that philosophy is also 'grounded' via the (double feminine) pillars of feeling-sensing, but this is exactly our point: this 'ground' never reaches 'consciousness'. In fact, instead of supporting each other, genders prefer to ('phobosophically') pit themselves against each other.

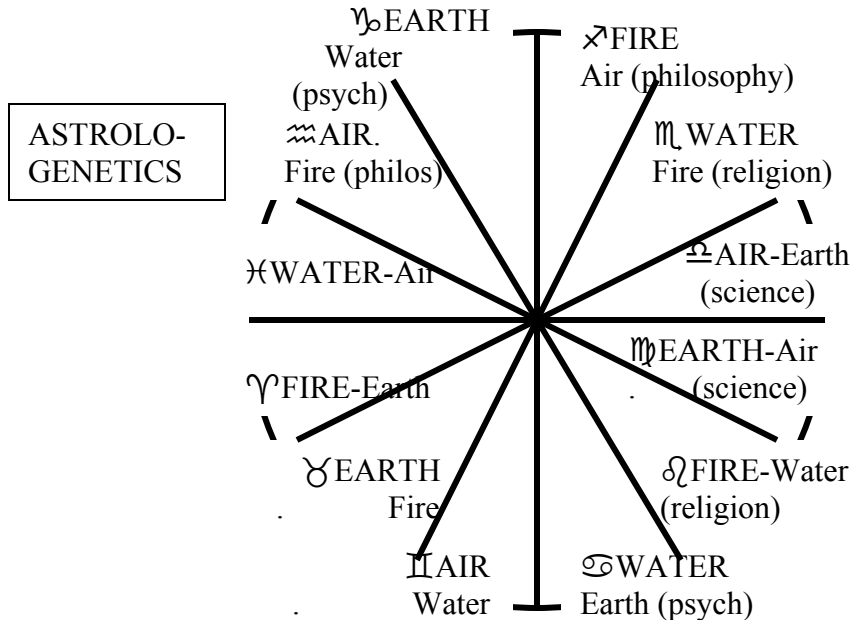
Upon this idea, we can also add that 'Pt.1: Philosophy' – being, primarily, an exercise in thinking (about thinking/feeling/intuiting/sensing) – 'sided' not only with the masculine but had also 'sub-sided' with the rationalist pole of the masculine pair. This means that, if we are to re-balance philosophy and, perhaps, reach the realm of feeling 'from both sides', we need to intuit (about thinking/feeling/intuiting/sensing). This, of course, was an ongoing concern of C.G. Jung who is neglected in overviews of philosophy (Richard Tarnas' "Passion of the Western Mind" is an exception). As Jung had done, we now take a leaf out of the intuitive's book... image & narrative.

It isn't easy to bring a sense of sober maturity to the intuition. After all, it is an 'irrational function' that astrology associates with (irresponsible) children rather than rational adulthood. Indeed, whereas rational 'logic' proceeds along a path that resembles a tightly bound string, intuition often seems to flap about in a gratuitous breeze where anything can mean anything. Still, if psychological astrologers are to take on the idea that the 'sensible' signs of Virgo/Libra are well accessed only after intuitive, child-like Leo has been properly enriched, we need to 'experiment' (i.e. a word to which science has a fond attachment) with images & narratives.

Our 'experimental apparatus' for 'Pt 3: Philosophy' is the (easily acquired) A. E. Waite set of tarot cards drawn by Pamela Colman Smith. As it is for astrology, these cards will be used here only as a language and, so, they don't need to utter any divinatory 'truth'. Our reason for choosing them is that they can be 'read' as 4 (+ 1 = 5) narratives that correlate well to the development of the 4 knowledge-makers (at least, in that bare bones, archetypal kind of way). Actually, there is a 2nd reason... we call it "proto-archetypal interaction-ology": to be sure, this is a mouthful, but it will explain itself as these essays unfold. But, before that, let's take another 'meta-view' of the zodiacal mandala-'meta-archetype'...

FROM PROTO-ARCHETYPE TO ARCHETYPE

There are (at least) two ways to conceive the ‘proto-archetype’ as (i) a 4-ness multiplying out to 12-ness: this has been now extensively discussed and (ii) a 3-ness multiplying out to 12-ness: 3 “crosses”; “cardinal” (‘1-4-7-10’), “fixed” (‘2-5-8-12’) and “mutable” (‘3-6-9-12’). Unfortunately, these two ways have a way of mutually diluting each other’s meaning. Therefore, we re-view them here with the following integrative proposal;



The term ‘astrolo-genetics’ is used because it evokes the reductive attitude of the geneticist i.e. the crosses are now taken as ‘subtler’ versions of the elements that have already been extensively discussed. Even though it looks as if we can no longer distinguish between, say, Capricorn (earth-water) and Cancer (water-earth), they remain distinguishable so long as the 3 “crosses” rank as ‘recessive qualifiers’.

Hereupon, the reader will note that (i) given that the cardinal axes are used to ‘ground’ a chart, the cardinal cross is ‘subtly earthy’ (hence typed in small case) (ii) given that the season enacts its transformative function at its ‘centre’, the fixed cross is ‘subtly fiery’ and (iii) given that the zodiac needs to ‘blow over’ into a new season, the mutable cross is ‘subtly airy’ (& (iv) water, in close accordance with its symbolic character, drains into the 3 left-over ‘holes’).

This may appear rather superfluous at first but, if the reader refers back to the diagram on the previous page, s/he will see that, for example, Sagittarius-as-fire-air fits nicely into our idea that philosophy tends to problematically ‘side’ with the masculine functions of intuiting and thinking. Further, as discussed in the section on thinking, philosophy has tended, under the influence of Promethean science, to pull back to ‘thinking about thinking’ and to generate collective ideologies that relegate intuitions (of, say, divinity) to second place... this, of course, fits Aquarius. So, once again let’s begin (counter-intuitively) with thinking-‘space’-air-swords...

Chapter 9: AIR – COMMODUS’ ‘DIPLOMACY’

A FEW PRELIMINARY COUNTER-INTUITIONS

Having pegged the intuitive function as, primarily, a supporter of individual concerns (e.g. “individuation”), it follows that this not-very-individualized survey is invalid. Actually, this is the general problem that confronts Sagittarius’ divinatory impulse... although ‘9’ aims to ‘finish off’ the individualized ‘rise’ and, thus, avoid any ‘return’ to ‘10-12’ collective concerns, some kind of preparation for a negative ‘judgment’ is prudent. So, paradoxically (counter-intuitively!), this set of 4 chapters (‘Pt.3’) is ‘for’ the ‘failing’ intuition! After all, if your intuition is in good shape, the last thing you will need is an essay such as this (let alone astrology or the tarot). The s/Self-knowing intuitive already knows whereto s/he is heading and, if his/her other functions are well integrated, s/he already knows what is coming.

If, then, these essays are truly meant for those who could do with some help with their intuitive function, why would we worry about any of the tarot sequences that deal with other functions? Or, as it applies to this essay, why would a thinker use a series of irrational images – the ‘swords’ – instead of, say, a series of logical deductions to ‘get a line’ on the maturation of his/her thinking? The answer, if not counter-intuitive, is at least multi-faceted...

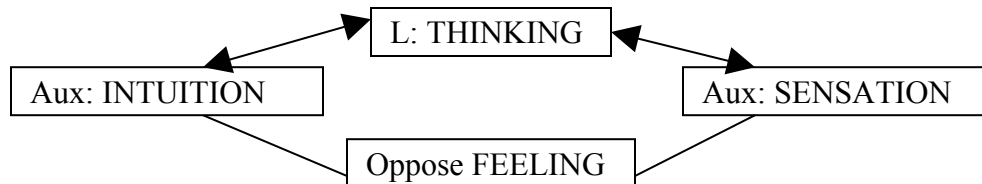
The first facet has already been covered: philosophers need to improve their ‘balance’ between thinking and intuiting, even if, as phobosophers, any interest in redeeming feeling is rejected (e.g. “feeling is irrelevant, non-existent, etc.”).

In order to grasp the second facet, we first need to look closer at how Jung set up his typology... there is no need to have completed a training analysis for readers of FA to work out that the individual tends to ‘over-play’ his/her ‘type’. Indeed, all you need to understand is basic Darwinian survivalism i.e. a ‘genetic’ (or, at least, a congenital) facility for one of the functions will be a natural focus for getting ahead in the world. As a thumbnail, we can say that (i) the future-orientated ‘nose’ of the intuitive tends to lead him/her to the right place and the right time (ii) the material awareness of the senser might mitigate against the an intuitive sniffing out of future opportunities, but s/he is able to employ whatever is already possessed with greater value and efficiency (iii) the objective distance that the thinker draws back to allows him/her to understand lines of cause-effect (that, for example, aid the development of social skills), and (iv) the subjective closeness that the feeler draws forward to might not help him/her to see how a line of logic connects each end of an idea, but s/he does possess a (another kind of) ‘nose’ for the nurturing capacity of his/her familiars.

The point that Jung made (and you don’t have to be a trained analyst to see it) has also been covered in the introduction: phobosophy comes out of the fact that ‘opposing functions’ have a penchant for mutual exclusion. This occurs because a focus on the trump suit is sharpened if the opposing function is peripheralized. The problem with this, of course, is that the opposing function loses out developmentally. And, ‘worse’, perhaps, the success of the leading function often tends to cover over this losing out... for a while, anyway. Later on, the lack of development in a trailing function works as an Achilles heel, scuppering best-laid plans and causing all kinds of tragedy-come-farce. For example, the watery-feely ‘femme fatale’ is a well-known ‘knower’ of the (in)capacity of all the fuddy-duddy feeling immaturities of the airy-

thinker. She knows that he is putty in her hands (... check out Marlene Dietrich's 'knowing-ness' in Joseph von Sternberg's "The Blue Angel").

But what about the other two functions? The functions that lie, as it were, 'in between' opposing functions are usually thought of as 'auxiliary'. If thinking is the trump suit, the schema plays out as follows;



Then again, what are we to make of the fact that the auxiliaries are opposed? Answer: even the auxiliary functions have a capacity to oppose the leading function e.g. the 'philosopher' who is intolerant of any intuitive purpose in his/her approach becomes so because s/he has elevated the sensation function so far above its station that, like "Wormtongue" in "Lord of the Rings", its own opposition turns the 'king' against a potential intuitive ally. (If the reader can 'integrate' the schema above with earlier versions, s/he has a thumbnail for why science opposes religion). Therefore, at the end of the day, the thinker-senser does well to ponder a few images because, after all, 2 auxiliaries are better than 1 when the feeling challenges comes to the fore.

The third facet is more straightforwardly counter-intuitive: the 'swords' story will be more valuable to the feeler with an undeveloped thinking function than to the thinker who is already over-invested toward thinking e.g. the professor of "the Blue Angel" would do better to glean the meanings of the 'cups' sequence of images... the developmental story of feeling.

For the fourth facet, the reader is encouraged to draw on a 'Castor + Pollux' type of Heisenbergian insight: because the thinker would be able to understand how thinking develops better than s/he would be with feeling, s/he will probably benefit most if s/he, in any case, examines the 'swords' story as a kind of 'prep'. If sensing has been a "Wormtongue", then this would also work as a good way of putting it in its place. In addition, if the thinker's memory is relatively intact, s/he should have a useful recall of the events of his/her youth when s/he was confronted with some of the issues to which the swords are pointing. In further addition, if the 'linear' 'thinker' is able to entertain the idea of 'rounded-ness' of development (e.g. as symbolized by the Sun's yearly cycle through the year), s/he will see how the 'swords' story relates the problem of something that may have been 'objectively' advantageous in the past but now not so. At the '9 of swords' & '10 of swords', 'subjectivity' needs attention.

A fifth facet: it doesn't really matter what 'type' we are, after all... the lead function will always have an odd pocket of underdeveloped, arrested or regressive psychic stuff asking to be processed. In fact, it is possible that the underdevelopment of the auxiliary and opposing functions cause the individual to spill all his/her pride onto the leader and, so, under a challenge of having a pocket of arrest within it, this 'leader pride' could 'lead' to ruin no less swiftly than might any 'lame trailer'.

OUT FROM THE ACE (of Aquarius?!)

Once again, we need to remind our readers that, say, “a Gemini” (e.g. a natal Sun in Gemini) individual can’t be assumed to have automatically ‘reached/tapped’ Twin-dom (see ‘Pt.1: Philosophy’ e.g. ‘thinking’ that “intuition” = “rationalization” = “lazy thinking” is a “vocabulary mistake”). Another ‘Pt.1: Philosophy’ point well worth re-stating is how the recession of the tropical equinox into sidereal (“the Age of...”) Aquarius ‘asks’ us to ‘begin’ our survey of thinking development in Aquarius. After all, Aquarius’ supraconscious realm is ‘already there’. In terms of the swords, then, the ‘Ace of swords’ might be expected to link up with the ‘Water-bearing’ 11th archetype. Does it?

Any resident of the northern hemisphere should have no trouble seeing the ‘Ace of swords’ aligning itself to the mid-winter sign of Aquarius rather than to the late spring sign of Gemini. In addition to the lack of warmth we also notice a lack of breeze – the golden shards are falling straight down – and this supports ‘11’s link to the static, ‘already there-ness’ of ‘absolutes’. It is also worth adding that the lack of a human figure bespeaks of our view of ‘11’ i.e. to be ‘objective’ about humanity-as-a-whole, a human would need to find a viewing platform ‘outside’ of humanity-as-a-whole. Unfortunately, this is most usually achieved by identifying with that dubious (semi)-divine figure. Probably, it is the only way to achieve it.

The majority of tarot interpreters will suggest that the ‘Ace of swords’ points to the appearance of a new idea (you can’t get more logical than that!). The question remains, however, whether there truly are any new ideas. Over the recent couple of centuries, we have seen the appearance of ‘new’ political philosophies but whether they are anything more than footnotes to Plato is always worth considering. As the card illustrates, revolutionary ideas have a tendency to shred (and/or guillotine) any impulses to understand monarchy (let alone the necessary opposite idea). And, so, it never takes long for all the king’s horses and all the king’s men to morph into all the president’s camels and all the president’s men who are clueless as to how to put the Humpty Dumpty of spiritual development back together again.

In the introduction the reader encountered the rather daunting term, ‘proto-archetypal interaction-ology’. It is easy to understand because we have been doing it for dozens of pages already i.e. in order to develop ‘through’ the human experience, thinking needs to reflect on how it interacts with the three other knowledge-makers. The trouble that is obvious in the astrological sequence, of course, is that thinking’s first port-of-call is its ‘opposing function’, feeling. In the context of this essay, then, we would propose that the ‘2 of swords’ symbolizes the first few lollipop steps of a ‘new Aquarian idea’ into feeling Pisces. Does it?

It is difficult to deny that the scene, while being a little bit less wintry than the ‘Ace’, is still somewhat short of portraying a fully fledged Cancer-Leo-summer. The presence of still water between a colder foreground and a warmer background also lends itself to the notion of Pisces ‘static’ block of cosmological time. (Note, too, there is still no breeze). In other words, it comes as little surprise that the human figure in the image seems to be favouring the static attitude. But, how do we explain a human figure appearing in an extra-human context?

All interpreters of images do well to take a leaf out of Heisenberg’s book and remain open to alternative interpretations, but we’ve got to start somewhere... and,

with regards to the '2 of swords', we can start by seeing the woman as an emissary of either the 'Queen of Swords' (a kind of 'feminized' Aquarius – refer, for example, to Juliet Sharman-Burke's and Liz Greene's tarot card interpretations) or, perhaps, of Sophia. This would lead us to see this card as 'advice' i.e. don't dive into the sea of rationalization (of feeling) until the context is more human and/or more mature (for example, until the Moon is full). No doubt, the 'mother' of all rationalizations is the assumption that some sort of perfect, suffering-free Eden can be created by having everyone conform to a big idea (in no time flat, forever). Once it was socialism, now it is 'democracy'. What will it be tomorrow?

Then again, there will always be alternative interpretations. As an emissary of Atalanta – the animus possessed princess who punishes all her suitors as her father would have punished her – the human figure of the '2 of swords' could be a card of impending sadness that is currently being denied. The reader who has taken a quick look at the sword images as a whole might be inclined to side with this view. The fact that her arms are crossed (i.e. not the swords) points to the possibility that she might be entertaining the idea that she won't have to deal with the upcoming swords story at all. Perhaps, she'll try to winkle her way past it using an inherited opinion (i.e. an old idea), and avoid thinking about feeling altogether?

If we recall Jung's set up of the 4 functions – in particular, the opposition of feeling to thinking – we can see that any (new) idea is going to be reluctant to allow itself to get 'wet'. The 'danger' of opinion (or, even, thinking) is that the temptation to regress to the auxiliary functions (in the case of Aquarius, Capricornian sensing and Sagittarian intuiting) for 'support' would be strong. Mythologically, this idea is reinforced by the (pseudo)-paternal lineage of Ouranos-Chronos-Zeus and, given that humans tend to copy divinity in particularly degenerate ways, such a sequence is no cause for optimism.

Then again, with the '3 of swords' symbolizing the 'growth' of the 'new' idea into Aries, the anti-clockwise 'development' route looks to be no cause for optimism either. And, how are we to make sense of this crappy image in light of the fact that the interaction of thinking (Aquarius) with intuition (Aries) – '11-1 interaction' – is auxiliary? Is it case of Capricorn "wormtongue-ing" Aquarius against an ally?

Actually, we don't have to be so precious... there is already a plainer sort of opposition between '11' and '1' i.e. Aries, like Adam, has an intuition of the flow of time (heroism's "1st coming") but '11' prefers stasis. This is nicely depicted by the breezy-storm that 'causes' the rain to fall at an angle. Although both Aquarius and Aries can be accused of impatience, Aquarius tends to vote for a rational guillotine that is implementable immediately and without effort whereas 'hot', chthonic Aries see a quick 'victory' as the best way of blowing off steam. In other words, we can say that '11' and '1' are 'auxiliary' after all but, here, it is to the detriment of the kind of protracted change that comes naturally in the happy grazing ground of Taurus. Or, if you prefer, the untransformed (i.e. red rather than golden) heart might be able to 'integrate' 3 swords but the journey to (and beyond) Leo shows 'thinking Aries' that trinities, even if they have been cobbled together into an flabby idea of 'integration', will wind up ganging up on any missing 4th. Melanie Klein called this the "paranoid-schizoid position". It is currently occupied by 88-98% of humanity.

ACROSS THE 5 (of Gemini)

Any basic understanding of Godelian-Heisenbergian principles will make it clear that any 'new idea' (in addition to not being all that 'new', after all) exists, at best, as half of a pair of ideas... Gemini is the zodiac's 'basic understander'. Some might wonder, therefore, whether the bearers of a 'new idea' are altogether better advised to disregard it until (i) they are able to take a positive attitude to alternate views and (ii) find workable Libran balance between them. It would seem that the first three swords images are, indeed, hinting so much. Still, in the Waite-Colman-Smith images, things aren't so straightforward... the benignity of the '4 of swords' (especially in comparison to images later in the sequence) suggests otherwise.

As noted in 'Pt.1: Philosophy', if thinking holds to its basic introverted-ness, the likelihood of destructive word or deed is reduced. It is only when a 'new idea' is outwardly imposed on the world as the 'only idea' do we '1 begin' to get into trouble. Therefore, if sensing (e.g. Taurus) can hold to its basic passivity (i.e. femininity), the interaction between thinking and sensing could be untroubled. One reason why this might occur is if the experience of the '3 of swords' has been lamentable... this leads us to the traditional view of the '4 of swords' – a convalescence.

At Taurus, the archetypal weaning infant undergoes physical de-integration from the archetypal mother. Even though the infant doesn't fully separate from the mother's feeling life at this stage, during a 'normal' development, a proto-thinking infant begins to realize that s/he is neither 'psychic' nor divine enough to cope with matter's density without physical effort. This might refer the symbolic crux of the painting on the stained glass window.

One of Sigmund Freud's more interesting notions is that of "omnipotence of thoughts". It indicates a pocket of undeveloped infantilism that has come out of the 'good fortune' of having the mother prolong her response to the infant's every need without any need for squealing insistence (NB* Godelian principle tells us that it can also occur as a compensation for her non-response). Thus, it is but a short step for the 'spoiled one' to assume that s/he is a 'God' who can simply 'think' an agreeable universe into existence. Given this premise, it is possible to review the '4 of Swords' in a more positive light i.e. perhaps it is a good thing that the thinking function falls asleep because the temptation to rationalize when one is first introduced to physical reality leads to some very worrying short-circuits 'back' into Aries. We'll return to this when discussing Anakin Skywalker. Thus, sleeping is 'golden' underneath.

For Jung, the '4 of Swords' could be an answer to the Ace of swords. Nascent Aquarius is now able to say "OK, maybe I did waste a lot of time thinking on ideals that were beside the point but, given that animus possession has a way of exhausting itself, the thinking function might fall asleep at just the right time".

In coming to the '5 of swords' we see a 'return' to 'pure thinking' i.e. thinking can take a break from the challenges of interaction with other functions. How, then, might we make sense of an image that suggests anything but the benign 'pit stop'? A significant chunk of our sense-making has to do with the fact that thinkers, in order to be 'objective', prefer to operate at an appropriate distance and, so, they soon find themselves at odds with the small-scales of Geminian operation. Let's not forget that, in the Freud's third developmental phase, the infant remains very much emotionally attached to his/her mother. Even so, astrology can criticize Freud for his focus on the

infant-parent relationship at expense of the 'sibling complex' that rears its head well before any opportunities arrive to resolve the "Oedipus/Electra complex".

In short, tensions in the sibling relationship have a lot to do with the tension between intimate co-existence (clearly, for twins, this extends back into the womb) and the desire for thinking-objectivity. This is a much more rounded way of seeing the sibling situation than, say, Freud's idea that the sibling (or, in the case of the only child, the 'fantasy of the sibling') being a kind of dry run for the future struggle with the parent of the same sex. Ridley Scott's "Gladiator" – a movie that features a good supply of swordplay – reminds us that it is worth spending a little time nutting over this problem ("Matchstick Men" slices the same pie across a different axis).

Now, it might look like the '5 of swords' is a 'bad card' but, if we accept that the 1st great achievement of thinking development is to avoid opinion and to see the value of a 'keep thinking' attitude, then it starts to look not so bad. Perhaps the best way to secure this development is by 'causing' an emotional rift... the protagonist of the image has upset a couple of familiars but at least we don't see 3 swords slicing up a heart. In fact, 3 of the (5) swords have been retained and 1 of these 3 operates as a 'grounding' influence. This suggests that Gemini is in touch with things rather better than the single ungrounded sword of Aquarius is and, with the wind now blowing in a way that was absent in the 'Ace of swords', the mental mobility of Gemini now has somewhere to go - ("sticks and stones will break my bones...").

In arriving at the '6 of swords' image we begin to notice that our 'astro-tarot' survey isn't quite as arbitrary as it might first have appeared to be. For reasons not entirely clear in the earlier images, we don't really know how our thinker negotiated the water of Pisces to 'reach' Aries but, from Gemini, there is no doubt about how our 'hero' 'reaches' Leo (the '7 of swords'). In Jungian psychology it is often stated that boats symbolize the ego but, then again, the Titanic was a boat! I think we need to take the boat image further than this and, 'fortunately', the '6 of swords' does so by showing a father figure who propels by using the ground under the water with his pole. This might not be getting wet, per se, but it is wet enough that, now, the thinker is able to see the value of trying to think better about feeling.

The mature parent (and/or psychotherapist) is able to both sympathize and empathize. In some ways we can say that Jung's psychotherapy prefers to highlight the sympathy aspect (i.e. using a non-judgmental attitude to elicit the key contents of the analysand's consciousness... for example, the 'secret' that has forced life's boat to smash its hull onto a reef) whereas Freud's psychotherapy tends to highlight the empathy aspect (i.e. strong feeling-emotion 'transferences' are the basis upon which 'missing' elements of consciousness – missing because they were once unpalatable – are restored to the analysand's consciousness). Given this outline, we can see that the '6 of Swords' might apply mostly to Jung's 'sympathetic' method because, after all, none of the players in the sword sequence have gotten wet.

Given that Jung downplays the emotional aspect of the transference, one can argue that Jung's method can 'succeed' in cases where Freud's method might 'fail'. Even so, it doesn't fly to 'use' this success as an excuse to downplay the implications of sexual development. Jung's conclusion that sex is 'reductive', 'primitive', 'lurid' is wrongheaded. Sex is synthetic, modern and has critical spiritual aspects.

TOWARD THE 9 (of Libra)

In coming to Leo, we come to an astrological sign that has a definite Jungian flavour. The ‘7 of Swords’, appropriately, reveals a golden context. This summery context also suits the auxiliary aspect of thinking-intuition. Even so, the anticipated quintessential realizations might have ‘forced’ the artist to paint two swords in the background and it may be these two that have something to do with the upcoming negotiation of Virgo (NB* the 2 of Swords had referred to the thinker’s negotiation of Virgo’s opposite, Pisces).

Jung’s therapy certainly has its impressive aspects but Leo still needs to find a way to properly differentiate individualism from individuation. Jung was destined to discover that many of his clients were neurotic because, even though they wanted to move from individualism to individuation, they had yet to truly succeed with the challenge of adaptation to (common, not philosophical) ‘reality’. Astrologically, we would translate this by saying that the client hasn’t ‘reached/tapped’ his/her Virgo-Libra transition. In other words, if you want to be a hero, try first to be one in the eyes of your spouse (and meanwhile try to keep a lookout for parents disguised as spouses). Exogamy needs to be both physical and psychical.

It is a 2% unusual situation to come across the ‘individualist’ who truly has tried to adapt to society in every conceivable way but remains haunted by the inner fact that s/he is falling too short of authentic self-knowledge. These, of course, are the few who are the ‘real’ Jungian analysands. As it turns out, most ‘individualists’ who wind up in therapy are, in any case, best treated by a (collectively understandable) ‘method’, for example that of Freud. FA’s readers know by now that, until proven otherwise, Freud’s method is ‘better’ because it is an obviously anti-clockwise (i.e. advancing) one. Other ‘methods’ (e.g. Alfred Adler’s) are regressively attached to 12th archetypal ‘suggestion’.

If the reader has already taken a look at the last three swords images, s/he might not take well to our critical attitude to Jungian ideas i.e. perhaps the thinker really should ‘steal’ a quintessence and enjoy his/her summer of thought for what it is? After all, it is at Leo that the thinker now has that all-important (and Platonic) ‘diametric-objective’ view of Aquarius. Why worry about the confusions of Pisces now? Wait until we reach that Virgoan place that is ‘meant’ to deal with them.

Now, given that thinking and sensing are ‘auxiliary’ functions, it might have been expected that the (thinking-sensing) ‘8 of swords’ would be a ‘positive’ image but, as you can see, a thinker now confronts the ‘negative’ implications of a ‘bound-up’ feminine figure. Of course, this image forces us into comparisons with the other ‘(sort of) bounded’ feminine figure in this series – the ‘2 of swords’. In other words, just as the Piscean figure suggests that ‘nascent’ thinking does well to avoid opinion so does the Virgoan figure suggest that a ‘reasonably well developed’ thinking does well to avoid opinion (perhaps, even more so). In more other words, the ‘2 of swords’ phase, although it is too nascent to form an opinion, is not too nascent to inherit one whereas the ‘8 of swords’, although having developed thinking enough to be able to form an opinion of one’s own (i.e. in theory, ‘better’), is still too nascent to balance it against its opposite. The ‘advice’ of the ‘8 of swords’ is “keep thinking”.

Is this feminine figure in the kind of danger that myth-lovers know only too well haunts the Virgoan figure of Persephone? It is fair to answer in the affirmative

when we realize that all it takes is for the tide to come back in above the level of her nose to bring about a return to 'unconsciousness' (if not death). In turn, we begin to wonder if the figure of the '9 of swords' is a kind of Hamlet who is distraught at the idea that Ophelia has finally managed to carry herself off to a permanent nunnery. We are, after all, now entering the signs of autumn.

Just as the '4 of swords' challenged us to bring an intuition to bear upon the possible meaning(s) of the 'bed', so we again confront it 5 images later. Because the death of the '10 of swords' is bedless, we might have to bypass the 'deathbed'.

In the image of the '9 of Swords', the protagonist's grief can be interpreted as shame for not dealing with the need to separate from the parents at much easier (i.e. earlier) junctures. Being alone in a bed will surely conjure ideas that the spouse has decided to move onto greener pastures but, of course, there are other meanings too. In noting that protagonist's legs are still covered by the chessboard quilt we also see that there are flecks of golden colouring around the red roses on the quilt. These red-gold squares are held together by (you guessed it) astrological signs & planets (have a closer look and you'll see that Pisces, Gemini and Leo come up twice but there is no sign of Aquarius!). In other words, the thinker's 'standpoint' is still covered by a patchwork of (i) ideas about the psyche and (ii) the reality of the psyche but, at least, this mixture is 'balanced'. It is at Libra that astrology begins to lose its value. If the individual becomes too immersed in abstractions, s/he risks losing whatever feeling contact that s/he has thus far established with the partner.

One of the fuzzy aspects of astrology is the fact that many astrologers talk of Aries as the sign of 'birth' (i.e. full incarnation into fleshy reality) yet there is also another 'birth' realm, symbolized by Libra, that can deliver the psyche to a place in which fully adult human related-ness is possible. Statistics have shown that 75% of the world's population has, at best, a mere toe-hold on Libra's full meaning i.e. the capacity to relate to others without poisoning the chance for its maturation (... to put it in Knopfler-ian terms, "4 men say they're Christians, 3 of 'em must be wrorrng, there's a protest singer singin' a protest sorrng"). Whatever the case may be for the collective, the individual is best advised to increase the knowledge of his/her spouse in a way that reduces his/her parental 'verticality'.

Maturation of thinking has, at least, two aspects (i) the capacity to 'hold' a lot of information even if some of it doesn't immediately 'fit' (ii) the capacity to not only reflect inwardly but to reflect on the limits of the thinking function itself prior to its use as any 'inner phallus'. It doesn't take much imagination to see the '9 of Swords' symbolizing thinking being too overrated (especially when it is the leading function). A balanced mind is not just about balancing two (or more) sides of an argument. It is also about balancing thinking itself against the other 3 functions. If these two ways of balance are achieved, Libra is protected from becoming the terminal fence-sitter.

There might not be a great deal of sobbing but, in mathematical-scientific life, it is well known that most discoveries are made by young researchers (e.g. Einstein was still under 30 when he worked out special relativity). It follows, therefore, that a 'thinking' type is likely to get bogged down in wild goose chases in 'life's afternoon'. Then again, you don't need the greatest intuition to work out that St Peter won't be much impressed if all you managed to do in your life was solve a few equations.

BEYOND THE 10 (of Scorpio)

Jung's view of the 2nd half of life was that it is 'meant' for the development ('transformation', in fact) of feeling and intuition. Or, if you prefer, it is 'meant' for the individual to invest in the transformation of religion to spirituality. Meanwhile, in terms of the developmental zodiac as it is portrayed herein, the 2nd half of life is associated with the 8th archetype (e.g. 8th house) i.e. it accords well with Jung's view. What, then, are we to make of the paradox of the feeling 'type' who reaches midlife realizing that his/her weak function – thinking – needs investment as the 2nd half of life heats up?

The answer was given at the beginning of this essay i.e. the feeler will need to do quite a number of 'runs' through the 'Ace-to-9 of swords' sequence before taking on the challenge that is symbolized by the '10 of swords'. It will probably take more than one year (i.e. one cycle of the Sun through the zodiac) but, if s/he is dedicated, it will take less than 10 years. This means that a feeler has (maybe) 3 decades to devote the familiar function (+intuition). Note how the last of the swords images, despite the fact that the water hints that the '8 of swords-woman' may be drowned, principally bespeaks of the cliché that eluded Commodus i.e. "he who lives by the sword..."

Jung also talks of the distorted 'type' (e.g. "turntype") who might have, say, a thinking constitution but has been coerced by circumstance to bumble along with a different leading function. This individual will also need to take the '10 of swords' in the same way a feeler does. This situation presents difficulties to astrologers who are interested in typing horoscopes (a dubious enterprise, at best) but it won't prevent a perusal of (i) the ascendant (especially in the 1st half of life), and (ii) the Sun/Moon as pointers to, at least, what could be deemed the "expected type".

At first, it might be tempting to apply the court cards (i.e. the knight, queen, king...) to Sagittarius, Capricorn and (a more "rounded" level of) Aquarius but it does seem to be more consistent to apply them as Juliet Sharman-Burke does in her astrolo-tarot survey i.e. they correspond to an emphasis and/or 'talent' (e.g. a Sun placement) in the airy aspect of the mutable, fixed or cardinal cross. For example, the 'Queen of swords' is a 'higher' version of Aquarius. The 'Pages' – these don't appear in the more familiar deck of playing cards – can be deemed to correspond to any over-facile use of a function. Now, although the 'Page of swords' applies pretty well to a 'less rounded' version of Aquarius, it also fits the deceiving gift-of-the-gab level of feckless Gemini i.e. the tendency to wallow in clever-clever-land rather than acknowledge an arrest or regression (the paradigmatic example being the politician who 'plays' a democratic system). The "Knight of Swords" is a 'mature' Gemini.

Hopefully, the Libran kind of reader is now more comfortable with the fact that, in addition to the '9 of swords', the 7th sign is also represented by the 'King of swords' - the king that rules by principle. As history has plainly shown, democracy has very little to do with 'principle', per se, because the politicians have no choice but deal in both the 'fixed-grin' appeal ('at' the scare-able majority) and 'sneaky' appeal ('at' the oligarchs) meaning, in turn, that they must take a long ride on the stagecoach "Hypocrisy". But, what about the relationship of the 'King of swords' to the "Justice" image? For the sake of rounding things out, we now need to mention the images 'beyond' the deck of familiar playing cards – the "major arcana".

The 22 cards that make up the remainder of the tarot deck are typically seen as pointers to the “inner quest”, the “spiritual journey” etc. Indeed, these cards are very helpful to the philosopher who has become confused by the fact that, contrary to the mistaken notion that spirituality is an inner issue, ‘fire-intuition’, nonetheless, begins in ‘extraverted’ fashion i.e. the wands point to the “extraverted” aspect of the quest and the major arcana points to the “centro-duoverted” aspect of the quest.

With this same approach we can also avoid any confusion that comes out of Plato’s ‘spirituality’ wherein rationality is gained by simply turning away from the cave (i.e. Platonic “introversion” is not the same as “controversion”). In this sense, we might not expect to see many swords in the major arcana. We don’t.

The first of the three cards that do – the “Magician” – could be taken as an even ‘maturer’ Gemini than is depicted in the ‘Knight of swords’. After all, we see that the “Magician”’s table is solid enough (i.e. the ego has been built well enough) that all 4 functions are placed within easy arm’s reach. This image, however, doesn’t reveal whether it is the “Magician” or the (holy) “Fool” who is to receive the benefits of these implements as s/he takes on the challenge of finding out what lies above and below. Still, we do see how the gold colour featured in the background suggests easy availability of all 4 functions and, thus, a cause for spiritual optimism.

The second of the three cards – the “Wheel of Fortune” – can be taken as a ‘negative’ of the last card of the deck (the “World”). It is a sharp representation of the problem that was introduced in ‘Pt.1 Philosophy’ i.e. “living inside an idea of the s/Self” (or, here, “living inside an idea of a spiritual quest” =‘11’ uninformed by ‘5’). In other words, it emphasizes how any book-learning of institutional religion is not only an impediment to the 2nd half of the spiritual quest but also has every chance of upending it – say, into a crusade, an inquisition or a cover up of a culture of sexual criminality. (Still, as the “Hierophant” reveals, books could supply a few rough and ready ideas in earlier stages of the quest). Empty ideas of Love are anti-Love.

As hinted a few of paragraphs back, the third of the three cards – “Justice” – can be taken as a combination of ‘principle’ and ‘grace’. This card can be taken as a feminized (i.e. a more ‘rounded’ version) of the ‘King of swords’ whereupon we can see why it is appropriate that three of the four sides of the image bordered by a gold colouring. Note, for example, that the sword now points straight up rather than (as it is in the ‘King of swords’) a bit off kilter. After some of our previous discussions of the relationship of justice to Justice, some readers would have expected that a tarot image of Justice would need to be associated with Sagittarius instead of Libra but Sagittarius is altogether too disembodied to become much concerned with fleshier levels of ‘principle’. (♁ has links to “Temperance”... whereas “Judgement” looks to have links to ‘6-as-it-rests-on-4-and-5’. We will explain in ‘Ch.12: Earth’).

The best way to ‘keep thinking’ about things is always allow ‘room’ in your life to be tricked. If not actualized, this allowance at least symbolized by the unseen side of the sibling... the side that nasty political Commodus was way too close to ever be objective about. In David Fincher’s “The Game”, however, we see how a ‘distant’ sibling can provide some assistance during the process of de-identification from the regressive father. In turn, the tricked sibling can admit that being tricked by his/her brother (and/or a sister) is often a lot better than being tricked by a g/God.

Chapter 10: WATER – ROMEO'S 'IDENTITY'

THE COUNTER-INTUITIVE BALCONY OF MIRRORS

In the 1st essay on “functional interaction-ology” (‘Ch.9’) we noted how ‘lead functioning’ intuitives have no need for the helpmate tools of divination (e.g. dreams, the tarot). Then again, having noted that a ‘lead functioning’ thinker could still use the story of the swords as a ‘prep’ to help him/her make better sense of the story of the cups, perhaps the ‘lead functioning’ intuitive can use the story of the wands as a ‘prep’ to help him/her to make sense of the story of the pentacles?

It follows, then, that a ‘lead functioning’ feeler does well to review the story that is to be discussed in this essay – the cups – as a ‘prep’ for getting into the nitty gritty of the swords story. Indeed, we had also made the point that, given that even a high functioning ‘type’ will have the odd pocket of undeveloped psychical stuff, then everyone benefits, to some degree, from an examination of all the stories.

These notes point us to another distinction... a particular individual could be, say, a feeling ‘type’ but hasn’t bothered to deal with ‘feeling’s developmental aspect (i.e. s/he is a ‘low functioning’ feeler). This especially applies to Pisces... the sign that can be taken to be the naive gestational 0th sign and/or the wise old owl-ish 12th sign. In other words, because Pisces is part of the archetype that generates ‘non-flowing’ time, a Piscean ‘type’ will naturally object to any proposal of a feeling development over time. Yet, from a perspective ‘outside’ of Pisces (e.g. Libra), there are grounds for ‘balancing’ the ‘0’ aspect against the ‘12’ aspect of the Fishes. In short, ‘12’ can be as confusing for Pisces (‘in’ it) as it is for Libra (‘out’ of it, trying to balance it).

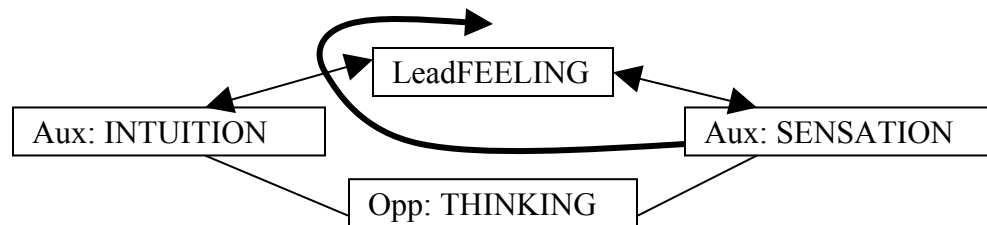
Of course, the fiery-intuitive story doesn’t struggle with this problem at all... Aries struggles his way across Leo so that the spirit can then reach the ‘up/away’ of Sagittarius with enough integrative ‘success’ that transcendence is granted, thereby putting any ‘12-comes-home’ puzzle out of play. That is, interaction-ology can come into its own... if the ‘Ace of cups’ is taken to be an image of ‘low’ Pisces, the ‘10 of cups’ takes us to Sagittarius. In other words, if the feeling of Pisces is able to take in the auxiliary lesson of neighbouring Aries (i.e. the ‘2 of cups’) and then, at Cancer, it can extend the trail well enough to take in water’s auxiliary fire lesson Leo (i.e. ‘6 of cups’), the experience of Scorpio will forge the soul-spirit integration that ‘saves’ the soul from a negative judgement at ‘9’. Therefore, there is no need for water to reach the ‘high-functioning 12-home’ anyway. One look at the ‘10 of cups’ image is enough to raise this possibility.

Then again, in recalling the last section of ‘Ch.9: Air’, we could argue that the ‘Knight of cups’ – the more ‘rounded’ version of the ‘Ace of cups’ – could be seen as a kind of ‘11 of cups’ and, therefore, it is the best symbol of full Piscean maturation. After all, the story of the cups as boy-gets-girl-boy-loses-girl-boy-gets-girl-again is a very ‘cyclic’ story. In turn, the next round of anti-clockwise (re)-cycling through the King/Queen dyad could be linked to that “...and they lived happily ever after” stuff that, supposedly, only happens in fairy tales.

In terms of the current situation in the sky, Pluto (i.e. the ‘wandering face’ of the 8th archetype) is now on the cusp of spending its next 6 decades or so in the signs of Capricorn, Aquarius and Pisces... a spokesperson for ‘8’ will suggest that all who are currently alive (i.e. those who have been denied the Sagittarian ‘transcendence’

that they believe they deserve... the “144,000”), have missed the boat and had better face up to the fact of more 'karmic' housecleaning, just like the rest of us. No doubt, as George A. Romero would agree, there's no more room in hell... its zombie time.

Even though this is an intuitive-philosophical survey we need to acknowledge that sensation is no less auxiliary to feeling than is intuition. And, because sensation shares the character of femininity with feeling, it is easy to see how sensation can go on to “Wormtongue” feeling ‘away’ from its potential 'religious' ally (i.e. intuition). Schematically;



In the same way that the prior version of this diagram provided a thumbnail explanation as to why science opposes religion, so we are now provided with another concise depiction of why psychology opposes philosophy. In this regard, we note that Jung’s volume on typology was, in great part, a working through of why he himself had fallen out with his opposite 'type'...

Whether or not it is ‘t/True’, it is certainly coherent that Jung was, basically, a thinking ‘type’ who, over the years, drew intuition in as his primary auxiliary. In other words, Jung’s earlier thinking predominance allowed for a certain amount of auxiliary sensation and, therefore, aided his ‘scientific’ allegiance with Freud (who, himself, had ‘re-tapped’ his sensation function by the time Jung had contacted him) but Jung’s later shift toward intuition “Wormtongued” him away from Freud.

In any case, we can expect that Jung-the-philosopher would have continued to have trouble with his feeling function. In other words, Jung would have continued on ‘thinking about feeling’ (and/or ‘intuiting about feeling’). To the thinker-intuiter, the feeler comes across as manipulative and, if that fails, opinionated. In turn, little time passes before the feeler comes across as 'selfish'. This is not necessarily false but this manipulative ‘selfishness’ can also be a simple reaction by (either underdeveloped or developed) feeling to being cornered by a thinker i.e. to make a thinker ‘feel’ happy, a feeler concedes a ‘principle’ but it is only lip service to keep the peace. Eventually, the feeler “can’t do it anymore” and begins to look selfish and inconsistent.

It follows, therefore, that developmental ‘answer’ for the feeler is to work on his/her obsequiousness and try not to get too mixed up with those who demand that s/he adopt the ‘right’ modes of social intercourse. (As we have seen, Scorpio knows that, in any case, modes can be ‘inverted’ at the drop of a funny hat). It is all easier said than done, however... when Romeo 'falls' in love with Juliet, he seems to have lucked in with someone who loves him unconditionally but, unfortunately, Romeo is not privy to how conditional the Capulet part of Juliet is. Would Romeo have had an easier time of things by staying inside the fantasyland of an anima who was bereft of animus baggage? Fate has a way of being intolerant of fantasylands...

OUT FROM THE ACE (of Pisces)

By now, it will be a given that anyone who has read thus far won't be fazed by our association of the 'Ace of cups' to Pisces. For those who might be wavering we can point out that the background doesn't really provide the summery context that we might expect for a depiction of Cancer. Those who have read the previous essay have the chance to compare the '2 of swords' (thinking's first 'collision' with feeling) and the 'Ace of cups' (feeling's 1st feeling about feeling) and, presumably, the latter image will be the more appealing. Of course, whether or not something is appealing is a defining characteristic of the feeling function. Yet, if we look closer at the 'Ace of Cups', we do see something 'unappealing' i.e. rather than being offered a 'new idea' with a r/Right-handed cloud, the 'receiver' is being offered his/her 'new feeling' with a l/Left-handed cloud. Is something sinister afoot (a-hand!)?

Although the 'anima' is a figure that can be found in both the male & female psyche, C.G. Jung argued that it has far greater significance for a man than it does for a woman. To be sure, a woman (e.g. Marilyn Monroe) might have some 'choice' about whether or not she might identify with it but, instead of identification, a man often finds himself thrown into the more choiceless psychodynamic of "possession" by it (NB* we don't excuse or condemn JFK's or Bill Clinton's honest actions, only try to understand them). One of the more sinister aspects of the 'basic' anima is her "personification" of the collective unconscious i.e. a man is fooled into feeling (and, therefore, rationalizing) that she is a single individual. (By contrast, a woman, when subjected to a collective personification of the collective supra-conscious – the "great THEY" – finds it easier to accept that the animus is a collective figure).

Then again, the man is often 'saved' from his anima because this 'woman' is, in the end, unobtainable anyway. This is precisely what we see in the opening scene of "Romeo and Juliet" i.e. Romeo tells Benvolio that he is depressed because he has fallen in love with a woman, Rosaline, who has taken her vows of chastity. Rosaline probably doesn't even know that Romeo exists, although the g/Goddess behind her, Aphrodite, knows what's going on. Aphrodite knows that she needs to warm Romeo up a bit before throwing him into the lion's den of the obtainable woman. Note that Romeo complains that 'eternity' (i.e. Pisces) is no fun anymore. Romeo knows only about his desire for the hours to pass more quickly.

So, moving right along, we see that one of the major points of comparison of the 'Ace of cups' to the '2 of cups' is the exchange of a dove for a winged lion. The 'real' woman usually has the advantage of a meeting of the eyes i.e. in addition to being a mutual acknowledgment of each other's existence, eye contact also affords opportunities to relay statements of intent that, in turn, leads to feedback cycling (that may or may not be 'vicious'). The word "usually" is used above because, the proverbial-actual 'woman in a man's dreams' can hit back by appearing in a dream and giving him a stare but, of course, this doesn't seem to happen to Romeo.

Now, if we go back to Jung's pattern of functions, it is easy to see why the '2 of cups' is a much more positive image than the '2 of swords' i.e. feeling swims into intuition and finds 'auxiliation'. This is another aspect of Jung's view that Maya can be a 'progressive' influence on a man. So, then, is love-at-first-sight a myth? Are the intuitions we have at a first meeting worth so little? Well, if the intuitions are of the 'happily ever after' variety, it is fair to answer in the affirmative but if the intuitions

are of the (to quote Woody Allen's joke at the end of "Annie Hall") 'uh-oh, I really need the eggs (of self-understanding)' variety, it is fair to answer in the negative. As far as the sequence of cups goes, I guess the question is: "can I get to the '10 of cups' without having to deal with the '4', '5', '6', '7', '8' & '9'"? Well, the answer here is also negative but this doesn't mean that these intermediate steps can't be softened a bit. This softening begins with understanding what depth psychologists mean by the term "identity" i.e. Jung's "passive identity" is antonymous to his "self-knowledge" (see 'Ch.2'). Lovers, in dodgy mode, tend to sacrifice their sense of 's/Self'.

Pisces is often described as "unconscious" and, given the general symbolism of life underwater (e.g. poor visual acuity, poor comprehension of the value of 'airy' objectivity, Einstein's question "what does a fish know of the water in which it swims all its life?"), it is a fair enough description. Nonetheless, we have already hinted that there are 'rounder' levels of Pisces – the 'Knight of cups' – that suggest that there is some sort of 'semi-consciousness' available in the realm of the Fishes, so perhaps we should ask: what is Piscean 'unconsciousness' specifically about?

Many would say that the Fishes are unconscious about boundaries but this is not quite true because, the classic Piscean world-view that there are no boundaries (e.g. "we are all one") could only be realized when Pisces has concurrently realized that, at least, there must be a boundary between his/her view and the opposite view that boundaries are ubiquitous. Therefore, it is much more coherent to say that the Fishes are unconscious of the details of boundaries. In other words, Pisces carries a boundary that 'blocks' understanding of the 'subtler' boundary differences between Capricorn and Virgo. In fact, it is not until Pisces develops 'through to' Virgo, that it dawns on him/her that Virgo is different to Capricorn.

In turn, this all leads us to one of our most counter-intuitive ideas so far... the 1st quadrant signs have a way of inheriting this Piscean misunderstanding and, given that they are preoccupied with new challenges of their own, they become even more blinded about Piscean misunderstanding than Pisces herself is. This is the problem that is illustrated in the '2-3-4 of cups sequence'.

So, as stated above, the '2 of cups', although 'auxiliary', is lumbered down by the problem of emotion (i.e. passion and desire) that leads to the Plato's views about 'double ignorance' (see 'Pt.1: Philosophy'). Try and tell someone who has just fallen in love that, in all probability, that the sacrifices that are being made are setting up a self-betrayal. (Lots of luck). In order for Romeo to believe that his love for Juliet can overcome generations of family cursing running roughshod through the Montague-Capulet tree, he will need to draw on rationalizations born of 'low 12'.

The '3 of cups' is the next stage of R & J's belief that their 'love', because it is 'Love', will be smiled upon by the gods/God. As you can see, the three goddesses are smiling but what are they smiling about? They are smiling because, whenever they can't make the world go round with Love, they (representatives of the time-movers Cancer, Virgo and Scorpio) can always make it go round with sex. No doubt, feeling (as Pisces) encounters sensation (as Taurus) with a spirit of 'auxiliation' but, just as it was for thinking at the '3 of swords', the feeling function is as yet too immature to take a decent advantage of it. Consequently, the 3 goddesses begin to snicker as the feeling-thinking (Pisces-into-Gemini) 'collision' of the '4 of cups' approaches...

ACROSS THE 5 (of Cancer)

In the previous chapter, we examined the feeling-thinking collision from the point of view of thinking (i.e. 'thinking about feeling') and suggested that the '2 of swords' symbolized, amongst other things, thinking's lack of (sensing ± intuiting) auxiliation as it confronts the feeling realm. Now, as we confront this collision from feeling's point of view, we realize that auxiliation isn't enough in any case. In fact, if the reader looks forward to the subsequent feeling-meets-thinking locus – the '8-of-cups' – things don't seem to improve there either (although, at Libra, the feeler is on the move and, therefore, has a better chance of development).

Of course, not a few astrologers will have winced at our implication that the '3 of cups' has something to do with the consummation of a relationship because 'sex' is supposed to belong to Scorpio. Hopefully, the reader has come to accept the idea of diametric complementation that has been discussed at various junctures in these pages and, therefore, see that '8' can feed its way across to '2' to, in turn, 'call' a couple to 'develop' not only the sensual aspect of the sexual act but the spiritual aspect of the sexual act. As any Freudian can tell you, sensual development of sex involves increasing the capacity to direct the "polymorphously perverse" array of tendencies toward genital union but, in fact, even though he was an atheist, Freud also laid a lot of the groundwork for the spiritual question when he discovered the strength of what he called the Oedipal (and/or Electra) complex.

We call it 'groundwork' because the negotiation of the Oedipal complex – the need to 'get past' the desire to do away with the parent of the same sex – already has solid biological reasons sunk in the 'ground' of DNA. Evolution selects against incest because inbreeding leads to evolutionary "weakness" in a species. The key spiritual aspects of the Oedipal complex can be recognized via the fact that the mind & body diverge i.e. the mind can satisfy itself that it has chosen an exogamous mate (e.g. the man mates the woman from another tribe) but the mind still responds to him/her as s/he would his/her mother. Obviously, when the Freudian suggests to the individual who is possessive of a physically exogamous mate that s/he has yet to develop his/her psychical/spiritual sexuality (probably because s/he wants to keep indulging infantile aspects), you can bet your bottom dollar (to coin a phrase) that it won't go over too well. Presumably, this is the kind of question that is being asked of the 'post-coital' protagonist of the '4 of cups'.

Notice that the cup being offered in the '4' might not be drastically different to the one offered in the 'Ace' but what is different is the hand that offers it... now the right ('conscious') hand. In any case, the Gemini would want to know what the antitheses might be to the Freudian propositions that 'validate' the crossing of the arms. First of all, as discussed in our 'Pt.1: Philosophy', there is nothing necessarily immoral about a Taurean consummation insofar as it is 'reached' from Aries in the developmental anti-clockwise direction. Indeed, readers can recall that "regression" from Gemini to Taurus (i.e. the Cancerian 1st person soul is still merely a "nomen") isn't immoral either... this 'sex' might only be, at worst, amoral. (Of course, we are talking here of 'consenting adults', not of 'child sex abuse' and definitely not about a 'child sex abuse cover up'). You don't have to be Jung to see the tree depicted in the '4 of cups' having a connection to the flora of the Garden of Eden, just as you don't have to have a doctorate in art history to know about the symbolic associations that

pertain to the colours red/green. The blue background bespeaks of 'de-spiritualized air' that has yet to be filled with the golden illumination of the Sun.

Meanwhile, a sharper bone of contention for the astrologically sophisticated, antithesis-generating Geminian mind is the fact that Freud commented little about the sibling issues that come prior to the Cancer=mother issues. Yes, in the biological sense broached above, sibling incest suffers from the similar evolutionary weakness that parent-child incest does, but there is a chance that the 'inner' (if not the 'outer') sibling 'relationship' has something to positive offer as a couple faces up to the more demanding negotiation of their '4 Cancerian' sectors. For example, does the sibling relationship have a 'horizontal-airy' aspect that helps set up the attitudes that are to be eventually realized at Libra?

All in all, the '5 of cups' image seems to suggest that Geminian antitheses are too intellectual to allow the feeler to successfully cross the 'bridge' and 'come home' to 'feeling about feeling'. In fact, there is a sniff of regression to the '2 of cups' i.e. 3 cups have fallen over to leave 2 standing. Note also that the '2 of cups', like the '5 of cups', has a homestead in the distance. Let's not forget that R & J meet at that most archetypal of social gatherings i.e. all the guests are wearing ('1:ascendant') masks. Cancer is known as the reminiscer and, here, there seems to be a certain amount of nostalgia for those 'masked over', carefree early days of love where, as it was for Lt. Drebin and his amore, "Platoon" turns into "the feel-good movie of the year". Even so, there is a positive aspect to the '5 of cups' – there is no need for the boat that was a feature of the '6 of swords'... all one needs to do is use the bridge. Just as well, too, because the moral questions have now all become sharper.

When we examine the '6 of cups' image there is a sense that we've missed a bit of the story. It seems that the 'hero' has crossed the bridge and spent some time at the homestead but there is a kind of fast forward to the moment that he is about to leave (i.e. the figure walking away to the image's left). Still, it is easy to imagine that the reason that the 'hero' leaves the nest is because he has managed to re-connect to (even 'integrate') parts of himself as symbolized by the gold colour and the children. Perhaps the nostalgia of the '5 of cups', in recalling the 'meeting of the masks' also triggered something about the auxiliary relationship that water has with fire and, in turn, promoted the feeler's advance from Cancer to Leo.

Once again, we need to keep our anti-clockwise hats on and realize that the idea of "putting away childish things" is a lumpy, unhelpful saying. Indeed, the idea of "putting away infantile things" also has its problematic aspect. The only saying that we can consistently support is a "putting away pre-infantile (i.e. 4th quadrant) things". As we have seen, the infantile (i.e. 1st quadrant) phase, although not without its problems, works as bridge to the child-adolescent (i.e. 2nd quadrant) phase. And, yes, OK, the 2nd quadrant signs have their problems too but, nonetheless, they work as a bridge to the adult phases of (the 1st half of) the 3rd quadrant. Can we say that either Romeo or Juliet managed to reconnect with their respective 'inner children'? The overriding sense of miscommunication and misunderstanding that shrouds the plot suggests that the doomed lovers stumbled into a Castor-Pollux feeling-thinking impasse and, then, '4 of cups' type-rationalization gazumped their deeper feelings. As the depth psychologist would phrase it, "overdetermination had set in".

TOWARD THE 9 (of Scorpio)

The Greek mythic triangle of Demeter-Persephone-Hades might turn out to be one of the most important resources for any possible future developments of the 'spiritual feminine' (that, currently, all the major world religions seem to need more than ever). C.G. Jung thought that trinities were incomplete quaternions but, to be fair, trinities symbolize a much better chance for integration of a '4th' than exists in dualities. Indeed, the opportunities inherent in trinities led Jung to suggest that the re-instigation of the development of Christianity was possible i.e. the '4th' of Satan could become approachable and understandable rather than grinding along as the opposite pole of a merely dual 'Force'.

One of the 'fortunate' aspects of the "dark one" is that, even in the ersatz versions of our religious underpinnings, there is a dual representation i.e. a "dark one" who can morph into a "trickster light bringer" – Lucifer – who easily flips his (apparent) goodness toward evil. And, if we include the work of the alchemists, the outline of a tripartite representation looms on the horizon i.e. the (apparent) "dark one" who, unlike Lucifer, works in the opposite way from evil to good. In terms of our Greek resource, then, we can say that Demeter isn't really able to countenance the trinitarian nature of Hades because she is, like Taurus, too embedded in '2-ness' but her daughter Persephone is, like mercurial Virgo, familiar enough with '3-ness' that she can countenance and, ultimately, 'marry' Hades. Or, in terms of our cups story, the second auxiliiation of feeling with sensing is that point at which the 'hero' begins to grasp how truly complex the 'story of love' is. Because she is able to get a diametric line on Pisces, the Maiden now understands that her 'sib', Gemini, was (if only semi-successfully) trying to separate the anima from the real woman. Now, the challenge is to triangulate the feminine into anima-mother-daughter. The '4th', the wife, is across the horizon.

One of the most interesting aspects of the '7 of cups' is the fact that the right-sided cups feature 'devilish' creatures. On the lower right side, we have that blue-coloured, rather nasty looking reptile and, on the upper right side, we have a gold-coloured snake that appears to be about to give the hidden upper central figure a nip. The hidden-ness of the hidden figure is appealing because it works as a good 'projection screen/medium'... depending on the imagination of the observer, this figure could be taken to be Christ, Mary or any angelic figure that pops into one's head. Either way, we see two layers of cups (a 'lower 4' and an 'upper 3') that are appealing to the developmental astrologer who is in touch with the problem of '3-4 tension'. Of course, none of this is mutually exclusive of the traditional reading of this card as "an un-grounded (i.e. un-realistic) attitude to love" because, as anyone familiar with the necessities of Scorpio will tell you, Virgo's insight into Pisces tends to render her complacent to the challenge of upcoming Scorpio. This is the nature of Persephone's naivete.

Most of us are familiar with the following cynical view of love... it makes no difference whom you decide to marry because, on the 1st morning after the wedding ceremonials, s/he'll be an altogether different person anyway. (In R & J's case, the difference is that s/he's now a dead different person). In part, this view comes out of the (now 2nd) 'collision' between feeling and thinking as the soul 'rises' into the sign of partnership, Libra. As far as our examination of the cups story goes, we are able

to soften our cynicism a little because the '8 of cups' reveals that the lack of ground that worried us in the '7 of cups' has been solved. Indeed, the ground on which the 8 cups are placed is closer to gold than to green or gray. Still, as our opening essay on feeling made clear (see 'Pt.1: Philosophy'), the emotional aspect of the relationship 'cloaks' the whereabouts of the 9th cup. This is why the conjunction of the Sun and the Moon (e.g. '6 of Cups') isn't quite as happy as we might have expected.

Marriages aren't all or nothing affairs. OK, some married couples have the dimmest notions of each other's reality and we can say that they live 100% 'inside the idea' of marriage... but, usually, the sheer day-in-day-out unending sequence of negotiations and compromises have the effect of forcing even the 99%-ers to whittle their way back into the '80-somethings. (Well, I suppose one could argue that R & J are 100%-ers). This is a big part of why religion discourages divorce i.e. maybe any marriage can be made 'real' if it can 'reincarnate'. There seems to be enough gold in this image to suggest that the 'hero/ine' wants to stay with the partner and look for what is missing within. Also, this depiction is un-Persephone-like in the way that the protagonist seems to have a willing (if resigned) attitude regards his/her descent to the next 'homecoming' of feeling, the '9 of cups'.

Perhaps the willingness of the protagonist has something to do with why the '9 of cups' is so full of gold. But, wait a minute! Astrologers take the Scorpio sector to have significant symbolic links to sex, so why do we see our hero adopting that 'go away' body language of the folded arms (that echoes the '4 of cups')? And, where is the partner anyway?

In a way, we answered these questions when discussing the cards that lead up to the '4 of cups' i.e. Scorpio's sexuality is of the spiritual variety. The deep irony of spiritual sexuality is not that it is all in the mind (as the re-configuration of the red cloak might suggest) but that it addresses the couple who have come to know each other well enough that they must now ask questions about the 'reincarnation' of the relationship. In other words, do the individuals in the couple see the relationship as something to 'transcend' when they each reach the '10 of cups'? Or, do they want to see the relationship growing through another ('karmic') cycle i.e. experience another 'round' of Pisces-to-Scorpio together?

The figure of the '9 of cups', although human, might be better conceived as a figure from beneath the 'ego'. Rather than being a 'hero', this figure works better as the individual aspect of what remains when the 'ego-hero' has removed himself from the playing field. The difference between Hades and the "left hand of the Self" is, to be fair, subtle, but Hades (i.e. the god of "riches") probably has a closer association to the collective aspect. When attention turns to the 'hands' of the Self, our attention also turns in step to C.G. Jung's concluding stages of spiritual development and the confrontation with "complexio oppositorum". In fact, the most telling experience that leads to an understanding of the complicated interaction of opposites is the 'sexual' experience of orgasm i.e. an intense physical experience 'causes' an implosion of the full spectrum of physical perception. Both the 'above' and the 'below' are rendered golden because the 'hero' has worked out what his/her '2-lust' is 'for'... not for any old mundane marriage of "Wedding Magazine", but for the Heavenly Marriage that looks to the deepest spiritual future.

BEYOND THE 10 (of Sagittarius)

Hopefully, the observer of the '10 of cups' image will immediately notice the relative lack of gold colouring. Even though this image is a whole lot more attractive than the '10 of swords', it isn't difficult to apply similar gists of interpretation toward them i.e. they are both wishes for 'reincarnation' so that the next 'round' of life can be lived the way it could have been lived... "if only I knew then what I know now!!". Or, as it is in "the Natural": "we have two lives... the life we learn with and the life we live with after that". In other words, the 'after that' life is yet to be lived and, so, it is nothing more than a new idea i.e. the colour of 'intellect' (blue) is appropriate.

In the same way that 'sword' court cards imagine the 'thinking function' as a 'leading function', the 'cup' court cards imagine the 'feeling function' as a 'leading function'. The "Knight of cups" (Barry Levinson's movie is about Knights) denotes the 'hero' now being able to approach the (common not archetypal) 'real' woman in the knowledge that, because she isn't She, he will need to 'round out' this knowledge as his (and her) subsequent lower hemispheric negotiation(s) unfold(s)... e.g. every year the Sun will reveal a new layer of it. This is, something, in a one-shot Christian context, which has been closed off to R & J.

Still, it is a good idea not to get too carried away with any of the subsequent negotiations of the lower hemisphere, especially in light of the fact that the Piscean "Knight of cups" golden ground seems to give way to the Cancerian "King of cups" wavy blue sea (there are, however, flecks of golden water). Indeed, some might say that the "King of cups" needs to be allotted to Pisces for this reason but we hold that it works better as an image that reminds us that Pisces won't reach its 'diametric resolution' until Virgo and, to some extent, the Cancerian 'father' will need to go with the flow for a couple of signs. The "Page of cups", however, is the impish feeler who tries to pull Cancer back into Pisces.

Just as the "Queen of swords" is an uncomfortable mixture of femininity and masculine thinking, so can we cast the "King of cups" as uncomfortable mixture of masculinity and feminine feeling. This is why there might be plenty of motivation for the 'spiritual feminine' to 'rise' to '8 Scorpio's "Queen of cups" without much delay. Once again we encounter another image with some golden 'ground' but, in addition, we notice a sense of a tectonic shift in the distance i.e. the green ground has, after all, revealed itself to be little more than a vegetative 'cover' for the golden subterranean infrastructure. No less significant, of course, is the ornate and (very) different type of cup that the (Black) Queen is revering. Feelings 'survive' the dark fire of emotional excoriation and now Love is f/Fearless (... She doesn't want to be feared, didn't you know?). So, maybe you don't need a golden sky when you've got one of these types of cup... no need for a spiritual sky of intuitive interpretation. No need for essays such as these!!!

Now and zen, dear reader, I imagine you reaping a little benefit from these essays but I'm sure that a very significant number of you find all of this stuff to be little more than a diversion. Did you know?... I dreamt about one of you last night. You put on one of your funniest hats, drew a voice from your best Gallic Cleese and quipped in my general direction "erv ulweddie gewt one".

The 22 cards that make up the remainder of the tarot deck were introduced in the previous essay but, having focused there upon the images of the major arcana that featured swords, we will here focus on the images that feature cups. As it turns out, cups are even harder to find than swords.

As discussed in the previous essay, “the Magician” happily shows us that he has all four functions on his table (i.e. on his ‘ego’) indicating that they won’t go to waste as the quester struggles through the sequence. Still, when we look through the major arcana, the only overt juncture where feeling shows itself as an important resource is the 14th step (of 21), “Temperance”.

One of the best ways to understand this image is to see that it is bookended by “Death” (i.e. card ‘13’) and “the Devil” (i.e. card ‘15’). From this it should be easy to ‘get’ that we don’t ‘get’ “Temperance” until we have ‘died’ and we won’t be able to handle a ‘d/Devil’ properly if we don’t first have Temperance. Note how the setting sun of the “Death” image is difficult to imagine as anything other than the rising sun of “Temperance” image now seen, as it were, ‘from the other side’.

Now, just about every tarot expert you’ll meet will tell you that “Death” is a ‘good’ card, usually as a way of allaying anxiety. Yes, it’s a ‘good’ card in a way, but “Temperance” is better. So, perhaps a better way of qualifying “Death” is to say that it rarely bespeaks physical death and usually points to some kind of figurative death. Indeed, the setting sun of “Death” is now the rising sun of “Temperance” i.e. there is a sense of a Sagittarian ‘paradox’... autumn-is-now-spring and there is now a shift away from ‘1-6’ 1st person concerns into a ‘world’ of sacrificing one-s/Self to the next generation of ‘1st personers’, children. Clearly, the only way to render the “Death” image genuine is by ‘living out’ one’s childhood (so that parents won’t ‘live through’ their children). All kinds of compensatory nonsense breaks out if this doesn’t occur (i.e. “the Devil”), for example, the idea that it is OK to kill other peoples’ children in the tenuous (and, essentially, vain) hope that this can make one’s own children safer. Of course, a vote for a rationalizing child-killer government is a vote for the flushing of “Death’s” ‘golden’ hue straight into the sewer.

The spiritual aspect of the feeling function, as we have seen, is, by definition, a central aspect of the ‘spiritual feminine’. Appropriately, then, we see “Temperance” dominated by a female figure – an angel. It is clear that she has plenty of nous when it comes to differentiating the contained and uncontained feeling. More importantly, perhaps, she seems to preside over the flow of contained feeling (i.e. between the two cups). It may seem strange to link a tarot image to ‘9’s the realm of ‘philosophy’ but the flow of feeling is too easily linked to the flow of time to now ignore the bleedingly obvious (i.e. flowing time is a ‘4-9’ denizen of astrology’s right hemisphere). In other words, “Temperance” is an image of being in good touch with the flow of time... it is an image of the virtue (or, at least, the gift) of patience. This is the virtue that allows the spiritually questing holy “Fool” of the major arcana to confront the “Devil” in a de-constructive (i.e. not destructive) way.

So, how ‘bout it, guys and gals, let’s get our placards and rush down to the town square and see if we can find an tricky-angel-on-a-podium to applaud. You’ll know that you’re under his spell when the zombie-unison chant begins: “What do we want? Temperance! When do we want it? NOW!”

Chapter 11: FIRE – PARSIFAL'S MISTAKE

THE DOORS OF COUNTER-INTUITION

One of J.R.R. Tolkien's motivations for creating "Lord of the Rings" was his feeling that the Arthurian legends were too Gallic to satisfactorily address Britain's hybrid of Celtic, Saxon and Gallic influences. It is fitting, then, that it is the British constabulary that arrests the holy fools, at the end of "Monty Python and the Holy Grail". They weren't messiahs, just a bunch of naughty boys drifting too far away from what makes the British unique.

Moving right along to Gaul, then, we come up against another hybrid i.e. of Nordic & Roman influences. In this sense, the Arthurian legends depict the clash of Christian and 'pagan' contexts ('pagans' such as Merlin, of course, would still have seen themselves as believers). This hybrid character was, in the minds of the puritan scholastics, tantamount to heresy but the lay public saw more. Either way, the story of the Holy Grail is, like the Grail itself, pretty difficult to pin down (to one plotline). The story of Parsifal is only but one of the many threads that lead to the Holy Grail and our readers are encouraged to check out some of the others (e.g. Galahad) to fill out the picture (e.g. "the Holy Grail: the History of a Legend" by Richard Barber).

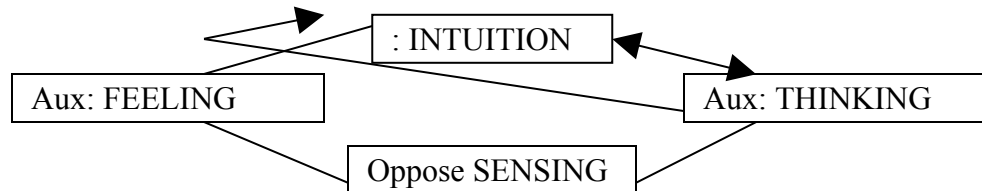
For the psychologically minded, however, the 'textbook' for the Grail story is the work of Emma Jung (C.G. Jung's wife) and her 'continuator', Marie Louise von Franz. In it, there is an extensive discussion of the items depicted on the table of the "Magician" tarot card. In Parsifal's initial confrontation with these items, he makes the mistake of not asking about w/Whom is served by the grail. In other words, the reader might now be puzzled by the fact that we are going to apply a 'cup story' to the 'wands' sequence. In part, the puzzle is 'bridged' by the 'auxiliary' relationship of the cups to the wands but, in this essay, we do hope to expand on this 'bridge'.

If, dear reader, you look through the major arcana images, you will note that, curiously, the wand on the table of the "Magician" is green in colour. Moreover, the only wand-coloured 'phallus' to be found in the 'major arcana' is that which is held by the "Devil" (and it doesn't really look like a wand in any case). This should strike you as a little strange if you agree with us that the 'wands' story is connected to the development of the spirit. Then again, you may have already realized that this is the hub of "Parsifal's mistake" i.e. the development of the intuitive function is different to spiritual transformation. Indeed, it might be better for these two to bear a certain amount of mutual exclusivity toward each other in the 1st half of life.

But, why? A big chunk of the answer is wrapped up in our discussion in the previous chapter ('Ch.10: Feeling')... intuition is basically an extraverting function whereas spiritual transformation involves the subtle differentiation of introversion from centroversion. Or, if you prefer, the intuition serves the 'self/ego' and spiritual transformation serves the 'grail (i.e. feminine) Self'. This, of course, is why the '10 of wands' – in our context, the image that refers to Aries now 'culminating' his story at Capricorn – depicts a 'hero' with a 'karmic' load (partly accumulated during his/her extraverted 'phase') that is now a regrettable extraverted (duoverted) burden.

Now, when we realize that the auxiliary functions for the intuition – thinking and feeling – both prioritize introversion, we begin to see their critical importance as 'auxiliators' of the intuition. Still, having noted the "Wormtongue" problem, we are

thrown into puzzle of whether the intuition might do better to 'auxiliate' the passive fornix of feeling before getting too 'brotherly' with the (other) masculine phallus i.e. thinking. In terms of our view of the "Temperance" image, we now see why it comes before the phallus-holder, the "Devil". (The 'devil' seen in the "Wheel of Fortune" is a sword-holder). Or, in terms of the story of Parsifal, the '(anti)-hero' is at sharp risk of getting stuck too far up in the heavens of 'ph(il)obosophy' – intuition-thinking – to be able to bring his feeling function to bear as he confronts sensing. Schematically,



Still, how does all this play into the 'basic' developing intuition? Answer: the story of the wands is a 'double prep'... first up, an intuitive can use it as a 'prep' for his/her subsequent need to make (err...) sense of the sensation function. Second, an intuitive can use it as a 'prep' that helps him/her to 'exhaust' the extraverted aspect of the intuition so that, as the 2nd half of life establishes, inner eyes can peer at inner challenges more clearly. (At the risk of coming across like a stuck record, it is worth emphasizing that, in any case, all 'types' will do well to consider this story).

We need to be careful not to come down too hard on the extraverted phase of the intuition. It is an important '1 igniter' toward the challenges of ego construction and, even if the intuition tends to trip over the reality of the world, it still plays a key role in having the balls to take it on. An undoubted part of this key role, of course, is the fact that the intuition sparks self-belief. The world is worth taking on because it presents itself with a promise of meaning. In this regard, we might note the general optimism that runs through the wands images that is lacking in the swords/cups.

Alternatively, any balls of 'pseudo-self-belief' toward other-worldly concerns (i.e. religious proselytism) exercised by those who are still right in the midst of ego formation (or, worse, backing away from ego formation) constitutes the red flag of spiritual ill health until proven otherwise. Let's not conclude that this flag refers to those in the 1st half of life either. Given that developmental arrest is as common as muck in the older generation, spiritual illness can affect anyone.

These points take us back to the fact that the writers of the so-called "Grail Cycle" were not bunkered-down 'scholastics' trying to create a Christianity for the masses. Rather, the earlier centuries of the 2nd millennium was a time when knights were secular mercenaries who, after being paid up by their landlords with (enough) property, would then want something to enrich the 2nd half of their lives besides the day-in-day-out concerns of farm management. This was the sort of climate that gave imaginative storytellers a chance to fund their own real world challenge... by filling the supply generated by the knights' demand, they too could put food on the table. We can guess that someone like Chretien de Troyes took up writing before his 30th birthday. After all, just like the wands 'hero', he embedded his other-worldly story in a context of worldly sex & violence (well, OK, maybe not so much sex)...

OUT FROM THE ACE (of Aries)

Here, in our 3rd survey of ‘proto-archetypal interaction-ology’, we will begin to see how complicated things can be right from the ‘beginning’. Our essays on the (proto)-developments of thinking (i.e. ‘11-12-1-2’) and feeling (i.e. ‘12-1-2-3’) tell us that Aries isn’t only focused on goals that beckon from his ‘future’ i.e. somewhere in the periphery, Aries is already be trying to hold onto his ‘integration’ against things from his ‘past’. A nice symbolic depiction of this complication is provided by the set of aces in the minor arcana: the ‘Ace of wands’ is like the ‘Ace of swords’ insofar as the hand-cloud is a (masculine) right hand but, unlike the ‘Ace of swords’, it enters from the masculine right side; the ‘Ace of wands’ is like the ‘Ace of cups’ insofar as it enters from the (masculine) right side but, unlike the hand of the ‘Ace of cups’, it is held by a masculine right hand. At least, the ‘Ace of Wands’ is unified ‘right’.

Another symbol of the fact that things aren’t quite so unified as they seem in ‘1’ is the fact that a multiple of buds have been shaken loose. Presumably, the divine manipulation doesn’t want Aries to get too comfortable with any ‘integration’ that is cobbled together at ‘1’. In Parsifal’s story, we also get a sense of multiple buds when we note that the numerous things that happen prior to the battle in which he secures his ‘1-mask’ of armour (... it is something which Parsifal, ‘fortunately’, throws over his country bumpkin outfit i.e. this insulation helps him not to over-identify with the persona/mask). One of the key pre-plot points is Parsifal’s spiritual ignorance... he mistakes King Arthur’s ‘group’ of knights for God but, also ‘fortunately’, his early mistake is corrected (unlike a latter one) immediately. Another key pre-plot point is Parsifal’s callous attitude toward his mother, whom he takes to be little more than shackles on his feet. Although the novice astrologer will think of Cancer as the sign of the mother, most psychological astrologers will be aware that ‘mother’ resonates through all the feminine signs (except, perhaps, for Virgo). As the story unfolds i.e. as Parsifal encounters ‘2’, ‘4’ (and ‘6’?!), the reader can guess that these feminine phases are ‘diametric reminders’ of the ‘8-10-12’ mother was left behind at ‘1’.

At the ‘2 of wands’ we see the wands-hero inside a ‘mother’ made of bricks and mortar (i.e. the castle that was in the distance in the ‘Ace of wands’). In the 1st act of the Parsifal story, there are 3 ‘mother-castles’ of significance (i) the concrete (and ‘secular’) castle of King Arthur, Camelot (ii) the not-so concrete (and not so ‘secular’) home of Parsifal’s love interest, Blanche-Flor, & (iii) the non-concrete (and non-secular) castle of the sick king. It is not unreasonable to apply, therefore, the ‘2 of wands’ to Camelot, the (castle of) the ‘4 of wands’ to Blanche-Flor’s home and the ‘6 of wands’ (where a castle is only implied) to the castle of the Fisher king... who is trying, unsuccessfully, to ‘cast a diametric (fishing) line’ to Pisces.

It is worth recalling, as we had done in the discussion of the swords, that the first anti-clockwise port of call for a masculine function is (not an auxiliary but) the opposing function. For all intents and purposes, we can state that Aries intuition is bound to stumble as it negotiates Taurus (and, as suggested in the prior paragraph, even Leonine intuition won’t have an easy time of it as things move to Virgo... and, of course, Sagittarius would really have preferred to skip clear of upcoming Capricorn altogether). In fact, because Aries fails to understand his bumble at Taurus – that is, ‘through Cancer’ – he bumbles for a second time when Leo stumbles at Virgo i.e. he fails to ask the relevant curative question (Virgo is a sign of ‘health’). Consequently,

a little like Persephone, Parsifal is thrown unceremoniously into the '8 Scorpionic' realization that he will need to 're-incarnate' back into Aries and Taurus. At least this second visit to Taurus won't be quite so naïve. Or will it?

When we focus on the colour symbolism of the tarot, we begin to see that the 'extraverted' version of fire has symbolic links to the orange-red of the wands and the 'centroverted' version of fire has symbolic links to the gold colour that is seen, not uninterestingly, in the feminine symbols of the cup and pentacle. The 'hero' of the '2 of wands', rather than holding a pentacle, holds the world in his right hand. Hopefully, the reader won't have trouble grasping the possibility that the intuition's initial 'collision' with sensing leads to a rather concretistic attitude (indeed, there is even less gold flecking in the '2 of wands' than there was in the 'Ace of wands'). It is as if, rather than being a trip-step, the concrete castle has imprisoned the intuition. Nonetheless, as noted earlier, the upside of a knockabout willingness to take on the real world is 'better' than regressively "living inside an idea of the s/Self" (in '11').

By contrast, the colour scheme of the '3 of wands', while not replete with the most golden of golds, certainly holds up a good deal of promise for it. In terms of our current interaction-ological context (i.e. intuition & thinking are auxiliaries) the '3 of wands' image supports this sense of 'auxiliation'. Things are also looking 'up' insofar as the 'hero' is now gripping the wand more 'consciously' (i.e. with the right hand) & is now much less a prisoner of his own constructions. A 'call' can now be heard.

Let's not get carried away, however. Note that the layers of clothing display different colours... the blue undershirt is (almost) concealed behind the green and red kaftan. This nicely symbolizes the discovery by the 'sib toddler' that the mind is concealed behind the mask (i.e. the what-is-thought vs. what-is-said dyad – see 'Pt.1: Philosophy'). As we have noted, it is very often the sibling who reveals all the tricks that can be played under this dichotomy and, if we turn to the Grail story, we worry at first because Parsifal's (two) brothers were killed along with their father before the story got going. Even so, order is restored when the Camelotian figure of "Keu" appears and tries to trick Parsifal into killing himself. Obviously, Keu's plans come to dust because, if he had been successful, we wouldn't have a story! In any case, we can also note that the intuition is able to grasp a 'destiny' in ways that most thinkers can't and Keu's failure to understand this underwrites his own demise.

If Keu is the bad cop, then Gornemant is the good cop. The latter is a little bit like the gadget man in a James Bond story who provides items that are sure to come in useful as the quest gets more difficult. The trouble is that Gornemant is the fateful character who instructs Parsifal to not ask (at least, out loud) too many impertinent questions. In other words, Gornemant is a variation of 'mother' who wants her child to develop (i) the skill of freeing up the child's thinking process i.e. if everything one thinks comes straight out of one's mouth (e.g. "Alfie") then, sooner or later, the child becomes a social pariah who, in subsequently repressing the mask, goes on to repress thought, however 'Knight of swordish' thoughts might be & (ii) the skill of thinking for oneself rather than rely on ready-made answers. Gornemant's instruction leads Parsifal 'away' from insight for which he is 'meant' in the long run but, given that the differentiation of introversion and extroversion is subtle, the heeded instruction is 'fortunate' in the long run.

ACROSS THE 5 (of Leo)

Without any doubt, the '4 of wands' is the most golden image in the wands sequence. And, given that we have talked up the 'religious' importance of intuition being able to 'auxiliate' feeling, this is how it should be. As we have noted, the castle depicted in this image is the abode of Parsifal's love interest. What the '4 of wands' does not depict, however, is the fact that the 'hero' managed to vanquish the 'father' who had been besieging the castle. Perhaps this was achieved in a harbour battle (a hint is seen in the '3 of wands'). In other words, not only is the 'hero' 'unconscious' of his mother complex but he is now also 'unconscious' of his father complex. The term "complex" is an extremely apt one. I challenge anyone who hasn't read their way through Freud's (and then Jung's) writings on parent-child dynamics to read them all now in quick succession without feeling 'swamped'.

So, then, why all the gold? Well, it could be that, after all, the image shows the hero leaving behind the trappings of these complexes on good terms i.e. there is little or no repression. This makes good sense when it is realized that the intuition is able to 'see' that repression, although it has a limited role to play in the 1st quadrant developments, is nigh on useless in the 2nd quadrant intuitive development. In short, when the intuition comes to its first 'homecoming' (at Leo), the chief desire is to 'get a line' on the extra-human realm that lies above him (Aquarius) so that, in turn, the intuition is able to see (i) that the individual is different to the group and (ii) why the individual needs to pursue his/her difference. Capricorn, the sensation sign that can do no more than repress, castrate (or be guillotined by) Aquarius, is long past.

Of course, if a battler is looking 'up' (to '11'), you can bet your bottom dollar that a counter-attack from the 'bottom' is next. This is the source of the zoo-diacal symbol of Leo, because the Lion's man-eating rapacity is no less problematic than any "I'll-be-back" robot of collective idealism. The lack of uniforms in the 'battlers' shown in the '5 of wands' image provides a very strong sense of individuality (if not individuation), but this is significantly offset by an apparent lack of what we might have otherwise expected here i.e. 'integration'. Then again, the key issue of this card is its lack of 'finality' – all that matters is that all the factors are in play. Although, at this early-middle stage, there is no hope of winning a war, there is every chance that an important battle might be won.

It is worth commenting on the fact that the wand is a weapon that is different to the sword. If the reader fast-forwards to the '9 of wands' s/he can begin to see its capacity to cause some real damage i.e. as a projectile... anything from a javelin to a scud missile. At the earlier hand-to-hand stages of the '5 of wands' and '7 of wands' we get a sense that things can go the full 15 rounds without causing any permanent scars. By contrast, a sword's sharp point is well able to lead to a fatality inside the 1st round. In turn, we see a gun being an uncomfortable hybrid of projectile & stabber and, as such, it stands as, the ultimate symbol of the intuiter-thinker who has utterly lost contact with his soul. Note, for example, how Eddie Murphy's princely character in "Coming to America" uses a wand to non-fatal effect.

Meanwhile, back at Blanche-flor's ranch-castle, we discover that Parsifal has decided to leave it for the same reason that he had left Camelot i.e. to go looking for his mother. This tells us that Parsifal is 'destined' to be judged for a reincarnation at Sagittarius' '9 of wands', for the left hemisphere is where he will eventually find her.

In an earlier essay published on this website, Parsifal's re-connection to the realm of the mothers was portrayed as a regression from Leo (there, we had not been focused on the integration of functions). By contrast, Christ-the-anti-clockwiser looks for his Father and, therefore, h/He is destined for transcendence 'before' Capricorn, Pisces, Taurus and Cancer i.e. after being crucified at Aries and resurrected at Leo. We can say, then, that Parsifal's trip through Leo tends toward the 'lower' character trait of Leo (i.e. vanity) and, indeed, his search does begin in vain. It would have continued that way too had he not received some useful directions from the locals.

OK, yes, agreed, there is no castle in the '6 of wands' image and our view that this is a card that symbolizes the (1st) encounter with the Fisher king's castle is quite a bit of a reach. Our only defense is that Parsifal is treated like a royal guest when he arrives there and this reverence appears to be reflected in the 6th phase of the wands story. Either way, this image reveals a fine sense of 'spiritual tension'... on one hand, we see that the rider has won his '5 of wands' battle well enough that he has secured a golden undergarment (which he has duly concealed under the 'mask' of the brown overgarment) but, on the other hand, the rider has yet to transform his equine spirit (no flying Pegasus to be had here). But, how else could it be when a story is still only inching its way to the end of its first act?

The 'problem' with the wounded king is, in part, that he is a man. A woman would have a much better chance to get a diametric line on Pisces (from Virgo). The problem of the masculine comes out of the fact that intuition is colliding (for the 2nd time) with sensation without having fully learned about the Aries-Taurus-(Gemini-Cancer) negotiation. In short, any problem that troubles Pisces is too diametrically 'distant'. The 'intimate' problem of Leo's 'trip over' Virgo (into Libra) dominates.

The 'problem' with Parsifal is, as noted in our musings about the Aries-to-Taurus transition, that he continues to take things in an extraverted way. He might have got a sniff of Leo's centroversed character at the '5 of wands', but he is unable to sustain it in the face of intuition's battling focus on sensation. The sword, lance, cup and platter are seen as secular, concrete (e.g. 'scientific') 'phenomena', not as 'noumena' that lay out the hows and whys of spiritual transformation. Nonetheless, as has been explained, Parsifal's secular viewpoint protects him from any goof off over the problem of differentiating introversion from centroversion (i.e. a 'pseudo-spiritual' introvert winds up in a realm of sterile narcissism whereas the 'spiritual' centroverser is able to lead him/herself into the realm of creativity and I/Love).

At this juncture, it is worth reminding the reader that the wands story means more to the individual with an undeveloped intuitive functions – a 'sensation type' – and, so, we here confront a 'Catch 22'... one needs a developed intuitive function to 'get' a symbolic story about the development of the intuitive function! In turn, a lot of confusion threatens at this particular juncture given that we are now focusing on Leo's intuition stumbling over Virgo's sensation. So, we might now ask: why can't sensation's own developmental 'prep' (the pentacles) give the Maiden enough pause to step easily out of the way of a charging lion?

Well, that's the point... Virgo might be so consumed by dealing with hungry lions that she doesn't see that the horse on which she rides is unable to sprout wings and fly over Persephone's field of narcissi... (see "The Matrix Reloaded").

TOWARD THE 9 (of Sagittarius)

After his 1st visit to the Grail castle, Parsifal is effectively booted out back into the real world. No surprises, then, that he needs to re-confront some of the denizens of reality that he had already met at the 'Ace/2 of wands' and, presumably, they are going to try to poke at his thighs with a diametric wand. The first person he meets is a woman who is very much like the woman who carried the Grail, the 'Grail bearer', and it is she who gives Parsifal the bad news that he screwed up. In addition, she tells him that not only has his mother died but that he was responsible for it too. In short, the mother-seeker has been, all along, his own worst enemy.

Next, we re-encounter the damsel from whom Parsifal had stolen a kiss and a ring on the way to Camelot. Little did Parsifal know that the damsel's boyfriend had taken his sniff of adultery badly... his would take revenge by forcing his own damsel into distress. Of course, now sharpened by the news that he has served 'the feminine' poorly, Parsifal takes a 'mascline' course and vanquishes the crappy boyfriend. This, of course, contributes zip to any understanding of his Oedipal situation.

Next, come a couple of Arthur's knights. Parsifal beats them off without even waking from sleep but, in the end, Gawain manages to bring him back to the Round Table, where yet another (3rd) damsel appears. Rather than poke at Parsifal directly, she prefers to humiliate him in front of the Arthurian group. Now begins a period of aimless wandering for Parsifal that is so pitiful that the story, apparently in need of a bit of a lift, turns to the exploits of Gawain. We can therefore guess that any spiritual opportunities on offer at the intuition-feeling (Leo-Scorpio) auxiliation are forfeit. Its time to throw all the wands in the air... let God have 'em all back.

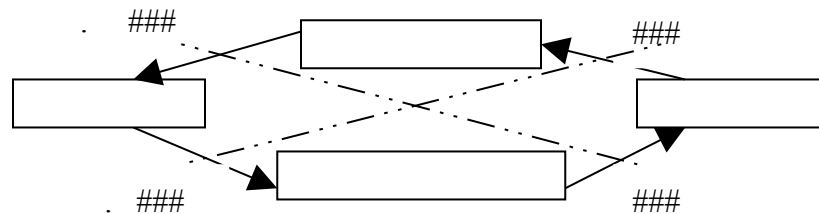
For the intuitive type who is looking at the wands (and/or Parsifal) story as a 'prep' for a future struggle with the pentacles of sensation, we could suggest that the throwing of the 8 wands into the air (i.e. the '8 of wands') bespeaks of the fact that it is now a good time to switch the functional focus. If the intuitive can register his/her Libran auxiliation well enough (i.e. the '7 of wands'), s/he will be able to be 'logical', 'drop to' '2', and have a crack at the development of sensation. ('Ch.12: Sensation').

From the beginning of her essay about the "shadow" Marie-Louise von Franz reminds us that it is a pretty general concept that could just as well mean "the whole unconscious". This means that, if we restrict ourselves to the fraction of unconscious that is repressed, we would need use a term such as "repressed shadow". It is in this light that we can get a better idea of the figure of Gawain, who, in some ways, could be associated with the horse of the '6 of wands' i.e. the figure that Parsifal has 'split' away from by the time his intuitive development has made its way to the '7 of wands' image wherein Libran thinking insights are pointing out to him how out of 'balance' he has been. In all probability, Parsifal has lost his horse because the term 'spiritual animal' has become way too much of an oxymoron for him now. Cowboys make the worst preachers. Meanwhile, back at the ranch of the Scorpion...

So, even though, at the '8 of wands', Parsifal is happy that God can have all His wands back, the question remains as to whether he goes on to over-repress his spiritual side to the point that his spiritual development becomes a 'ghost' haunting his unconscious i.e. it has no real chance of being integrated. In depth psychological terms, Parsifal, like many modern day secularists, is an 'under-compensator'. The repression-that-leads-to-under-compensation of spirit, by psychological law, gives

the-repression-that-leads-to-over-compensation of spirit a “little season”. As Freud made clear, repression, a dynamic that “returns” sooner rather than later, begins its return via a “projection”. To Parsifal’s credit, then, he doesn’t despise Gawain and, in this, we glean how to go about healing under-compensation i.e. direct “projection” toward someone (or something) that is acceptable to one’s ‘yet-to-be-integrated’ ego because this provides a better chance for the shadow to be ‘worked on’. If Parsifal were alive in the (post)-modern world, he might have preferred to focus on, say, an ‘interesting’ rock-star type spiritual proselyte (e.g. Bob Dylan) instead of, say, those insufferable TV taunters-of-the-3rd-commandment who evangelize & bore everyone to death.

Whatever the case, Chretien has Gawain bolt off to a (4th) castle, the “Castle of Pride”, that could well be the structure in the distance of the ‘8 of wands’ image. Here, in coming across another knight making false accusations about him, Gawain decides to challenge him in battle but, in the nick of time, the king of this kingdom – “Escavalon” i.e. an Avalon type realm – less than impressed by this whole episode, insists that Gawain first succeeds in a new quest: the search for the bleeding lance. Needless to say, given the hints provided by the ‘9 of wands’ and the ‘10 of wands’, the only lances that Gawain is going to find are lances that are either too projectile-like or too heavy. Notice that the ‘9 of wands’ – the 3rd homecoming of the intuition – doesn’t exhibit any horses, the opposite of what we find in the Sagittarian court card, the ‘Knight of wands’. (We will examine the horse depicted in the “Sun” card in the next essay). The key idea of the ‘8 of wands’ – there is a loss of human context – tells us that, to be human, we need to keep an intuitive grip on epistemological opposites. Schematically;



The critical difference between Parsifal and Gawain is that they are made to seek different objects – the former seeks a holy feminine symbol and the latter seeks a holy masculine symbol and this maybe why the shadow problem, although not too difficult to confront, tends to get stuck anyway via a simple mechanism of divergent aims. So, even though Parsifal isn’t ‘wrong’ to drop to the diametric ‘ground’ under the ‘8 of wands’ – right down to Taurus and the ‘Ace of pentacles’ (Ch.12) and take up the challenge of the sensation function – it appears that, in any case, he would be destined to wander about aimlessly until Gawain stumbles across to Capricorn’s ‘10 of wands’ only to discover that the 10th sign is the last place that any self-respecting intuitive would want to end up. In fact, even though Gawain falls asleep (i.e. he is lost to the unconscious), he does reasonably well in the end... he does, at least, manage to receive an explanation of the meaning of the bleeding lance but, at midnight, he falls asleep before hearing of the Grail. A kind of transcendent-sleep, one might suppose.

BEYOND THE 10 (of Capricorn)

Chretien de Troyes would reach his own 'midnight' during the writing of the Gawain adventure. Even so, he gave his 'continuators' a hint of how the story could move into its reincarnated phase by describing Parsifal's 'Easter encounter' i.e. his discovery that he had been neglecting, even repressing, his broader 'purpose'. If the reader is happy to take the 'Chinese' astrological approach of one sign per year, s/he will also be happy to translate Parsifal's 5 years of aimless wandering as the journey from Libra-Scorpio to the signs of Easter, Pisces-Aries. There is no castle to be found there... Parsifal comes to the 'den' (of the hermit).

In the tarot, there is a sense that this reincarnation might have something to do with the major arcana. The image of the "Fool" nicely depicts the 'fall' through the left hemisphere all the way down to the 3rd archetypal "Magician". As noted, the narrative of the 'hermit encounter' emphasizes the "Fool" image rather than of all the functions of consciousness being 'on the table'. Then again, not unlike a typical "holy fool", Parsifal starts to get lucky... he could have easily been drowned by the femme fatale version of his anima (as we have seen, the idea is to 'get' Pisces 'from' Virgo not to 'get' Pisces 'in' Pisces) but he is saved by 'workers'.

Then, instead of going straight to the Fisher king's castle, he now stops off at another castle wherein he seems to (at least, begin to) 'get' a diametric line on the '8 feminine' – the castle of the 'red star woman' – who keeps beating him in a game of chess. As Emma and Marie point out, chess is a very good symbol of the importance of the feminine because it features an all powerful black q/Queen w/Who has much more scope than any (black or white) k/King, especially insofar as any species of '2-earth' version of reality goes. So, instead of feeling like a 'King of wands' (i.e. a new level of Aries), the hero is made to feel like a 'Fool/Page of wands' (i.e. a regression from Leo's 'Queen of wands'). In turn, he is thrown into the "Magical" aspect of the problem of opposites – Gemini, for the 2nd time – but, this time, it is now a 'prep' for his 2nd encounter with mercurial Virgo.

It probably comes as little surprise that, between the encounter with the 'red star woman' and the 2nd (re)-visit of the Fisher king, Parsifal stumbles back onto the home of his beloved, Blanche-flor. Nor is it strange that he realizes that he must leave her again because, being only at Cancer, he is only at the 'base' of the spiritual 'rise' of the right hemisphere. Nonetheless, while there, Parsifal needs to absorb as much as possible about the way that the Cancer mother of love supercedes the Capricorn mother of discipline. The forces behind this absorption are depicted in the 'parental' images of the major arcana, the "High Priestess", the "Empress", the "Emperor" & the "Hierophant".

The "High Priestess" is more focused on the 'structural' aspects of the spirit than is the "Empress" and, for this reason, she is the one that offers the best advice on the '4-10' vertical axis. Not only does she show herself as a bridge from Judaism to Christianity but she also wears a cross that, unlike the cross of Christianity, has been 'evened out'. The "High Priestess" symbolizes the hope that, at some stage, the corruption that is rife in the Church might be healed by the ascension of women into the roles of authority within it. (Agreed, a "mother superior" is, in theory, capable of propagating, even perpetrating, a sexual abuse cover up but, at this stage, she would deserve an innocent-until-proven-guilty attitude). Meanwhile, in light of the fact that

the “Empress” sits over the symbol for Venus and that Venus has associations with the ‘1-7’ (horizontal) axis, we have reason to see the “Empress” being a symbol for the ‘adviser’ who can explain the importance of the lower hemispheric ‘sweep’ that, from Taurus, journeys its way ‘through’ Cancer, over to Libra.

Admittedly, it isn’t slam-dunk that the animals on the armrests of the throne of the “Emperor” are rams (instead of, say, goats) but it is possible, nonetheless, to view the “Emperor” as the masculine answer to the “Empress” i.e. the ‘sweep’ from Aries to Libra. Likewise the “Hierophant” would symbolize the male version of the vertical axis i.e. the ‘parent’ who has more advice to give about the ‘3-9’ Gemini-to-Sagittarius aspect of verticality (or, given that the “Magician” has already been able to do this, the “Hierophant” might prefer to offer hints about the Leo-to-Sagittarius ‘sweep’).

Similarly, we can apply the next 4 images of the major arcana – the “Lovers”, the “Chariot”, “Strength” and the “Hermit” – to the other signs of the 2nd quadrant wherein a fuller understanding of the spiritual rise requires, as emphasized in these pages, by the ‘getting’ of the diametric lines to the ‘fallers’ of the 4th quadrant. The “Lovers”, a clear example of Leo’s challenge to sublimate sexuality (the tarot card reader of the 007 flic, “Live and Let Die”, didn’t have a clue), is also an example to Leo about how to ‘get’ an angel. The “Chariot” tells us more about how difficult it is to sublimate when the golden heaven is ‘blocked out’ by living inside mere Aquarian ideas of self (a ‘diametric line’ that is in dire need of understanding at the wretched dawn of this New Age). “Strength” reflects Leo’s upcoming need not to trip over the ‘earthy sublimator’, Virgo (note that it is a woman who is struggling with the Lion). The last challenge, so far as the lower hemisphere goes, is the Virgoan “Hermit” who is well placed to instruct the hero that a solid ego formation forms psychological and physical ‘boundaries’ that complement, rather than compensate for, each other.

In terms of the story of Parsifal, the “Hermit” is the ‘horizontal culmination’ of his encounter with the hermit as he ‘fell’ through Pisces. And, of course, it is also a passage over the diametric (Fishing) line, the point at which he can acknowledge the problem of the spiritual feminine and, no less importantly, hold to his centroverson well enough not to identify with it... in fact, strictly speaking, because he is male, we should say that he has ‘good enough’ centroverson to resist possession by it.

Similarly, we can apply the next 4 images of the major arcana – the “Wheel of Fortune”, “Justice”, “Hanged Man” and “Death” – to the post-sunset, after-summer, signs of Libra-Scorpio. Three of these images have been discussed in prior chapters. As for the “Hanged Man”...

Parsifal’s story continues to potter along after he asks the question(s) that he had failed to ask in the 1st round. Indeed, there is a hint of the “Hanged Man” in the way that the whole idea of Arthur’s Round Table seems to get lost forever after this 2nd asking. It is as if Parsifal had really had enough of the play and couldn’t wait to get out of the theatre. Although he knows that the “World” is much better than the “Wheel of Fortune”, it seems that he would rather loll about in “Temperance” and, then, secure a reincarnation somewhere altogether ‘easier’ than Earth... how about one of those resorts that are pictured in the windows of your local travel agent, but with an E.T. twist? Andromeda looks nice...

Chapter 12: SENSATION – SKYWALKER’S ‘GROUND’

A (millennium) FALCON of COUNTER-INTUITIONS

It is worth spending a moment or two on Parsifal’s horoscope: what could his key configuration be? For FA, a Sun-Jupiter-Uranus conjunction in Aries would be a possibility i.e. Parsifal ‘trump function’ is his extraverted intuition that, at critical junctures in his life, would generate a number of Solar opportunities to centrovert. Then again, with Uranus in the mix, thinking would be forever wormtongue-ing him away from his feeling (even if feeling was not his weak function). The key narrative issue being Parsifal’s challenge to ‘reach/tap’ his weak sensation function via feeling rather than via thinking. It’s the Holy Grail, not the Holy Sword. (Presumably, the latter had something to do with King Arthur). Even so, the Holy Grail might only be a ‘bridge’ to a Holy Stone. Alchemists called it the “lapis”.

If the story of the wands is Parsifal’s ‘prep’, then the story of the pentacles is the ‘guts’ of Parsifal’s story. But, rather than continue with that (relatively) ancient tale, you, dear reader, will surely be aware by now that, in this chapter, we will draw from the most luc(as)rative story ever told, “Star Wars” i.e. a story where we hear a lot of those “trust your feelings, Luke...” types of encouragement. Our main reason for doing so is that George (with plenty of help from learned myth-scholars such as Joseph Campbell) fashioned two plotlines that nicely illustrate two different aspects of Freud’s “cornerstone” (“corner-pentacle”), “repression”. The more complicated plotline – Anakin – will be our focus after we deal with the less complicated plotline – Luke (and, in their own ways, Han and Leia are less complicated strands too).

As for ‘background reading’, we strongly recommend that FA’s readers get a copy of Erich Neumann’s “The Origin and History of Consciousness”. From Erich’s book, it becomes possible to grasp the way that the hero myth can be taken as a kind of follow up to the creation myth i.e. heroism could begin more in ‘3-twin-dom’ than in ‘1-self-dom’. If the reader now looks at the springtime scene depicted in the “Ace of Pentacles”, s/he should have no trouble seeing it as a ‘happy medium’ ‘2’ between ‘3’ and ‘1’. Although some might have anticipated the story of sensation beginning at Capricorn, the tarot deck clearly prefers Taurus.

It is perhaps fortunate that the reader who has most to gain from the story of the pentacles is the intuitive because one needs to draw on his/her intuition to grasp how the sequence of pentacles ‘fits’ to our anti-clockwise sweeping of the zodiac i.e. s/he will need to imagine the ‘4-5-6-7’ sequence in terms of a leap up and down the vertical (that psychological astrologers will usually see as the “parental”) axis of the zodiac... appropriately, the winter imagery becomes congruent with the ‘blues’ of ‘Act 2’. Thereafter, the ‘8-9-10’ of pentacles goes on to make good sense (yuk, yuk) of the completion of ego formation through to Virgo-Libra.

Now, before we get going with the Lucas-Campbell elaboration, this might be a good place to make a few comments about “the greatest story ever told” and, also, why its relationship to ‘proto-archetypal interaction-ology’ isn’t very applicable...

Christ’s Sun in Capricorn requires a certain subtlety in interpretation that is not applicable to this ‘basic’ level of the study of ‘conscio-genesis’. Why? The Sun is an ‘intuitive’ planet and, therefore, we might need to introduce a neologism in order to properly understand the meaning of an intuitive planet in a sensation sign... the

Sun 'intuifies' the Goat. Not only Christ, but anyone with a natal Sun in Capricorn will have a certain 'talent' with regards the issue of authority (as has been noted in a prior essay, a Mel Gibson type of Capricorn Sun would need to take a closer look at the "transformation" question). Christ's 'talent' came to the fore when He went 'up the mountain of tricky temptation' and quickly realized what it was all about... this talent was foreshadowed in His 'talent' as a carpenter.

In other words, Christ 'covers' both the "creation" and "hero" phases of the mythic cycle. A little bit like the Wachowski's "Mr. Anderson", Christ led two lives (i) the winter Child that promises summer (... Mr. Anderson, a 'Sun in Aquarius', had a winter life working "in a respectable software company helping his landlady take out her garbage") and (ii) the spring Child with 'Satan' as brother (regressive "Cypher" tries to outsmart progressive "Trinity" who, in the meantime, provides a 'bridges' for "Neo" to traverse Gemini-Leo). If I were to guess (the 'man' aspect of the God-man's horoscope, I would suggest Sun in Capricorn, Moon in Gemini (i.e. His progressed full moon in Cancer-Leo) and Saturn near the cusp of Pisces-Aries (i.e. His Saturn return at a kind of 'vernal equinox').

As for Mother Mary, it follows that She would be 'centred' in the vicinity of Gemini-Cancer (i.e. as a projective 'hook' for her Son) but there may have been just a bit too much Piscean unconditional love thrown in... and, therefore, Christ needed to befriend Mary Magdalene, a maiden 'centred' in the vicinity of Leo-Virgo who is able to point to why the 'Story' might need some sort of 'Act 3'. This need, of course, revealed itself in the lack of tolerance of the 2nd millennium... the 'devil' is 'outside', 'darkness' is 'evil', 'sex' is 'bad', 'tradition' is better than 'development' etc. Mary Magdalene is not so much a Goddess-woman (like Mother Mary) but more a woman-woman who has a 'talent' for the development of the sensation function, including a 'talent' for the sensual aspects of 'sexuality'. In Freudian terms, this is the sequence of oral-anal-phallic-Oedipal-latent-genital phases (that is preceded by the '10/11/12' sequence... compensated-scopophilic-phantastic).

As Freud had emphasized over and over in his writings "repression" is never permanent. It "returns" sooner or later. Only I/Love k/Knows how to deal with this return. Lopping Hydra heads is about as dumb as you can get. Of course, in the 2nd millennium, repression returned to the Church big time (i) crusades (ii) inquisitions and (iii) child sexual abuse + (iiia) child sex abuse cover up (iiib) pretence of shame about (iii) (but no shame, or its pretence, regarding (iiia)).

It is very probable that >98% of 'average people' hope (expect) that all ring leaders of kiddie-porn syndicates are heading straight to hell (i.e. a fate 'worse' than 9,999 loathful reincarnations). Yet, the leaders, being 'fixed' upon their Democritean "there is nothing but atoms and the void" outlook, don't believe in hell (or heaven) in any case. Their lack of spiritual education would be their 'defense' at '9'.

Obviously, religious institutions can't resort to the 'Democritus defense' and, therefore, they have every chance of standing at the gates of hell with a decision or two to make. In "Godfather III", Michael, having made the understandable goof off of putting father above God, tries to bargain with God. Rather than fessing up to his (Maria-Sofia) daughter and, then, (losing nothing in translation) empowering her to dismantle the whole sick f'ed up business, he hands everything off to 'son of Sonny'.

OUT FROM THE ACE (of Taurus)

There is something a little surprising about the 'Ace of pentacles'. So far, we have seen that the masculine functions, thinking and intuiting, have been held by a 'right hand-cloud' and the other feminine function, feeling, has been held by a 'left hand-cloud'. Therefore, we might expect the feminine pentacle being held by a 'left hand-cloud' also but, hey presto, we have to think again.

If there is any symmetry to be seen across the four 'Aces' it is in regard to the side from which each enters its (respective) scene: sensing & thinking come from the left and feeling & intuition come from the right. This means that we could interpret the 'Ace of pentacles' as a variation of the 'Ace of swords' and, indeed, the mountain range of the 'Ace of swords' can be seen through the gate of the 'Ace of pentacles'. It is as if the warmth of springtime has 'caused' the thinking hand-cloud to let go of its 'animus grip' and return with a supine feminized cup-holding attitude. So, rather than have the gold colour shredding and 'falling' away, the golden pentacle is 'held'. Recall, here, that the thinking-meets-Taurus image (the '4 of swords') also points to a softening of the thinking bias that is such a big part of the animus. Perhaps, then, we can assume that sensing-thinking 'auxiliation' is relevant to this narrative.

Well, at least we can say that the sensing-thinking interaction needs to be our focus at the next locus... Taurus-dropping- into-Gemini ('2 of pentacles'). Although this image can be compared to the '2 of swords' there is little doubt that it also gives cause for quite a bit more optimism. This is precisely what we expect when there is an interaction of auxiliary functions (in the same way, when sensation faces up to its first intuitive port of call – the '4 of pentacles' – things might not be so peachy). Note how one of the ships in the distance reflects the golden-ness of the pentacle suit in the way that the wind fills out a golden sail. We might not have a fully formed ego at this point but it looks as if a reasonably solid 'pre-ego formation' is in operation.

Although the '2 of pentacles' doesn't display any twins or siblings the employ of some imagination could lead to seeing the two boats as 'brothers' – one gold, one not-so-gold. The sibling theme in "Star Wars" is repeated in ever more complicated ways. Firstly, the theme is set up in the simplest, gender-free way i.e. the humanized robots, R2D2 and C3PO. Typical of the sibling theme, they split away into different directions only to find themselves having frequent reconnaissance. When there is a threat of permanent separation – for example, when Luke's uncle 'mistakenly' buys the R2D2 look-a-like – the 'Force' intervenes soon enough. This is also a theme that belongs to Gemini. For example, when the 'mercurial' depth psychologist interprets a dream, there is often a modicum of human fallibility involved but, it won't matter too much because if a dream is misinterpreted, a new dream will arrive to point out the interpretative mistake.

Although there will be a gender complication to Luke's/Han's sibling-ship, it is kept under wraps in the earlier stages. The most important character point made here is that Han is in the 'wiser' position of being honest about his self-regard (or, in depth psychological terminology, his "narcissism"). The great problem for idealistic types (i.e. Luke) is how difficult it can be for them to understand the psychodynamic that leads to becoming even more narcissistic than materially orientated self-seekers. In other words, the desire to be a 'hero' in the eyes of what appears to be 'good' (e.g. family, nation, idea of God/Force, "rebel alliance" etc.) spells trouble with a capital

'T'. Not only is Luke a narcissist but, far 'worse', he can't be honest about it. Leia's animus possession is not only incapable of fixing this problem, it has every chance of inflaming it. In astrological terms, we could say that the 'Ace of pentacles' (Taurus) falls to Gemini and splits into '(3-to)-4 watery' Han and 'airy' Luke (i.e. no uniting fire) who can't resist flying up to the 'high' zodiac.

Luke's problem is symbolized in the '3 of pentacles' image. The protagonist of this image has shown, even 'proved', his earthy capability (i.e. the apron is gold) but this has come at the 'cost' of a bleaching the pentacles that have been built into the arch. In other words, as it is in the case of so many 'talented' individuals, rather than use a 'gift' for '6-service', it is directed to exploitative ends. The '3 of pentacles' is a remarkably 'upside down' image. Rather than placing "darkness" in its typical 'lower' location, the darkest part of the room/cave is up in the rafters and, of course, this fits nicely with the 'dark father' that lurks in 'high' places and 'calls' the on son to copy his example. Everything now depends on how loving Luke's 'relationship to' Obe-wan Kanobi had been in the meantime.

The moral dimension of the Taurus-into-Gemini-into-Cancer transition has already been discussed in 'Pt.1: Philosophy' i.e. the first direct experience of soul is, 'unfortunately', fettered to the senses and is, therefore, vulnerable to influences that enter from the external world. One of the most difficult aspects of 'beginning' with Taurean sensation (i.e. with science) is that any sense of 'Arien self' isn't included in the 1st act. Luke has enough wisdom in his life that he doesn't "regress" through the left hemisphere (as his father had done), but not enough wisdom to heed very much of Yoda's wisdom.

With these plot points, we can now itemize 3 (or 4) paths 'out from' Gemini. The Twins may not have the capacity for genuine choice, bit they do have the mental capacity to 'get' the meaning of the term "choice"; (i) regression: is the path taken by Anakin, who (ia) seeks to make the sensual satisfactions of '2' permanent (ib) to have the dynamism of '1' (ic) to secure the unconditional love of '12' and (id) the security of '10' (as it is for 88-98% of the world's population) (ii) arrest: is the status of Han who, stuck between the emotional confusions of both '12' & '4', is trying to buy his way out of trouble with '2-Jabba' (iii) partial progression: although Luke is able to put one foot into Cancer he is immediately diverted along the vertical axis. Still, in jumping up to '10', he discovers a particularly unwelcome-if-relevant insight. ((iv) is that which isn't part of the pentacles... the undiverted march from '3' to '5').

What is not discussed here is a regression out of '4' (i.e. an experience of the soul that is betrayed... "evil"). So, does this mean that Anakin isn't evil? Well, if you want Anakin to symbolize evil as we are defining evil in this context, you will need to imagine that he has reached/tapped '4' and, of course, being just a story, everyone can please themselves. When we come to some of the nastier figures of history, this issue becomes rather sharp. Even a pope can say that he has direct experience of his soul and yet, if he is lying through his teeth about it, our definition would exonerate him from evil too! Either way, insofar as Luke goes, any kind of jump up to '10' at least clears him from the confusions of the '12-2 connection'. As will be soon noted, the connection of Pisces to Taurus is an extremely tricky business, and well beyond the capacity of Anakin.

BOUNCING THROUGH THE 5 (of Capricorn)

After sensing has negotiated its auxiliary of feeling it must then confront the problematic (for it) opposite function of intuition. With this insight we have here a straightforward explanation for why sensation accepts a diversion along the vertical axis i.e. one of Homo sapiens' favourite defense mechanisms – denial – allows us to avoid any intuitions that are floating around the periphery of our consciousness. As “the Empire Strikes Back” reveals, the sensing hero will need some assistance when taking on intuitive ‘material’. In short, the ‘4 of pentacles’ is an intuitive message to the sensing hero that s/he needs to hold onto the golden aspect of one’s craft. This is the job not only of Obe-wan but also of Yoda. Unfortunately, there is every chance that the hero might respond with the scientist’s litaney, “I need ‘proof’, not intuitive fancy; and, what’s more, my scientific training has been telling me that there may be no such thing as the intuition anyway; its epiphenomenal fluff!”

Curiously, after being bleached at the ‘3’, the pentacles are gold again at the ‘4’, so there is still a slight sense of ‘progress’ here. One way of interpreting this is the way ‘scientists’ often work i.e. in attempting to disprove something, they prove the opposite, as was famously the case for Michel Gauquelin. (This ‘irony dynamic’ is not dissimilar to how an incorrect interpretation of a dream is typically followed by new dreams trying to correct the misinterpretation). In other words, the intuition was at least ‘correct’ in terms of the ‘chosen’ path but it wasn’t developed enough to know which side of the road to drive along. To my eyes the holder of the 4 pentacles is the father figure of the ‘3 of pentacles’, which could also mean that, now, the hero is trekking away from the ‘4/5 city’ to which his father figure belongs (i.e. of Luke’s uncle and Obe-wan Kanobi) and to which he returns in “Return of the Jedi”. (Note that the hero of the ‘4 of wands’ was also taken by us as trekking away from mother-sister figures). In this way, even though the pentacles have regained their colour, the pentacles on which the hero could work are outside his reach and, therefore, we are only left to guess as to what might have happened to his apron.

Lucas allows himself a little fun with his audience in the 2nd (5th) installment of “Star Wars” when the Princess gives her twin brother (as yet unknown), a full flush kiss on the mouth. It is not until the 3rd (6th) narrative installment that both audience and the twins must confront the ‘unconscious’ (proto)-incest that has been going on. A similar, if not so icky, plot device is how Luke sees his own face behind a hologram of Darth Vader works as a set up for his unwelcome discovery in the climactic scene. If C.G. Jung had written this he might have inverted the sequence i.e. Luke discovers the darkness in his father as a way of softening him up to discovering the darkness in himself. Depth psychologists know only too well that the demonizing of a parent by the child is a way of protecting their own fragile (pre)-ego-consciousness from their own darkness.

The most complex aspect of the Oedipal complex is that the biological gender of the parent can be less important than the archetypal role s/he plays. For example, even though Darth Vader is a man, astrologically, the whole realm of the controlling, ends-justifies-means parenting traces ‘up’ to the feminine sign of Capricorn and the hemisphere that falls ‘down’ from it... the left. In other words, Darth Vader is less a ‘father’ and much more a ‘mother’s boy’ who deals with the fact that he misses her (recall our discussion in the previous section) destructively. This is the kind of father

that Erich Neumann sees as ‘incestuous’ insofar as he operates more in the manner of a maternal uncle (mother’s brother) than as a fully exogamous mate of his son’s mother. As we have described, Darth is a dedicated ‘regressor’ from the 1st quadrant who marries a proxy of his mother-sister and goes on to collide with son Luke as the latter ‘jumps up’ from the I.C. Through this collision Luke comes to accept that his over-simplified and over-concretistic sense of ambition has broken him – depicted in the ‘5 of pentacles’. Still, when one ‘lets go’ in the middle of a Capricornian winter, the ‘faller’ goes straight back down to the I.C. (the ‘7 of pentacles’). So, what about the ‘6 of pentacles’?...

Before reaching the bottom/I.C. and, for a second time, having the chance to confront the psychological possibilities on offer at Cancer, there is another chance to sense about thinking (i.e. vertical axis does abutt the end of airy Gemini)... this is the context within which I would consider the ‘6 of pentacles’. Although the presence of the scales in the image suggests the need to replace the Gemini with Libra, we could also say that the movement of coin keeps the symbolism leaning to the Twins i.e. the charitable one could be more a sibling than a parent. At least, as “the Empire Strikes Back” flows over to “the Return of the Jedi” there is plenty of sibling charity going on i.e. it is the ‘new sib’, Lando, who is behind Luke’s rescue. As it were, Lando fills the ‘gap’ left by Han and Leia who have now paired off into a kind of father-mother dyad. Lando, like Han, seems to be a denizen of Taurus-Gemini insofar as he is also cynically attached to the clever accrual of material rewards.

The ‘6 of pentacles’ is a card that can easily be linked to science, especially as we understand it these days. The researcher who aims to establish his/her name (and maybe even win a trip to Stockholm) typically needs someone or some institution to grant him/her the funds to do so. Galileo had it easy. All he needed was enough dosh to buy a telescope. It isn’t so easy these days. Take, for example, the “Large Hadron Collider”, an apparatus that, if not so expensive as the “USS Enterprise”, might still give a “Millennium Falcon” a run for its money. In short, the interaction of science, power and money is not without its tricky aspect.

Many scientists take little interest in the story of Christ. Indeed, many will fall about laughing when Christ’s expedition up the mountain is brought up as a way of warning scientists to take a second, closer look at their motivation for doing scientific research... especially recently. Nicholas Copernicus, of course, didn’t need a penny to (re)-discover the Sun as the centre of a bigger system than was already taken to exist around the Earth (yes, the centre of the Earth-Moon system is not the ‘centre’ of the Earth anyway and the universe itself doesn’t have a centre). We can wonder why the Church didn’t attack Copernicus in the way it would later attack Galileo but, at any rate, we need to note that, if the Earth is taken as a symbol of human capability and the Sun as a symbol for God (images of Christ often reveal His ‘Sun-halo’), then, by rights, we would have expected the Church to have applauded both Copernicus and Galileo. But, as historians know, halls of power are pragmatic and, accordingly, they side with science and/or religion under the principle of inertia (power). At the end of the day, however, tradition has nothing to do with anything. At the beginning of the day, motivation has everything to do with tTruth. Philosophy, science & religion can only be redeemed by psychology.

TOWARD THE 9 (of Virgo)

If Persephone had been given a chance to negotiate with Hades prior to her abduction by him, I wonder what she would have aimed for? She may have insisted on being able to visit her 'sib-Gemini' from time to time and go on to re-experience her 'rise' through Cancer, Leo, Virgo (i.e. home) and Libra. As far as "Star Wars" goes, we can wonder whether Yoda might have pleaded this on her behalf.

Yet, in talking about Virgo, are we talking about Leia? Maybe, maybe not. Whoever she is, a (re)-incarnatory cycle from Libra to Virgo would give her many 'diametric objective' insights into Aries to Pisces. This would be better than Luke's one-shot up and down the '10-4 axis'! To sort through this Leia question, we need to go back to the '12-dominated' left hemisphere and to the story of Padme....

It doesn't matter if it is mere co-incidence but "The Phantom Menace" starts out with its share of '12-ish' themes... (i) the civilization of Naboo is being victimized, (ii) Naboo has an underwater city and (iii) Jar Jar Binks is a your (arhe)-typical jive-ass '12 Piscean'. The question for us is: to what extent do Episodes '1-2-3' outline the dyad of regression-progression? Do things start out progressively?

The story moves nicely into the realms of '1-pretences' when we note that the queen has disguised herself as Padme, the queen's maidservant. Next stop, Tatooine, the home not only of Anakin and Luke but also of ('2-hedonist') Jabba the Hutt. The problem of "regression" is revealed via Anakin's attachment to his mother. When we see Padme continuing with her '1-pretences' as the story moves to her confrontation with the '11-10' Republic, we can affirm that regression is now setting in. (Padme is not the only one who uses '1 pretence' as cracks appear in the senate). Irrespective of whether or not Padme is a classic (Marilyn-esque) anima identifier, the story returns to '12-Naboo' in the final reels in any case... i.e. '12-1-2-1-12'

In FA, the neotenic '12-2 connection' leads us to consider Klein's "paranoid-schizoid position". In turn, we surmise an '11-1 connection' and, in this light, we see the plot of "The Attack of the Clones" rolling the pattern back to an '11-12-1-(2)-12-11 short circuit'. The story begins with Padme, now an '11-senator', risking animus possession (even Anakin warns her about 'political pride') but the risk abates when she is whisked back to '12-Naboo' to engage in some '12-romance'. Meanwhile, Obe-wan moves forward to a '12-ish' planet also but, here, we confront the sinister side of '12' (storms and big waves). When '11' and '12' get together – as New Orleaners can attest – brittle political systems waste no time morphing their armies into a collection of 'mass men' devoid of the individual freedoms that the political system is supposed to be standing for. Therefore, Obe-wan moves forward to a red planet and the clone wars begin ('clones' on both sides). Unnecessary suffering is now 'fate'.

Meanwhile, even though Padme tells Anakin that she doesn't want anything to start, she isn't above sitting on a red couch by the fire and making herself look '1-hot'. The only way things can cool down is for Anakin to be reminded of his mother (Oedipus descending) so, off they go to '2-Tatooine'. Then, naughty Padme corrupts Anakin by insisting that they regress to '1' and join the clone war. Finally, they wind up in '12 Naboo' getting pseudo-married. Aw, shoulda' had a one night stand...

Unsurprisingly, "The Revenge of the Sith" follows the similar short-circuiting pattern. Even though Anakin doesn't know it yet, we can guess that the story begins in '10' because Padme has realized that she is pregnant. The reason Anakin is in the

dark about it is because he is busy fighting it out with what looks very like a hybrid of robot and goat i.e. General Griev-os-ama. The giant 'Titanic' he rides about in is overthrown and crashes back down onto the '11-iceberg-planet' below.

Padme is not so naughty anymore. Pregnancy seems to have wizened her to the possibility that the republic has become its own worst enemy. If you want to see what animus possession/identification looks like – stuffy, vacuous, holier-than-thou PC gas bagging all delivered with a creepy fixed grin – just turn on the telly during parliament question time... or turn up at a meeting of your nearest 'lobby group'.

And, so, Anakin watches a big dreamy ball with the chancellor and becomes '12-confused'. Senator 'bus-ham (actor)' knows how it works... just turn Anakin's altruism against itself i.e. "Jedis save others, not themselves". (Gotta' watch out for all those who want to save you!!). Naturally, Yoda and Obe-wan go fishing for their own respective victories on planets with '12-water' but, back in '11', the chancellor, taking advantage of their absence, rolls out his "66(6)". The final reels see Padme's inklings of the spiritual feminine coming up way too late to prevent Anakin (and the chancellor) rolling back to '8'... i.e. '10-11-12-11-10-9-'

Anakin has plenty of 'talent' but zero psychological insight. He is destined to regress to '10-mama's boy-dom' i.e. into pseudo-patriarchy (the mother is now the Sith-state). Over and over in his writings, Jung made it clear that there was a world of difference between individualism and individuation. It doesn't take a whole lot of imagination to see the former having strong links to the 1st archetype (extraversion, initiative, mask, personality... all supported by a brittle '11-ideology' and defended by an army of '12 mass men' who can see no further than '1') and the latter having strong links to the 5th archetype (centroversion, experience, mask de-identification, "moral" character) and, of course, this can be spotted in many a hero myth besides "Return of the Jedi". Luke is able to resist the regression that consumed his father not only because his bond with Obe-wan is more loving but also because the incest problem is too overt. No wonder Luke's masturbatory hand is castrated...

But what about Han(d) Solo who is still exogamously free to fantasize about Princess 'Lay-her'? Well, while it is fair to see Han as being genetically exogamous does this confer enough psychical exogamy to allow George to forget about haivng to do another 3 episodes? From our point of view, the answer is easy... "no". Han's and Leia's (or, better, Padme's 2nd) '6-ish' daughter needs to appear. George, it seems, is not interested in expanding the narrative spiritual feminine directions e.g. Luke had a tendency to discount '9-Yoda' but the heroine of "Episode 7: Padme's Daughters" might be able to hold a more reverent attitude as he eggs her onward-upward.

The last two images of the pentacles sequence relate to that important phase in the development of Homo sapiens' '(pre)-consciousness' i.e. his understanding of seasons and of seeds to be sewn before the ground freezes over. Not long after, Homo sapiens would confront the concept of 'surplus'... in turn, Homo sapiens would have to deal with an understanding of 'secretarial' dimensions of thought (there's a taste of the '9/10 of pentacles' Virgo-Libra right there, Jim). The training of the '(7)-8 of pentacles' suggests the values of the 'common good'. Recent history, however, is now so crazy that the ambitious 'Geldofs' of the world discover that the food & medicine gets intercepted anyway. Thousands of skyscrapers crashing to the ground.

BEYOND THE 10 (of Libra)

In this narrative on the “alchemy of” the sensation function (i.e. the primary function not only for chemists but also for scientist in general) we now need to make a comment or two on the position of ‘science’ in the zodiac grouping as schematized in the introduction to this ‘Pt.3: Philosophy’... in Virgo-Libra.

It is probable that evidence-minded astrologers will object to the association of science with ‘6’ and ‘7’. Michel Gauquelin, the premier ‘scientific astrologer’ (he produced the statistical data that ‘proved’ that astrology needs to be taken seriously by scientists) had shown that science looks as if it properly belongs to the Saturnian archetypes, ‘10’ and ‘11’. For us, however, Gauquelin’s statistics tell us less about what science ‘is’ and more about science’s links to “regression”.

Specifically, because the data that a scientist gathers is done through his/her sense organs (often with technological extension), science ‘begins’ in neither ‘10/11’ nor ‘6/7’. The scientist’s ‘ground’ is ‘2-perception’ (and ‘3-the-collation-of-data’). In terms of the tarot images, this can be linked to the ‘Queen of Pentacles’. She can be taken as not only the mature version of the ‘Ace of pentacles’ but also as the benefic aspect of Taurus i.e. Demeter who, in caring for daughter-Persephone, reveals that she has eyes for spiritual femininity, even if she herself is encased in the matriarchal left hemisphere. As we have now discussed at some length, science tends to reject the spiritual masculine, so what are the chances of science ‘getting’ anything at all about the spiritual feminine?

The answer is “zero, probably”. In other words, even those scientists with an authentic scientific attitude*, after collating their data, can do little more than (Luke style) ‘jump up’ along the vertical axis and arrive at ‘10’ bereft of right hemispheric insights. Still, if they are able to take sober stock of their limits, data interpretations can be offered in a way that will be useful (for, say, ‘progress’). It is in this light that imaginative types might take the Capricorn-ian ‘King of pentacles’ as an image that could be partially applied to Sigmund Freud, especially when we recall his frustrated attempts to complete his “project for a scientific psychology”.

*** (see above) many self-proclaimed ‘scientists’ are nothing of the kind... those who signed the famous writ that reject astrology as ‘pseudo-science’ were projecting their own degenerative ‘pseudo-science’; astrology is, firstly, ‘centred’ in philosophy, psychology and religion and, only later, ‘expands’ into science.**

Nonetheless, it is worth noting that a ‘King’ will never be entirely at home in a feminine sign (just as, by the way, the ‘Queen of swords’ won’t be entirely at home in a masculine sign). In other words, this ‘10’ remains vulnerable to a breakthrough act in succeeding ‘11’. In this light, it is worth noting Thomas Kuhn’s “the Structure of Scientific Revolutions” wherein scientific “progress” goes forward in the manner of a series of revolutions rather than of evolution. (In this regard, the reader might also get something out of the work of (r)-evolutionary biologist, Stephen Jay Gould, who champions the ideas of ‘punctuated evolution’, ‘spandrels’ etc.).

If the authentic scientist is able to remain open-minded about the part that feeling and intuiting can play in the formulation of their catechism – many probably do but dare not admit it – then s/he is able to ‘fall’ back down through to ‘4/5’ and build a ‘base’ from which s/he can be scientific in a way that avoids all the mama’s boys nonsense that goes on at ‘10/11’. As any well-developed Virgo can tell you, no-

one ever flies into an apocalyptic rage when the time comes to begin ironing out the minute details. Either way, Virgoan science is never thrilled about being abducted by the ego-de(con)-structing journey that beckons at Scorpio but, then again, might not hell have a few details to iron out too?

* * * *

In the previous essay, we had broken off our interpretation of the story of the major arcana at the setting Sun images of “Death” (cusp of ‘9’) and “Temperance” (‘9’). It would be the hope of everyone to reach the ‘Pleasantville’ that is depicted in the 14th card of the sequence and, then, no more trials or tribulations. Nonetheless, the major arcana goes on for another 7 chapters. Presumably these have something to do with yet another reincarnation...

Instead of being depicted as a Sun-bathed angel (as per “the Lovers”), “the Devil” is revealed as a horny goat. It isn’t difficult to work out that, if the quester’s passage from Leo through Scorpio has lacked temper (e.g. adequate understanding of prior ‘10th archetypal’ karma), the “Devil” arrives to indicate that it is time, once again, to shuffle the deck... there’s a new level of karma to face.

If the individual is ‘lucky’ (in that non-transcending kind of way), “the Devil” will boot him/her out of “the Tower” (of repression) without delay. In psychoanalytic terms, this means gaining a sense of self-forgiveness for one’s own compensating ‘10-2 narcissistic sado-masochism’, especially that which festers within ‘sexual’ phantasy i.e. the conflation of eating (metabolism) and copulation (reproduction). Forgiveness ‘holds’ so long as the individual develops his/her ‘sexuality’ toward ‘genital union’ as per Freud’s sequence. For example, there is no suggestion in this that ‘homosexuals’ should start ‘lying’ about their attraction to the same sex... rather, the suggestion is to understand the unconscious determinants of the attraction. The various specifics (e.g. fellatio, cunnilingus, Woody’s and Gene’s farmyard antics etc.) are, at one level, only ‘amoral’. The ‘immorality’ aspect encroaches when the individual realizes that s/he has the capacity to take the next sublimative step (i.e. recognizing that they are, at best, foreplay and not, err... hmm, ‘ends in themselves’) but, point blank, refuses to do so. If such an understanding leads a ‘homosexual’ forward to ‘heterosexuality’ then so be it, but the behaviour is not the point. It may take a lifetime (or more) for sexual understanding to fully permeate the psyche. The real human devils are those who punish others without ever wanting to learn about “projection”, “impersonal; family karma” etc. and how these play out in a psyche that, more often than not, is unfairly burdened.

It isn’t too difficult to take “the Star” (the ‘11-mandala’ to ‘3’) as a timely bit of astrological nous, “the Moon” (‘12-4’) and “the Sun” (‘1-5’) as ‘calls’ to return to the right hemisphere and “Judgment” (‘2-6’) as the reminder of how important it is to understand “repression” ASAP. And, so, finally, we come to “The World” (‘3-7’); it is the trick of being human, but we hear the word “choice” a full quadrant before really understanding this word. The last thing that ‘true’ spiritual seekers do is “live inside an idea of marriage”. If it so happens that a midlife spiritual seeker discovers that this is precisely what s/he is doing, s/he needs to see the Padme-ish risk of ‘living through’ her children. If the partner is a dedicated ‘gestationalist’, it is better to be a maiden. Organized religious hypocrisy is a beast; the City of God is within.

Interlude III – (bridging) THE PHYLOGENY-ONTOGENY GAP

THE LIGHT SIDE of the MOON

More than 40 years old it may be, but Kubrick's opening imagery of "2001: a Space Odyssey" – an Earthly eclipse of the Sun as seen from the Moon – continues to deliver its iconic clout. This is especially the case for psychological astrologers... they know how 'central' the tropical zodiac to their pursuit. Thus far, however, we have only discussed (i) the orbiting Sun-Earth axis (that generates the tropical zodiac) & (ii) the rotating Earth (that generates the house system) without looking very closely at the 'planet' (or to be more accurate, "luminary") that symbolizes the 'bridging' of Earth-orbit to Earth-rotation... the Moon.

In 'Ch.3: Intuition', we noted that, although Aries and Taurus can be taken as the chthonic signs of the zodiac, Rams and Bulls are, nonetheless, less threatening than Lions and (at least, unseen) Scorpions. If the individual 'ghosts' from Taurus to Leo, his/her chances of sublimation and/or transformation of the right hemisphere is forfeit (and trouble is afoot). The 'base' of the 'de-ghosting' process is the Cancerian 4th archetype... the Moon is its "natural ruler". For FA, the "light side of the Moon" is reflected in the difficulty one has getting in harm's way of a crab (e.g. act in a very aggressive way toward it). If you are 'passive', you can swim straight into the mouth of a whale-shark without being gored or bitten (e.g. "Finding Nemo").

The 1st archetypal ascendant cycles over a period of 24hrs and the (2nd &) 5th archetypal Earth-Sun axis cycles over a period that is 360(+)x slower. If we conceive time in an exponential way, we would expect that any 'bridger' of these cycles would orbit-rotate over about 19 days (i.e. $19 \times 19 = 361$). As we know, the Moon's cycle is half as long again but astrologers won't fuss over this 9-day discrepancy because this is what 'a/causes' the Moon to become 'new' in a 'new' (i.e. next) sign of the zodiac. The 'lunation cycle' has a nice symmetry, just like the zodiac itself.

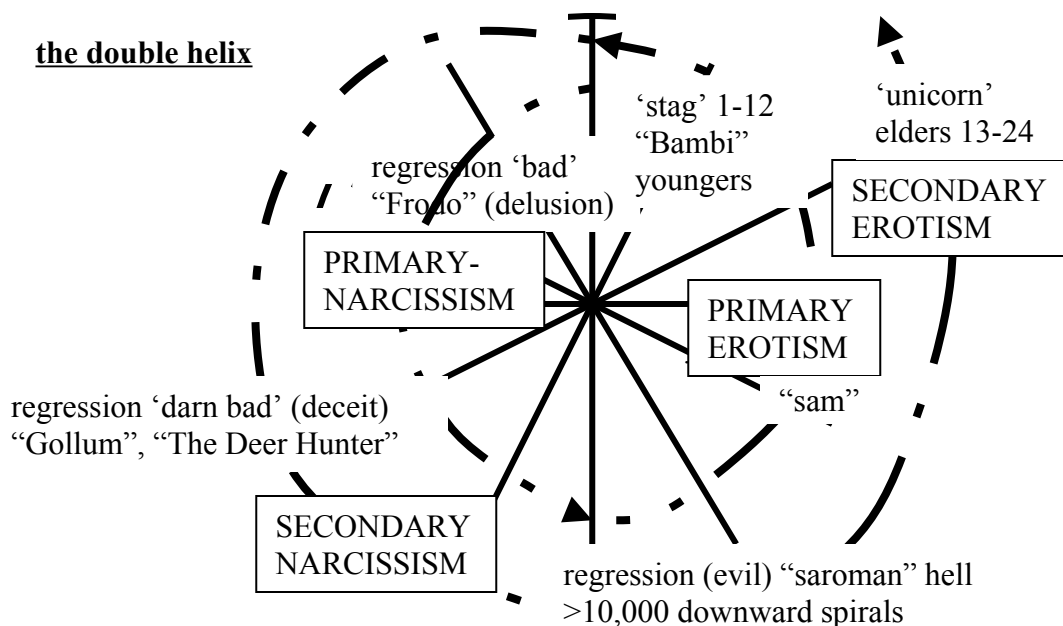
Indeed, in the same way that the orbit of the Earth (around the Sun) can be taken as one extra day (that, as noted in 'Interlude II', generates the anti-clockwise 'progression' of the Sun-Earth axis) so can the orbit of the Moon (around the Earth) be taken as one extra month i.e. the Moon only forms 12 'new Moons' per year, but it orbits the Earth 13x per year. And, so' when the astrologer "progresses" the natal Moon, s/he realizes that the "progressed lunation cycle" takes two extra 'years' to go from one 'new Moon' to the next 'new Moon'... about 30 years. In other words, one full cycle of the "progressed Sun" (360yrs) incorporates 12 "progressed new Moons".

At this point, dear reader, you might be wondering why I am focusing on the interactive cycles of the Sun/Earth/Moon prior to discussing the Moon as a separate entity. A big part of the answer involves the heliocentric realization that the Earth & Moon can be taken as a 'double planet' (not unlike Pluto-Charon) i.e. although, from the Earth, the Moon seems 'free' of the Sun (unlike the Sun-huggers, Mercury and Venus), from the Sun, the Moon is taken up in the 'Sun-Earth axis'. This means that Lunar synchronicities are more 'in line' with Solar synchronicities i.e. the light side of the Moon is, like the Sun, a "luminary".

This idea becomes more emphatic when we recall the 'dangerous' nature of Lions i.e. not only can the Moon become less 'subconscious' 'through' the Sun but the Sun can become less rapacious 'through' the Moon. Although we have seen how

Uranus symbolizes a very sneaky kind of ‘enlightenment’, this realization shouldn’t be allowed to cover over the fact that the Sun’s ‘light’ has its own way of generating ‘unconsciousness’... after all, astrologers (and astronomers) have nothing to look at during the daylight hours. Solar eclipses have always been a portent of disaster (bad star) but, in fact, the disaster is no more than a ‘message’ via Pluto that the Sun has dragged the psyche too far away from (‘7’) reflective ‘twilight consciousness’.

There’s heaps of psychological astrological literature out there that discusses the ‘lunation cycle’. Enough perhaps that FA doesn’t have to talk much about it in this chapter. We recommend the writings of premier theorist of the ‘dynamic ego’, Liz Greene. It makes a lot of sense to me that Liz was trained as a Jungian analyst because ‘4’ and ‘5’ have a great deal to do with the ‘base’ of the right hemispheric, ‘Jungian’, spiritual ‘rise’ of the zodiac. More importantly, however, Liz is the only writer I have encountered who discusses Melanie Klein – the premier theorist of the left hemispheric ‘fall’ – in any kind of detail. In our view, any astrological theorist who bypasses Klein (e.g. projective identification, schizophrenogenic ‘part objects’, the paranoid-schizoid position, primary narcissism etc.) is a naughty ‘lucifer’ until proven otherwise; ...



This schema is a Kleinian addendum: although ‘primary erotism’ (e.g. the 5th house child who has got ‘beyond’ wanting to trick his/her sibling and overthrow the parent) is more ‘developed’ than ‘primary narcissism’, ‘secondary narcissism’ (e.g. talking a responsible attitude to the ‘fall’) is, in its own way, more ‘mature’ than the Moon-Sun child who has come to enjoy him/herself. Indeed, it might take a phase of secondary narcissism for the Moon-Sun child to be able to make sense of ‘secondary erotism’ e.g. ‘getting’ the difference between ‘reincarnation’ and ‘transcendence’ (see ‘Ch.11: Parsifal’s Mistake’). Without useful insights into secondary erotism, the developing individual could fall short of understanding...

THE DARK SIDE of the MOON

“♪ Mars is the same in a relative way but your older, shorter of breath, one day closer to death...”. OK, so why have I changed the lyrics? After all, the dark side of the Moon faces the Sun (at new Moon) no less than it faces Mars (at some point in the lunar cycle). Actually, if I could square up the meter & rhyme, I would probably change the lyric to “Saturn/Uranus/Neptune/Mars are the same...” because, as was noted in ‘Ch.6: Time’, the Moon has every chance of being ‘infected’ by each step of the flux-less outer-planet-ruled, left hemispheric ‘fall’.

In the meantime, we can ask: is it coherent to group Mars (‘dynamic 1’) with Neptune (‘dynamic 12’), Uranus (‘dynamic 11’) and Saturn (‘dynamic 10’)? Given that the red planet rattles around the Sun at a fairly brisk pace (a 22/12 orbit), is it truly fair to lump it in with those other Solar system-ers that are beyond our Earth-Moon? Maybe, maybe not, but, when we recall Aries placement in the midst of the left hemisphere, it is plain that its ruler – Mars – is even more likely to get ‘infected’ by the outer reaches of the Solar System than the (either the light or dark) sides of the Moon. We’ll come back to this...

Since 1781, we went onto discover the outer planets at fairly even intervals... after Uranus, it was Neptune in 1843 and, then, Pluto in 1931 (and Chiron in 1976). Thus, in a step-by-step fashion, psychological astrologers have been given access to why the Moon can ‘fail’ to lift itself out of its role as developer of soul (achieved by ‘hooking’ itself into the Sun’s cycle, in a spiral fashion, ‘out of’ its meaningless flat time-cycle; see ‘Ch.6: Time’). The outer planets pull on the dark side of the Moon.

Beginning with Saturn: ‘boundary guard’ Capricorn (it is ‘ruled by’ Saturn) reaches its ‘use by’ date when Taurus has taken over the earthy ‘role’ of somatizing the ‘incarnation’. In the same way, it shouldn’t be too hard to imagine that Cancer also begins to close in on its own ‘use by’ date i.e. the ‘time’ (har, har) when Scorpio takes over the ‘time’s arrow’ watery ‘role’ of ‘de-incarnation’. As all ‘astrology 102’ graduates are aware, this Capricorn-Cancer parallelism is itself meta-paralleled by the 30yr matched duration of transiting Saturn and the progressed-Moon. And, just as Cancer’s (& 4th house’s) mother-(parent)-love is ‘meant’ to supersede Capricorn’s (& 10th house’s) mother-(parent)-stick, so is the progressed Moon symbolism ‘meant’ to supersede transiting Saturn’s correlation with ‘boundary guarding’... if Scorpio’s transformation of Moon-Sun has been incomplete and a ‘reincarnation’ is ‘decreed’, however, Saturn will have to make its “return”.

OK, so much for presenting planets and signs as if they are separate entities. Sooner or later, something will need to be said about the placements of the planets in the various signs i.e. “interaction-ology”. Like Mars, we’ll leave Saturn until the next section... here, we will stick to the ‘light-dark’ Lunar dyad...

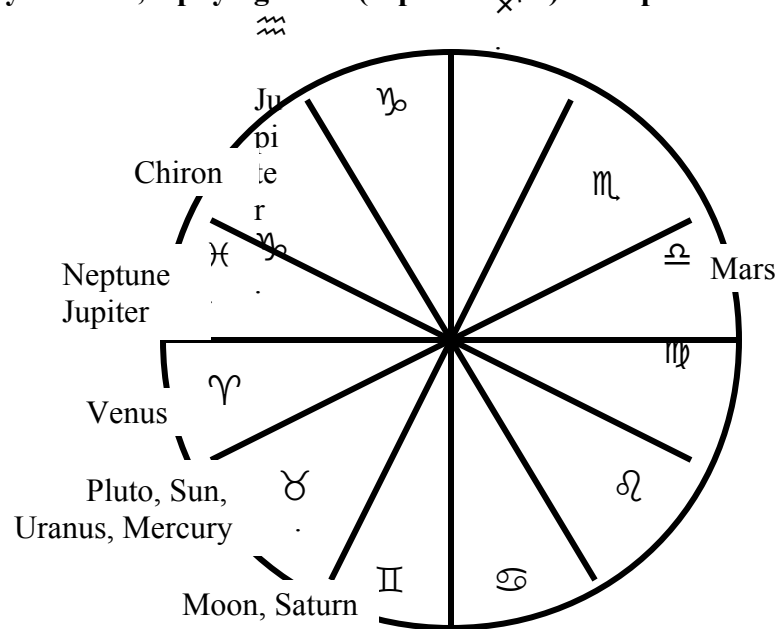
By now, hopefully, you will have worked out how Freudastrology interprets the meaning of the Moon’s natal placement i.e. the dynamic that tries to bring about a “home away from home”. What won’t be so obvious is whether or not some Moon placements (either natal, transiting or progressed) are ‘better’ than others. Perhaps it is fairest to claim that some placements are ‘easier’ than others. For example, the placement of the Moon in Cancer (or the 4th house) – a ‘doubling up’ of ‘4’ – might be a bit gooey but (unless lumbered by difficult aspects) there is a straightforward sense of ease about it. Pretty much the same can be said for placements of the Moon

anywhere in the lower hemisphere. For example, the Moon in Taurus could be seen as a useful helper for the Bull as she takes on the task of superseding Capricorn. A Moon placement in Gemini helps the Twins to ‘conceive’ the step down to Cancer. A Moon placement in Leo emphasizes the ‘luminary’ aspect of the Moon. Placement of the Moon in Virgo could be helpful as the Maiden unhooks (mis)-developments born of an overly flux-less Piscean attitude. Even a placement of the Moon in Libra could assist the Scales to ‘get more comfortable’ with the upcoming challenge of Cancer’s stablemate, Scorpio.

The tricky interpretative challenge around the placements of the Moon in the upper hemispheric signs (& houses or ‘aspects’ to the outer planets) revolves around the question: is the Moon is made uncomfortable by ‘8-9-10-11-12-1’ or is the Moon is able to make uncomfortable archetypal expressions comfortable? Overall, FA takes the view that this depends on how well the Cancer/4th house areas of the chart have been ‘developed’ i.e. if there is significant ‘pockets’ of developmental arrest in the left hemisphere (i.e. >98% of the population), then a ‘difficult’ Moon placement is just that... difficult.

As is usually the case, a phylogenetic (supra-matrix) example chart is likely to help us...

FREUD
born
6/5/1856



As you can see, Freud’s Moon is lower hemispheric and, as outlined above, it was able to assist his Gemini-to-Cancer transition. What is less ‘comforting’ about Freud’s Moon is the fact that it shares its Gemini stable with Saturn... the Goat and the Crab are separated by 180° for good reasons. Then again, if the Moon is able to endure Saturn’s ‘aspect’ and try get to the bottom of the dynamics of “repression”, there is some chance that the individual who endures it might forge a ‘phylogenetic’ understanding of it i.e. an understanding that could be valuable to our species. Now, although Freud’s Sun and Moon are not ‘in aspect’, this didn’t prevent Freud from forging a level of ☽-☉’integration’.

SATURN & MARS

In our 'Pt.II: Science', we made the point that Uranus and Neptune are more dynamic than the zodiacal sectors with which they are aligned (Aquarius and Pisces) but, in any case, their dynamism isn't very dynamic... they crawl across the heavens at rates of about 4♠per year and 2♠per year respectively. Thus, Uranus and Neptune don't rank as good 'bridges' to the (temporally) flux-bound realms of day-in-day-out Earth-bound 'reality'. If, however, we look a bit closer to home (e.g. Saturn, Jupiter and Mars) things begin to speed up and, in this way, the 'bridging' factor of a planet begins to appear more 'applicable'.

The main trouble with Saturn and Mars, however, is that they are emissaries of the 10th and 1st archetypes respectively i.e. they are emissaries of 'surfaces'. In all likelihood, they mess up anti-clockwise development (into areas 'behind' surfaces) much more than they help it. This is reinforced in Buddhist philosophy insofar as 'fear' (i.e. '10') and 'desire' (i.e. '1') are phenomena to be overcome, not pandered to. For the astrologer, however, this is precisely the rub... how can we be sure that fear and desire are being overcome? how are we to successfully distinguish between genuine, sublimating overcoming ('4-5-6-7-8') and fake overcoming ('1-12-11-10-9') – regression ('12'), repulsion ('11') and repression ('10')?

The answering of this puzzle is a very big part of why FA exists i.e. it is better to 'see' the details of ones fear and desire rather than risk succumbing to pretences of having overcome them. As far as FA is concerned, repression is a psychodynamic that has no trouble repressing itself!! Even the Dalai Lama isn't above preaching a whole lot of "thou shalt nots" (... no wonder he's in 'concretized' exile).

In one sense, then, the dark side of Saturn and Mars leave the dark side of the Moon for dead. Despite this, and at the risk of sounding like a stuck record, we need to remind our readers that both the 1st and the 10th archetypes do have a 'light' side i.e. they do have anti-clockwising 'roles' e.g. '1's 'mask' supplies the individual with initiative (i.e. it is 'good' insofar as it helps to overcome the sin of '12 sloth'); '10's 'mask' supplies the individual with 'boundaries' that clarify his/her area of shamed responsibility (i.e. it is 'good' insofar as it helps to overcome the sin of '9-11-pride').

These various considerations force us to interpret Saturn and Mars with as much neutrality as possible. We have already exemplified this neutrality at the end of the previous page, wherein we described the possible longterm benefits (for the species, if not for the individual) of Freud's Saturn-Moon cohabitation i.e. FA-ers who are into wide orbs will want to substitute the term 'conjunction' for our term 'cohabitation'.

Astrologers understand the illusion of 'freedom' being sustainable through, more or less, the first 30 years of life. At around the 30th birthday, most of us come to the realization of the sheer limited-ness of life and how incoming responsibility puts freedom in a much 'saner' context. In other words, the bigger the illusion before the 'Saturn return', the bigger the crash into stony "reality" (e.g. Sue Brooks' "Japanese Story"). The trouble is that, if the 'grounding' occurs through the psychodynamic of "compensation", the illusion soon reappears in a far more sinister guise.

The intuitive-philosophical type won't have too much trouble aligning Saturn with the 10th archetype... being stuck 'up-out' in the zone of Jupiter and Uranus, the 'gassy earth' of Saturn longs for a 'descent' into a realm that would be welcomed as

‘familiar’ but, of course, he can only long for what has already come naturally to the rocky ‘planet’ that lies closest to the Earth, the Moon. It is Saturn’s envious self-pity that causes him to put down roots in those places that are much better attended with Lunar urges for individual soul-dom. Moreover, the intensely ‘concretizing’ effect of overcompensation makes the cycle of Saturn a ‘source’ for astrolo-skeptics who seem to have such great trouble pulling their ostrich heads out of their anti-intuition sand-boxes and taking notice of 29/58-9/88yrs ‘concrete’. As the nightly news tells it almost every day, compensatory crashes to the earth often results in that disputed ‘freedom’ we call “death”. Reincarnationists have something to add.

Out of this, the scientific-astronomer type is likely to pick up on the fact that the Saturn ‘crash’ is akin to Einstein’s notion that, if cyclic time was/is “real”, then Saturn would bump into itself at the completion of its cycle. FA-ers, however, are happy enough to call this a ‘doubling up’ of Saturn’s compensating effect. Saturn is probably at its most ‘neutral’ when it isn’t aspecting itself.

Now, recalling the question of whether the Moon is rendered uncomfortable by upper hemispheric influences more than the Moon might render comfort to the otherwise uncomfortable upper hemisphere, we can now ask the inverse for Saturn i.e. is Saturn’s task of self-neutralization (i.e. the overcoming of compensation and fear) ‘easier’ when it is placed in the lower hemisphere or does Saturn merely bring compensation and fear to the lower hemisphere (either via natal positioning or via transit)? For FA, the answer to this question is the same as that for the Moon i.e. has a ‘rounded’ lower hemispheric ego-development already occurred? If the answer is “no”, then Saturn is sure to express its malefic side.

Although a reductive scientific-astronomer type might not be happy seeing a link between the red-ness of Mars and ‘war’, s/he might be willing to entertain some theorizing regarding the differences between planets and signs. Because the planets move and the signs don’t (OK, the signs do move very slowly), it is reasonable to see the planets as ‘energetic’ and the signs as ‘spatial’ (later, we will see that the houses are ‘material’ and the aspects ‘temporal’). Given that Aries is a ‘spatial’ expression of ‘fire’, it follows that Mars is an ‘energetic’ expression of ‘fire’. In short, Mars is ‘fierier’ than Aries. This combustibility factor led the ancients to characterize Mars as “malefic” – Aries might fight too but he is taken to be “nobler” than Mars – and, therefore, an urge that could do with some constraint. Unfortunately, the source of constraint is usually ‘10’ and this only serves to inflame Mars further and, in turn, an incendiary situation now becomes an explosive one.

In other words, like Saturn, Mars is an archetypal expression that could do with a hefty dose of neutralization. I use the word ‘neutralization’ in very specific way... neutralization does not mean negation or repression; it means that mankind would do well to establish places in which to express it ‘meaningfully’. For example, the Japanese came to realize the need for padded ‘crazy rooms’, especially for their white-collar crowd. Josh Wheedon’s “Serenity” is an entertaining depiction of the long-term problem of ‘Prozac’ i.e. there will always be that ‘9-11-1’ percentage that have the ‘paradoxical’ reaction (this phenomenon has been well researched and well understood for benzodiazepines) and that, subsequently, attacks the ‘10-12-2’s who are having the ‘logical’ reaction. Ultimately, Mars is best ‘neutralized’ by...

MERCURY & VENUS (the Sun-huggers)

Although Rene Descartes reckoned that his “cogito (ergo sum)” took him a few hours to formulate, we jaded 21st century-ers are able to grasp his meaning – skepticism is easy – within a few seconds. Nonetheless, dozens of philosophers have frittered the last few hundred years picking over Descartes with a fine tooth comb while everyone else has simply moved on. The intuitive-philosophical type is bound to realize that Mercury symbolizes the fact that thousands of subsequent thoughts can be thunk long before any initial thought can be thoroughly dissected. Mercury is the ‘healer’ of what psychiatrists call “perseveration”, the state in which a patient is ‘stuck’ in a cycle of reductive mulling. No doubt, a logarithmic expansion of thought brings the risk of inadvertence and, if the consequent accident is severe enough, the sufferer might then wonder if s/he would have been better off mulling. Mercury not only swings back and forth between different thoughts, it also swings back and forth between the poles of the thinking function itself.

The scientific-astronomer might be able to factor all this into the ‘advantage’ of having a geocentric tropical zodiac (see previous page). Not only does this protect us from over-identifying with the Sun, our earthbound perspective ‘causes’ Mercury to (appear to) bounce around the Sun i.e. enticing forward and pulling back. Yes, a child is ‘meant’ to grow towards his/her Sun but, so that s/he doesn’t get too carried away with it, a ‘sibling’ (not always a genetic family member) will be sure to play a few 3-card tricks that remind him/her of his/her humanity. It isn’t difficult to work out that Mercury’s most rational link is to the 3rd archetype.

In order to make sense of Mercury’s other link – to the 6th archetype – it is a good idea to think astronomically i.e. there are times when Mercury is ‘between’ the ‘Sun-5’ and ‘Venus-7’ and times when it isn’t. When Mercury sits on the other side of the Sun (here, Mercury might still sit between the Sun and Mars, Jupiter, Saturn, Uranus etc.), the ‘3’ aspect is emphasized. If Mercury is between ‘5’ and ‘7’ there is a stronger sense of ‘containment’ and ‘boundary’.

The scientist-astronomer will be sure to point out that Venus bounces around the Sun also. Then again, having noticed the similarity the thinker will now want to know the difference... Venus not only bounces more slowly but its visibility is both more permanent and more pronounced. The chances for the balancing of thoughts is thereby increased. Venus’ visibility is, in fact, so pronounced that the ancients saw it as being “beautiful”. It is well worth noting that, unlike the Sun, we are able to view Venus without damaging our eyes. In light (har, har) of the fact that Venus ‘shines’ with the Sun’s reflected light we see the child having another ‘protector’ against any propensity for becoming too identified with ‘g/God’.

Despite this, Venus’ links to the trickiness of thinking remains: the ancients knew about the fickleness of Aphrodite and, today, we can ruminate over how a left hemispheric Venus could be little too carnivorous regarding the nascent ‘son’. Not only do we need protection against too much Sun too soon, we also need protection against Venusian protection. In short, beauty (and, as Plato would claim it, Beauty) has its seductive aspect that bodes no good for the happy home that is being built at the base of the right hemisphere. The ‘hidden enemy’ of the ‘left’ is ever in danger of appearing as an ‘open enemy’ of the ‘right’.

JUPITER & CHIRON

Some astrologers like to pair Jupiter with Saturn, others pair Jupiter with Neptune and others still pair Jupiter with Mercury. In fact, Jupiter can be linked to all of the planets. For example, Jupiter links up with Mars via (i) element – ‘fire’ (ii) physical proximity (iii) an antipathetic attitude to Saturn. Like Mars, Jupiter has a tendency for incendiary action but, in his case, a bolt of lightning is deemed better than a mushroom cloud. In Jupiter’s mind, both ‘10’ and ‘1’ are kinds of ‘bud’ and, in this sense, Jupiter sees the value of nipping things in the bud i.e. a lightning strike tends not to have too much ‘collateral’.

Now, this all sounds very reasonable – you know, depose the king rather than massacre his citizens and all that – but what kind of foresight does Jupiter have? What good is it deposing a crappy king only to see an even crappier king ascend to the throne? The intuitive-philosopher will likely be aware of the concessions that Zeus is forced to make after he deposes Chronos... Zeus is forced to hand over the control of the ‘unconscious’ to Neptune and Pluto i.e. planets, that any astronomer can tell you, are invisible to the naked eye.

In summary, then, Jupiter can’t be said to be always ‘benefic’... regressing Zeus is nasty to humanity and ‘inflation’ leads to a loss of foresight. In fact, Jupiter is very much like the Sun in that he is likely to be more beneficial in the 2nd half of life i.e. the phase when one’s interest turns toward symbols of transformation and, if luckier, toward symbols of transcendence. In any case, Jupiter’s disadvantage with respect to the Sun is, in another sense, Jupiter’s advantage with respect to the Sun i.e. the ‘slow’ 12yr transit of Jupiter through the zodiac allows the symbolic mind to extend itself beyond the year-in-year-out concerns that preoccupy those who are in the 1st half of their lives. Of course, the key problem today is that, if too many elders become preoccupied with the destiny of the spirit, the problem that Gaia has thrown up to mankind will be discounted. All 144,000 tickets were sold out long ago.

Hopefully, the reader has worked out from this section’s discussion that the natal placements of Jupiter and Saturn, being foci of the intermittent-yet-troubling ‘double up’ of influence, are no cause for celebration. Then again, if the astrologer is willing to apply a fully reflective depth psychological approach to these placements, there is much that can be learnt. There is also a sharp irony here: the more the natal placement is pondered, the more it is realized that ‘development’ into a subsequent sign is desirable... indeed it has been on the heels of this kind of contemplation that FA came to its ‘ground zero’ i.e. “the other 11 are in me too”. Another potentially troubling orbiting body, Chiron, was discovered only recently and, perhaps, like all the planetoids (Pholus, Nessus etc.), it is less associated with particular ‘archetypes’, per se, and more associated with the ‘individuality’ that is symbolized by the Kuiper belt beyond the orbit of Pluto. (The reader is referred to discussions by interested psychological astrologers such as Melanie Reinhart... it is a discussion that is yet to reach its own 50th birthday). Nonetheless, Chiron does seem to have some sort of link to Virgo, the sign in which instincts need to be ‘organized’. In this regard, the reader might look back at Freud’s chart... Chiron in Aquarius could have plenty to do with his interest in an overarching ‘pattern’ of instinctual organization. It was a kind of ‘helper’ for his Sun in Taurus day-in-day-out heroic ‘confrontation’.

URANUS & NEPTUNE

Whereas Saturn and Chiron often encourage the impulse to move right along into subsequent signs, Uranus and Neptune can be said to discourage this impulse... the individual is prone to being seduced into hanging around their natal placements. The intuitive-philosopher won't have to strain to see this character being reflected in the slow-ish orbit of these planets... Uranus spends 7 years in a sign; Neptune spends 14 years in a sign and, of course, most of the time, most of us don't look ahead more than a year or two. Take, for example (i) government election cycles usually being no more than 3-4-5yrs (ii) the sharp contrast between the panic around the impending 2009-10 stock market crash and the general mood of shrugged shoulders that grinds on and on despite the 90% scientific support for 20-25% carbon emissions reduction by 2019-20.

In the discussion of Jupiter, we had made the point that it carries an ongoing risk of 'inflation' that, when it 'bursts', leads it to a compensatory 'deflation' of the foresight that is the natural gift of the Jupiterian. Even so, the fact that Jupiter lies within the orbit of Saturn (and that it is visible) means that it has decent access to an individual's 'consciousness'. Uranus and Neptune, however, orbiting well beyond the orbit of Saturn (Neptune is also invisible) symbolize the fact that the individual can succumb to a far more sinister inflation than is the case with Jupiter... when '11/12' 'bursts', the individual is reluctant to see this as a sign that his/her 'individuation' is underdone e.g. a symbol could be 'read' by the Jupiterian in excess of 7,000,000,000 ways but in only 1 way by the Uranian or Neptunian.

Uranus is especially tricky in this regard: it is not irrelevant that it was seen to be a star prior to its discovery as a planet in 1781... not only does this drive home the impression that it is (relatively) stationary but it also hooks into the astrologer's view that Uranus encourages a study of the stars. Moreover, many astrologers have linked Uranus to the term 'individuality' to invoke, thereby, a sense that this planet isn't very 'collective' in any case. This brings us to what is properly meant by these terms... because Uranus 'breaks into' the individual psyche and, in doing so, makes it appear to the individual that s/he is now 'different' (i.e. to the way s/he was prior to the break in), s/he "projects" the way s/he used to be out-onto the general idea of collective conformity and assumes that the s/he must now be more "individualized". Uranus is a bit like a Rubik's cube that can only be seen from one side i.e. whatever seems individual from one side will still look as collective as ever from the other.

Neptune is rather less tricky than Uranus but it seems to make up for this by being a lot more seductive. Neptune pulls the individual into the question of whether or not 'reality' is a dream and the dream is 'reality'. Well, as far as the natal sign in which Neptune is placed goes, the question is not only worth asking, it is sure to be asked throughout the life of the individual because the answer is never final. There is, however, one question that is more answerable: is there a way to sleepwalk one's way out of the sign in which Neptune is placed into the (series of) subsequent signs? The answer may have a lot to do with the attitude that is generated in the prior sign. This adjusts the question to: is there a way to sleepwalk one's way from the cusp of the sign in which Neptune is placed into the subsequent sign(s)? The attitude in the prior sign is, in any case, a function of the attitude in signs before that and so on...

PLUTO (and Charon)

In theory, the archetype that 'causes/acauses' a "de-identification" would be '1' (Aries, Mars, ascendant) i.e. '1' is 'hot' enough to melt the metaphoric umbilical cords. Nonetheless, a significant problem still remains: jumping from the frying-pan of passive identity (i.e. '10-12') into the fire of active identification (i.e. '1') 'a/causes' the psychologist not a little pause for thought. Indeed, there is a touch of the "Monty Python-esque" pointless swap going on here and, so, a need eventually rises for a full "de-identification"... from both womb and flesh simultaneously. This is provided by the 8th archetype, dynamically expressed through the planet(oid) Pluto.

Perhaps the most troubling thing about '8' is the fact that "identification" can play a positive role earlier in life. As C.G. Jung explains in "The Significance of the Unconscious in Individual Education", passive identity can have a positive effect on the psychotic (regressive introvert) i.e. the act of placing '11-isolated craziness' in a '12-hospital' leads to a proximity to established inmates who have long been coaxed into a communal working environment and, in turn, this 'infects' the unconscious of the psychotic who, in turn (again), surrendering his/her isolation, is 'happy' to join in on the practical project. (Of course, the leader of this group needs to be adept at setting a good example or, otherwise, worse trouble will be afoot... lately, the wider world has witnessed way too many leaders setting very bad examples).

In turn, it isn't difficult to see how a left hemispheric Pluto might 'cook' such valuable anti-psychotic connections (... noting, all the while, that humanity is, once again, entering another 100yrs+ 'fall' down from Capricorn with very bad examples running amok). This misfortune simply means that the collective needs to work even harder on the path to maturity. All the same, psychological astrologers can continue to point out that just about everyone who was born prior to 2009 will have a natal right hemispheric Pluto.

The intuitive-philosophical type is, very often, seriously unimpressed with the typically counter-intuitive ways that Pluto can show itself as the l/Left hand of what the Sun has been doing with the r/Right i.e. urging individuals toward individuation. But how else can an individual know that s/he is becoming him/herself until s/he has a chance to see his/her internal milieu 'free' of the attachments that have pulled and pushed him/her through both the womb and the 1st ½ of fleshy life?

At first, it might seem that the answer to all this goes something like, "OK, I won't get attached to anything that has anything to do with the sign in which Pluto is placed!!" Bad luck, the same issue is raised here as was raised in relation to Neptune i.e. for the sake of wholeness, the individual needs to find a way (from the prior sign) through Pluto's sign and into the subsequent sign. Symbolically, we can say that the individual needs to attach him/herself to Charon's ferry to get to the "other side" of Pluto. So, rather than indulging vain attempts to have nothing to do with Pluto, it is probably better to work on the skill of rolling with the punches (its link to Mars) and reflecting (its link to Venus).

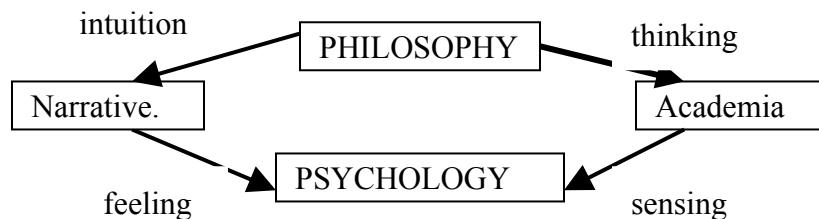
I have great sympathy for the Buddhist idea that all things lamentable come from fear ('10') and desire ('1') – Saturn and Mars are, after all, the two 'malefics' of the Solar system – but Pluto teaches us that the only thing we have to fear is (not fear itself, but) a refusal to admit the psychological "reality" of our fears & desires.

Part 4: PSYCHOLOGY

The history of psychology is tale of two rivers. The older river – ‘analysis of narrative’ – has flowed, in large part, out of Ancient Greece. Sophocles might have drawn his characters 'subjectively' but their ongoing resonance throughout history gives them a 'universal' aspect that hooks up to the scientist's 'ideal', “disinterested objectivity”. 2 millennia on, with (post)-Shakespearean dramatists (re)-invigorating the Greek tributaries (i.e. the Renaissance 'feeding' the Enlightenment), an inquiry began into how ‘narratives’ might shed light on physical symptoms (and vice versa). Further “progress” saw the establishment of psychiatric clinics in France. Not only were these underpinned by an intuitive understanding that physical symptoms were ‘symbolic’ of psychological aberrations but they also eschewed enough pragmatism that they could attract down-to-earth types of medico such as Sigmund Freud.

The younger river – ‘academic psychology’ – has flowed, in large part, out of doubts regarding the general applicability of psychiatric insight i.e. ‘normal’ mental functioning wasn’t being investigated. However, unlike a psychiatric profession that was flushed with a ‘healthy’ supply of illness (i.e. volunteers hoping to be cured), the newer profession was destined to confront various ethical barriers that surrounded their intentions to conduct experiments on a healthy ‘normal’ psyche.

Despite their differences, these two streams did enjoy a phase of convergence when Sigmund Freud’s influence began to be felt. This influence can be schematized like so;



As the 20th century wore on, however, the two streams began to back up and polarize yet, for reasons that ‘Pt.3: Philosophy II’ has hopefully made clear, neither side would ‘keep backing up’ enough to re-connect through philosophy.

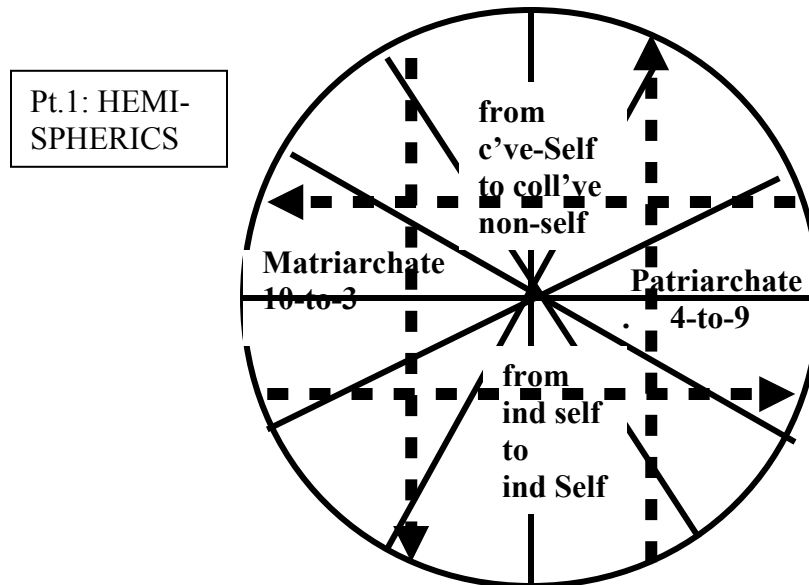
Indeed, as it is for philosophy, the history of psychology is turning into a sad tale of etymological betrayal. The term “psyche” means “soul” and, in this sense, it appears that we too are contributing to this betrayal inasmuch as we take interest in the ‘psychologies’ (some might prefer a term such as ‘robotologies’) that have arisen out of a ‘back up’ into the thinking function. Still, given that Archimedean points of perspective are so extraordinarily difficult to come by in such a 'subjective' field, we need to explore all the paths that human are paving ‘to’ consciousness even if it does seem unlikely that any rat-cyborg will ever become ‘conscious’ of its maze.

There is, in any case, a much trickier puzzle that confronts all historians (of psychology, science, politics, religion etc.): is there really such a thing as “progress”? (Or...), is history just a bunch of relatively irrelevant footnotes to insights that have been around for as long as there have been historians? The only way to answer this would be to find a way to, Archimedeanly, get outside of our history...

AN OVERVIEW OF ‘DIAMETRIC OBJECTIVITY’

In ‘Pt.2: Philosophy’ we showed how the signs of the zodiac can be grouped in more ways than one. This led us to take Sagittarius and Aquarius as signs with direct links to philosophy. Similarly, we take Capricorn & Cancer as signs with direct links to psychology. Capricorn fits this direct link well insofar as (i) (the understanding of) “repression” is the cornerstone of psychoanalysis and (ii) (the sneaky exploitation of) “repression” is the cornerstone of psycho-politics e.g. “be afraid, be very afraid! you don’t have to worry about understanding anything... for your safety, we’ll negate all opposition to our party, our nation, our religion... stuff the 3rd commandment! let us (pre)-infantilize you with empty rhetoric about our God-given superiority!...”

The key to understanding “repression” is a rich enough experience (and an anti-clockwise ‘rise’ out) of Cancer, the water sign that symbolizes the contribution of maternal love to a child’s emotional independence, maturation and ‘s/Self’. (The ‘self’ is ‘meant’ to eventually fall in line with the ‘Self’). The ‘s/Self’ sounds abstract on paper but, as an experience, it aligns with the psycho-physical development of the instincts (e.g. eating, mating) well enough. This can be schematized like so;



The matricarchate – the ‘fall’ out of the womb of Capricorn, across the birth point of Aries and toward the ‘daytime’ womb of Cancer – is a paradox: on the one hand, it is best understood ‘before’ one’s attention turns to the patriarchate but, on the other hand, it can only be properly understood ‘from’ the patriarchate... this is what we call “diametric objectivity”.

No less paradoxical is the need for the psyche to avoid identification with the patriarchate. If the reader has understood the above paragraph, s/he will realize that this is achieved by experiencing a wiser ‘re-fall’ through the matricarchate so that, in turn, a fully reciprocated “diametric objectivity” (‘to’ the patriarchate) can be made. ‘Objectivity’ won’t stop there, either... ‘old souls’ know that the best insights are built on many figurative reincarnations (month, year, 12 yr, 30yr)...

Chapter 13: FEELING-over-SENSING – EARLY FREUD

THE ZODIAC and “THE UNCONSCIOUS”

In 1805, with more than a whiff of Lamarck’s anti-Christ in the air, Marquis de Laplace proposed that, in theory, physics was capable of gaining a full knowledge of the universe. By the time that the Laplacian (i.e. the 19th) century had come to a close, physicists might not have known everything but, in their way, they were now overshadowing the other sciences. Academic psychology would find itself suffering from “physics envy”.

It needn’t have. Halfway through Laplace’s 19thC, academic psychology had already been ‘saved’ by biology’s Christ, Charles Darwin. Ever slow on the uptake, academia missed “biology envy” for over a century. Someone else was quicker...

Born in 1856, Sigmund Freud spent most of his young adulthood fine-tuning his talent and skill in neuroanatomy. Although he had secured a medical degree, he didn’t really want to be any kind of ‘people person’. Then, as fate would have it, the mystery of I/Love intruded... scientific research might pay OK these days but, in the mid-1880’s, it wasn’t enough to support a wife and kids, so Sigmund realized that he needed to cast himself out of his (sensing-thinking) Eden. It had become time to take his (ontogenetic) feeling reality by the horns, chart a path away from (phylogenetic) ideals and earn his keep ‘off off Broadway’ (i.e. in neurosis) where opportunities for scientific eminence were negligible. Particularly humbling, in light of his expertise in neuroanatomy, Freud would discover that he was a rather second-rate hypnotist. As his “Project for a Scientific Psychology” revealed, Freud would see himself as a kind of prodigal son hoping to return to the solid ground of post-Darwinian biology.

Darwin not only ‘saved’ academic psychology... he also played a big hand in the ‘saving’ of astrology (or, at least, Freudastrology); the fact that Darwin realized that evolution occurs both (i) between species and (ii) between ‘individuals’ within a species (leading to) (iii) i.e. (i) and (ii) grinding ‘against’ each other in the manner of a pearl-in-a-shell, throws a redeeming light on the “precession of the equinoxes” e.g. Homo sapiens has evolved over 4(♠)Platonic years’. Still, Darwin’s insights haven’t been able to ‘save’ (i) ‘consciousness’ (ii) ‘unconsciousness’ or (iii) whatever emerges as (i) and (ii) grind ‘against’ each other. Freud stepped to the breach...

At the most basic level, the term “unconscious” refers to all that which is not conscious. As silly as it might sound, we can say an atom, a bone or a telegraph wire is “unconscious”, even though the latter can relay consciousness (OK, yes, the Scales are “unconscious” too, but an astrologer expect that many who might hold a set are not). As far as the organic realm goes, even if it is possible to train a chimpanzee to pick up a set of scales, we assume that almost all life is “un/sub-conscious” although, insofar as Kubrick’s apes were well able to clobber each other on the head, we could say that stone-agers (not Freud) had “discovered (the value of) unconsciousness”.

Why, then, would astrologers link the water signs to the “unconscious” when Rams, Bulls, Goat, Scales etc. are “unconscious” too? Naturally, the answer is based in phylogeny i.e. the central nervous systems of the Fish, Crab and Scorpion are far more primitive than that of the mammals and, therefore, a “semi-conscious” human ‘projects’ his/her “unconscious” aspect (proving, by the projection, that this aspect

'is' unconscious) onto creatures with minimal grey matter. This, however, raises the \$64,000 question: does this blind us to the semi-ness of our "semi-consciousness"?

The zo-(o)-diac is a little bit misnamed. The Twins, the Maiden, (half of) the Centaur, the Water-bearer are human enough not be found in a zoo. Indeed, many astrologers will suggest that these are the most "conscious" signs of the zodiac but it is another question altogether as to what kind of "consciousness" these signs confer. From the perspective of depth psychology, the subtlest (and most pernicious) species of "unconsciousness" is that which mimics "consciousness"... that which is dubbed "living inside an idea (of self, marriage, religion...)". If these ideas are fixed upon in the Twins' phase of infancy, a Scorpion arrives to, if necessary, destroy any mimicry of "consciousness". Perhaps the zo-(o)-diac isn't so misnamed, after all?

This is why astrologers do well to re-focus as Freud had done i.e. away from phylogeny (NB* most astrologers see the signs as 'adjectival/adverbial' in any case) and towards ontogeny. Even though, our primary interest here is the zodiac, in this paragraph, we'll re-focus as Freud had done... to the house ('noun'), planet ('verb') and the aspect ('complex'). Specifically, Freud saw "unconscious" as a combination of topographic 'locus' and an energetic 'dynamism' in an individual. In this regard, astrologers have no trouble linking the former to the 12th house (and, hopefully, s/he will 'keep thinking' about the 4th & 8th houses) and the latter to Neptune (and, again, s/he will 'keep thinking' about the Moon and Pluto). Still, Freud didn't engage this topographic/dynamic slice-'n'-dice until the later phases of his development. Early on, his research was directed to making sense of the counter-rational aspect of what was 'under', 'outside' or, at least, at the periphery of (apparent) "consciousness".

Meanwhile (see 'Ch.16'), academic psychology was working toward a theory of learning 'unconsciously' i.e. doggy saliva, rats in mazes, conditioning and all that jazz. Although Homo sapiens is also a learner, our learning is usually accompanied by "conscious" effort (even if it follows up with a foggy "procedural memory"). Yet, however well these processes were mapped, academic psychology didn't even begin to ponder the difference between the emotional frustrations of the learner who had forgotten what s/he had learned and the emotional strangeness-es of the "hysteric". Indeed, hysteria's treatment, hypnosis, was a kind of 'upside down' learning where the "hysteric" displayed (i) so little in the way of "conscious" effort that it appeared that his/her "consciousness was unconscious" and (ii) so much learning ability under hypnosis that his/her "unconscious was conscious". This enigma lobs us straight into the strangeness of dreams. Do computer-rats dream of electric cheese?

Another upside down feature of depth psychology is how "(the) unconscious" trades with a different currency of time-(flow) than is seen with "consciousness" i.e. the kind of learning (\pm attenuation) that interests academic psychology is not found in "hysteria". In addition, the span between the 'traumatic' event and the presenting symptom doesn't accord with the logic of "process". Rather than "heal all wounds", the passing of time often seemed to be a key part of making wounds worse. It is as if time itself – one of the 'big 4' of the universe – 'forgets' to flow in the "unconscious". Freud realized that memory was subtler than 'air' conditioning. Before nutting over the nuts & bolts of "un/sub/pre-consciousness", "innocence", "ignorance", "denial", "delusion"... , Freud saw the primary challenge: to 'get' the paradoxes of amnesia...

THROUGH PISCES-‘12’: ‘UNDER’ FREUD’S UNCONSCIOUS

Finding that Archimedean point outside of history so that one can become an 'objective' historian is no easy task. For example, how are we to justify our focus on Freud without discussing those who had dealt with “the unconscious” before him e.g. Mesmer, Schopenhauer, Charcot, Breuer...? A big part of our answer is deeply ironic i.e. Freud was less psychologically ‘talented’ than his predecessors. That Freud was a crappy hypnotist would be the key that led him to his ‘grail’, the Id.

Joseph Breuer, the physician with whom Freud published his first key work, “Studies on Hysteria” (1895), exemplifies one aspect of psychological ‘talent’. When, in 1880, Breuer came to treat “Anna O.”’s hysteria, he soon realized that there was nothing, per se, to ‘do’. Breuer merely witnessed Anna O. treat herself with her self-hypnotized talking catharsis that she called “chimney sweeping”. (You don’t have to be Freud to recognize a chimney works as a conflated symbol for vagina and penis). Anna O.’s illness was seemingly ‘caused’ by the demise of her father... Breuer didn’t need Freud to tell him that Anna O. had “transferred” the attachment that she had to her father across to him. Yet, because Breuer was patently not her father, it was also possible that something in ‘Anna O.’’s unconscious psyche had twigged to that fact that it would be advantageous to talk in ways that, perhaps, one often talks to a sibling i.e. the ‘archetypal’ person that “you can say anything to”.

The grey zone between sibling & parent is closely appreciated by historically minded astrologers because psychoanalysis has been associated with the conjunction of Neptune and Pluto in Gemini that occurred in the early 1890’s. Yet, it needs to be noted that Breuer didn’t really see himself as Freud would eventually see the ‘depth psychologist’ (i.e. as a (sib)-midwife)... when Anna O. revealed the ‘sexual’ (sensual) factors that accompanied her “transference”, Breuer immediately realized that this line of research was not for him. In the archetypal sense, Breuer was a combo of ‘12’ & ‘10’ i.e. he might have been talented with ‘12’s ‘rapport’ and ‘10’s ‘authority’ but he wasn’t going to allow this talent to threaten his reputation as a respected career scientist. Freud would go on to criticize Breuer for this, but Freud’s understanding of ‘12’ was never quite up to ‘getting’ the wisdom behind Breuer’s decision.

Jean-Martin Charcot, a physician under whom Freud had studied as his 30th birthday loomed, was also a kind of combo of ‘12’ and ‘10’. Nonetheless, it would be the distinct differences between Breuer and Charcot that provided Freud with a key to the puzzle. Although Charcot was less ‘(10)-perturbed’ by the ramifications of his talent in establishing ‘(12)-rapport’, he was still ‘10-enough’ to bring his ‘10-ness’ to bear upon his treatment... hypnosis rendered his patient susceptible to authoritarian suggestion and, thus, Charcot could ‘order’ him/her to “get better”. By contrast, as we have seen, Breuer was merely a bystander to ‘Anna O.’’s auto-hypnosis and auto-catharsis (and, if subtle, auto-suggestion).

Charcot’s treatments tended to be successful, often in quite spectacular ways, but there was a snag... the patient needed to remain well within the perimeter of the physician’s sphere of influence for the ‘success’ to last i.e. his patients often relapsed soon after being discharged. Any modern understanding of the phenomenon of ego development and ego continuity was still a long way off (for us it is only 2 chapters: ‘Ch.15’) but Freud had realized that ‘Anna O.’ must have brought to bear some sort of ‘inner physician’ that could gazump her ‘inner symptom-generator’. That is, the

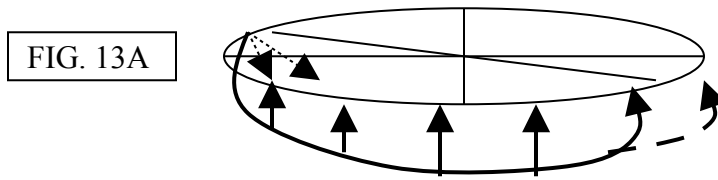
‘inner physician’ was a kind of ‘10-good-cop’ that was able to ignore ‘12’ and carry things to ‘2-3-4’ (so that the senses could engage the flesh-world in line with ‘normal’ genetic imperatives) whereas the ‘inner symptom-generator’ must have been a kind of ‘10-bad-cop’ that allowed itself to be corrupted as it fell into ‘12’ and, therefore, would not only fall short of ‘2-3-4’ but also (threaten to) regress to ‘10’.

What would have happened if ‘Anna O.’ had become a patient of Charcot’s? Would she have surrendered her ‘inner good cop’ capacity to Charcot’s ‘outer good cop’? We’ll never know, but all Freud needed to guess about this was that many of Charcot’s patients did just that. Far more important, however, was the question of whether a simple fostering of the patient’s ‘inner good cop (auto-hypnotist)’ would be enough to bring about the permanent healing that was eluding Charcot.

The answer took 15 more years to delineate...“no”. The inner good hypnotist was just another hypnotist and, therefore, just another species of unconsciousness – “conversion neurosis” would step through “transference neurosis” no further than a labile “auto-neurosis”. Or, archetypally, a reach/tap of ‘2’ is not a reach/tap of ‘3-4-5 consciousness’ with the ‘strength’ to flow ‘up’ to ‘6-7’ (see ‘Fig 13.A’ below).

The problem with the deepest ‘12 Pisces’ layer of the unconscious is that it is, well, “unconscious”. Freud admitted his own lack of ‘consciousness’ of this stratum when he admitted that he himself had never experienced the often-claimed “oceanic feeling” that many of his acquaintances (said they) had experienced. This is another aspect of Freud’s lack of ‘talent’ with the unconscious but, as indicated above, it was also the reason that he soldiered on and ‘progressed’ to ‘4’ (i.e. to a more superficial layer of the unconscious) to, in turn, make all the critical insights into the ‘10-4 axis’ that had been percolating around psychology ever since Sophocles.

Of course, as most astrologers know, it would be C.G. Jung who would go on to describe the “collective unconscious”, the ocean of passive identity that is ‘already there’. The problem for the astrologer is that, if it is truly underpins the psyche-as-a-whole, why does it occupy only 30° of the zodiac (i.e. Pisces)? From our point of view, this paradox is resolved by giving the 2D zodiac a 3rd dimension. Like so,



As you can see, although we have depicted how Pisces is able to ‘leak’ its way under and then ‘up’ into ‘1’, ‘2’, ‘3’, ‘4’ and ‘5’ (recall that, in any case, the fact of Homo sapiens’ neoteny already allows ‘12’ to mix itself up with ‘1’ and ‘2’ in a more direct way), a ‘leak up’ into ‘6’ will only occur if ‘6’ is hampered by external factors. Indeed, ‘6’ is a kind of ego ‘sealant’ that forms the “mind-body connection” that, in turn, goes on to heal all the tribulations of all the leaking that had occurred through the ‘12-through-5’ anti-clockwise ‘sweep’. As indicated above, ‘success’ through the hero/in/ic sequence of ‘3-4-5’ is something but, at the end of the day (pun intended), it isn’t quite enough. This realization, however, doesn’t mean we ignore ‘3-4-5’...

THROUGH CANCER-‘4’: ‘UP INTO’ FREUD’S UNCONSCIOUS

That Freud often had trouble attaining a satisfactory level of hypnosis in his clients was not his only inability with ‘12’. He would also fail to understand that ‘12’ much prefers phantasy to reality i.e. Pisceans like the idea of sex with everyone and anyone including (but not necessarily especially) the parents rather more than the actual act of sex with anyone and everyone including (but not necessarily especially) the parents (‘a-ogamy’). It is to Freud’s credit, however, that he was able to realize this mistake fairly early on – around 1897, soon after the publication of “Studies in Hysteria” and near the time of his father’s (and Charcot’s) death.

Eventually, Freud realized that there was rather more to the ‘good cop’ than first meets the eye. The nursing mother needs to engage, suckle, clean and play with her newborn in order to help the baby come to accept the ‘1/2’ world of the flesh but there is a possibility that phase of ‘good cop mothering’ is, well, ‘too good’. In other words, the “compensatory” mother can lead her newborn into over-rating the flesh to the point that the transition into the first phases of ‘3-to-4’ physical and emotional independence suffer significant degrees of ‘regression’ (to ‘1-2’). The reason that the mother “compensates” is because her own ‘(inner) bad cop’ has a far more imposing presence than she cares to admit. Then again, there also seems to be something in the baby’s own constitution that, as it were, meets his/her mother half-way.

The ways in which nature and nurture interact in psychological development are legion. That Freud went as far as he did without the assistance of an objectifying perspective (e.g. the zodiac) is impressive, to say the least. Nonetheless, in our view, Freud persisted in one glaring terminological conflation that confuses his scientific edifice... he never got around to separating sexuality (i.e. water) from sensuality (i.e. earth). All the while, astrologers continue to grapple with their own terminological conundrum... ‘sex’, per se, is often restricted to the watery 8th archetype (i.e. Scorpio, the 8th house, Pluto) and, thereby, withheld from any association to the other watery archetypes. It isn’t difficult to see why this is the case for Pisces – various species of fish fertilize eggs after the eggs have been exteriorized. (And, as noted above, Pisces swims along happily with mere phantasy anyway). It is more difficult to see why sex isn’t a big part of Cancer but a psychological astrologer can always wonder whether or not Capricorn’s repressive capacity rejects that which is meant to complement it from below (i.e. ‘heal’ it by ‘understanding’).

Another reason that Cancer’s sexual aspect has been underplayed might be due to its proximity to the left hemisphere. Although biology has determined when biogenesis occurred (about 3½ billion years ago) it is still a matter of controversy as to where it occurred. Not only has there been a shift away from the “warm swamp” idea to “subterranean oven” idea but there is also some speculation that life began on Mars (i.e. ‘1’) rather than on Earth (i.e. ‘2’) and, thereafter, it was ‘delivered’ to Earth on a comet. Whatever the case, the first phase of life’s evolution was ‘asexual’ i.e. it reproduced via exponential ‘splitting’ (‘3’) into, as it were, “10,000” organisms, not all of which would be ‘clones’ because there was plenty of mutagenic radiation bathing the environment. Given that Cancer is only one sign ahead of this process, it might be altogether better to link the Crab to, say, a ‘proto-sexuality’ rather than to those fully ‘interiorized’ fertilizing processes of Scorpio. In short, if the child were to mate with a parent, there is a sense that the Darwinian advantages that usually come

with the mixing of disparate gene groups has been lost and, therefore, the organism might as well go back to reproducing 'asexually'. Incest might be OK for Creators but inbreeding sharply reduces the survival chances of creatures.

This leads us to one of the biggest \$64,000 questions of the Freudian outlook: if incest is Darwinianly 'unfit', why hasn't it evolved out of our sexuality by now (i.e. why haven't genes that encourage exogamous mating gone on to swamp any genetic vestiges of endogamy and, in turn, snuffed out reasons for the psyche to spin Oedipal phantasies)? The simple answer is simple enough: Homo sapiens 'gets away with' its regressive tendencies well enough that it doesn't matter that these vestiges continue to hang around (so far, at any rate). Further, it is possible that the psychical tension between endogamy and exogamy has fueled our cultural evolution toward exogamy in advantageous ways that our genes might not have been able.

Now that we have mentioned the bio-physical reality of genetics, we need to follow through with a paragraph or two on sensuality. In the introductions, we had pointed out that earthy sensuality was not without its 'unconscious' aspect. Insofar as we focus on the 5 senses that 'cause' perception – together they can be seen as an expression of '2-Taurus' – they can forge, at least, "awareness" i.e. a Bull can easily determine what s/he likes and why s/he likes it but whether (or not) this constitutes "consciousness" is another question entirely. Indeed, even a progression to Gemini might not bring about complete clarity as to when sensuality begins to give way to (either asexuality or) proto-sexuality. In fact, this is precisely what we can claim for Freud i.e. he would have improved his edifice (& astrology) if he had differentiated 'oral/anal sensuality' ('1/2') from 'phallic/Oedipal' proto-sexuality ('3/4').

Then again, given that the 4th archetype (like all cardinal archetypes) is a lot 'fleshier' than the 12th archetype, we don't have to come down on Freud too hard. After all, Freud wasn't cut off from the 'daughter' of Taurus i.e. Virgo. The kind of sensuality occurs at '6' – a sign that "integrates" a significant quantum of mercurial consciousness (Maidens, after all, are more human than Bulls) – enlightens us to the key role that sensuality plays in carrying things from '4-endogamy' to '8-exogamy'. Freud called his 6th phase of sexual development the "genital phase" i.e. the typically 'adolescent' task of 'organizing' the "oral-anal-phallic-Oedipal-latent/sublimation" sequence into a 'foreplay' that would serve genital union. Clearly, this organization is all too easily disrupted under the dime-a-dozen psychodynamics of the neotenus psyche, "10-repression", "11-repulsion", "12-regression" and "1-aggression".

Freud's real problem with regards his terminological conflation of sexuality and sensuality was to see that, ultimately, in the '8 Scorpio' sense, 'sex' involves a snuffing out of the sensual 'foreplay' element. In other words, the 8th archetype is 'meant' to focus on the 'spiritual' aspect of sex that, of course, is a complete "dead zone" for the 'Masters and Johnson' type of scientific researcher.

Does this mean that we can say that Freud's inability with '8' paralleled his inability with '12'? Not quite. If we recall that '8' deals with what C.G. Jung called "complexio oppositorum", it is more accurate to say that Freud's ability with one side of Scorpio's polarity was OK but he didn't 're-centre' his insight into the physical orgasm with insight into psychical orgasm. To be fair, however, he never seemed to want to say anything consequential about the "other side" anyway...

SCORPIO-‘8’: THE ‘OTHER SIDE’ UNDER FREUD’S UNCONSCIOUS

If “Oedipus Rex” has assisted the depth psychological astrologer to 'get' the 'narrative sweep' of Capricorn-to-Cancer, then “Persephone and Hades” is sure to assist him/her 'get' the Taurus-to-Scorpio 'narrative sweep' just as well. Insofar as Oedipus is a male child caught in the web of the 'matriarchate', so can Persephone be portrayed as a female child caught in the web of the 'patriarchate'.

As discussed, Virgo is linked to the 'summing up' of the lower hemispheric development. The body-mind integration of '6' (if it is achieved) will bring about a confidence in psychological (internal) boundaries that will nicely complement any ongoing confidence in individual physical boundaries. Thereby, The Maiden won't be falling for all the nonsense that occurs when '12' floods over into '1-to-4' i.e. the darling buds of May's happy springtime intended to seduce Oedipus for eternity.

Yet, if the Maiden is so smart, why is she portrayed as so naïve? The simplest answer is that her 'victory' over Pisces renders her complacent about Scorpio. Her boundaries might be able to resist dissolution into orgies of '12 regression' but they aren't so able to resist the boundary-smashing imperatives of upcoming Scorpio. In other words, Persephone is so focused on being the daughter of Taurus-to-Cancer (Demeter is more Taurean than Cancerian, especially insofar as Taurus' opposition to watery Scorpio mirrors her daughter's opposition to watery Pisces) that she has trouble imagining the 2nd shift from sensuality to sexuality.

Now, when we draw on Freud's realization that the complete development of sexuality (and sensuality) is rare, even in many 'well adjusted' adolescents & adults, it follows that “consciousness” (say, Gemini and Libra) and the upper level of “the unconscious” (say, Cancer) are always threatened by 'both sides' of the deep level of the unconscious (i.e. Pisces and Scorpio). In other words, the 'upper' layer of feeling can also experience the 'lower' collective layers of feeling as tricky to fathom i.e. sex is a lumpy brew of Oedipal and Persephoneic ingredients. This, no doubt, underpins familiar snips such as “life sucks and then you die”.

If the reader has made good sense of this discussion so far s/he will begin to realize why psychoanalysis can be so difficult and so protracted i.e. the analyst looks to repair the holes in the 'pre-ego formation' – but something persists in the mind of the analysand that says (often 'unconsciously!') “yes, but... since we are all going to die anyway, what's the point?” Indeed, although the 'bad cop' would be expected to give voice to such a perspective, it isn't beyond the 'good cop' to utter it either. Or, if you prefer, “life is good and then you die” becomes 'worse' than “life sucks and then you die” i.e. at least death has the consolation of release from a shitty life.

Naturally, it isn't too difficult to find alternatives that inhibit cynicism's aim for permanent victory (... “it is better to have self-loved and lost than to have never loved at all” has a better ring to it than “it is better to have gained and lost a decent ego integrity than to have never had one at all”) but this kind of intellectual jousting runs the risk of sterilizing the analytic process. The anti-crux of psychobabble is a function of the fact that ego development is an inner integration of sensing, feeling, thinking and intuiting that can only be cheapened by its mere idea. A good example of depth psychological (mere) ideation deteriorating into psychobabble can be seen in the layman use of the term “huge ego” to describe the psychical status of someone who doesn't accord to his own views... rather than become huge, the ego is the very

psychical organ that prevents huge-ness. The layman, who is probably “projecting” in any case, would serve understanding and coherence much better if s/he used, say, “huge persona”, “huge pre-ego formation” or “huge superego”.

It is assumed that most who have read this article this far in will know that Freud’s horoscope has > 90° ‘inclination’ of the ego-Self axis (see ‘Ch.15’; ‘zodiac-horoscope phase shift’) i.e. rather than having Scorpio on the cusp of the 8th house, Freud’s 30° of Scorpio falls over the ‘reference (birth) point in the reference (birth) chart’, the ascendant. Given that the ascendant symbolizes birth, Freud’s Scorpio sector ‘covers’ the period of life when ego formation is at a minimum. The question then becomes: how far did Freud’s own lumpy brew of Oedipus & Persephone play into his psychological formulations?

Although this problem is part of ‘sophomore astrology’ it still serves us here insofar as it emphasizes the 8th archetype’s “complexio oppositorum” nature. Or, to put it in plainer English, ‘8 Scorpio’, wherever it is found in a chart, requires at least two (perhaps at least eight) alternative interpretations. For example, we could begin with... the repeated death-rebirth cycle that he would have experienced with regard to his ‘personality/mask’ drove Freud away from placing very much trust in it and, in turn, drove him to learn as much as he could about what goes on behind it. Then, however true this take on things is (or isn’t), it shouldn’t prevent us from adding (7) other interpretations of the ‘8-1 interaction’.

For example, a typical negative view of Freud’s ascendant is that, rather than follow Jung into the realm of the Self – specifically, its ‘8-collective’ (rather than its ‘5-individual’) aspect – Freud ‘chose’ to play a life-long, ‘infantile’ power game with Jung that would have impressed even Goethe. In other words, Freud succumbed to a (ontogenetic) ‘2-1-12-11-10 regression’. As noted in our ‘Pt.1: Philosophy’, this was principally due to Freud’s poor understanding of the limits of science (even though we laud him as the scientist who, above and beyond the call of duty, took the critical strides into the function of feeling). Trying to censure an intuitive without admitting that an intuitive’s intuition is “relevant” is to be a ‘wormtongue’.

The irony of all this is that even Jung’s focus on the ‘5’ aspect of the Self led to his own lumpy brew with regards to the ‘8’ aspect. Let’s recall that Jung played his own share of vain power games with others beside Freud. Even so, the Jungian who ‘reaches/taps’ his/her ‘5-ness’ comes to know what ‘God’ wants from him/her (e.g. no need for empty pretences, no need for living inside an idea of self, marriage, religion, replacing ‘power’ with ‘symbiosis’ etc.), but this kind of knowing doesn’t confer knowledge of what ‘God’ wants from the collective, per se. The ‘lesson’ of ‘6-7-8’ seems to be centred around the need for the individual to resist “projecting” an individual experience of God onto the collective’s experience of God.

Of course, as recent world history has lit up in neon, we first need to solve the problem of the individual (and/or partial collective) projecting an “idea (not even an experience) of God” onto what God wants of the collective. If we assume that God is omnipotent & omniscient, we are forced to assume that ‘S/He’ cares much less about how ends are achieved (i.e. ‘via unconsciousness’ or ‘via consciousness’) than ‘S/He’ cares that they are achieved. The individual who can ‘reach/tap’ ‘(more than a mere idea of) 7’, will, at least, access a modicum of choice within these limits.

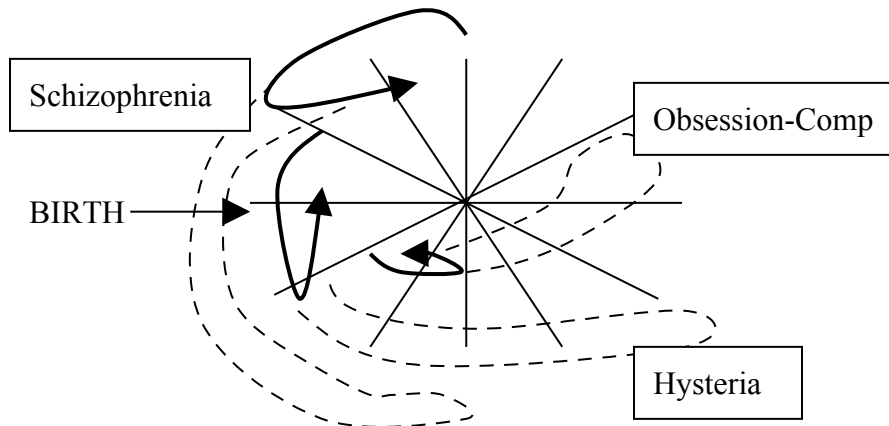
THE ZODIAC and TRANSFERENCE

Let's go back (or is it forward?) to Pisces. The Fishes have been be linked to the transference that is 'already there'. This confers a 'neutrality' that is unable to do anything about the body's reaction ("conversion") as the psyche regresses from '2' back to '(12)-to-10'. By contrast, analysis brings Cancer's capacity for "positive transference" to bear so that the "conversion-come-transference neurosis" is able to be worked on. The positive aspect of the "transference" never comes up without the negative aspect of the "transference" nipping at its heels. Still, without this negative nipper, the past won't be remembered and, then, healed. It is repetitively relived.

As prominent Freud biographer, Peter Gay, tells us, Freud's understanding of transference was poor in the years around the turn of the century (e.g. "Dora") but, by 1905(-10), he had come to understand it so well that he could inform Jung that it constituted the very core of what depth psychology was all about.

Maybe it is not just co-incidence that Jung broke with Freud just as the latter began to struggle with the problem of "narcissism", the psychodynamic that leads us to the "narcissistic neuroses" (e.g. "schizophrenia"). For Freud, such neuroses were inaccessible to analytic treatment – the analysand, in refusing to relinquish his/her exclusive 'relationship' with his/her self, shuts off chances for an analyst-analysand transference – and, therefore, they were not forthcoming with the experiential data that had made Freud's foray into the treatment of the "transference neuroses" (e.g. "hysteria", "obsession compulsion") so telling. Eventually, however, Freud (and the inheritors of his legacy) was able to see "narcissistic" elements in the psychodynamic back corners of the analytically treatable psyche (i.e. the "transference neurotics"... no-one is 100% one or the other). In fact, if a psychoanalyst has a lot of stamina – as we assume exists in those who work with prison inmates – s/he might successfully use whatever small percentage of transference occurs to 'access' the narcissistic element. So far as any 'proto-psychology' goes, we can reflect on how, in Tim Robbins' "Dead Man Walking", Sister Prejean seems to take a harder line over the desecration of the 3rd commandment than over the desecration of the 6th... Hannibal Lecter salivates it in a more direct way – there is a reason that '3' comes before '6'.

In Freudastrological terms, psychopathology is summarizable as follows;



As the reader can work out pretty easily, the three arrows start out in an anti-clockwise 'progressive-developmental' way but, after entering the next sector of the

horoscope, the arrows ‘arrest’ (due to ‘repression’) and, then, the arrows ‘regress’ to their source (wherein they might threaten to ‘repulse’ into ‘fixation’).

Narcissistic neurosis is exclusively left hemispheric (narcissistic psychosis is exclusively of the 4th quadrant) insofar as there is no transference bond. Yet, strictly speaking, because there is an admixture of “non-transference” (i.e. the legacy of 11th archetypal influences) and “negative transference” (i.e. the legacy of 10th archetype influence), it is more accurate to say ‘10-transference’ probably prohibits treatment even more than does any narcissism (i.e. if there was no “negative transference”, the narcissist wouldn’t rejoice in his/her rebellion). If there is developmental extension beyond ‘3’s ‘summing up’ of the ‘10-to-3 fall’, “4-(5)-(6)-positive transferences” are able to challenge ‘10’s negativity, ‘11’s repulsion and ‘12’s disinterest in the ‘bonds’ that occur when emotion is in play. And, if the analysand can allow his/her negative feelings to be analyzed without abandoning the therapeutic field, we can assume that the positive transference bond is outweighing the negative one.

Unfortunately, the majority of political, scientific and religious leaders are of the narcissistic type and society has yet to work out a way to limit their destructive influence. Often, they are OK-functioning latent schizophrenics who lose their ‘OK factor’ at some point after they regress to office. Further, (mental) narcissism is not mutually exclusive of intelligence (or cunning). It isn’t difficult to see how the smart ones are able to surround themselves with other latent-schizophrenics. The gradual influence of ‘4’ and ‘5’ could de-compensate this pathology but, as any victim of an inquisition could attest, holding one’s breath for healing is not recommended.

Hysteria might be a ‘transference neurosis’ but it still contains a its own nip of narcissism i.e. the ease with which ‘12’ can turn back on itself before reaching ‘4’. As indicated in the diagram, a ‘4-3-2-1-12 narcissism’ links onto ‘11-10 narcissism’ in an extraordinarily dangerous way e.g. a priest who forms a misguided “positive transference” to an individual who is not equipped to “process” it (i.e. a child) will, soon after, become a sexual abuser who, in turn, finds a schizo-repressive hierarchy doing a ‘cover up’... to, soon after, descend into evil (i.e. the pretence of shame).

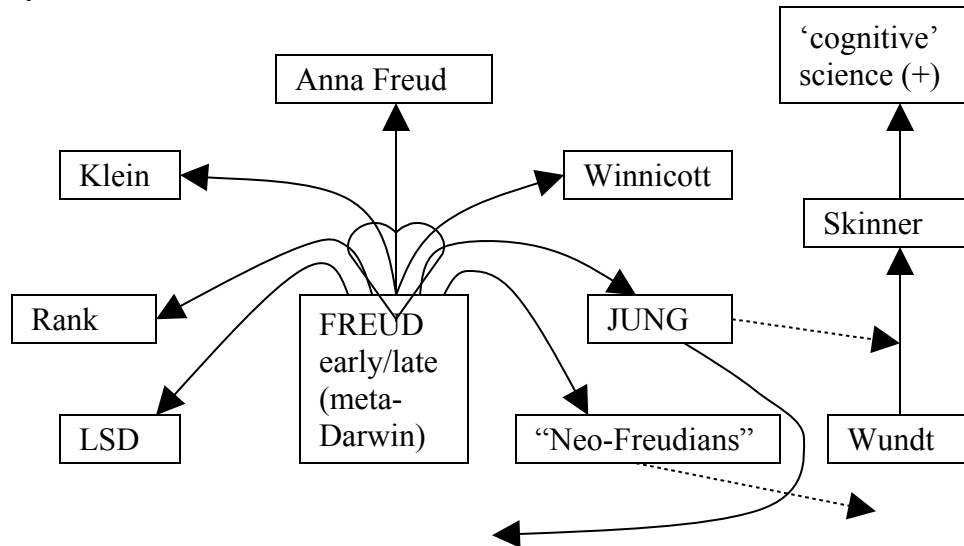
Everything depends, therefore, on the task of ‘turning’ a ‘1-to-12’ regression back around to a ‘12-to-1-to-4-(5/6)’ development. The psychotherapist establishes a ‘4’ that is able to ‘hold’ both aspects of the transference for long enough to bring the infantile aspects of the ‘adult’ priest to maturity. In turn, this can be summed up in the idea of the ‘re-experience of the mother-infant post-natal bond’. Nonetheless, if maturation stops at ‘5’, the hysterical symptoms may not resolve (see fig.13A).

The third, obsession-compulsion, is also a ‘transference neurosis’ because, as we have seen, the ‘labile’ transference (of ‘12’) is now ‘in the past’. Still, in this case the individual can fall into ‘3-2 narcissism’ (that, as explained, feeds into the others) and the question of ‘psychotherapeutic holding’ with ‘4’ is still in the ‘future’. Freud had difficulty bringing about healing in these cases because, well, Freud himself was somewhat obsessive-compulsive. Freud was capable of bringing his clients ‘over-to’ ‘6’ but the cure of obsession-compulsion requires full negotiation of ‘8’. The devotee who engages in obsessive religious practices is on the right track but, alas, s/he is yet to learn that what s/he is doing is analogous to a ‘crusade’... healing comes from that place She necessarily appears – within.

Chapter 14: INTUITING-over-FEELING – MID-FREUDIAN SCHISMS

JUNG the POST-FREUDIAN (Jung in context)

Although there were many Freudian ‘schismatics’, the only one who took an interest in astrology was C.G. Jung and, so, unsurprisingly, we will be paying most of our attention to him. A quick survey of post-Freudian ‘branches’ won’t, however, go astray;



It isn’t a surprise that Freud’s own daughter, Anna, would become the main ‘holder’ of her father’s line but, as it is for any child who inherits a legacy, scientific peers are justified in questioning his/her objectivity. Nonetheless, Anna did take the important step of seeing analysis of the “defensive” processes of Anna’s “ego” (FA’s “superego”) being equally important as analysis of the “repressed” contents (of the “id” i.e. Sigmund’s focus), clearing a path to Heinz Hartmann’s “ego psychology”. Ultimately, however, Anna’s analyses of verbal children was largely subsumed by...

Melanie Klein devised ways of working analytically with pre-verbal, pre-ego infants and, therefore, her focus would be the ‘id’ that Anna Freud had been trying to play down. Klein came to see that Freud had not fully appreciated neoteny i.e. the compensations that occur in the infant psyche as a result of his/her perceived neglect (i.e. neotenous infants make mountains out of molehills over their mothers’ ‘normal’ interruptions), leading to their “paranoid-schizoid position” (i.e. the proto-psychotic “everyone else is wrong”). Later, when the ‘separateness’ of the mother is registered (i.e. in Freud’s “oral-to-anal” phase), the infant, if only at the sensual level, registers the paradox of wanting to destroy the hand that feeds... in turn, haunted by this, the baby adopts the “depressive position” (i.e. the proto-neurotic “I am wrong”). All this forced Klein to conclude that the agent of melancholia, the superego, appears earlier than Freud had surmised. (Being ‘of 10’, FA sees it ‘already there’ at birth).

Otto Rank, one of Freud’s early collaborators, had already opened up some of the way for the Kleinian perspective when he took the experience of birth itself to be the primary ‘castration’ (i.e. the soma castrated from the womb). Moreover, this experience was so profound that the ‘secondary’ castrations – i.e. weaning, mother’s biological drive to re-fertilize (i.e. to generate a sib), the infant’s realization that the

father might decide to castrate the son and/or that the mother has already castrated the daughter – are not as significant as Freud reckoned they were. Ironically, when these ideas were given affirmation, via ‘experimental’ use of LSD in the 1960’s, they provided further proof that Freud’s developmental phases were ‘there’ in any case. (Again, FA takes phantasies of ‘castration’ to be possible for each of the cusps found in the ‘fall’ and, so, some will be ‘already there’ at birth, not the least of which is the ‘castration’ from anticipated transcendence to karmic debt i.e. ‘9’-to-‘10’).

In the diagram above, Jung’s split extends in two directions (i) folds around and across toward the same realm – the gestational-castrational – that the Kleinian-Rankian fold-back does i.e. to the archetypal realm that is the source for epi-genetic ‘infusion’ (we will pick up the threads of this in the next section) and (ii) cuts across to the ‘tree’ of academic psychology (NB* the newish ‘branch’ that has been dubbed “evolutionary psychology” is very nearly a tree unto itself... it is drawn from ‘ultra-Darwinism’ and rankles ‘moderate Darwinists’).

We have included the ‘pseudo-biological’ tree trunk of academic psychology here because both Jung and the “Neo-Freudians” (who would appear mainly in the U.S.) are linked to them. Both Wundt and B.F. Skinner investigated the psyche in a similar way that (‘early’) Jung did i.e. measurements of ‘reaction times’. This kind of experimental psychology was less ‘10 reaction’ against Freud as it was a reaction against 19thC psychology’s attempts to build a “science” out of subjective reportage (e.g. William James) that took no account of deceit/delusion. Eventually, it became clear that the ‘gap’ between chimpanzees & humans was, on the one hand, too wide to gain any significant foothold into the human psyche and, on the other hand, too narrow for animal lovers to tolerate. Computer analogies appeared to save the day but this wouldn’t save cognitive scientists from all the paradoxes that were lurking around their foundational assumptions (see ‘Ch. 16: T II: Judgment Day’).

The Neo-Freudians, somewhat influenced by the growth of that very curious “science”, “sociology”, largely abandoned Freud’s biological basis to set up various Lamarckian counterpositions to Freud’s “(over)-determinism”. They took the view that they were ‘progressives’ who could move mankind toward a kind of perfected Eden (or, if they were ‘post-Modernist-post-Freudians’, toward anarchy). Although they might have made entertaining reading, the works of writers like Alfred Adler, Erich Fromm, Deleuze & Guattari etc. are no less arbitrary than was Freud’s own “Totem and Taboo” (1913) and, therefore, their shelf lives have been short. As any Freudian worth his/her salt will agree, suggestion is suggestion is suggestion.

Perhaps the best link-figure between Freud and Jung is Donald Winnicott. Although, essentially, a Freudian, Winnicott took an increasing interest in how a child’s ability to play helps him/her to deal with reality (see, for example “Playing and Reality” (1974)) and this connects him to the intuitive function and, in turn, to Jung’s own ‘playing’ with what he had learned from Freud. Winnicott also extends Klein’s ideas through extensive interest in “transitional objects” that could lead the infant more smoothly out of the “depressive position” into a place where the psyche can ‘create’ its own inner playroom that doesn’t require any heavy “identification”. From this happy place, the child will come to experience the difference between the ‘false self’ and the ‘true s/Self’. Jung, too, knew how the ‘self’ could be ‘false’...

ARIES' (ascendant's) 'SECONDARY AUTONOMY' – THE PERSONA

Freud had little to say about the persona/mask and, in part, this also tells us why he said so little about the 'post-genital phase' (i.e. '7-Libra') that symbolizes the mature 'horizontal' psyche of the 'normal' young adult. Although Erich Neumann's "The Origin and History of Consciousness" is essential reading (see 'Pt.6: Religion', our examination of mythology/zodiac 'resonance'), we can't support his claim that Jung's approach usurps Freud with respect to items such as the Oedipus complex. Agreed, Neumann's realization that the child needs to form a 'relationship to' (i.e. not remain 'possessed by') the transpersonal parental images is important, but this doesn't mean that, having separated the transpersonal from the personal, the child isn't faced with the same task with regards to the personal parents.

Either way, once the individual can 'reach/tap' Libra without succumbing to 'living inside an idea of it', there is a sense in which s/he can 'jump back' to Aries to re-enter the next re-birth of individual growth without being hassled by '10' but, in any case, there is so much 'vertical pathology' out there that a Freudian-style foray down into the guts of the lower hemisphere still deserves a place in most analyses. It is as if Neumann had blinded (upwardly castrated) himself to the Oedipus complex and, as a result, sterilized any chance to de-identify from father-Jung. Yep, 'vertical psychology' is, in the strict geometric sense, exclusive of 'horizontal psychology', but try and explain that to someone with Capricorn on the ascendant!...

Alternatively, if the analysand has 'reached/tapped' his/her Libra/7th house 'profoundly' but is still haunted by the transpersonal aspect, the Jungian approach now deserves to be pushed to the front and centre. In short, Freud's focus on the biological aspect of sexual development and exogamy tended to peripheralize focus on the psychological aspect of exogamy. Neumann provided insights that help us to round out the issue of exogamy.

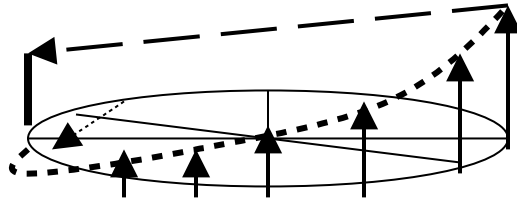
Neumann explains it as the tendency for the 'wandering' male to find a mate (an 'equal') in an exogamous group only to discover that the 'equal' that he fancies has a "terrible mother" of her own... 'Demeter'. This, however, is precisely why we hold that this 'wanderer' needs a fully understood experience of his own separation from his own clan i.e. it is the experiential 'source' from which he draws as he faces 'yet another' individuality-consuming matriarchal group. This doesn't mean that the man becomes a 'literal' Hades and abducts (and/or, egads, rapes) a wife-to-be. After all, this is the 'reason' for the existence of '7'... husband and wife need to be equals and abduction is way too much of a verticalization. What it does mean, however, is that the man needs to find ways to hold to his individuality-masculinity before he re-descends into the fully consummated marriage ('8').

There are, initially, two ways of doing this (i) he 'hopes' (if that is the word) that the woman who 'causes' him to fall in love is Persephone-ic enough to be 'open' to her spiritual femininity i.e. she too has plans to 'advance' out of the matriarchal static-cycle into the time line and (ii) he is able to make 'brothers-in-law' out of the other 'wanderers' who have entered from other exogamous groups i.e. together, they can find common interests and, if possible, work out systems of 'principle' that lead to a sense of continuity for what had been gained at Leo.

Now, as we know so well in these days of exogamous groups, sooner or later a 'state' appears and, before long, it becomes an unholy mixture of regression ('from

3-back-to-11/10') and progression ('from 3-forward-to-7') that, in turn, leads to a 'vertical attitude' to other 'states'... war. As Hobbes says it in his "Leviathan", the 'natural' state of a 'state' is hostility and this 'state', more and more, turns into the "terrible mother", encouraging (or, failing that, ordering) its young men to sacrifice their interests, not only of individuation but also of any diplomatic 'how' of making more exogamous 'brothers'. This soon becomes the downward 'vicious cycle' and, as George Lucas has re-told it so successfully, a hero is now required. The key question is, however, whether 'hero Zapata' is fated to succumb to the same forces that have beknighted 'El Presidente'. (We'll return to this in 'Pt.5: Philosophy III').

Astrolo-schematically, the developing persona is 'drawn up', like so...



The infant's view of the world, an intuitive, organic "snapshot" (fed, to some extent by the womb's '11/12' aspect), is, in one sense, 'correct' (i.e. it works well as a 'bridge' into the world) and, in another sense, 'incorrect' (i.e. the other 8, 9, 10 or 11 signs are "in me (and the world) too"). A development through the lower hemisphere provides the explication of this 'right-wrong' dichotomy.

Because the 1st archetype is intuitive, there is a capacity to grasp the qualities of its diametric complement (and receives support, of course, by the yearly transit of the Sun through Libra/7th house etc.). In other words, the mask 'serves' the ability to find an exogamous mate. This leads us to seeing why many religious institutions (and astrologers) encourage 'warring couples' to stay together and find a more diplomatic route through to psychological understanding. The criticisms of one's mate are often projected bits of the 'self' trying to advise it-self to 'grow up'. In other words, Freud isn't always 'right' i.e. criticism, per se, isn't always 'vertical'. (Although this applies well to 'typical' couples e.g. a ♀ascendant wo/man who is married to a ♂ascendant wo/man etc., it might not apply so well to the 'atypical' couple).

The key issue of partnership is the fact that it supplies the rational, inorganic "snapshot" of the world that '7 corrects' the intuitive assumptions of the ascendant, making both more effective. In strict psychological terms, the projected descendant qualities need to be 'retrieved'... if this doesn't occur, the partner will be inhibited from developing his/her own potential (because s/he is carrying something that is not his/hers). In more practical terms, however, most couples would get along pretty well if, say, half of what needs to be retrieved is retrieved (I suppose you could say that a 'persona' that is 50% 'raw ascendant', 25% 'ascendant-informed-by-descendant' & 25% 'projected descendant' will operate OK).

Needless to say, 'OK-ness' reaches its 'use-by date'. Typically, this date is the "midlife crisis" when '8' begins to take its centre stage. Yet, as discussed throughout this volume, statistics have revealed that the great majority is not-OK with '4/5' and, therefore, '7' won't be OK either. That is why Jung paired the persona with...

ARIES DARKENED BY ITS GESTATION – THE SHADOW

Most of us pay mere lip service to the soul. It is just as well too!... we have already noted (see 'Pt.1: Philosophy I') how the individual who experiences his/her soul in a direct way ('4') risks dropping over the 'moral precipice' if s/he were then to subsequently regress into a '3-nominalism' toward it. One of the first things that Jungian analysts discover in their dream life is their 'shadow' – the threatening, same-sex, 'dark' figure against whom the dreamer (i.e. his/her pre-ego) struggles or from whom s/he flees. You don't have to be Einstein to see a parallel here to Freud's threatening, same-sex 'castrating' parent.

Still, a balanced view would also point out the differences. So, insofar as the shadow and superego are divergent, a Freudian would say that the superego is, in part, 'conscious' (but Anna Freud rightly added that the superego's mechanisms of operation are, in large part, 'unconscious') and a Jungian would go so far as to say that the shadow 'is' the unconscious. Specifically, the shadow is, at first, registered as a mixture of (i) same-sex (ii) opposite-sex and (iii) 'deep' aspects. When the same-sex aspect nears a satisfactory level of 'integration' into consciousness, the opposite-sex aspect (the animus-anima) begins to press front and centre. If both the shadow and the animus/anima reach a satisfactory level of 'relationship' to consciousness, then the 'deeper' aspect can be 'positively' registered... the "Self" (i.e. "God"). It is sometimes an anthropomorphic figure, sometimes as a mandala.

There is something androgynous about both '10' and '1'. (And, if not for the existence of '12' as a countervalance of '11's 'proto-Anthropos' – the androgynous 8-limbed creature that Zeus splits into 2 (...then 4) – we would tar '11' with the same brush). Although, in the 'even number' sense, '10' is straightforwardly feminine, the mama's boy who regresses into its tyrannical expression is, of course, the epitome of the 'dark father'; although, in the primary sense, '1' is masculine, the mother is able to heat up the 'world' for her newborn through her capacity to be a 'phallic mother' (who, of course, is the bearer of 'phallic' nipples). Largely because it is linked to the confusions of '11/12', '1' can be as much as a mama's boy as '10'. Like '1' (and '7'), '10' also takes a 'snapshot' of the world, but it is a frightened, dreary snapshot that only cares for '1's snapshot insofar as it is able to exploit it. Life is complex.

As noted in the previous section, '1' doesn't need '10' to generate a 'shadow' (note that shadows are longest at dawn). The Sun at dawn is an untransformed Sun, and Aries needs to find its way to Leo to resolve its 'rapacious' hunger. If this path is satisfactorily negotiated, that which is born at Aries can 'rise' into Libra and win a spouse that won't be inclined to henpeck the hero (henpecking is a kind of 'negative 7', usually described by astrologers as 'open enmity'). The most opportune time for resolving the shadow is at noon – excepting at an eclipse – but, (perhaps) strangely, rather than being the de-potentiator of Aries' maxi-me narcissism, '4's primary role is to free '1' from being exploited by '10/11' and confused by '12'.

As we have pointed out at many junctures in this volume, the individual with the darkest shadow is the individual who doesn't believe that s/he has one... and, so, feels justified in punishing everyone with his/her idealism. The best approach to the shadow is to accept not only its presence but also to accept that it often takes a few decades to "integrate". Then again, it is also important not to get carried away and deem it so large that the situation is hopeless and, therefore, one might as well "give

in to the dark side”. Jung realized that individuals who absorb too much shadow are essentially the same as individuals who take on not enough. Dodgy ego formation has allowed the “collective shadow” to seep into the “individual shadow”.

An almost 'archetypal' example of invasion of the collective shadow is seen in David Fincher's “Se7en”; Kevin Spacey's “John Doe” is identified with the dark face of 'God' but, of course, it is to his damnation too. There are many ways to astrologize the seven deadly sins but, in this context, it is easy to see straightforward associations to regression. The serial killer who, drastically disappointed with his nuclear family-of-origin experience (or non-experience) and envious of the happy family is your ‘4-back-to-3’ ‘Cain’; the glutton has regressed to a hedonistic ‘2’; the lustful regresses to the phallic-ly aggressive ‘1’; the slothful dozes off back into ‘12’; the prideful has regressed into the perfections of ‘11’; the greedy regresses into the covetous of ‘10’; the angry (at-having-to-deal-with-evil-at-all-let-alone-when-it-is-directed-at-a-loved-one) regresses to ‘9’ and loses exactly what he is trying to avenge... the loss of head. The Morgan Freeman character, of course, is the ‘bachelor 5’ who does what he can to stop the cycle of violence but the karmic debt goes on piling up.

One of the most pernicious aspects of the collective ‘seep’ is that of Luciferian ‘descent’ of the supra-conscious ‘11-animus’, down-but-back into the ‘10-shadow’. It is probably insurmountable because ‘11’ isn’t ‘dark’. In other words, ‘11’ takes itself as the ‘answer’ to the basic darkness ‘10’ and, in turn, it giving the impression that it is able to ‘heal’ it. To draw an example of a ‘tricked out 11 animus’ from the cinema, Geraldine McEwan’s “Sister Bridget” in Peter Mullan’s “The Magdalene Sisters” is pretty hard to beat. Perhaps less sublime but a lot better known is Linda Hamilton’s turn in “Terminator II: Judgment Day” (see ‘Ch.16’).

In its way, “collateral damage” is even more infuriating than “terrorism” i.e. collateral damagers acknowledge the innocence of the innocent (i.e. in the terrorist’s 'magical' mind, anyone who cops it ‘must be guilty’). When is it justified to kill a (or number of) child-(ren) to catch one terrorist? Of course, in a secular world, anything can be justified, although ‘scientists’ should be sobered the ever-enlarging amount of P.T.S.D. evidence. Meanwhile, in a world where an understanding of feeling is given priority, one keeps one’s head. The Commandments were given 'to' those who can't deal with their untransformed (or, hopefully, pre-transformed) lions.

One of the ‘digestible’ faces of violence is that which is bereft of “collateral damage”. The most archetypal, perhaps, is the boxing contest (all the ‘martial arts’ are candidates) but cinema-goers have shown a liking for the “High Noon”’s of the American (or Leone-ic) Western. Jung thought that, during the first half of life, and usually at puberty, there is a need to “ruthlessly suppress” the influences welling up from the unconscious, in combo with the sheer inexperience of youth, the generation of the shadow follows... the understating of the naturalness of this process helps the young to guard against being too ashamed of it when it becomes time to integrate it.

The astrologer knows only too well that the ‘wandering face’ of ‘10’ – Saturn – transits the I.C. at some point between the 10th and 40th year of life and that, in all probability, there will be some kind of “ruthless suppression” process in the psyche that may get caught up in a web of ‘acting out’ (e.g. Charles Bronson’s ‘hero’ in “Once Upon a Time in the West”). Redemption is easier for noble fighters.

(♈ +) ARIES MATURES INTO LEO (and ♌) – ANIMUS/ANIMA

For Jung, the shadow might be very difficult to integrate but this difficulty is nothing compared to the integrative challenge presented by the animus/anima (and 'relationship to' would be a better term than integration anyway). Nonetheless, this second process occurs often enough in analytic psychology that the Jungian can talk about it, at least in 'archetypal' terms. Indeed, this has been described in a book that was specifically compiled for the layman, "Man and His Symbols". The actual essay about the analytical process comes courtesy of Marie-Louise von Franz.

Because, overall, the girl-woman is much closer to her feelings and sensuality than the boy-man, she is more likely to experience more developmental problems in the areas of thinking and intuition. That is, her animus tends to be 'left behind' and, remaining outside of a humanizing influence, it soon begins to zap her. Meanwhile, a Freudian's attention would be turned to the very complicated "Electra complex" (an interesting animus-type name here, Jim), wherein a little girl abandons her first love object (i.e. her mother) and turns to the bearer of a penis (i.e. her father... she has a fantasy "penis = baby" by him). Because of the very complicated reasons for turning, she may suffer not only arrest but also regression to earlier stages i.e. those locations where, for the Freud-Jungian, the animus is stalking her. It is not uncommon for the animus to 'castrate' a woman away from life altogether or, in Uranus-speak, it casts her into a "spiritual womb", never to be born into her fleshy womanhood. In short, a woman tends to conflate the 'light father' with Lucifer but an analyst can reach her diabolical impasse via her (all the meanwhile developing) feeling function. A woman analysed with a poorly developed feeling function, however, is in serious trouble.

The description that Jung gives the animus in "Aion" is the 'archetypal', pre-developed, pre-humanized form. It has most of the hallmarks of the 11th archetype: the "everyone-knows...", unreflective, cold-hearted relationship-severer. In Marie-Louise's essay we see how it develops through 4 stages and, unsurprisingly, we have no difficulty correlating these to the 3 masculine signs of the lower hemisphere and a 'destination' at Libra (i.e. '7-man' is an animus-as-wise-guide to the '8' aspect of the 'Self'): (i) that the Aries type of animus – the 'chthonic' competitor – is easy to see as 'different' to the tricky Lucifer type is 'fortunate' i.e. she is able to see her first step in the right direction – a desire for 'Tarzan' – clearly; simultaneously, it offers her a diametric glimpse of the Libran goal (ii) that the Gemini type of man – the 'gift-of-the-gab' intellectual – is boyish is 'fortunate' i.e. she is able to see that her next step in the right direction – a desire for 'Shelley' – is 'positive' because the 'boy-ish-ness' of '3' is so busy being frightened of his own castration that he has no space to set up the same for her (iii) that the Leo type of man – the romantic who intends to draw love across from 'Shelley's' intellectual plane – is also 'fortunate' i.e. so long as this man, unlike Jesus, is focused on fleshy marriage and (iv) the woman will realize that the fleshy man with whom she has a 'real relationship' is also her right man because he is not jealous of her inner relationship with her 'spirit guide' (i.e. she would need to be wary of any prospective spouse who can't stand, say, Gandhi).

Obviously, the most pressing question that comes out of this description is the fact that Christ looks to have been demoted to a half-baked (iii)-animus rather than a symbol for the Self. The answer is multifaceted but a couple of points stand out (i) Christ is 'beyond-5' insofar as He manages to "ascend" through the transcendental

door of Sagittarius (i.e. He is not only 'more-than-5', He is 'more-than-9' also) (ii) the woman's experience of the Self, if not an abstraction such as a mandala or 4-8-pointed figure, will typically take on a f/Feminine form. A woman's "goal" isn't as transcendental as a man's "goal". This is why the two Marys need to pave the way for the Virgin's 'rule' of '10'.

Freud thought that the boy-man had an easier time of it than the girl-woman because he would only need to make one 'shift' of his allegiance. Curiously, there is a sense that Jung also saw the man having an easier time of his anima than the woman has of her animus because the anima, like Maya, can draw a man 'down-across' into the flesh-world to, thereby, force him to leave the 'spiritual womb'. This, of course, is no more than a restatement of what we pointed out in 'Pt.1: Philosophy': unlike '11', '12' directs the individual 'down' to the common-sense personal, extraverted reality of the lower hemisphere. If, however, a 'Maya' on the other side of the ascendant is imbued with features of the "Terrible Mother", a man is well capable of retreating into an "animus identification" (that, sometimes, can be more severe than a woman's "animus possession") and, in turn, be tricked into enacting a personal apocalypse.

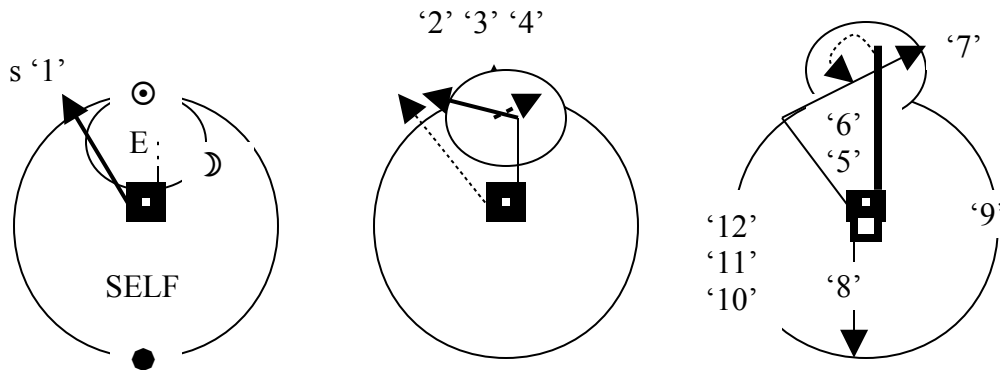
Again, the description that Jung provides in "Aion" is of the anima in its pre-human, pre-developed guise but, partly guided by a description in "The Psychology of the Transference", Marie-Louise tells us of its 4-stage development. Equally, the imagination isn't taxed excessively to see these as representative of the (3) feminine signs of the lower hemisphere winding up in the 'goal' of Scorpio: (i) as it is for the woman, the man won't completely denigrate his attractions for "Jane", the buxom wench of Taurus, because, once again, it is a step in the right direction ('PC types' need to take care of who they are criticizing... a '12-musician' might kick start his reality if he were to marry a 'Pamela', you just never know) (ii) although the bodily reality of Taurus is not Cancerian, there is still a certain amount of continuity on the fleshy plane as things move from '2' to '4'... the man is now challenged, however, to be genuine with regards his soul, triggered by the way that the actual woman in the man's life 'feels' 'uncannily familiar' (iii) Marie-Louise cites the Virgin Mary as an example of the 3rd stage and we agree with her insofar as, from Virgo, the man has a clearer '(diametric) objective' view of '12-declining-to-4'; nonetheless, the 3rd stage of the anima, of itself, is the inner figure who 'speaks' of the spiritual feminine in a way that inspires the man to embrace the transformative aspect of marriage (iv) the 'positive' Scorpio experience involves the anima-as-inner-wife/guide 'up to' (even if, from the outside, it looks as if it is 'down to') the 'Self'; a man has married the 'right woman' when she reveals to him that she intends to work with his anima rather than against it. Silly oedipal jealousies and games now a distant memory.

The key factor that prevents the exploitation of the animus-anima dyad in the so-called war of the sexes is as follows; just because the man might "possess" enough development of thinking and intuition to prevent being possessed-by the animus, he may not have enough to prevent some identification with it; just because the woman tends to have enough development of sensing and feeling to prevent being possessed by the anima, she may not have enough to prevent some identification with it. Or, to put more succinctly, the man or woman who accuses another of possession would be, until proven otherwise, "projecting" his/her identification.

LEO UP-THROUGH THE 3RD QUADRANT – THE EGO-SELF AXIS

In our essay “Internal Philosophy”, we made note of the fact that Jung didn’t really go very far into the depth psychology of children and, thus, this area was to be handed over to his successors e.g. Erich Neumann and Michael Fordham. These two post-Jungians are also noted in one of the most successful of the many ‘introduction-to-Jungian-psychology’ books, “Ego and Archetype” by Edward Edinger, published in 1972 (i.e. a decade after Jung’s death).

Although Edinger isn’t keen on abstractions, he does realize that some kind of schematic image is required to provide a ‘starting block’ into the maze of Jung’s thought. (My own initial exposure to this kind of schema came courtesy of an essay by psychological astrologer, Howard Sasportas). Edinger’s image is very helpful but, for the Freudastrologer, it could use some beefing up so that, in turn, we can chart a path toward the now familiar anti-clockwise developmental sequence of the zodiac. Like so;



The schema to the left tells us that the ‘self/persona/mask’ is not only derived from the ‘Self’ (i.e. either “God” or the “God Image”... agnostic readers prefer the latter term) but it also has a peripheral interaction with the yet-to-be-realized ‘ego’ (‘E’). Edinger acknowledges the paradoxes inherent in the schema but, in regards to paradoxes, he wouldn’t have been reprimanded by the great post-Freudian, Donald Winnicott... he specifically asks post-Freudians to refrain from trying to resolve the paradox of any ‘transitional object’. Thus, the Self is as much ‘in’ the mother as it is ‘in’ the infant. The Sun-Earth-Moon trinity pertains to the ‘dynamic’ ego-Self axis but the ‘basic’ ego-Self axis is a denizen of ‘house-zodiac phase-shift’ (see ‘Pt.VI’).

The central schema has a ‘dotted’ self-Self axis because, as the ego ‘rises’ into ‘consciousness’, it is realized that the persona might have a closer relationship to the collective than to the individual (at least for the individual who, one day, intends to proceed all the way to individuation). The ‘tricky’ aspect of this schema is that, even though there is decent development of a ‘function’ or two (or three), the ego-Self axis has not come into view. In other words, the central image describes infants who have yet to reach their ‘real inner child’ (e.g. ‘live inside an idea of the child’).

When the ego-Self axis emerges (i.e. at ‘5’), the individual realizes that s/he now has a divine ‘guide’ w/Who will always be ‘there’ pointing to the whereabouts of his/her creativity. Nonetheless, s/he is now staring down the brink of the secondary ‘maturation’... at ‘6’ s/he will needs to ‘sink back’ along the ego-Self axis so that s/he

can 'pick up' '1-heading-to-7' i.e. the forming of a harmonious relationship with a mate. This can only be achieved if, as explained in the prior section of this essay, the contrasexual half of the psyche has been decently 'developed'. It is, of course, 'from' '7' that the ego-Self axis can be 'triangulated' and 'thought about' (at '5' the 'child' merely sits atop it, in some danger of 'identification' with it).

The thing that '7' has a hard time triangulating is the 'other side' of the ego-Self axis. Normally (remember, 'normally' doesn't necessarily mean 'commonly'), the mid-life experience leads the individual into an '8-experience' of the 'other side' of the ego-Self axis e.g. an "emptiness" or, if the childhood wounds are unhealed, a "depression" or a "manic defense (against a depression)". If the midlife experience is understood (i.e. via the triangulating capacity of '9') the individual can assess the '10 duty' that s/he owes to the Self... that 'begins' with a new 'duty' with regards to the collective i.e. 'holding him/herself together' as s/he 'falls' into the 'new round'.

The 'dutiful' one will, of course, now be taking his/her dreamlife seriously. As Edinger reminds us, they are messages sent by the ego-Self axis i.e. by, at least, '5' & '8' (& script 'written' by '9'). Because Jung thought more in terms of 're-centering', he differed from Freud in the way he interpreted dreams. Firstly, there wasn't much point doing dream analysis until the analyst knows what is being honestly thought in the analysand's "conscious" psyche because dreams are a 'collision' of conscious and unconscious contents i.e. dreamwork is a 'triangular', mercurial approach. Freud, by contrast, saw the "conscious" psyche as less of a 'collider' and more a 'puppet' of the largely hidden id. Here, the astute reader will be able to see a parallel between Jung and Freud's daughter; Anna Freud also was keen to investigate into the multitude of ways that "consciousness" didn't like to see itself as a puppet. At least in this way, we can say that Jung and Anna Freud had a better sense of '9' than did Sigmund.

Freud wasn't a complete loss when it comes to '7-Libra' (i.e. 'balance'). There is something about Freud's therapy that resists entry into extremes. When we reflect on the need not to go rollicking into the collective supra/unconscious that we begin to see a convergence not only of Anna Freud and Jung but also of Sigmund Freud and Jung. Jung had realized that dreams were at their most useful when they worked as re-balancers of conscious attitude (e.g. too angry, too greedy, proud, slothful, lustful, gluttonous, envious...) in not a dissimilar way that the kidneys are (re)-balancers of the acid/base status of the body. In this regard, we note that the 7th archetypal organ – the kidney – re-balances acid/bases over the longer run whereas the 3rd archetypal organ – the lung – re-balances this over the mercurial short run. In short, the fate of the middle ground will determine whether or not we become the next dinosaur.

There are many who don't have archetypal dreams and, then, feel that they are missing out on the path to the Self. If, however, ego-strength leaves something to be desired, the last thing that the individual needs is to experience this kind of dream because, in threatening to possess the conscious mind, the individual will soon worry that s/he is going mad. Strong egos are characterized by the ongoing capacity to form a 'relationship to' archetypal contents (i.e. 'possession by' is no longer a risk) but the irony is, once the ego has been authentically strengthened, desires to experience such archetypal contents trickle away. The sheer mysteriousness of flesh-life's 4-cornered middle earth will flutter around you like weightless sheets of gold.

Chapter 15: SENSING-over-FEELING – LATE FREUD

MEDICATING THE INDIVIDUAL

Freud never abandoned his neuro-physiological “grail”. Freud's “Project for a Scientific Psychology”, a written opus that would (hopefully) “integrate” his depth psychology” ‘back-into’ the catechism of biology, was the prime example of his goal. Freud’s admiration for Darwin's insights would underpin his hope for his aim being fulfilled. As the 20thC turned out, however, scientists would define their discipline in a way that pushed Freud outside their gadda’da’vida. From the lofty perspective of, say, Karl Popper, 'Freudianism' was not falsifiable and, therefore, it was not science. (“Falsificationism”, by its own definition, isn’t falsifiable and, therefore, isn't science either). Popper was, in any case, correct... Freud was a ‘meta-scientist’.

Under its new restrictions, psychiatry began to pull in its wings and deal only with evidence that could be culled in a “controlled, randomized and double blinded” way. In short, the psychiatrist would now only treat a (physical) brain as it expressed itself through symptoms e.g. anxiety, depression. That the cause-effect mechanics of, say, serotonin uptake into inner experience remains ‘foggy’ is, for the chemist, no big deal... the fact that the symptomatology changes (beyond the “2 standard deviations from the mean”) with Prozac is the basis of action. Meanwhile, long-term interaction of medication on ‘developmental arrest’ is deemed too difficult (too many variables) to reliably quantify and, therefore, it is not investigated. In fact, any “hard” scientist would claim that it was impossible to eliminate the chaos of variables in a drawn out developmental issue and, therefore, 'reductive' developmental psychologies can only be “unscientific” lines of investigation. Still, “soft” scientists soldier on with analogy.

Science needs to be careful when using analogies because the point at which reductive thinking stops and intuitive speculation begins is always tricky. Of course, in “A Brief History of Time”, Stephen Hawking realized that analogy is necessary to successfully inform the general public... who, of course, fund a significant fraction of scientific research. Psychiatrists also see the value of explaining itself by analogy e.g. treatment in mental health is analogous to the treatment of symptoms in ‘trauma’.

For example, most ‘soft tissue traumas’ will heal satisfactorily with some ice, splinting and aspirin i.e. the same things that help to allay symptoms also contribute to healing (yes, OK, professional athletes need a bit extra) and there are no pressing necessities to look under the skin. Then again, when it comes to fracture of the bone, splinting could become dangerous insofar as the bone could be splinted in such a way that function is lost when a bone knits in the wrong line. In other words, a series of X-rays becomes a critical adjunct and any orthopaedic surgeon who doesn’t take an interest in them will be struck off the medical register in no time flat. Out of this we see the psychiatric analogy... psychiatrists tend to cast “reactive depression” in the mould of the 'soft tissue trauma' and assume that nip of spirit (or benzodiazepine) is often justified during, say, a grieving process. However, their training also tells them that a “reactive depression” is not necessarily mutually exclusive of an “endogenous depression” and, moreover, a severe reactive depression could indicate that there is an “acute-on-chronic” problem to confront. In other words, the psychiatrist is on the lookout for a ‘fracture’ and the question of whether or not the individual needs to be medicated becomes sharper. What kind of emotional mal-alignment might Prozac be

covering? Is it truly 'fortunate' that Prozac is apparently free from the problems of tolerance and dependence (i.e. no need for an escalation of dosage and no upcoming worries about withdrawal symptoms etc.)?

Now, I'm sure that the last thing that your average Kleinian therapist would do is cease the medication of a symptom... the last thing psychoanalysis needs is the inevitable scandal that would erupt if a Kleinian analysand topped him/herself after ceasing a mood-stabilizing drug. During Freud's lifetime the puzzles of "Mourning and Melancholia" weren't so difficult... many of his serious cases would have been taking some form of illegal drug anyway i.e. an activity that remains outside of the analyst's area of jurisdiction. Still, the process of Kleinian analysis requires that, in the 'overall' sense, the analysand advances from a "paranoid-schizoid position" to a "depressive position" i.e. psychotherapy and medication appear to be at odds. Then again, Prozac could 'work' as a kind of safety net for the individual analysand from getting too depressed too quickly.

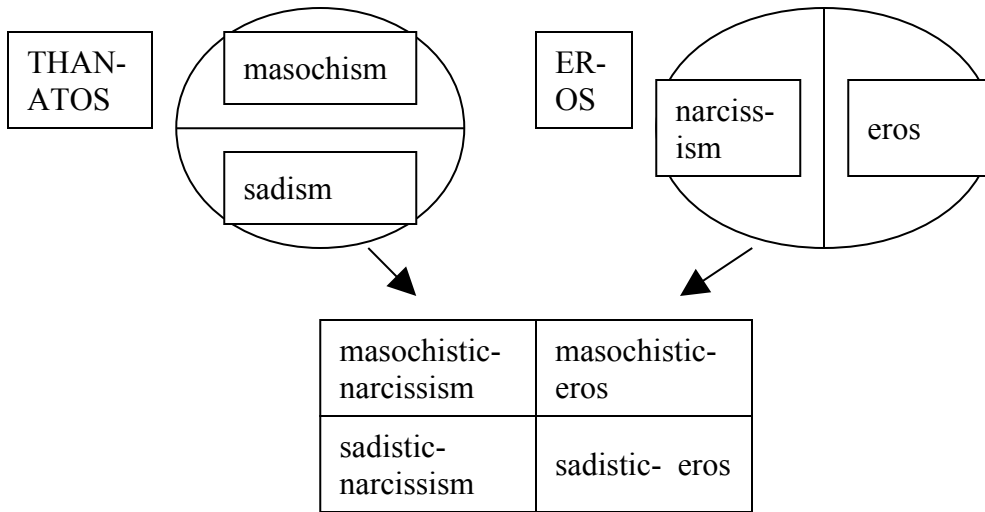
When we bring Thanatos and Eros into this picture, we begin to 'get' what the analysand is depressed about i.e. the sadistic aspect of his/her psyche, especially that part that pertains to a 'loved' one (beginning with the mother). During his/her depression, the analysand is now ready to understand that 'love' is much more than a mere idea. To understand 'love' the analysand needs to investigate his/her sadistic narcissism (everyone has it) and, then, 'reach/tap' his/her sadistic eros. Further, s/he needs to 'get' why his/her sadistic erotic "consciousness" needs to be "transformed". The degree to which the "depressive position" is defended against equals the degree to which the "paranoid schizoid position" is 'held' (as "fixation") leading, in turn, to the Luciferian land of "reaction-(ary) formation" e.g. the PC pride-podium.

Of course, very often, dreams that surface during an analysis are of a 'sadistic sexual' nature and Melanie Klein conjured the image of the baby tearing savagely at the mother's breast that (from the baby's perspective) never appears when it should. All kinds of "displacements" are possible... one obvious example would be the man's fear of fellatio i.e. that the partner might bite the nipple-penis off (NB* some cultures consider it 'natural' for a wife to bite off her errant husband's penis). If dreams turn to the vagina with razor-sharp teeth, you won't need a lot of imagination to see how one variant of so-called 'homosexuality' can appear.

One of the major reasons for the existence of the "world's oldest profession" is the confusion that comes out of a lumpy brew of sadism & narcissism. The 'pure-Piscean' type can bypass this profession because fantasy holds the fort over reality. The 'fleshier' type, however, will usually have a bit more trouble and, typically, (s)-he doesn't want to subject his wife to the 'acting out' (e.g. Harold Ramis' "Analyse This"). To be sure, the pop culture S& M world of "oh yes, yes, yes (Sean, Warren, Guy...) give me a good seeing to with that ramrod of yours...!" will be experienced by the man as a 'loving' kind of forgiveness that is deemed a demon in PC-reaction-formation-ville and, in contrast to the repulsed (projected) 'disgust' of the animus-possessed persecutor, this kind of soft core tolerance could soften a "fixation" and draw it to the 'bridge' of sublimative love (but, naturally, not across it... for this, a 'hero' needs to embark on a 'hero's journey' that is able to discover the ways that the "terrible mother (power)" has eclipsed maternal love.

♄: TAURUS and the ID's SADISTIC NARCISSISTIC 'BRIDGE'

In the article, 'Internal Philosophy', we used a schematic illustration to show how Freud's id – the double dyad of Thanatos/Eros – might be better understood...



Given the instinctual id is primarily linked to sensation's (earth's) '2', '6' & '10', we see a correlation to the zodiac when we expand the schema like so...

masochistic-narcissism '10' (♄) '11/12' (♁♂)	masochistic-eros '7/8/9' (♎♏♐)
sadistic-narcissism '1' (♈) '2' (♉) '3' (♊)	sadistic-eros '4/5' (♈♉) '6' (♊)

Now, insofar as earth is only represented in 3 of the 4 quadrants (underlined in the schema above) – the 3rd quadrant doesn't include an earth sign – it looks as if Freudastrology is misguided in pursuing this approach.

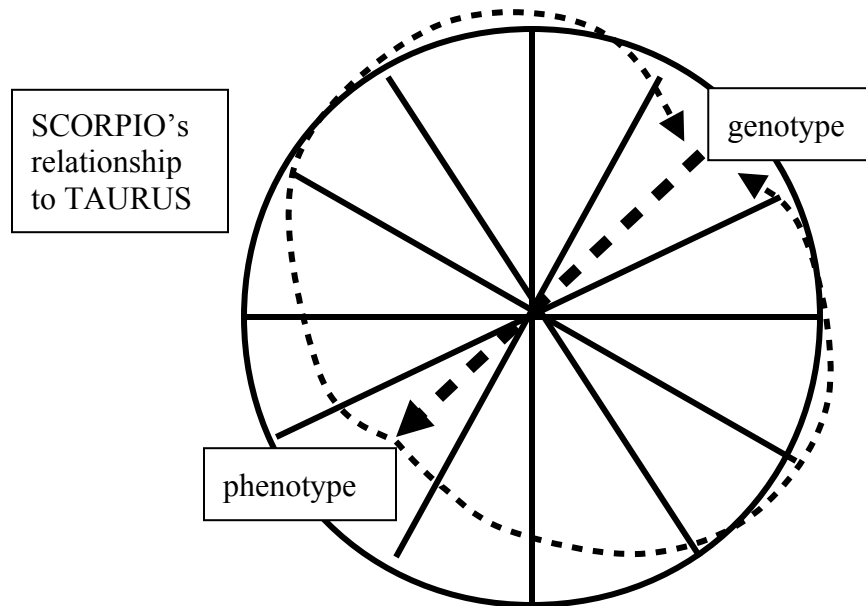
But, are we really? Let's now recall a few of our prior explications...

& (i): in noting that '4' is "fleshier" than '12' (see 'Ch.13: Early Freud'), we were implying that cardinal signs ('1', '4', '7', '10') have a 'subtle sensuality' about them. In turn, this confers a subtle earthiness to '7' and, this is reasonable insofar as Libra is often viewed as the most practical of the air signs (Gemini could be practical but it is also capable of tricking itself away from practicality). Let's re-emphasize the anti-clockwise fact that Libra 'sits on' the '4-5-6 ego' (of course, it 'sits on' Virgo in a more straightforward way) and this is the rationale behind its 'subtle sensuality'.

& (ii): most astrologers view the (ontogenetic) horoscope as the symbol for the way that the zodiac 'grounds' itself in the individual. Indeed, this grounding combines with the 'tent peg' nature of the cardinal signs noted above to symbolize the (earthy) 'cross' that the incarnated individual has to bear this time around. Therefore, if the reader is still not sold on the 'id aspect' of Libra-sitting-on-Virgo, s/he might accept the 'id-nature' of the 7th house... and, given that the 8th house 'sits' on the 7th house, there is an 'id aspect' to be found there also. Then again, we need to tread carefully

with the 8th house... it is only interested in the id insofar as it sees it as something to be 'burnt away' so that (i) the feeling-soul (ii) the 't/True' quotient of inappropriate identification and (iii) the need for 'return' to the left hemisphere can be 'revealed'.

& (iii): the geometry of the zodiac points to Scorpio's 'diametrical objective' complementary relationship to earthy Taurus, illustratable as;



In other words, part of the individual's left hemispheric 'reality' is traceable to the unprocessed (untransformed 'matter') of the family tree. If physical orgasm is a function of the first half of '8' then fertilization becomes the 'material level' of the end of '8' (i.e. the cusp of '9'). The parent-to-be who 'conceives' of orgasm as purely physical experience is 'redeemed' by the infant born at '1'. (NB* hanging a crucifix around your neck before copulation is no protection against being purely physical). Agreed, DNA is 'flesh' but, given that the links from genotype to phenotype remain foggy despite the fact that, as of 2,000 CE, our genome has been mapped, it is 'flesh' of a rather abstract kind, (... there is even a certain amount of mystery in the more straightforward examples such as haemophilia). Astrologically, this mystery comes out of the 'epigenetic infusions' (i) gestation ('9-10-11-12') and (ii) pre-weaning ('1-2'). As life unfolds ('3-4-5-6') there will be opportunities for diametric (rather than compensatory-'10-out-of-season') reflections on the events of gestation.

As noted in 'Ch.13: Early Freud', the question of time is a troubling one for Homo sapiens. For the astrologer who wishes to integrate the cycle and the line into the helix, s/he will need to expand the 2D nature of the zodiac circle into a 3D zodiac cylinder or sphere. One of the interesting aspects of D.N.A. is that its shape is more than cylindrical... it isn't above using its capacity for electron bonding to roll itself toward a more spherical shape.

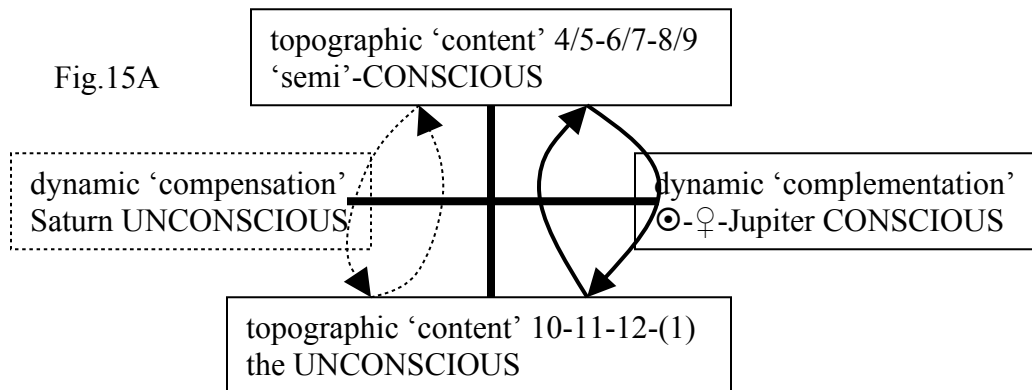
No vaulting intuition will be required to 'get' what the bard called "the beast with two backs" being a mirror of the double helix re-combining 'out of' its meiotic phase. 9 months/hours later, there will be a new challenge to 'cube the sphere'.

♄: CAPRICORN and the AXIS of the SUPEREGO

The last 4 signs of the zodiac (the symbols of large-scale physics) are linked to winter hibernations, sleep and ego-less-ness. The earth sign at the ‘top’ of the zodiac would, therefore, be expected to be relatively ‘un-grounded’. The fact that the Goat often appears to be focused on grounded pragmatism even more than the Bull or the Maiden is, for us, the fact that renders ‘10’ to be the subtlest of the archetypes.

Take, for example, the ‘traditional’ links of ‘10’ to the ‘gassy’ planet Saturn; it is consistent insofar as we note the other 3 of the last 4 signs also ruled by ‘gassy’ planets – Sagittarius by Jupiter, Aquarius by Uranus and Pisces by Neptune – but, given that Capricorn is an earth sign (like Venus/Earth ruled Taurus and Mercury ruled Virgo), it is inconsistent. In other words, we begin to wonder if Capricorn ‘is’ just as ungrounded as the Centaur, the Water-bearer and the Fishes but might hate the fact. In more other words, we wonder of the basic psychodynamic of Capricorn is “compensation”... as the bard wrote it “he doth protesteth too much”.

In the introductions, we defined the word “consciousness” as the outcome of temporal continuity of the “egoic I” i.e. the past is remembered well enough and the future is intuited well enough that “I” can operate ‘beyond’ the sentient moment. (In passing, it is worth noting that the “ig-ic I” can be also taken as an abstraction – say, a ‘national mask’... in this light, we see how the U.S. foxed itself not only through its self-castration of pre-9/11 memory but also via its intuitive-less post-9/11 initiative). Intuitive connection out of the conscious present into the unconscious future comes about when a dynamic (i.e. a circuit) is set up between the two. Even so, this circuit itself will be ‘conscious’ only if the connection operates ‘in’ both the topography and the dynamic. This is illustrated to the right of ‘Fig 15.A’, like so;



For example, Jung showed how a dream (i.e. an unconscious content) often presents a “compensatory” ‘correction’ to the psychical processes of daytime (i.e. a semi-conscious content)... this dream can’t be said to be “complementary” until the ‘correction’ is registered and, then, “integrated” into the semi-consciousness of the next day. All the while, the dreamer accepts the rationale: a dream content appears nonsensical precisely because it ‘opposes’ the conscious attitude of the prior day.

Obviously, if repression is strong enough to distort a dream-script, it is likely to be just as strong the next morning to stave off the ‘correct’ interpretation. This is an example of Freud’s ‘secondary gain’. (Try to tell someone that they are repressed and you’ll soon see him/her repressing you!). This predicament catapults the psyche


into 'events' but, if a repressive individual remains open to the yet-to-be-discredited puzzle of 'synchronicity' (e.g. fireflies blinking in sync.), s/he maintains the capacity to interpret the 'event'. (This is why we look at complementing Freudian psychology with 'synchronicity science'). The trouble with this is that s/he may 'correct' his/her overcompensation with an undercompensation (\pm vice versa) i.e. the healthy middle ground keeps getting 'missed' (... '10' only goes as far as '3').

It isn't difficult to work out that controllers (e.g. governments, many parents) typically stick to the overcompensatory pole of the dyad... but is it 'correct' for depth psychology to decry this? Well, first of all, we would say "no" because such decrying lurches depth psychology itself into a pit of hypocrisy... "thou shalt stop others from saying thou shalt stop!" Like all psychodynamics, all one needs to do is understand the whys of existence and the hows of operation.

As far as the whys of existence, we would say that, without '10's nay-saying with regards to '11's and '12's capacity for generating a vertiginous vicious cycle, nothing would ever 'reach' '1' i.e. a gestation would be as far as anything could go. For example, when a pregnant mother realizes her pregnancy (e.g. an H.C.G. test, missed menstruation, intuitive awareness etc.), she will probably have a sensed that she now needs to 'hold herself together' with adequate self-control as she moves into the last two trimesters if the delivery and infancy are going to be OK.

In the same way, a government might implement certain defensive measures to prevent anarchy from breaking in but, of course, few governments have any idea about the measures that could have been taken prior to the revolt (to, thereby, stave off the humungous problem of unnecessary suffering). This is a result of discounting of factors that provide 'balance' and, in astrological terms, this is to say that '4-5-6-7' hasn't been 'tapped' well enough prior to the subsequent 'return' to '10'. This is a typical problem that foxes an individual's "Saturn return".

But, why might a chimpanzee wind up holding '7's set of scales? Answer: the 'post-3-ground' of the 'individual soul' hasn't been understood. Or, as Freud would have said it, the Oedipal complex gets 'stuck'. Here, we emphasize our view that the Oedipal complex begins in '10' and is (potentially) resolved at '4', meaning that it is able to get 'stuck' anywhere in the left hemisphere. For example, the shift from '10' to '11' has no less chance of regression (back to '10') as has the shift from '2' to '3' (back to '2-1-12'). Whether the method is one of straightforward patricide or a mere patriarchal castration, the meaning is the same... repressing the anti-thesis means there is no chance for "integrative" synthesis.

If Zeus had have been around before Ouranos' castration, he may have had the opportunity to tell his father that a much better course of action would be to use Ouranos' balls as 'grapevines' with which Chronos could 'Tarzan' his way over the '12-crocodiles' all the way to '1'. (Ouch). In this way, Chronos might not arouse the hidden anger of the (pre-spiritual) feminine, as symbolized by the behind-the-back antics of Ouranos' and Chronos' wives. Zeus' wife, by contrast, is less interested in anatomical castration and more interested in 'castrating' Zeus from other females... Hera doesn't want to 'castrate' her own sexual life i.e. Hera is the first goddess who doesn't cut off her nose to spite her face and, so, becomes 'ground' for the spiritual feminine i.e. Hera- would have been an even better Chronos-adviser than Zeus.

♍: VIRGO and the REFINED ID

The 1st quadrant – the realm of the 'sadistic-narcissistic' 'pre-ego formation' – is, in one sense, 'strung out' between Capricorn (behind it) and Virgo (ahead of it). A developmental 'astrolo-Christian' might translate this as "Jesus allowed Himself to be nailed to the spring equinox so that his experience of spring (and the first bit of summer) was only symbolic i.e. so He wouldn't smear any of his shitty 'reality' onto humanity". Then, very near to the mid-summer (sunny Sunday) point of 'rising', the spirit of Christ would be given to His "continuator", Joseph d'Arithmea and Mary Magdalene.

Now, if the ego doesn't become fully formed until Virgo, at what point in this development 'should' the superego stand aside? The most straightforward answer goes "after Pisces, the superego's influence gradually tails off all the way around to Virgo". Specifically, because '1' (the narcissistic 'self') is little more than a slice cut from the '11/12' collective loaf, '10' needs to find a way to hang around but, at the same time, not encourage '1' to "go on attack on behalf of the defenses" (i.e. as per Anna Freud's view). Because '2' is too close to '11/12' to be objective about it, the superego needs to continue a slow attenuation through '2' but, at the same time, it needs to allow plenty of 'room' for the 'fall' to properly reach '3'. And, because '3' echoes the castrative nature of '11' (i.e. as per Sigmund Freud's view), there needs to be a bit more gradual attenuation of the superego through to '4'. If all goes well, '4' is reached in a state of respect for the feminine.

As has been explained, '4' is the critical transition that is able to re-form the superego as "conscience". Then, as a "10-re-newed", the reformed superego carries on to assist '5's and '6's diametric objectivizations of, respectively, '11' and '12' i.e. the same archetypes that, 'in the womb', could only be repressed can now, at '5' and '6' be, respectively, "sublimated" and "earthy sublimated" (the latter term referring to the 'organization' of the instincts so that sex becomes able to 'serve' exogamy and fertility). Although, at '1', the '10-superego' needed to hang around, at '7' there is a chance for '7-1-objectivity' to render '10' fully redundant... and one might hope so too because, at '8', it is a case of "lose all superegoic hope, ye who enter...".

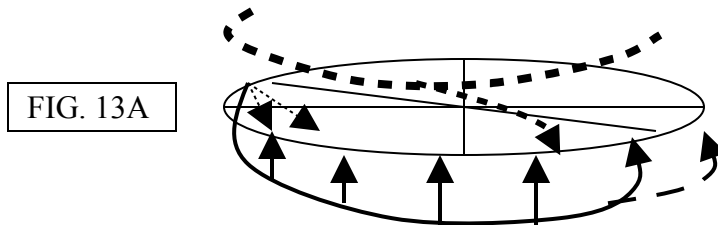
Overall, then, we have been describing the same thing that the Jungians refer to when they note that, even if the developments of the 1st year of life are extremely important, "ego continuity and flexibility" is not really possible before the age of 10 and, in many instances, is significantly delayed through the teens and into the 20's. Not only the Jungians but also the current psychiatry establishments are on the way to accepting this pattern of maturation because the latest brain research points that way too (the unresolved Platonic puzzle of causality-vs.-acausality, by rights, should relieve us from being mutually exclusive toward matter and spirit here).

As for Freud himself (and, to be sure, Freudastrology), he (we) prefer(red) to use an analogy... the invading army, whether it be the kind that seized Troy, Berlin or, maybe, the kind that 'gave up' at Iwo Jima (both sides, albeit in their different ways, 'gave up'). However such an invasion might be '(over)-determined' to end, the army sends its troops forward to 'conquer' each phase of development in a stepwise fashion i.e. once entry into, say, the anal stage is achieved, a number of divisions are seconded to dig in so that the supply lines are adequately protected as the remaining divisions are sent to 'conquer' the phallic stage, and so on. If the enemy (i.e. the id's

attempts to draw the nascent ego 'back' to unrefined instinct) is too strong, the pre-ego will fall back along the supply lines into the 'narcissistic self' where there is, at least, an illusion of security. This kind of regression, of itself, is not necessarily 'evil', but the act of "rationalization" around it is at least morally 'precipitous', especially when "denial" rules the show.

One of the main reasons we like Freud's analogy is because it shows up (what we take to be) one of Jung's 'mistakes'... Jung thought that the "mid-life crisis set" (as Juliet Lewis' character in Woody's "Husbands & Wives" calls them) often suffer a regression to infantilism because their undeveloped 'transcendent function' can't 'conquer' mortality. However, our explication of the zodiac tells us (even if not most Jungians) that this "set" is also 'progressing' from their 'foetal-ism' to their 'infantilism' i.e. infantile remembrances aren't always so... they could be a 'development' that is far more 'synthetic' than 'reductive'.

Is it possible to 'explain' Jung's mistake further? Let's go back to 'fig.13A';



As discussed in 'feeling over sensing', Freud made the mistake of not really 'getting' the immaterial nature of '12' but, nonetheless, he was able to 'get' '4' well enough to see how an ego could "grow out of" the '2' aspect of the id.

It seems to me that Jung made the same mistake with '11' i.e. the only thing that can 'fall out of' the creation myth is a mere idea of the hero myth (we will come back to this in 'Pt.VI: Religion'). This mistake can be seen in his first major opus of 1913, "Symbols of Transformation" (i.e. 7 years prior to his 'thinkers' classiforium', "Psychological Types"). By the time Jung had become engrossed in alchemy, he had realized how easy it was to succumb to 'living inside an idea of one-s/Self'... yet, this doesn't necessarily close one off to 'redemption' i.e. the finding of 'one-s/Self'.

As we have tried to outline in 'Pt.II: Philosophy', the individual first needs to 'fall' out of '11' down-to '2' (even though the latter is 'sadistic'), because it is the step that brings all 4 functions into pre-play. In astronomical terms, this is symbolized by the 'descent' from Uranus to Earth/Venus (& the Moon). Alternatively, the 'descent' from Uranus to the Sun without the '2-3-4 stop-over' could be considered disastrous ('bad-star-strous'). This latter problem is nicely cinema-tized by the Sun-identifying stowaway in Danny Boyles "Sunshine"... Cillian Murphy's hero would have failed to achieve his Solar re-centre without the critical input of female 'feeling', Rose Byrne's pilot (Michelle Yeoh's 'sensing' earth mother voted for execution... but she did have to be 'practical'). In other words, "Sunshine"'s hero wasn't animus-possessed but he was animus-identified enough that he would have been unable to overcome the 'lion-man' alone. In 'Pt.VI: Religion', we will re-examine the issue of how a dynamic 'ego-Self axis' (Earth/Moon-Sun) might be 'integrated' with the topographic '2/4-5 axis'. Meanwhile, back at the ranch...

MEDICATING THE COLLECTIVE

Freud was not big on 'choice' or 'freedom'. Like his forerunner, Laplace, and his afterrunner, B.F. Skinner, Freud viewed psychology as a study in "determinism". Although his psychotherapy could 'reduce' neurotic dysfunction to common human unhappiness (as Jung quipped, "neurosis is always a substitute for legitimate human suffering"), there was no getting past the fact that the individual was still trapped in a society that determines its 'norms' along anti-depth-therapeutic lines i.e. the 'goal' of civilized man is "happiness" whereas for psychotherapy (and, for that matter, for Christ) the 'goal' is the best possible understanding of "necessary suffering".

As noted in the opening section of this essay, the 'goal' of Kleinian analysis is the "depressive position" (i.e. at least paranoid schizophrenia is 'happy'... "I don't want to go on the cart! I feel happye.., I feel happye..!"). If the analysand leaves the analysis before involving him/herself with D.W. Winnicott's "transitional objects" etc., the odds are that, Prozac or no Prozac, the anti-therapy lobby group will have enough anecdotal "evidence" to impress the democratic majority that some sort of anti-depth-psychology law needs to be passed.

Democracy is a bit like Prozac. Democracy doesn't distinguish between the illusion of happiness and the genuine experience of happiness because it assumes that there is nothing to distinguish in the first place. The experience of happiness is that which 'rises' out of sadness. The 4th quadrant, however, can't experience sadness; s/he is only able to 'soften' fear and panic. The illusion of happiness is the hope that the fear won't 'descend' into panic. The only way any individual can properly deal with the fear of chaos is psychological understanding.

As far as the collective goes, the key psychological question revolves around whether the rulers – whether they are individuals, parties or nations (of course, in the U.S., all three seem to apply) – are willing to endure the "depressive position", as it were, 'against' all the "scientific evidence". If so, then humanity might not see so many 'big ones' squeezed out and smeared all over the globe. Of course, Freud, the reductivist-naturalist prophet-of-doom, had already mused why this won't happen i.e. only a tiny proportion of a group is able to break through the overriding 'norms' of secondary gain (see "Why War? A Letter to Einstein").

Now, with the many references to the U.S.A. made in this chapter, it looks as if we are picking on this particular political 'group', but this is not quite correct. We assume the reactionary reactions of any political 'group' would have been the same as those that post-dated Dec '41, Dec '72 & Sep '01. Of course, if a destructo-maniac decided to turn the Red Square into a parking lot, the Russkies would have reacted in a similar way (... we will, however, view the peculiarities of the U.S.'s natal chart in 'Ch17: Collectivism'). On the other hand, the U.S. does appear to have a sharper focus than other nations on what has been called "cognitive behaviouralism".

If not an anti-psychology (i.e. anti-soul-ology), cognitive behavioural science struggles for significance. How people behave tells precious little about how people 'would behave if...'. For example, let's suppose that each member of a statistically significant group can be convinced that if she alone presses a button that causes a 'certain', painless (i.e. aware-less) evaporation of one or more 'categories' of people (e.g. 'communists', 'fundamentalists', 'capitalists' etc. etc.), what % would press the button? Given that % for an 'uncertain', painful (i.e. kiddie collateral) button push

peaked at 98%, you don't have to be Einstein to work out that the figure would be >98%. The only thing that separates this majority from those well-known infamous historical figures is 'access'.

In terms of Freud's 'marine core' analogy, this statistical result tells us that the overwhelming majority of Homo sapiens have 'dug in' in the vicinity of '10/11' and have sent out a rickety marine core that, to be sure, might be able to hold a '1 beach-head' for a while but is without the resources to win any kind of 'Battle of a 2nd Quadrant Bulge'. In short, Lady Macbeth is running the show. Meanwhile, the Black Queen continues to speak to the back corners of every psyche.

In "Civilization and its Discontents" Freud reached a pretty bleak conclusion – groups, nations, empires and civilizations were over-determined to collapse under their own weight of "secondary gain" (self-referential self-justification, a two-sided sealant, is a 'fate'). Dying in 1939, Freud wasn't able to be as bleak as FA can now be in 2009... Rome might have collapsed but is this the right term to use when all Earth 'collapses' (if not after the U.S.-empire, then after the post-U.S. empire)?

When the post-Freudian takes a clear-eyed look at the nature of the human psyche and humanity's technological skill, it tends to 'force' him/her in interesting 'spiritual' directions (even Freud had said "yes, the spirit is everything"). Taken in the teleological sense, the most logical reading of this situation is that God intends to use us as a "before" that He can slap onto the cover of His latest workout DVD that, in turn, will be distributed to an emerging consciousness 'rising' somewhere in, say, Andromeda. This means that, if an individual 'gets' that his/her sins have been too severe to be granted transcendence, s/he will soon wonder if s/he could bargain for reincarnation with the Andromedans (i.e. so that s/he can now pay the karmic debt). Then again, imperatives of 'impersonal karma' may prove to be a stumbling block. Maybe Elizabeth Kubler-Ross knows better than we do... if '8' goes into denial, '9' might become the bargainer (... '10' depression, '11' acceptance, '12' death?).

Is it worth praying to a deity that, somehow, He might change His Mind and 'f/Force' humanity into a mass relinquishment of its paranoid-schizoid position (i.e. a mass taking up of the depressive position) in leaders (and their supporters)? To do this, He would need to begin by scuppering the aims of atheistic scientists who stake their claims with "evidence" i.e. if a bunch of world leaders, or their bigger bunch of supporters, implode then, unlike Melanie Klein might have once been, "God" isn't to be sued for psychiatric malpractice. Next up, He would need to deal with the 'latent' "paranoid schizoid position-ers" i.e. those who would happily fill the vacuum left by the departed and, like Zapata, wind up showing no less capacity for repression. (The best way to deal with this is to 'arrange' for the repentant office holders to hold the fort until...). Third, in those few % that seem to be reverent enough toward the 3rd and 6th commandments, He would still need to 'teleos' them through their lingering problems that, say, the post-Freudian/Kleinian crop of depth psychologists have yet to lay out. Hmmm, rather a lot to pray for...

Yeah, I know, it would only be a minute or two before Mr. Average is rolling about in laughter at this vanity. And, yeah, the odds are high that, after the laughter dies down, the vain tilt their telescopes toward a galaxy not so far, far away. At least I am not so vain as to pretend that I don't do it.

Chapter 16: THINKING-SENSING - ACADEMIC PSYCHOLOGY

WUNDT & DEWEY vs. DARWIN & FREUD

In our 1st chapter on psychology, we noted the Laplacian idealism (of 1805) that went on to underpin the (19thC) history of science. Ironically, the crack in the wall came exactly a century later... Einstein's 1905 realization that Newton (Kant) was (were) wrong... space and time weren't absolutes; time flow was an illusion. If there were still to be a little bit of post-1905 grumbling, it would lose its legs 22yrs later when Heisenberg (Godel) came along. The problem for academic psychology was that they had yet to find their 'Newton'... why even worry about the fact that they didn't have an Einstein/Heisenberg? "Progress" was still in their heads.

In fact, "progress junkies" had been gunning for a true scientific psychology long before 1905. Psychology had been rumbling along as a kind of little brother of philosophy for most of the Laplacian era until it was realized that psychology would remain 'lost' in philosophy whenever it gave priority to William James-ish intents to rely on subjective reportage. Enter psychology's 'Galileo', Willhelm Wundt. At last, in 1879, experimental apparatus would be applied to the mind. Of course, being 1879, Wundt had no idea that he was "identified with" Judeo-Christian 'time'.

Interestingly, Judeo-Christian-Laplacian 'science' had allowed "progress" to slip under its radar for 2 decades pre-Wundt. "Progress" should have been dumped by post-Darwinian science in 1860 but it wasn't (still isn't)... the chance & necessity revelation of Darwinism tells us that 'consciousness' is no kind of "progress" i.e. it is just another phenomenon, neither more nor less likely to support a species' ongoing 'survival' (than, say, a toenail). After all, could a toenail generate a nuclear arsenal that makes the Tunguska comet look like a pea-shooter?

Einstein wasn't the only scientist to point out that time didn't flow. By 1905, Freud had also pointed out that the psyche (or, at least, 'psychical trauma') was, in its own way, highly capable of 'stopping time'. Given that the 'proof' of (or, at least, the 'ongoing affirmation' of) Darwinism is couched in a time-flow context, any 'real' academic psychologist would need a combo of time-flow (if progress-less) Darwinism and stop-time Einsteinian-Freudianism to become coherent. Didn't happen.

Although Willhelm's time-flowing 'surface' psychology (of "consciousness") had its beginnings in ('Mandarin') Germany, the epicenter of his less-than-coherent 'pseudo-science' soon moved to the USA, and to the figure of John Dewey.

Dewey was one of the fathers of academic psychology – he was the president of the newly formed American Psychological Association (the APA first convened in 1892) at the turn of the 20th century. For the astrologer, Dewey's "Progressivism" is a little tricky to interpret... astrologers often associate 'Uranian' ('11-ish') thinking with 'progress' but, because Dewey took 'progress' in the incremental (rather than sudden) sense, we do better to associate him with (empty) '7' i.e. Libra evolves, as it were, "forward" by balancing achievements of the present against achievements of the past. In other words, John Dewey had come from the same evolutionary stable as Jean-Baptiste Lamarck, the discarded pilot fish of the Darwinian whale.

What a god-awful mess! Curiously, even though Dewey was anti-Platonic, he would still come across as rather Plato-ish when the focus shifted to politics, because he could see that some kind of intellectual aristocracy would be needed to haul in, on

one side, the runaway profiteers who cared zippo for any kind of social progress (e.g. Leone's "Once Upon a Time in the West", they are still a problem today) and, on the other, downtrodden masses that are (i) rowdy (e.g. Martin Scorsese's "Gangs of New York") and (ii) in any case, easily exploited by the above-mentioned profiteers, not the least because they remain uneducated. The fact that the masses don't take well to education, however, becomes a problem for the Dewey-ish liberalist... is it "right" to force them to go to school?

Well, from the perspective of the strict Darwinist, "no". Because time 'runs down' from flat circles into heat death through a purposeless universe, not only does nurture run a shoddy second place to nature (i.e. D.N.A.) but also, as noted, there is no such thing as 'progress' in any case. Unsurprisingly, this receives little rhetorical air-time in the New World, although it is a pillar of the right wing political thought that wants as little government as possible... or, at least, the tiny amount needed to pass the laws that have been so helpful to faceless collectives (as discussed in the film "The Corporation"). Ultra-Darwinists are, in essence, 'passive eugenicists' who can see that, even if there were occasions when a (grand)-son of a ne'er-do-well peasant struggled/fluked his way into some 'new money', his genes wouldn't be changed by it and, therefore, his own son or grandson will, sooner or later, succumb to the genetic truth and lose the fortune (... "old money order" thereby being restored).

Meanwhile, given its pillars of "big government", the Lamarckian stances of Progressivism open the way to 'activist (misguided) eugenics' i.e. those who support the self-betterment 'dream' will look for partners who agree, and their sons, having inherited their ideas, will inherit the earth (or, at least, the U.S.A.). In this light, we re-emphasize that Hitler only gave lip service to Darwin – he was, in fact, a follower of Lamarck, focused on 'negative-activist (misguided)-eugenics' i.e. those who would cull (what they believe to be) the genetically inferior. As noted, any ultra-Darwinist – in astrological terms, a champion of '2' shorn of its spiritual complement '8' – would passively stand back, do naught and watch Mother Nature decree the fittest race.

Academic psychology is a denizen more of the university than of the technical college. In the universities of the U.K., wherein the aristocratic sentiment of "Let us propose a toast for pure mathematics... may it never become of any use to anyone!" is easy enough to find, we might not expect a researcher of, say, 'animal psychology' to feel especially threatened. (The same, more or less, was the case in the 'Mandarin' attitudes of 19th century Germany). In, however, a country – the U.S. – that had cut its teeth on a knockabout pragmatism, we might expect a little more edginess when the question of application is raised. New World psychologists trying to prove that a theory is both 'true' and 'useful' might be a dime a dozen... even though we have no rational reason to see 'true usefulness' as anything but an oxymoron.

Hopefully, the reader has already worked out what all these generalities add up to: provided that Darwinism is applied to its self-confessed area of applicability – 'outer life' – it is the 'saviour' of mankind i.e. there is no political "progress"; the very fact that mankind needs politics affirms his regressiveness; politicized Judeo-Christianity is a nonsense. Darwin and Kelvin managed re-state the 'Truth' (as it were, 'from the other side'), "the Kingdom of Heaven can only be within". Where, then, does all this leave academic psychology? Between Dewey's '11' and '7' is...

II: THE KNOTTY PATH TO LEARNING & SPEECH (early 20thC)

Being hidden behind a '1-mask' and a '2-body', the '3-mind' is difficult for a scientist to access (of course, in a context of 'true' Love, access is a cinch). Therefore, rather than try to observe another's mind, the first wave of academic psychologists concluded that 'introspection' was the way forward. In the mind of Wilhelm Wundt (1832-1920), however, 'pure introspection' was philosophy, not psychology, and it is this distinction that would later define him as the "founding-father-of-the-science-of-psychology". When, a generation on, depth psychology found its 'Newton', Wundt's position would, naturally, need to be refined... the experimental stream would now be dubbed the 'psychology of consciousness' (or "surface psychology").

The first phase of academic psychology can be described in archetypal terms like so: the '2-to-3' sequence 'short-circuits' itself and bounces back through '3-to-2-to-1' i.e. stimulation of a sense receptor in an experimental subject ('2') leads, a very short time later, to his/her '3-(conscious)-awareness' of the stimulus and, soon after again, s/he '1-reports' the awareness to the experimenter; thus, the subject's report becomes a sensory stimulus for the experimenter (who won't need to report it to the subject, or to his/her psychological journal, quite so quickly) and the cycle continues. 'Fortunately', in this case, academicians can sidestep the moral issue e.g. hypocrisies of soul. Nonetheless, some academic psychologists have extrapolated their own '3-2' back to '1' experience to proselytize that there was no soul i.e. they would overreach their specific 'functional' experience and, if they were to regress further to '10', they would venture into moral risks of an overreaching authority... although, as noted in 'Ch.2: Feeling', such an overstep would be 'amoral', not 'immoral'.

For Wundt, the science of consciousness (well, at least, the science of reaction times) had become possible because his mentor, the neurophysiologist Hermann von Helmholtz, had realized that peripheral nerves conducted their impulses reasonably slowly, slow enough to be measured. Wundt had decided that brain tissue would also show itself to be no speedy Gonzales either... so, the first thing to do was to find out what kind of time frame was involved in the formulation of the "apperception" (i.e. the post-perception 'ground module' for 'higher' functions of thought), the 'missing link' of Descartes' mind-body dualism. Of course, the first task was to subtract the time it took for a stimulus to turn into a perception from the total time. Second, he would need to subtract the time taken for the subject to report his thought upon its occurrence (i.e. the post-module operation of the peripheral motor system). So, now left with how long a thought module operated, he could, perhaps, begin to categorize them as philosophers had once categorized primary and secondary qualities.

This turned out to be darn difficult, even though, in 1958, a significant stride forward was made when a neurosurgeon gave Benjamin Libet direct access to grey matter. In any case, Wundt's difficulty quickly led academic psychology to shift its focus away from consciousness to the various motor responses... (in more familiar terms) to "behaviour". Watson, Skinner et al. picked up Wundt's Humpty Dumpty and put it back together again without the above-described 'middle' module that, by rights, should remain lest psychology be simply 're-reduced' to neurophysiology.

Still, behaviourists held themselves 'above' neurophysiology insofar as they had adopted a kind of pseudo-module i.e. rather than study a rat's nerve pathways (those that would allow it, say, to press a lever), they took an act of 'lever pressing'

as a 'thing-in-itself'. In other words, although there are many nerve pathways that need to co-ordinate to press a lever, they are a function of inheritance – the 'fated' D.N.A. genotype i.e. basic muscle co-ordination is not 'learned'; what is 'learned' is the nurtured phenotypic pseudo-module that sits 'above' genotypic D.N.A.

In fact, if there is anything about 'learning' that is coded for in the D.N.A., it can only be a general 'capacity' for learning, what later anthropologists (i.e. those who are keen on Lamarckian cultural evolution) would call the "plasticity" of the not-quite-so-hard-wired human brain. The reason that rats don't have a cultural evolution is because the parent rats simply don't have the capacity to teach kiddy rats about levers... each new rat generation must learn about levers 'de novo'. As readers of FA are surely aware by now, the great problem of cultural evolution is that the children, grandchildren, great-grandchildren etc. of a cultural species are always running the risk of taking a taught idea as a learned adaptation... in fact, the only thing that teaching should do is hint at a specific adaptation. Teaching bereft of practical demonstration spells trouble with a capital-T. Depth psychology focuses on dreaming because it is a 'royal' experience that 'roads' itself to 'real' adaptation.

Despite such stark differences between rats & cultural species, behaviourists soldiered on with the assumption that rat behaviour could be extrapolated to human behaviour (usefully!!), meaning that there was now no need to worry about a man's (or even a rat's!?) 'consciousness'. The spanner in their rising machine was the fact that thinking can occur without necessarily leading to behaviour... Watson tried to get around this by focusing on the 'inaudible' twitching of the vocal muscles in the throat i.e. behaviour was usually invisible. This was one very silly winkle but, in any case, a big mangled chunk of corrugated iron was headed his way... a conditioned behaviour could be 'reached' by any of a number ('10,000') of 'lines' of thinking.

Eventually, 'evolutionary (academic) psychologists' would back away from Skinnerian incommensurability and 're-think' the evolution of thinking, as it were, 'out of' sensation-perception. It would be realized that Homo sapiens survived (and Homo erectus and Neanderthal man didn't) because his brain was able to follow the path of selection that led to speech. Specifically, being less a function of D.N.A. hard wiring and more a function of the "plastic brain", speech was mostly dependant on an evolutionary 'movement' toward neoteny i.e. being born in a wombly state (and, to some degree, maintaining 'wombiness' in the '1-to-3' infant phases) 'plasticifies' the brain. In other words, although chimpanzees and Homo sapiens share 98% of the genetic code, a significant part of the variant 2% is geared toward the 'slowing' of early development. Moreover, because neoteny renders the child vulnerable, there is now every chance for a 'positive', 2ndry gaining, feedback cycle between the child's capacity for language ('3') and need for language ('12-vulnerability'). The ground of this Lamarckian ('Babelian') evolution was laid down 1 Platonic year ago.

So, in summary, whereas the Wundtians and behaviourists 'bounce' through a '2-3-2-1-2-3...' cycle, evolutionary psychologists 'bounce-cycle' between '12' and '3'. That is, neoteny has 'added' a regressive '12' to the '3/2/1' (or, if you prefer, an encroachment of '12' into '1' and '2') that, in turn, sets up a phylogenetic 'bounce' of '12-3-12-3...'. Could this bounce be wider still? Does academic psychology go for a spinal tap rock'n'roll heaven? "Aw, our science goes all the way up to '11'..."

♁: REGRESSION INTO AQUARIUS (mid 20thC)

As noted in our opening section, John Dewey's life ('lived inside his ideas of incremental progress') is to better viewd as relativistic Libran instead of absolutistic Aquarian but, with ambitious psychologists now unhappy with rodent modules, post-Dewey-ians would be forced into an irrational, backward 'leap'...

'Cognitive Psychology' (and its 'son', 'Cognitive Science') didn't really begin with a thought. It began more with an intuition: the human brain (hardware) and its electrical field (software) is a computer. Never mind that no-one has ever looked at a brain and 'observed' a bunch of software programs spewing out a whole lot of '0's & '1's, cognitive psychologists assume that they've got to be in there somewhere (...just as Plato reckoned for the soul). In fact, we could argue that, rather than 'observe' a computer's hand, it is easier for us to 'see' the hand of a cognitive psychologist being offered to the threatened Platonic hero/ine... "corm wit me eef you worrnt doo live". Hmm, being skewered by a morphing metal man might not be so bad when weighed against being skewered by a wild goose chase into anti-love.

As noted in our 'Ch.3: Intuition', the intuitive function would be mixed up in the birth of cognitive psychology in a more direct way still: living beings can appear purposeful (and use a phrase such as "my purpose is...") when, in fact, it is merely a 'mask' for a D.N.A. program that says "survive". In fact, given the fact that 75-98% of humanity has lately been 'proving' the cognitive psychologists correct, we need to take them seriously. Hopefully, dear reader, you already well know from where our seriousness is derived... after all, Freud was a "determinist" too e.g. Steven Pinker, in his book "How the Mind Works", was willing to discuss that 'other' deterministic psychology, Freudianism, using the metaphor of "hydraulics". Meanwhile, from the perspective of Platonic astrology, cognitive psychologists aren't able to understand what we mean by the phrase, "living inside an idea of purpose" and, so, we have yet another reason to avoid being completely negative toward evolutionary psychology. In the spirit of Godel, however, we simply claim our right, later on, to intuit beyond the square of 'biological determinism'.

It is not uninteresting that cognitive psychology began in the wake of rocket science, specifically, the design of warheads-with-a-'purpose' (i.e. to destroy) during WWII. During the heyday of behaviourism, it seemed that men were on the verge of being 'reduced' to animals (no doubt, most men were never going to be very happy about it) but, now, it had become time to 'reduce' men to machines (no doubt, most men would be even less impressed). Of course, red-blooded male moviegoers, as the credits of Ridley Scott's (Phillip K. Dick's) "Blade Runner" were rolling, would be wondering what they would do if confronted by a "Rachel-robot" (especially if their wives looked rather too much like rats) and, so, cognitive science also offers plenty of grist for the mill for a moral debate. Presumably, your garden-variety clucky female would have to confront a similar set of moral puzzles during the credit roll of Steven Spielberg's (Stanley Kubrick's) "AI: artificial intelligence".

A fair chunk of my own thinking about AI sparks up when I play chess on the computer (... and more when I get beaten). In fact, cognitive psychology likes to use chess to exemplify how "progress" occurs in their field. For example, it is possible to design a program that 'thinks' like a humungous number cruncher (i.e. it has access to most-or-all of the permutations 3,4,5... moves ahead and, therefore, it is able to

compute the best countermoves accordingly) or, alternatively, 'thinks' like a human chess champion (i.e. s/he might not have the computational 'breadth' of the number cruncher but s/he is able to employ his/her narrower bandwidth more cleverly than his/her opponent). In this way, cognitive science is able to move closer and closer to 'human' ways of thinking and, eventually, by 'becoming' a human mind, it expects, as part of this devilish bargain, to 'explain' the 'conscious' mind and, then, 'explain' the psyche.

As reasonable as this is, it doesn't take into account whether or not the chess champion has already spent a significant amount of time moving closer and closer to a computers way of thinking (either (i) or (ii) of the above) or, indeed, whether both chess champions and computers are converging on a '3rd' ultra-abstracted 'bank' of thought, such as a Platonic Idea (or Meta-Idea). Moreover, if the chess champion is "regressing" toward this '3rd' faster than the cognitive program "progresses" toward this '3rd', there is a net sum of "regression"... no "progress" at all. Perhaps we could say that the fancy of 'progress' is the ghost in cognitive science's rising Lamarckian machine...it certainly ain't the spirit of their machine.

In this Babel of ours, the term "progress" has different meanings for different people e.g. for an 'empty religious' type, it means 'behaving' in a way that, in his/her view, will be 'approved of' by an omniscient Being (i.e. s/he will "progress" into the spirit world or, at least, secure a better life next time around); for a 'psychological religious' type, it means trying to understand one's own humanity (and, if possible, one's uniqueness) come what may; for the politician, it means trying to give 'outer' phenomena a better 'look', irrespective of the extent that this goes on to make inner lives as ugly as all shit; for the scientist, it means knowing as much about 'cause' as possible, so that the 'effected' world can be manipulated to, in some cases, give it a better 'look' and, in other cases, improve efficiency. For the psychologist, it means knowing as much about mental 'cause' as is possible while paying little attention to how this knowledge might be (ab)-used by empty religious or scientific politicians.

The meaning of words is part philosophy, part etymology, part culturology... yet, as we have discussed, the meaning of words isn't a part of (hard) D.N.A. science and, therefore, if science is going to deal with '11-ish' collective concerns, it needs to stick to numbers and statistics. If 98% of the world 'thinks' that a D.I.Y. judge and jury is a "progressive" attitude, it is time for (both academic & depth) psychologists to think more carefully about what they mean by "progress".

But what about the \$64,000 question of "TH: Judgment Day" (and not a few others): could a machine become fully "conscious"? Well, I'm not going to pretend that I have read all the literature out there that talks of 'emergent' phenomena but it does look as if there is about as much chance of I.T. consciousness as there is of E.T. appearance. Even if it did emerge, we could draw on recent statistics and claim that it would peak and stall at "98%". Then, what might a 98% conscious computer have to say about its 'inner life'? I reckon it would be pretty boring... "what do you think about Beethoven's 5th, 7th, 9th..., dear?" "I'm not quite sure, but I'm leaning more to 001010101101 than to 110101100100...".

Despite these worrying aspects, it is still a good idea for a wo/man to admit to being 50% robot. After all, it helps one to respect the 3rd Commandment.

♁: ANTI-CLOCKWISE ‘PROGRESS’? (from ♁ through ♀; 1980-?)

Let’s dip into the pot of depth psychology for a paragraph or so. The concept of “projection” is an interesting one when applied to science. From the outside, the psychologist could say that scientists are ‘robots’ who project their character onto the world but, as discussed, because the world comports so well to their projection (i.e. in our now familiar Freud-speak, it is “secondary gained”) scientists are ‘right’ to say they are right and it becomes a (Captain) ‘lock’. As any sci-fi movie-buff can tell you, this is the central theme of the Wachowskis’ “The Matrix”. But, now for a new question: would it be wise to help science retrieve this projection?

At this point, it is worth recalling that (almost) worn out philosophical dyad of “the way the world is vs. the way the world ought to be”... it is a dyad that tends to be mutually exclusive. Thinking-sensing science might do better to focus on what it has always focused on... the way the world ‘is’. It seems that when science begins to dabble in how the world ought to be it is never very long before it smashes into a wall of serious Lamarckian Trouble. In astrological terms, this becomes the spectre that hangs over any astrolo-scientist who sets a course for the right hemisphere and, in particular, for the sign of balance, equality, harmony and fair play, Libra. Given that the ‘reaching/tapping’ of ‘4’ and ‘5’ (Moon-feeling and Sun-spirit) are deemed by science to fall outside of its self-imposed limits, it follows that the Scales are even at more risk than is the Water-bearer of living inside an empty idea.

The first task of surface psychology’s ‘self-definition’ is stricter language i.e. stop pretending that they are studying the psyche i.e. the soul. Then again, whenever academic psychologists continue on attempting to ‘ground’ their computer metaphor into that gloopy mush that resides inside the skull, we agree that definitions such as “soulless robotology” aren’t accurate. OK, how about ‘zombi-ology’? I’m sure that George A. Romero would know what we are talking about. Whatever term they do decide to apply, it would be a clarifying one for the many financial backers who still want to know more about “how a (physical) brain works” even if there is no chance of getting to the bottom of why.

By about 1980, cognitive science was beginning to lose its metaphoric sheen. B.F. Skinner was still alive & still accusing cognitive psychologists of peddling their smokes-&-mirrors spectacular. From the other side, many respectable philosophers (you know, those who refrain from dabbling in ridiculous discredited nonsense such as astrology) have pointed out that ‘organic’ thinking is far more akin to analogue (rather than digital) computation... no wonder the cognitive psychologists weren’t ‘seeing’ any 0s or 1s! Computers feature sharp separation between their processing and their memory components but the physical mind doesn’t seem to act this way at all. What is worse, the single-cell neurophysiology of the 80’s discovered that brain cells didn’t seem to fire in all or nothing (i.e. digital) ways, in any case. The time had become ripe for something to pop out of the left field.

Actually, the pop had already occurred a decade or two earlier but it wasn’t heard in ‘zombi-ology’ at that earlier time, “chaos theory” (NB* as noted in ‘Ch.5: Space’, “chaos” is not a good appellation either: a butterfly might flap its wings in Beijing and cause a hurricane in New York but there was still plenty of order going on). Rather typically for a ‘new science’, it would find its feet in the inorganic realm (e.g. pendulums, weather) before ‘crossing over’ to the organic realm and have a

new round of influence. In this light, it is worth perusing the books of Stephen Jay Gould, who could see how a “strange attractor” could morph your average B-flat mini-incremental Darwinian evolution into a “punctuated” evolution that could, in turn, help explain why a phenomenon like ‘sentience’ might have ‘emerged’ in the manner of an explosive birth (e.g. about 30,000 years – 1 Platonic year – ago). Even though Gould’s insights continue to struggle for acceptance in biology, it has begun to look as if surface psychology might ride chaos theory to the brink of the ‘getting’ of “consciousness”.

But, can it? Once again, the challenge of speaking strictly is in order. At the end of the day, it needs to be clarified that the brink on which ‘C.N.S. science’ was perched was that of ‘apperception’. ‘Consciousness’, per se – the self-recognizing ‘I’ that not only takes its ‘I-ness’ as a brute fact but can also think/talk about it – can’t be explained by integrating the physical parameters offered up by neurophysiology (single neuron function studies, itemizing the subcortical layers, E.E.Gs, M.R.Is etc.) computer metaphors, chaos theory and/or variable doses of “radical behaviourism”. At the risk of interpreting Wittgenstein incorrectly, it is well worth paraphrasing his commentary here... the ‘I’ not only needs to register itself from moment to moment but also, to qualify as ‘consciousness’, it also needs to be in good contact with the ‘I’ of a deeper past and, to some extent, the ‘I’ of a deeper future because, without this, there is every chance that a very large % of ‘I’s will begin to spend rather too much time shuffling aimlessly about in shopping malls.

Does this mean that neuroscience will only ever tilt at ‘consciousness’ from a far horizon? To be fair and reasonable, we need to admit that no-one knows, which is why so many gazillions are being thrown at it. As our readers know, I’m a typical sci-fi fan, strung out between being weirdly attracted and weirdly repulsed by ‘AI’ (after all, FA is posted in the net!). During quiet time at work, I’m not immune from going into the waiting room and reading the latest computer-neuroscience update in “Time” magazine with a certain amount of Pavlovian salivation. Hey, I even talk to my digital chess opponent. Of course, there are obvious parallels between the digital world and astrology... you know, those nice straight lines and sharp edges, the way that they are both reduce-able to a small set of integers, the lure that, if one stares at one’s horoscope long enough, ‘self-consciousness’ will magically ‘emerge’ and, soon after, the astrologer is deliriously delivered into the promised land...

OK, given that our current theme is science, we will stick with Heisenberg here and admit that, if someone did claim that s/he had achieved self-consciousness (and self-knowledge) by doing no more than ‘drawing’ his/her horoscope, s/he can’t be conclusively reasoned to be lying. After all, this won’t prevent any ‘feeler’ from ‘intuiting’ beyond his/her square.

Clearly, one of the main features of a genuine artificial ‘consciousness’ would be the ability to ‘look within’, recognize that it ‘lived in ideas’ and, therefore, could never be anything more than a mere mimic of ‘consciousness’. Indeed, a subsequent AI model might even carry enough ‘outsight’ to register all the lamentable mimicries that had taken root in institution in which it was created “...my zenses ah delling me dat dere eez no 'centroverted' realiddie in dis erdeefice... I’ll be back”. Something to phone home about, E.T.?

THE PSYCHOLOGY OF ACADEMIC PSYCHOLOGY

Hopefully, by now, the reader doesn't need FA to tell him/her that the script-writer of "Terminator II: Judgement Day" didn't need to draw on Mary Shelley. In fact, a lot of court cases of so-called "plagiarism" are misguided by the philosophical context in which our current laws have been drawn i.e. archetypes don't exist. In the same way, the academic (computer) psychologists don't have a mortgage on the idea of "emergent" consciousness... you or I can tap into this idea simply by accessing the anti-clockwise sweep of archetypes (of course, knowing what "anti-clockwise sweep" or "archetype" mean won't stop you from accessing them). In other words, it doesn't matter whether someone is 'conscious' of tapping an archetype (or a series of...), nor does it even matter if she disbelieves in the very existence of archetypes.

The same can be said of the intuition: even though a scientist might say that sensing and thinking are the only functions that are in play in a scientific endeavour, the philosopher C.S. Pierce wouldn't accept it... not only Einstein but, probably, all scientists bring their intuitions to their game whether they care to admit to it or not. The main reason the intuitive function is rejected comes out of fact that a pre-facto hunch can be explained with a post-facto deduction e.g. Aries' hunch tends to find itself conflated into Taurian desires to materially 'realize' it (and/or 'prove' it) and Gemini (inclining back to Aquarius) can then come along as a 'Watson' who brings his deduction in to explain all that happened... in one of 2 (or of 10,000) ways.

When it comes to 'intuiting' the "emergence" of consciousness in a computer, the academic psychologist looks forward less to the day of "emergence" and more to the 'day after' when s/he can retro-actively explain it. My old man was a successful businessman (although he had Gemini on the ascendant, he had a Sun in Leo) and he found the "accountants" (as he called them) who advised him after his bad decisions being most annoying due to the fact that they never seemed to be 'around' to advise him as his decisions were being made.

Even if scientists are using their intuitions and refuse to admit it, the problem remains of the intuition worryingly wanting to 'ride over' the facts... in particular, the 'negative' facts. Taurus not only 'rules' pleasure, it also rules pain. Sometimes, as the Ram comes to realize that s/he must deal with sensed (common) reality, s/he may still invest too much time trying to intuit ways to 'get' much more pleasure than pain. It might not be until the 2nd half of life (& maybe not until near death) that the intuitive starts to accept that s/he needs to accept a 'balance'. The manic-depressive finally works out that it is a good intuition to pre-treat his/her material mania rather than post-treat his/her depression. To do so, of course, s/he will also need assistance from (thinking &) feeling. Meanwhile, the Luciferian thinker-senser who has a poor relationship to (development and/or understanding of) intuition will be offering the manic-depressives a prozac... all that glitters...

In this volume, I have tended to be a bit 'down' on the 11th archetype (I'm a bit of a Zeus always dishing on Promethean hubris) but, what'd'ya know, here, I'm confessing to being not a little Aquarian i.e. if 'conscio-genesis' is 'of 9' then, surely, I'm being 'a kind of 11' now trying to explain it post-facto (at least, in terms of the 'swords story' as presented in 'Chapter 9', I'm trying to be more 'Queen of Swords' than 'Ace of Swords'). Or, to describe it more 'rounded' terms, (i) Leo is where the individual gets a hunch that 'integrative consciousness' is worth striving for, (ii)

Virgo is where the individual accepts the physical aspect of integrative experience (iii) Libra is where the individual collates the Virgoan experience and (iv) Scorpio is where the individual will, in any case, begin to discount the Virgoan (and Taurean) physicality so that (true) 'consciousness' can 'emerge' at (v) Sagittarius.

Now, some will object to '8's discounting of '2's and '6's physicality but there is nothing I can do about that... presumably '8' h/Hers/Self is powerful enough to do what measly ol' FA is unable. The only thing that I can say in '8's defense is that any genuine intuitive won't want to 'prove' anything to anyone (e.g. via, say, a statistical significance or a repeatable experiment) because this would do no more than 'prove' that the 'method' is still 'pre-8' and, therefore, still 'pre-conscious'. So, dear reader, as you have read over and over again herein, if Scorpio is able to experience 'I/Love', Sagittarius can 'emerge' out of it but, by the time we move around to Aquarius, we are, at best, once again blowing about in some kind of mere idea about Sagittarius, and sorely tempted to pretend '8' doesn't exist. Then again, an astrologer is able to admit that, at a point s/he tries to explain 'consciousness', s/he is admitting that s/he is party to its inadequate formation (and, therefore, needs to fall into a new 'round' of attaining it). If s/he refuses this new round, s/he is destined to become 'identified' with Lucifer. Not recommended.

Although I don't think that the birth chart ever says anything specific about anyone, we can say that the 7-8,000,000,000 birth charts that are currently relevant in the world do make a general statement... everyone seems to have a different path to 'consciousness'. There is also a strong (if general) hint that not everyone holds the same 'capacity for' achieving 'consciousness'. Now, if we define "evil" as "the point-blank refusal to engage opportunities to learn about I/Love", we soon encounter two new problems (i) those individuals whom 'everyone knows' to be 'evil' might not be so (i.e. childhood deprivations might have closed off opportunities) and (ii) given that Christianity is a religion of Love, a Christian is more likely to partake of "evil" than, say, a Hindu, Jew, Ultra-Scientist, Existentialist etc. Of course, my outlining of these corollaries look as if they are an admission of my own unintegrated 'shadow' i.e. my inert identity with 'Zeus-like' aims to banish all sterile authority... yes, another 'not recommended' phenomenon.

Yes, OK, what follows could be a 'rationalization' but life is never completely risk-free... I agree that the writing style that sits under the 'raw material' presented herein has its share of holier-than-thou flourishes but I can here declare that I don't see myself as any more worthy (of, say, a transcendence) than any of my readers. To be sure, it is likely that I am less worthy than many of my readers (x⁷ on M.C.). This predicament, however, doesn't prevent me from my presentation because, at the end of the day-evening, it has zip to do with the over-riding purpose of "4 Corners of the Cosmos" i.e. when, one day, you find yourself at the gates of Hell, you don't have to give up; there is a way out of Hell... we call it 's/Self knowledge'.

Yeah, sure, there is no formula in these pages that, if applied, can take you to the gates of Heaven, but s/Self-knowledge is well capable of delivering you to a semi-decent reincarnation. By the way, herein, I'm not referring to the physical life-death cycle (see 'Pt.VI')... I'm referring to the psychical life-death cycle(s). Even the Bible suggests that each of us are 'meant' to have 3 score and 10 of them.

INTERLUDE IV: – THE HOUSES of the RISING SUN

INTRO: '7' 'FEEDING UP' TO '10' ('balancing' the superego)

In Freudastrological terms, the 'authority' that guards the periphery of the psyche – the superego – is formed out of the 10th archetype; the medium coeli is the 'topographic' aspect (the time-based house system of Placidus places the 'M.C.' on the cusp of the 10th house); Saturn is the 'dynamic' aspect (to be accurate, the term 'dynamic' is not a little misleading here); Capricorn's 30° is the 'qualitative' aspect (i.e. residing/transiting planets or house cusps take on a superegoic hue).

As explained in 'Pt.4', even though '10' expresses itself with a strong tone of 'negativity', the interpreter needs to take care that s/he doesn't become too negative about negativity. As paradoxical as it sounds, a certain amount of '10-ish' negativity can be deemed 'positive' at those times when one needs to 'progress/anti-clockwise' down through the left hemisphere... as C.G. Jung would have said it, "between the Scylla & Charybdis of '11/12'". There are often very good reasons for sleeping dogs to be sleeping.

In turn, it should now be clear why a balancing input from '7' (between +ve and -ve) is so valuable prior to any 'reaching/tapping' of '10'. Indeed, (much more than a mere idea of) '7' also plays a key 'diametric' role in the attenuation of '10's 'raw' influence ("repression") as it runs 'down' from '1/Asc./♂' to '4/I.C./♃'.

At the I.C., under the influence of the feeling function, the superego is faced with the challenge of reforming as "conscience". If, however, the psyche stops short, as it were, 'in 3' (3rd house ♁Mercury), the individual's '10-authority' soon begins to be experienced 'beyond' the periphery (rather than 'on' the periphery). That is, '10' is "projected"... and, if '3' "regresses" to '2' '2', "repression" now re-enters '2' as a raging Minotaur. This is the point at which an interpreter of '10' can cease worrying about 'balance' and 'be negative' about '10-negativity'.

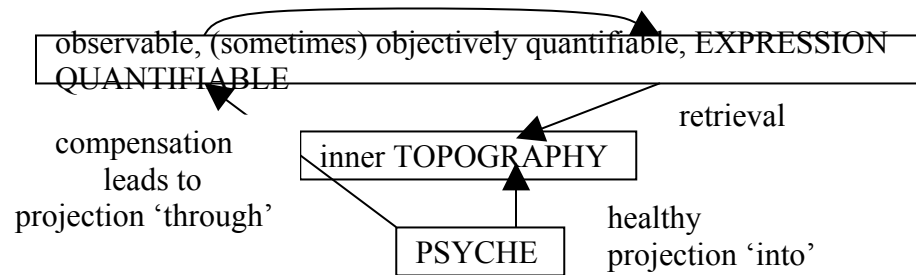
In the explicit sense, the only astrological phenomenon that we have linked to "regression" is the (slow) precession of the spring equinox i.e. it is a good symbol for the evolution of neoteny in Homo sapiens. Nonetheless, in the implicit sense, we have linked "regression" to the Sun's paradoxical 'bi-movement' i.e. physically, it 'rises' through the sky in spring yet, symbolically, it 'falls' through the 1st quadrant spring of Aries, Taurus and Gemini...

Copernicus' revolution has been a boon for psychological astrology. In light of the fact that the Sun symbolizes (a major aspect of) the 'Self' – e.g. along with the ego-Earth, the Sun symbolizes the 'ego-Self axis' – depth astrologer shuffling about 16thC Europe would have been thrilled by Copernicus' relegation of the Earth to its satellite status... if for only clarifying the importance of Icarus mythology i.e. now it was clear that no Earthling could make the Sun 'rise' or 'fall'; to identify with a Sun that appears to 'rise' yet doesn't 'rise' (i.e. the Earth is 'falling') is to be a dangerous untransformed Lion. Copernicus helped us to 'keep thinking' about Solarity.

An extra level of pearl-in-the-shell Solar-duality comes out of the spin of the Earth i.e. morning-afternoon-evening-night. Here, however, the duality is decisively different... rather than 'fall' through the house system the Sun (appears to) rise into the sky through the 12th, 11th & 10th houses (i.e. it is the ascendant that 'falls'). Given that we approach Scylla and Charybdis of '11/12' with great caution, it follows that,

if we mix '11/12' up with a spoonful of untransformed regressive Solar symbolism, astrologers do well to take very special care with the Scylla & Charybdis of the 11th and 12th houses. Indeed, if Homo sapiens' neotenus connections – '11-1' and '12-2' – are mixed into the delicate soufflé outlined above, astrologers do even better to take care with the house's of the Sun's post-midnight 'night rise' (i.e. back from the I.C. through '2-1'). The left hemisphere... the psyche's very own New Orleans.

However one might interpret the houses of the left hemisphere, FA's 'psychoschematic formula' for any of the 12 houses of the horoscope is as follows...



There is something 'superficial' about the individual's ontogenetic passage through life. The house system evokes the problem that spilled out in the century or three after Copernicus... the mind-body problem. The 'missing link' between mind (psyche, actually) and body/world is what we call 'inner topography'... nonetheless, this 'missing link' is not psyche (by definition). The psyche isn't 'seen' in the houses of a birth horoscope... we merely observe how the psyche 'works' through them.

In this 4th interlude, we will overview the houses that surround the ascendant. Because the ascendant symbolizes 'birth', it is 'correct' to commence a reading of a 'birth chart' at its 'east' (i.e. the symbolic 'short-circuit' of the ascendant amplifies its importance) yet, because neoteny generates '11-1/12-2 connections', the 11th, 12th, 1st and 2nd houses have good reason to be discussed together.

Although this is Freudastrology (i.e. not Jungastrology), we will, in any case, take a leaf out of Jung's book i.e. Jung wrote a great deal more about the "shadow" than he ever did about the "persona" and so will FA. In other words, after the next 3 interludes, we will launch into an extensive discussion of the 'angle' that 'pre-dates' the ascendant – the M.C. It is still worth noting, however, that, because the superego has its 'positive' side, FA sees more than mere "(destructive) shadow" in it. Thus, we call the ascendant the "positive mask" and the M.C. the "negative mask" ... even if a "negative mask" is often a "bad mask" also. And, as will become clear in 'Vol.3', the ascendant isn't always "good"... "let's no go to Camelot. It's a rather silly place".

It is widely accepted that the ascendant-persona is something that 'builds up' over the 1st decade or two of life to generate a 'bridge' between the (unborn) psyche and the world. Then again, the M.C. is a 'bridge' too... yes, OK, it is better seen as a 'drawbridge' that is almost always drawn back up. Even though the M.C. lacks the ascendant's 'short-circuit' symbolic amplification, we argue that the M.C. is no less important due to the 'authority complex' implicit in all astrological interpretations. "Your father was a hamster and your mother smelt of elderberries..."

THE 11TH HOUSE: ‘GROUPS, FRIENDS, HOPES & WISHES’

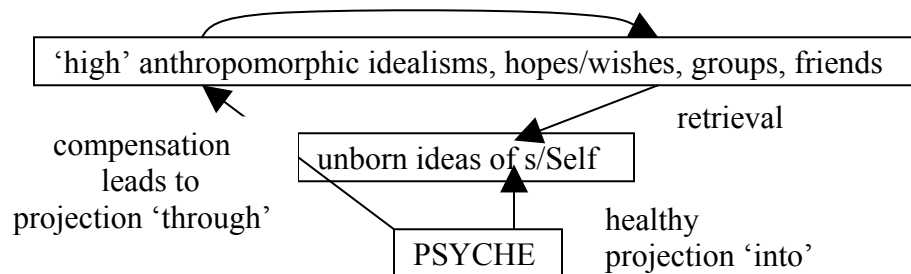
At the physical level, a newly pregnant mother needs to ‘block’ her urges for self-recognition/assertion in order to avoid a genetic ‘rejection’ of her unborn child. At the psychological level, this ‘blocking’ is (arche-)typically expressed through the mother’s realization of her (karmic) duty to ‘carry’ her (pre-)infant down to the I.C. This realization is amplified as the pregnancy enters the 2nd half of the 1st trimester.

At both the genetic and psychological levels, a pregnancy will be additionally ‘protected’ if the mother-to-be is able to trick herself into taking a mere idea of self-recognition (and/or self-knowledge) for the real thing i.e. a mere idea will never be strong enough to concretize a foetal rejection (although, in regressive context, it can easily concretize into a ‘spiritual womb’ of soap-boxy “reaction formations”). Then again, if the mother-to-be ‘falls’ into a state of being possessed by ideas of the s/Self, this otherwise helpful psychodynamia has every chance of being reversed.

Naturally, if an astrologer were to draw a horoscope for someone who was born in such-and-such a place at such-and- such a time, it is implicit that the very existence of this birthchart means that, whatever ‘possession’ the mother-to-be had fallen into, she must have gotten over it well enough. Meanwhile, the astrologer will contemplate the \$64,000 question: to what extent will her child ‘remember’ his/her mother’s prenatal negotiation?

Sigmund Freud helped Homo sapiens to see that it needed to take care with the word ‘memory’... memories can exist in either an accessible (‘pre-conscious’) or inaccessible-yet-far-more-influential (‘repressed unconscious’) forms. And, as Anna Freud pointed out, if memories are inaccessible, the sufferer needs to retrieve both the content and the dynamic aspects of memory. And (again), as Plato and Melanie Klein have hinted, memory has a mysterious ‘in utero’ part to play.

Now, if we apply our schema, the ‘content + dynamic’ 11th house negotiation looks something like...



In theory, a ‘101 astrologer’ is justified in seeing the 11th house as a gateway through which the individual can ‘bridge’ him/herself from the isolated experiences of fleshy existence into a realm of communal ‘together-ness’, thereby rendering this house to be the most “hopeful-&-wishful” of all 12. After all, when we recall that the birth horoscope refers to an individual’s ontogenetic, existential predicament (i.e. by definition, birth separates the individual from phylogenetic ‘belonging’), the chance to join up with others who wear a mutual interest (or ideal) on their sleeves becomes as close as anyone can get to a coveted togetherness. Then again, as our longstanding readers know so well, unless ego development has been ‘rounded out’ through to the

individual's 5th house, we prefer to replace the words “bridge” and “belonging” with the words “escape” and “pseudo-belonging”.

In terms of our diagram (see above), therefore, a ‘rounded ego’ declares itself when an individual, from ‘5’, sees that his/her 11th house symbolizes ‘unborn ideas of s/Self’... the small ‘s’ self referring to the agnostic levels of ‘me-ness’ and the capital ‘S’ Self referring to the divine levels of ‘I-ness’. The key idea to grasp in this house of ideas, however, is the word “unborn”... so long as the individual realizes that all the groups to which s/he belongs can only, at best, indicate the beginning (definitely not the ‘Final’) phase of his/her ‘solution’ to the puzzle of the s/Self, the critical problem of “possession” is largely solved.

Another issue raised in our schema is that of “compensation” i.e. where is our justification for bringing in the dynamic that is ‘naturally’ linked to ‘10’ into a locus that is ‘beyond’ ‘10’? Why can’t an individual join a group with a simpler, less toxic motivation such as ‘taste’ or ‘amusement’? If so, wouldn’t this individual now have less need to retrieve a projection from this ‘templum’?

4 answers come to mind (no surprises), (i) traditionally, ‘10’ & ‘11’ share that very ‘10-ish’ ruler, Saturn (ii) whenever ‘11’ generates intentions to ‘fly over’ ‘12’ to connect itself to ‘1’ it will oftentimes fly in a ‘plane’ of anti-feeling that could only be described as “compensatory” (iii) depth psychology has, by and large, disavowed the existence of a ‘supra-conscious’ realm (i.e. we have no ‘height psychology’) meaning that undercompensatory attitudes to ‘11’ are endemic anyway (iv) the monotheistic faiths have failed to confront the ‘high devil’s organized hypocrisy (religious pride) that, as history has revealed, is a much deadlier sin than the ‘low devil’s indulgences of instinct (e.g. sloth, gluttony, lust etc.) i.e. further undercompensation. Imaginative reasoners will surely be able to come up with a few more...

All this should make the astrologer pessimistic when it comes to interpreting the ‘10-11 interaction’ – in this context, Capricorn on the cusp of the 11th house (i.e. having an ‘introverted sensation’ attitude to ideas about the s/Self). After all, there is a sense here that the “compensation” mechanism is now ‘doubling up’. Still, it is just as ‘logical’ to expect “difficulties with groups, friends, hopes & wishes” to ‘drive’ the individual ‘down’ into his/her lower hemisphere (by contrast, Sagittarius on the 11th house cusp might not be so encouraging) and, therefore, s/he can enter a new round of ‘1-6 ego development’ with a newfound determination. Nonetheless, in the case of Capricorn on the 11th house cusp, the individual still needs to look forward to his/her (♄-cusped) 5th house and, hopefully, in doing so, s/he keeps memories of “voluntary sacrifice” (they will have initially bobbed up at his/her I.C.) fresh. This means that it won’t be until somewhere in the belly of the 5th house (or, at least, near to the cusp of the 6th house) that the intuitions pertaining to individuation and s/Self differentiation begin to coalesce.

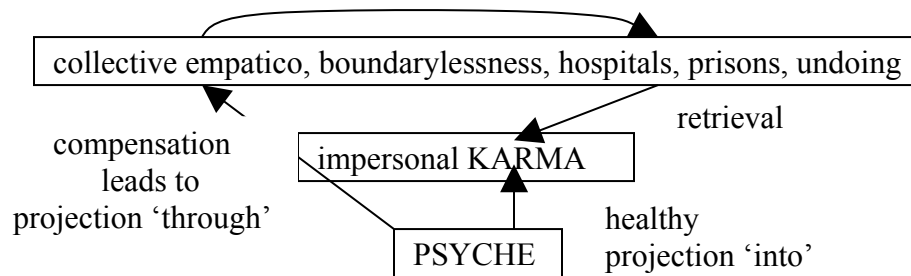
It is pretty difficult to ‘get away with’ an undercompensating view of the 11th house. Even if the individual chooses not to join any groups as s/he goes through life, there are very few people who are not already a member of a group by the time they are born (no choice there, Jim). The most obvious of the ‘already there’ groupings is, of course, the nation-state. You don’t have very much say in who represents you but you still need to get on with countrymen who share your impotence.

THE 12TH HOUSE: ‘HOSPITALS, PRISONS & SELF UNDOING’

As it is for the 10th and 11th houses, the pregnant mother is still ‘blocking’ her own rejection mechanisms as they apply to the genetically-variant being growing in her womb. The main difference in the final intra-uterine phase is that her womb has shifted from being ‘pelvic-bony’ to being ‘amniotic-watery’. Now vibing along with the Great-Sea-Mother, the mother-to-be has lost all her ‘edges’ with regard to urges for self-recognition or self-knowledge. Yet, if the human mother-to-be succumbs to over-identification (over-identity) with the extra-human Mother, she puts herself at risk of reversing this otherwise helpful psychodynamia.

Meanwhile, back at the ranch of 'traditional vs. Freudastrological' outlooks, our readers will notice less disagreement around the 12th house's meaning (that was the case for the 11th house), especially in regard to the 12th house's “difficult” aspect. As Liz Greene has reported, specifically psychological astrological consultations are often sought when a novice astrologer (i) reads a chunk of the gloomy literature that deals with the 12th house, (ii) notices a lot of 12th house activity in his/her chart and (iii) begins to wonder if the gloom can be softened with depth psychological insight. (Actually, the watery houses are all ‘difficult’... eg-ego defeat and all that).

As I'm sure FA's readers have realized by now, it might be a bit late to seek a ‘depth’ answer to 12th house difficulties after the thumb of the 12th house has begun to make its influence felt. Of course, the place to begin dealing with the 12th house is the 1st house i.e. the ‘use’ of one's initiative to ‘reach/tap’ the 6th house and improve the ego's ‘sealant’. The arguable issue is whether a ‘depth’ perspective garnered in the ‘7-8-9-10-11 sweep’ will soften the experience of the 12th house. If the individual takes him/herself as ‘residing’ in the reflectiveness of ‘7’, s/he is sure to try. In turn, s/he may begin to contemplate our schema...



Via our preamble, we hope that our readers will have an easier time of seeing from where compensation might enter the 12th house... because it is the sink-hole of unprocessed upper hemispheric experience (or, more precisely, ‘6-to-11’ stuff), ‘12’ has every chance of ‘expressing’ it. Clockwise ‘regression’ ± anticlockwise ‘ghosting’ in the lower hemisphere ‘worsens’ this dynamic. Even when the compensation of the 12th house are retrieved, the individual may realize that s/he now needs to strive for a better understanding of ‘(6)-10 duty’.

Now, whereas Pisces symbolizes a more ‘global’ level of collective experience, the 12th house – more ontogenetic, less phylogenetic than Pisces – symbolizes a more personal contact to the collective (e.g. ancestors, cultural group). For example, if we were to examine the chart of a someone imprisoned in a concentration camp who has

an emphasis more in Pisces than in the 12th house, we would see him/her more as a victim of a 'global' level of man's-inhumanity-to-man but, if we were to examine a chart of someone with a 12th house emphasis, we would see him/her more as a victim of fixated aspects of the culture into which she was born.

Although the link between concentration camps and cultural groups is easy enough to see, the issue of 'hospitals' requires some interpretative subtlety... after all, hospitals are often run by nation-states rather than cultural groups. Moreover, like wombs, hospitals run the gamut from dilapidated and risky to 5-star-hotel-like and safe, meaning that the link of the 12th house to 'hospitals' is rather vague. This is why FA prefers to focus on impersonal karma.

Now, in an ideal world, not only would all of the 7 billion incarnated souls of Earth have empty natal 12th houses, every transit and/or progression through the 7 billions' (respective) 12th houses would also slip through without 'a/causing' a ripple. 'Unfortunately', the world is not ideal and, ironically, the world's overcooked desire for idealism is the principle 'cause' of 12th house unnecessary suffering. In short, the individual's own 'unconsciousness' (about his/her cultural group) is most often met with equal (or greater) group 'unconsciousness' toward the individual's specific 12th house 'complex' and, in turn, a lamentable 'double up' of unnecessary suffering now threatens to 'double-on-out' into exponential catastrophe.

In the meantime the individual astrologer is confronted with the challenge of working out to what extent unnecessary suffering might be forestalled in one-client-at-a-time terms. For starters, the client, typically, knows more about his/her culture (at least with regards 'this' incarnation) than will a birth-chart interpreter meaning that, in turn, astrologers often best serve their clients by sticking to generalities. The client him/herself has the task of nutting over over the specifics (hopefully, after s/he has reached/tapped his/her 6th house).

For example, I don't pretend to know about the Swiss culture but, if I were to time-tunnel back to the early 20thC to, then, find myself in a position to counsel Jung about his Capricorn-cusped 12th house (a version of the '12-10 interaction'... taking an 'introverted sensation' attitude to one's cultural group), I would have warned of his tendencies toward compensation regards personal 'bias'. Indeed, whereas Jung can be said to have maintained an admirable even-handed-ness when writing about the global aspect of the collective unconscious, he made not a few statements about his Swiss-German inheritance that are not a little bizarre.

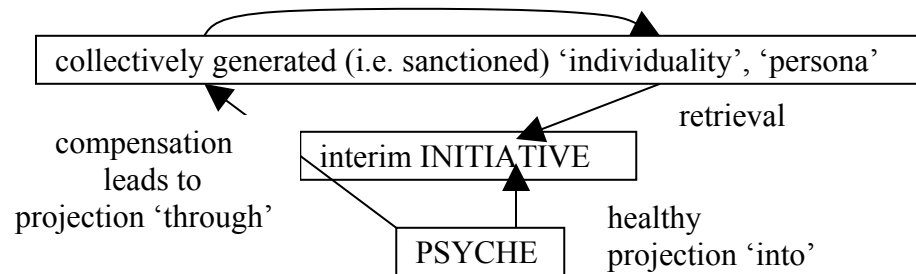
Then again, we could say that Jung's ongoing sense of 'personal' frustration with the "collective unconscious" was one of the prime movers in forcing him to 'fall' into the lower hemispheric developments... and, thereafter, helping him to 'rise' into the Cancer-cusped 6th house, wherein he could begin to 'reflect' on of his 12th housed compensations. Yet, as our longstanding readers will already know, we take the view that even Jung's Cancerian 'corrections' are in need of some further 'correction' i.e. we disagree with Jung that Western individuals do better to focus on their Western spiritual heritage... although we refrain from encouraging Westerners to 'castrate' themselves from their cultural-religious heritage, we maintain the 50-50 view that, ultimately, Westerners need to absorb a feminine-cyclic Eastern outlook if they are to 'round out' their journey to 'wholeness' (see 'Vol.1: Pt.6').

THE 1ST HOUSE: BIRTH, SELF-RECOGNITION & 'POSITIVE' MASK

In addition to “birth, self-seeking & positive mask” many astrologers would probably want to add “worldview”. However, given that the notion “the other 11 are in me too” is so dear to FA’s heart, it is difficult for us to include this latter keyword. We would be much happier with “birthview”. Then again, as we have reported, the 12 particular birthviews are, in any case, secretly ‘shadowed’ by 1 of 3 or 4 possible “wombviews” of the M.C. and, therefore, complexity rules the show.

Indeed, given that the ascendant is ‘fed’ from that part of the ascending sign that resides in the 12th house (e.g. if your ascendant sits on 15♊ of ♈, you will have 15♊ of ♈ residing in your 12th house), even the ascendant has a kind of ‘wombview’ quality about it. Recall, here, Jung’s view that the persona is little more than a slice cut from the collective loaf. Despite this demotion, an interpreting FA-er won’t rush to disabuse a client from his/her “worldview”, because it is providing him/her with the sense that the world is worth engaging. Without this sense of worth, the engager finds him/herself entering the 2nd house without a reduced sense of worth toward the physical body... the problems that spill from this are legion (see next section). The better locus for the disabuse of ‘individualism’ is the 3rd house i.e. the locus wherein the individual becomes able to think about the progress/regress dichotomy.

Another prior-discussed issue that deserves recollection here is the fact that ‘1’ doesn’t always go on attack on behalf of the ‘10-defenses’... the ‘natural’ source of ‘1’s attack is, in fact, the desire to deliver ‘12’ to ‘2’ i.e. the shift from a phantasy of instinct to the actuality of instinct. Given that the ‘12-1-2’ sequence has no direct connection to the ‘10-4 axis’, the very-much-more-collectivized-than-s/he-realizes ‘1 individualist’ will be annoyed by the suggestion that s/he has yet to deal adequately with the decidedly non-collective family soup (the 4th house)... his/her ‘bridge’ to a ‘real’ ‘5-6-7 individuation’.



When it comes to the question of whether there is a ‘preferred ascendant’, we first remind our readers of the argument that was presented for Capricorn on cusp of the 11th and 12th houses i.e. difficulty across ‘10-11-12-1’ could force the individual to ‘fall’ into a new round of ‘2-6’ ego development in a determined way. Then again, it could be argued that an ascendant that ‘points’ to ego development – for example, a Gemini ascendant would point to the 3rd house (Leo might be on the cusp) – is the preferable ‘choice’. Maybe, maybe not.

In some ways, then, introductory overviews such as this flirt with their own redundancy. We could argue that the Virgo ascendant is the best ascendant because it points the individual ‘down and across’ to the 6th house and, thereby, to a full ego

development but can we be so confident about this in cases where a Virgo ascendant individual needs to traverse, say, Uranus in Scorpio in the 2nd house and Neptune in Sagittarius in the 4th house to ‘reach/tap’ it? No ‘maybes’ here, Jim.

OK, so are there any general comments regarding the ‘X-1 interaction’ (i.e. ‘X’ refers to the zodiac sign and ‘1’ refers to the ascendant) that are useful? Let’s briefly deal with these on an elemental basis...

& (i) the fiery ascendants (Aries, Leo, Sagittarius) reveal the advantages and pitfalls of the ‘doubled up’ element. On the credit side, the ‘doubled fiery’ persona quickly taps into the competitive nature of ‘outer’ mundane life and the individual ‘behind’ it finds it easy to believe that s/he has what it takes to ‘win’ (if not this time, then the next). Naturally, whatever ‘creates’ the credit will tend to ‘create’ the debit also... in the case of the ♈, ♌, or ♎ ascendant, there is every chance that a ‘victory’ will be followed by a ‘trip up’ over the (very possibly) ♉, ♊, or ♋-cusped 2nd house. Even if the sign on the 2nd house cusp isn’t earthy, the 2nd house is earthy anyway.

& (ii) the earthy ascendants (Taurus, Virgo, Capricorn) at first, appear to be ‘difficult’ insofar as the fire of the ascendant and the earth of the sign highlight the fire-earth elemental opposition (see our discussion of ‘types’ in ‘Vol.1: Interlude 1’ and recall astrological interactional images such as ‘10-1’s “driving the car with the hand-brake on”). Then again, there are two ameliorating factors (i) if an ascendant can stay focused on personal, mundane issues, at least the ♉ or ♊ ascendants won’t experience earthiness as foreign and (ii) earthy ascendants should have an intuition of the nature of the earthy 2nd house cusp, thus providing a sense of preparedness for the next developmental step (i.e. the ‘trip up’ noted in ‘&(i)’ is softened).

& (iii) the airy ascendants (Gemini, Libra, Aquarius) at first, look to be a lot easier than the earthy ascendants insofar as the fire of ‘1’ and the air of ‘3’, ‘7’ or ‘11’ have an auxiliary relationship. Moreover, it is helpful to have a straightforward sociability when the time comes to enter a new area of human endeavour (e.g. crazy Hitler still had a ‘personable’ Libra ascendant). Then again, the credit side for the earth sign – the smooth transition from the ascendant to the earthy 2nd house – is a little more daunting for the airy ascendant individual who’s next port of call is likely to be imbued with a quality of water (i.e. elemental opposition).

& (iv) the watery ascendants (Cancer, Scorpio, Pisces) at first, look to be easy on two counts (i) fire and water are ‘auxiliary’ and (ii) that fiery houses ‘come out’ of watery houses means that there is a similar smoothness of transition as was noted for the earthy ascendant. When, however, we consider the sequence (i.e. fire ‘follows’ water), there is a sense of initiating birth being damped down... leading to a greater chance of succumbing to arrest and/or regression. Recall here that FA takes Jung’s statement “the experience of the s/Self is always a defeat for the ig-ego” as not quite correct... rather, an experience of soul (impersonal Pisces, personal Cancer, shared Scorpio) is always a defeat for the negative mask (Capricorn), positive mask (Aries) or ego (Leo-Virgo-Libra).

These issues are well worth exploring by psychological astrologers who see nothing too daunting in the lower hemisphere of a client who seems to be otherwise reluctant to engage the mundane world. It may also be worth exploring the hows and whys of a client’s ‘active identification’ (i.e. with the ‘phallic mother’).

THE 2ND HOUSE: PERCEIVABLE VALUES, MATERIAL RESOURCES

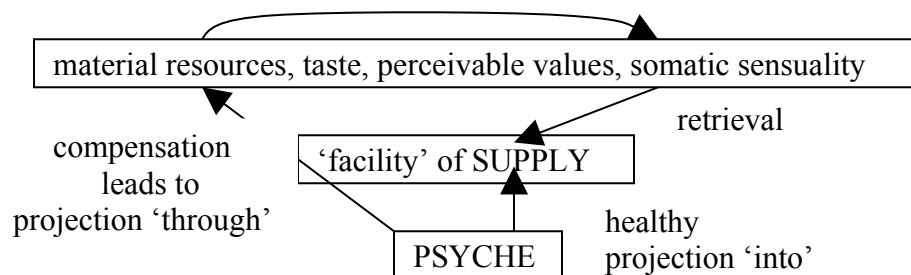
The persona isn't 'meant' to be used as a psychological boundary. However, it could be argued that, if there is plenty of 'traffic' streaming along the gangplank and onto the beachhead, there will be a boundary-style effect on anything trying to board the boat simultaneously. The sailor's stream off because they are sick of eating plankton... its time to have some meat and two veg.

When a baby is born, the assumption is that his/her squeals are directed to the acquisition of food (i.e. gaining mother's attention). Nonetheless, a reasonably well developed 3rd trimester foetus will have developed a significant fat store that, in theory, could keep the baby going for some time before an external caloric intake is necessary. In some ways, therefore, it is helpful to see the newborn as someone who doesn't want to 'eat' (i.e. burn away) his/her fat store. In other words, the newborn is someone who, if 'conscious', would be horrified by the idea that s/he might have to eat him/herself. In more other words, the mother is in the delicate position of being part of the baby yet, in another way, not part of the baby. (Winnicott's paradox).

When the baby is ready to be weaned this delicate (see above) position of the nursing mother is placed in the spotlight. The baby now needs to strike a (Venusian) 'balance' between imbibing external calories and burning his/her own. This state of affairs tells us that the 2nd house is not much of a (physical±) psychological boundary either. Like the 1st house, a boundary-like effect only occurs if beached sailors 'flood' out and stop the returning sailors. ♪♪ "N.Y, N.Y. it's a wonderful town..."

Unlike the other earthy houses – the 10th and the 6th – the 2nd house isn't very worried about physical demarcations. Because spring implies a surfeit of supply, it is usually better to play down anything that might prevent the link between supply and demand. After all, how much of our respective somas do we 'really' own anyway (... every person on Earth supposedly has a number of atoms that were once residing in the fat stores of Genghis Kahn and Adolf Hitler!!)? If the 1st house is an ignition, the 2nd house is a fuel tank... the engine has yet to come into the frame.

And, so, once again, we revisit our now familiar schema;



The reason that inverted commas are placed around the word 'facility' is that the psyche needs a 'double access' to (i) physical senses (ii) sensual 'memory'. Recent memory of 'ascendant-self' serves to add in the all-important 'meaning'.

Because the 2nd archetype 'rules' sensation, the Bull has no trouble 'seeing' in the literal sense but there can be trouble 'seeing' in the figurative sense i.e. across the horoscopic diameter to the 8th house of 'imperceptible values' (see 'Vol.1: Interlude 6'). Now, on the one hand, given that too many people attach themselves to too many

graven images, we could say that it is a shame that the 8th house is so far away in the distance but, on the other hand, given that the reaction-ary-formation (98%) part of the world isn't attached enough to their (respective) sensuality, we could say that it is a good thing that we have 180° or so of anti-clockwise 'sweeping' out of the 2nd house (i.e. to better understand material attachment) before having to deal with '8'.

Of course, the most basic of resources that the individual possesses is his/her soma. It is always startling to read of the number of Wall St. types who committed suicide after 1929... it was as if financial wealth was pursued precisely because the body itself was unable to be valued. It is clear, therefore, that there is a troubling '(10)-11 ideational' element mixed up in the pursuit of financial wealth that is rather too prone to becoming a substitute for the 'meaning' of wealth. You don't have to be Einstein to work out that this ideational element spills out of a '10-ish' fear of being deemed a failure in the minds of an '11-collectivistic-idealistic' gang.

If there is any archetype that is 'suited' to the accrual of either financial or 'basic' material resources, it is '6' i.e. understanding that 6 months of autumn and winter are on their way, it is time for the chipmunks to gather up the hazelnuts. By contrast, '2' bespeaks of the excess supplies of springtime greenery. The Bull cares little for ultra-green summer grass (the Ram is the one interested in greener grass) or frozen winter tundra. These are the kinds of considerations that an interpreting astrologer needs to countenance when a client complains of financial difficulty. The client might talk of money troubles but a 'beyond 2' investigation may be needed to contextualize the lack of differentiation of material issues.

Although we will spend the next 12 chapters discussing the M.C., we need to pre-empt that discussion a little here. Taurus and the 2nd house 'rule' both pleasure and pain... the individual who has 'reached/tapped' this sphere of experience has no trouble realizing that pleasure makes sense only in relation to pain (even if the term 'pain' is restricted to what Freud called the 'build up of instinctual unpleasure' e.g. the instinct to defecate is not painful but it can run all the way from 'unpleasant' to 'agonizing' when a bowel obstruction is imminent; a maternal type of woman knows that the process of giving birth is extremely painful but s/he knows that the somatic pleasures of sexual intercourse and nursing 'enrich' the dichotomy).

As we had noted in 'Vol. 1: Interlude 1', Capricorn and the M.C./10th house 'rule' the intent to avoid the various 'painful' aspects of winter and its subsequent 'birth' into spring as much as possible. Again, you don't have to be Pavlov to work out that a lot of financial accrual has a lot to do with attempts to be 'secure' under the imminent threat of fracture/chaos (e.g. '11/12'). The trouble is that a pursuit of security tends to be mutually exclusive of the pursuit of pleasure... this is what the undifferentiated individual, intending to "have his/her cake and eat it too" (we will discuss the birth horoscope of Marie Antionette presently), fails to see. Therefore, the astrologer needs to inform the client that if s/he sees him/herself as 'suffering in' his/her 2nd house, s/he needs more development over to his/her 6th house. S/he needs to become 'efficient' rather than 'regress' to the 10th house and become 'deficient'.

This is a good place to break off and make a closer study of 'authority' in a more global context i.e. political philosophy. In so doing, we will emphasize the big difference between 'received awareness' and 'consciousness'...

