

4 CORNERS of the COSMOS Pts 5 & 6: THE ZODIAC and RELIGION  
*dedicated to my father...*  
*who made it clear to me that I could only ever be a fake Cathar*

# VOLUME 1 PART 5 & PART 6

CONTENTS DETAILS for Pts 5 & 6 ♀-♁-♂-♃-♄-♅-♆-♇-♈-♉-♊-♋-♌-♍-♎-♏-♐-♑-♒-♓

## **PHILOSOPHY III – CYCLES of POLICY**

### **Chapter 17: Winter – the Deckchair Shuffle**

*Political philosophers are, by nature, oblivious to their underlying assumptions. With a recent 98% peak approval rating for 'might is right', we are reminded that both 'angry mob mentality' and 'democracy' exemplify 'majority sin rules'. Is philosophical sloth deadlier than anger, pride, blood-lust, resource-gluttony, greed? Communism is no improvement on capitalism because it, too, is just another miserable 'collectivism'.*

### **Chapter 18: Spring – the Darwinian Endgame**

*Being soul-less, nation-states are the epitome of “epiphenomal fluff” i.e. after hunting, running and mating have had their instinctual way, their helms are seized by soul-less individuals (some souls lost permanently, some lost temporarily) and a bunch of rhetoric is brandished to hide all the elephants in their rooms. The greatest trick the devil ever pulled was to convince that hollow abstractions are worth dying-killing for.*

### **Chapter 19: Summer – the Emperor's Old Clothes**

*Under 'normal' circumstances, a prince doesn't have to worry about 'spin'... he simply needs to develop his inner life and wait until God 'decides' the right time for his father to die. (Yes, OK, 'normal' circumstances aren't always the case e.g. Elizabeth I). If, however, the prime minister fancies him/herself as a king, little time will pass before things become 16<sup>th</sup> C-enough that biographers can talk about a certain “Scottish play”.*

### **Chapter 20: Autumn – the Pilgrim's Process**

*No doubt about it, there are passages in Plato's “Republic” that are downright wacky, but the fact remains that most of his political theorizing puts the current crop of “timocracy” apologists to shame. The most difficult question for a Platonic republican to answer (even ask) is where necessary suffering starts and unnecessary suffering stops. Freud saw the 'ugly truth' hidden behind Homo sapiens' (John) Locke-an nonsense.*

#### Interlude IV – the Houses of Reformation

*It is possible to argue (at least from the depth psychologist's perspective) that the 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> & 6<sup>th</sup> houses are the most 'important'. Indeed, when we take account of depth psychology's links to the 3<sup>rd</sup> archetype (e.g. Pluto-Neptune in Gemini in the 1890's), we could argue that the 3<sup>rd</sup> house is the most 'important' of all e.g. 'keep thinking' is better than 'receiving opinion'... especially 'forward' into the feeling-intuitive psyche.*

#### Chapter 21 – East-West; Creation

*Universal 'creation' is difficult to 'reduce' beyond a dyad e.g. did God create the 'anti-clockwise' version and the 'demiurge' create the 'clockwise' version? If so, Homo sapiens would do well to (i) 'imagine' the universe on translucent 2-dimensional paper and (ii) view it 'straight on' and, then, from the 'other side' (e.g. redrum). Sacrifice can only be understood when it is fully & properly differentiated from bargaining ('trade').*

#### Chapter 22 – South-North; Hero

*The heroic development of the ego begins with an honest, above-the-belt spirit of competition. Heroism peaks, however, with the realization that religion is 'centred' around the 'acausal' understanding that there are no winners and/or losers but merely individuals serving the 'Self'... in line with his/her unique relation to It. In doing so, the individual is (arche)-typically asked to copy the God-man and sacrifice his/her 'bias'.*

#### Chapter 23 – West-East; Transformation

*The trouble with spiritual transformation is less that lends itself to glib polemics – “living inside its (empty) idea” – and more that it lends itself behavioural “mim”-icry, the most archetypal expression being the pretence of “happy marriage” (one religious 'miserabilis', of course, that can't be indulged by a priesthood). Transformative I/Love has nothing to do with dependency and even less to do with pseudo-independency.*

#### Chapter 24 – North-South; Reincarnation

*The debate about whether transcendence is better achieved through an “inner marriage” (i.e. rather than an “outer marriage”) will continue for many generations. Meanwhile, Eastern spiritual seekers will take the default view that all transformations (marital, material etc.) are (<) 'semi-' until proven otherwise. “Depressed” Westerners often get 'angry' when they are accused of being 'in denial' about their 'bargains'.*

#### Conclusion (+ 3<sup>rd</sup> quadrant houses)

*Psychological astrologers may or may not agree with FA that the 'nadir' of the horoscope is the most 'important' locus for the analysand, but what about the analyst him/herself? The fact that both Freud & Jung had Sun in their (respective) 7<sup>th</sup> houses suggests that the early 3<sup>rd</sup> quadrant might be the most 'important' locus for the analyst. Phobosophers, nothingists, zombi-ologists and organizing hypocrites need not apply.*

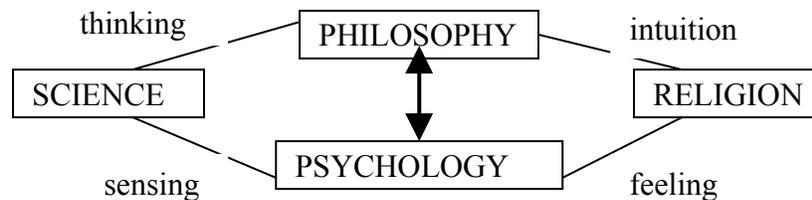
### Part 5: PHILOSOPHY III (cycles of policy)

The history of political philosophy, in comparison to the many millennia of ‘might-is-right-ism’ that had preceded (and is now succeeding) it, has the smell of a tale “full of sound and fury (but) signifying...”. Then again, the millions of lives lost over the last two centuries must signify something, mustn’t it? For example, we can wonder to what extent political philosophies such as Marxism became no more than a cover for individualistic opportunists. The children of a Marxist or a ‘democratic’ state might be taught what Marxism or democracy ‘is’ but being taught how easily Marxism or democracy is corrupted might not make it onto the curriculum.

Before we expand on the ‘psycho-history’ of corruption, however, we need to define ‘political philosophy’: (for FA) it is the search for the principles with which a ‘collective’ (if artificial) ‘womb’ can be rationally (mightless-ly) constructed. That is, it is a system with which a civilization avoids unnecessary suffering in the process of ‘birthing’ all those aspects of its civility that have remained ‘unborn’.

Now, even if the (‘Platonic’) principles are (i) discovered and (ii) avoid being misinterpreted, questions of (‘Aristotlean’) application continue to haunt us i.e. it is doubtful that anyone has found the principles; it is very doubtful that the principles, if discovered, could withstand Man’s penchant for misinterpretation; it is extremely doubtful that fear-consumed Man has the forbearance to carry properly interpreted applications through to their completion. Therefore, any ‘real’ political philosopher engages his/her interest for no other reason than to give his/her intellect a ‘training run’... and, perhaps, to entertain any ‘airy’ types in the vicinity who are amused by inconsequential exercises.

What, then, is FA’s justification for taking a foray into philosophy’s dodgiest corner? By rights, most of our readers will have worked this out during ‘Philosophy I/II’... 2,500 years of political philosophy is yet to be informed by depth psychology; as per our schema;



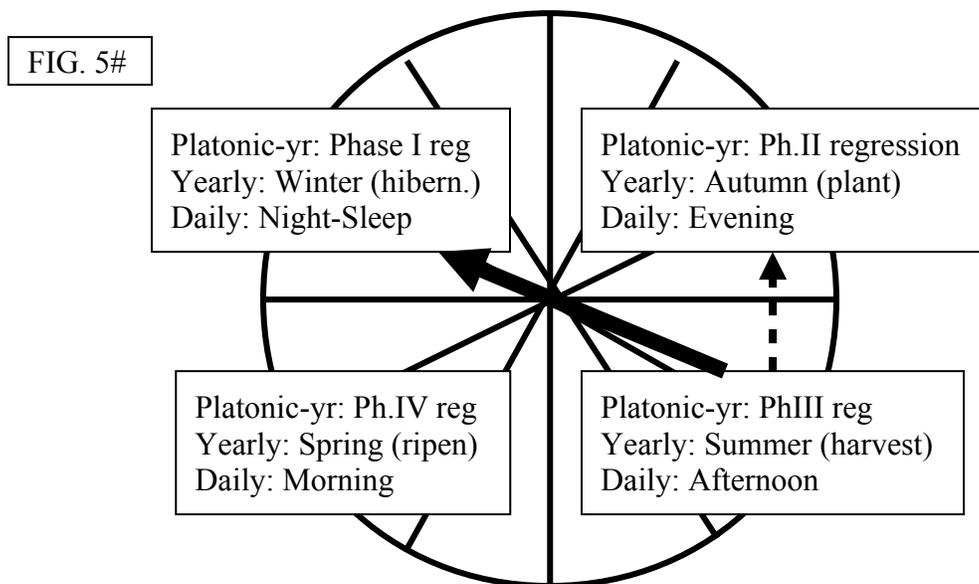
Archetypally, the ‘collective womb’ (of ‘10-11-12’) needs to be diametrically objectivized (i.e. understood) from the vantage point of the ‘individuation womb’ of ‘4-5-6’. If this is successful, the ‘unborn’ aspects of the collective psyche won’t be ‘Caesarian-ed’ into the (1<sup>st</sup> quadrant) psychical ‘shell-shock’ that we call “sadistic-narcissistic imperial-Lamarckian ‘design’”. As we shall see, the ‘day (4-5-6) womb’ doesn’t apply to that particular species of ‘individual’ that “mundane astrologers” examine – the ‘nation-state’ – because it is bereft of the necessary ‘soul’ upon which real individuations are built (e.g. ‘united nations’ is an oxymoron). This means that all extant political philosophy is reducible, more or less, to the work of one political philosopher, Niccolo Machiavelli e.g. Stalin was more Machiavelli-ist than Marxist.

## THE 'NOT-QUITE' PROTO-ARCHETYPE

In previous interludes we have explored various permutations of the factors of 12 (i.e. 6x2, 3x4) that come together to form a 12-sectored circle. A little strangely, perhaps, we have yet to present the most straightforward of the zodiacal 'continui' ... the 4 seasons of 3 months each. The time is now ripe.

At the commencement of this volume, we had suggested that the 'fathers' of astrology were intuiters of the 12-sectored circle but, to some degree, it is likely that they partnered their imaginations to rational 'logic'. Any ancient who carried even the most basic attachment to geometry would have divided the yearly cycle into '2' i.e. the sun 'rising' and the sun 'lowering' (... even setting in the Arctic). Only a little more geometric sensitivity would have been required to divide by '2' for a 2<sup>nd</sup> time to generate the 4 seasons i.e. the day longer than the night and the day shorter than the night. Only the littlest bit more geometric sensitivity would be needed to realize that the Moon became 'full' 3 times per season. (The more imaginative astrologer would have been fascinated by the meaning(s) of the Moon cycling the zodiac 13x per year but with only 12 new Moons!).

Hereupon, even a 'rational logician' could have 'seen' the heavens; like so...



(After this 'basic' revelation, it fell to the 'sons' of the Babylonian 'fathers' to intuit the meaning of the flanking cycles (i) the (regressing) Platonic wobble and (ii) the horoscopic day; post-Copernican grandsons went on to intuit the meaning of (iii) the Sun-Earth tropical 'flip' that becomes an issue in the Southern Hemisphere).

The reason we have, thus far, focused so little on the season is that each of the 4 seasons are missing 1 of the elements and, therefore, by being incomplete in itself, a season is a kind of 'not-quite proto-archetype'. For example, winter is without a fire sign and, with the exception of that which Prometheus (♊/'11') manages to steal, we can say that it is without 'spirit'. Given the ('Nietzschean') "God is dead" context of current politics, we begin 'logically' i.e. the quadrant that is 'centred' by Aquarius...

## *Chapter 17: WINTER – THE DECKCHAIR SHUFFLE*

### **THE WINTER-SPRING CONNECTION**

In the attempt to provide a helpful metaphor for those who refused to accept his insights, Einstein once quipped, “what does a fish (or, even, a goat-fish) know of the water in which it swims all its life?” When an individual is born into (or, indeed, conceived into) a particular political system, s/he will need to ‘f/Fall’ through a lived out ‘heroism’ to gain a clear-eyed perspective of it. Then again, a real heroic effort is a subtle thing... be careful not to pull ‘heroically’ on your bootstraps(!) because you will pull yourself “back in” as much as you pull yourself clear.

If, however, we use the astrological meta-archetype as a ‘lens’, many political things begin to position themselves at a helpful focal length. First, it is clear that ‘10’ is the epicenter of Aristotle’s political ‘mechanics’ i.e. once a ‘system’ is established, pessimistic Capricorn typically takes the view that any questioning of the (conscious or unconscious) assumptions on which the system is based is a formula for anarchy and, therefore, the only energy worth expending on it is that which can maintain it i.e. as a “devil you know”. You don’t have to be Nostradamus to intuit why a whole lot of deckchair shuffling is not going to alter the fate of any Titanic.

Given our prior discussions, readers should now have a strong sense of the two basic ways that ‘10’s precarious situation is dealt with (i) out of ‘11’, thoughts begin to blow in the direction of tearing the hull out of the system and/or (ii) out of ‘4’ (swimming clear of ‘12’), feelings are invested into finding the harbour of “how can we heal the system?” Clearly, (ii) has the better focal length but, with regards to (i), a mythologist might complain, “what gives?... in Greece, it is ‘10’ (Chronos) that rips the hull out of ‘11’ (Ouranos), not the reverse!!”

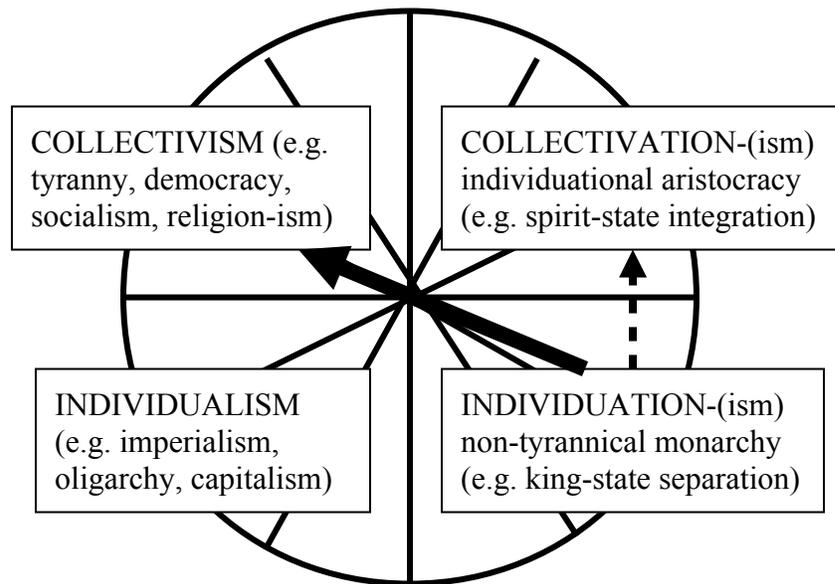
Being able to ‘live inside the idea of progress’, Ouranos (‘11’) fails to see the value of ‘12-chaos’ (let alone ‘5-self-knowledge’). As a result, the sky god focuses (if that is the word) on a regressive/repulsive stuffing of his ‘real’ nascent-selves ‘back up’ into his ‘spiritual womb’. One ‘foetus’, however, is pushed ‘back over’ into ‘10’ (i.e. the ‘bone womb’) and, from there, Ouranos’ fate is sealed. Next comes the birth of furious Furies out of ‘12’ (i.e. a ‘short circuit’ into & back out of ‘1’), so, not liking what he sees, ‘10-Chronos’ now moves to nip all ‘11/12-ness’ in the bud i.e. castrate all new ideas. Being now divested of ‘11’s grapevine-ish balls (that could have helped him to ‘swing’ down to the ‘me-Tarzan-you-Jane’ existential challenges of the lower hemisphere), ‘10’ can now only build a house of cards. This set-up ‘collapses’ within a brief span (we leave it to you, dear reader, to assess whether Rome’s few centuries are to be deemed ‘brief’) and, thereafter, political philosophers ponder the “Saving Private Ryan” puzzle: can the ‘cost’ of a murderous ‘mission’ ever be justified?

From the perspective of ego-psychology (i.e. ‘4-5-6’) we realize that political philosophers have failed to properly differentiate ‘pseudo-patriarchy’ (i.e. ‘3-1-11-back-to-10’) from ‘patriarchy’ (i.e. ‘4-through-to-7-8-9’). The former term refers to current actuality... the world is still being run by a bunch of mama’s boys.

With his “Republic”, Plato kick-started philosophical exploration into what a ‘real’ patriarchy (or, perhaps, a patriarchal Utopia) might look like, even though he really didn’t have much of an idea of how it might arise. It remains as an interesting counterpoint to the first ‘post-Cartesian’ (i.e. ‘modern’) opus of political philosophy,

Thomas Hobbes “Leviathan”. Indeed, the mid-17<sup>th</sup> century comes across as an anti-Platonic ‘enantiodromia’ of the relatively pro-Platonic late-15<sup>th</sup> century. Although, at one level, Descartes epitomized ‘pure-11’ (i.e. ‘pro-Platonic’ exaltation of geometry) in Hobbes’ hands, ‘geometry’ quickly morphed into ‘11-back-to-10’ pragmatism. In short, although Hobbes’ system would need some sort of ‘11-revolution’ to actualize, the victorious rebels would need to follow it all through with a ruthless suppression of any ‘counter-(2<sup>nd</sup>ry)-revolutionaries’... with, of course, no mention of ‘4-feeling’ etc.

In addition to ‘pseudo-patriarchy’, political philosophy has missed another key aspect... prime ministers can’t be kings and kings can’t be prime ministers i.e. political philosophers don’t differentiate ‘10-tyranny’ from ‘5-monarchy’. This can be clarified schematically;



‘Individualism’, because of its close links to ‘collectivism’, is more likely to succumb to religion-(ism) than be inspired by ‘individuation-(ism)’ i.e. the ‘winter-spring connection’ dominates. Later, we will discuss the non-tyrannical (i.e. Christ inspired) monarchy but, in this chapter, we will look at the backstory of those now very familiar and very complacent self-serving political rationalizations.

Out of this, of course, arises another potential point of confusion: how do we broach the paradox of collective systems being grasped through ‘11’ yet requiring additional definition into signs and quadrants beyond ‘11’? Why isn’t all political philosophy reducible, in general, to the 4<sup>th</sup> quadrant and, in particular, to ‘11’?

In part, we will answer this question at the end of each upcoming chapter i.e. we will interpret the birth horoscope of that pseudo-individual – the “nation-state”. Nations are not unlike foetal brains... squillions of ‘11-soaked’ neurons ‘uniting’ at ‘1’ to take a superficial snapshot of “what the world beyond my/our brain seems to be about” (only to realize, at ‘2-to-7’, that the world is far more complex than first snapped). A 2<sup>nd</sup> answer comes out of how ‘1/2’ are ‘collectivized’ by the “11/12-1/2 connections”. A 3<sup>rd</sup> part deals with the regressing, Machiavellian ‘3-trickster’...

### ♄: CAPRICORN... IS ALL TYRANNY MALEFIC?

For Thomas Hobbes (1588-1678), life was “solitary, poor, nasty, brutish and short”. This is a bit like the Woody Allen joke, “the food at this resort is terrible!... and such small portions!!” Actually, Hobbes' worldview was worse than his handful of adjectives i.e. he was also a thoroughgoing nominalist who refuted God's existence (not even the possibility of a malefic deity). So, how on earth did he manage to live so long and so (relatively) comfortably, as it were, against his own claim?

Capricorn might be the sign of the barren mid-winter but the reason that we are able to recognize winter as ‘wintry’ is through a kind of ‘pre-consciousness’ of spring and/or summer. Specifically, Capricorn, unlike Sagittarius, inclines toward spring and therefore, is forever forced to gaze longingly at all those fleshy treats to which Taurus has easy access. The Goat, therefore, decides that the only thing s/he can do is chart the most sure-footed path that she is able to find down the mountain. Presumably, when Hobbes had his 60<sup>th</sup> birthday – a year when he was compiling his “Leviathan” (and just before the beheading of Charles I) – he was still entertaining the fancy that he would live to see his philosophy make a fleshy, historical mark.

Hobbes' fancy wasn't completely nuts: the nastiness of Cromwell's regime soon led the English to pine for a reinstatement of the monarchy and they got their wish in 1660 with the accession of Charles II. This accession laid the groundwork for the improved relationship between parliament & king (e.g. the “glorious revolution” of 1688), not quite ‘individuation-ism’ (see the diagram on the previous page) but it was, at least, a mini-step in its general direction. Hobbes was no kind of monarchist, however... he simply opined that monarchy was the better choice between two evils (monarchy vs. martial law) when it came to preventing the absolute ‘evil’, anarchy. The key issue for pragmatic Capricornian rulership, therefore, was to find ways of convincing the idealistic Aquarian to accede to its repressive ways, at least over the winter duration. Of course, the main problem is Capricorn's tendency to cling to its power beyond its ‘season’ and, as Aries is likely to point out, this may be due to the Goat's poor intuitive access to ‘timing’. In other words, Hobbes “Leviathan” was an incomplete treatise of political theory. It was a 4-part work in need of a 5<sup>th</sup>.

The 1<sup>st</sup> section of the book dealt with general philosophy. Unlike that wishy-washy Descartes fellow, Hobbes saw mankind as just another fleshy robot hulking about the biosphere. Hobbes was a kind of pre-Darwinist who took it to be obvious that the struggle for survival led men to exist in a natural state of war and mistrust (anarchy). Then again, the thinking function (even if it is a flukey epiphenomenon of the overall evolution of sensation!) can be applied in a simple, specifically pragmatic way that leads to the realization that repressive rule is the lesser of two evils. Hobbes “Leviathan”, an artificial creature, had a decent claim to being a worthy pilot fish to the whale of natural selection.

Hobbes' political sub-Utopia will probably satisfy your average scientist. The ‘reincarnationist’ astrologer – that is, one who sees the individual who is ‘f/Falling’ through the left hemisphere doing so precisely because s/he had failed to adequately transform his/her (animal) instincts during the prior right hemispheric ‘rise’ (and, therefore, is in need of an interim repressive thumb) – would also see Hobbes' view as making some sort of sense. The critical problem is whether the repressive tyrant is able to surrender his/her power soon enough after entry into Taurus so that there is

no unnecessary suffering. As our readers will surely know by now, this has a great deal to do with the tyrant's level of ('2-through-6') self-knowledge that, of itself, is drawn from a transformation of his own instinct (into 'intuitive wisdom').

But, there's the rub!! If a pre-tyrant transforms his/her instinct well enough, s/he would be granted a transcendence at Sagittarius and, therefore, s/he is released from any obligation to take the office for which s/he is now suited. We'll come back to this problem – one that Hobbes failed to discuss – in 'Chs.19/20'.

Were there any philosophers who picked up Hobbes' thread well enough to be granted the status of his 'continuator'? The best candidate is a philosopher who hasn't really received any airtime in the philosophy textbooks, not the least because he detested philosophers – Sigmund Freud. Unlike Hobbes, Freud did confront the challenge of the transformation of instinct – "sublimation" – but in writings such as "Why War: a Letter to Einstein" he concluded that this process was too difficult for the majority of citizens and, therefore (in, say, a democracy) war, whether it is civil or international, was inevitable. Freud hardly required any controlled, randomized, double-blinded experiments when he had the whole of human history on his side.

Despite his overall pessimism, Freud still reckoned that some of the sharper edges of war could be blunted if depth psychology was given its rightful status in the catechism of science. Astrologically, if the majority of individuals could realize value of releasing the 'pressure' of the repressive aspect of the psyche ('10') and allow the instincts a chance to 'breathe' ('1' & '2' bookended by '12' & '3') to, thereby, limit "displacements" of libido that, biologically, are 'meant' for sense/sexuality (i.e. not 'meant' for theft, destruction and murder). The new rub, of course, was that Freud didn't factor in the '11' that sits in between '10' and '2'... in other words, he didn't go far enough in discussing the nature of 'timing' of the release of a repression.

As we have seen, the 'source' for the understanding of linear time is '4-to-8'. If we draw on the mother/foetus-to-mother/infant developmental prototype, we see the mother beginning to release her newborn from '10's inert, repressive 'identity' during '2's 'anal' phase because the mother has access to the 'diametric objectivity' of her own '8' i.e. '8' sees how the individual soul begins to distill itself 'out of' the collective soul at '2'... it will be at '4', of course, that this distillation is (borderline) 'consciously' registered by the infant him/herself. If the mother's/government's '10' neglects her/its own '8', however, the infant will become even more confused.

It is fair to say that the placard of the 60's flower children – "make love, not war" – was oversimplified? Making love might be a cure for making war but, if such lovemaking isn't conceived in fully heroic terms (i.e. the '2-to-5-to-8' anti-clockwise sweep), the spectre of a regressing '3-1-11' short-circuit looms too large. The whole shebang becomes a convoluted path that simply re-establishes a litany of '10-11-12' masochistic-narcissistic woe. Although the archetypical locus of the 'call' to heroism is '3', it isn't impossible for an 'amoral' Thesean '(anti)-hero' to add in a regressive '3-2' episode... but, with Ariadne's thread he can still 'get' '8' and, then, turn back.

The upside to the release of repression during the Bull's phase is seen in the fact that, when it comes time to negotiate the carnivorous den of Leo (anti-clockwise Bulls don't eat people, '2-back-to-12' Minotaurs eat children), the 'hero' has a bank of experience at ready (total) recall. Now, at '5', he can 'diametrically' overcome...

**♈: AQUARIUS... FREEDOM FIGHTER or PRE-ANARCHIST?**

Even though pre-infantile '11' is able to cast an objective, differentiating eye over the zodiac, the 'hero/ine' is s/he who, after a successful '11-to-5' struggle, is able to cast a new objective, integrating eye over the zodiac. Thereafter, s/he can see why Aquarius lacks the integrative capacity to 'see', say, the value of the '12-to-4' sweep. A transformed '5-er' also 'sees' the nature of '11's intolerance of '9's claim that (i) '9' is better placed to make 'j/Judgments' and (ii) the ultimate aim of the spirit is to be 'j/Judged' individually in favour of transcendence the zodiacal cycle.

This means that, even if a 2<sup>nd</sup> negotiation of Aquarius is 'better' than the 1<sup>st</sup> (or a 3<sup>rd</sup> better than the 2<sup>nd</sup> and so on), such 'progress' constitutes a failure of spirit nonetheless. A "Sun in Aquarius" individual would see this to be true insofar as s/he has transformed his Sun. The untransformed Sun in Aquarius (e.g. Ronald Reagan) might want to 'disprove' '9's claim but, because '9's realm is 'fiery-irrational', any attempt to do so with 'airy-rational' means tells us no more than s/he is now lapsing into hypocritical irrational-ism him/herself i.e. "David Hume 101"

This is the essence of the paradox that snagged John Locke (1632-1704), the first significant post-Hobbesian political philosopher and, if not the 'inventor' of the liberal democratic process, he is at least its first 'modernizer'. Agreed, the religious wars of the 1<sup>st</sup> two-thirds of the 2<sup>nd</sup> millennium had been so nasty that it looked as if the (pre-'Final') solution to the problem of corrupted power could only be a radical re-casting of "civilization" along 'anti-thiestic' lines but, of course, appearances are always a pretty lousy gauge for reality... not only did rationalism become irrational in the face of religion ('David Hume 101'), but it would soon stare into the mirror of own penchant for "living inside an idea of rationality" (...the fascists aren't the only ones). Some 'scientific' political philosophies are so irrational that they even make religions appear rational by comparison!

If Capricorn is operating at her best – that is, fully cognizant of the 'failure' of the right hemispheric rise – she is able to 'f/Fall' with the wryness that befits her situation. But, as the process of democratic election shows over and over again and in all parts of the world, getting elected on a platform of "if elected, we will govern this nation-state/electorate with a proper sense of the shame it/we should be feeling" is unthinkable. This is because each democratic voter in the electorate tends to pass through his/her Capricornian sector "in denial"... the 10<sup>th</sup> archetype, remember, is the source of repression – just as Chronos tries to avert threats of a Zeus by eating all his children, the Goat even seems able to repress itself. Denial is a psychological 'sib' of repression. In fact, it seems that most everyone reaches Aquarius via a kind of '9-11 winkle' that buffs '11' up with a '9-ish' sheen: "no need for shame folks, all any society needs is to cobble together a rational agreement to follow their idea of 'perfection' and, hey presto, God-graced heaven on earth!!"

In other words, the separation of church and state that was supposed to have received its first real shot in the arm at the same time that Locke's "Two Treatises of Civil Government" is a whole lot of b.s., especially in any nation that takes pride in its b.s. (e.g. France, U.S.A.). The U.K., retaining some measure of link between king (and, therefore, church) and parliament didn't get quite so carried away with itself. Historically, then, we realize that the North Americans had more choices than they bargained for when the tea was thrown overboard... in quick succession, they were

faced with the choices of (i) whether or not to establish a new kingdom or go for the republic thing and (ii) if the latter, then work out how to truly separate the workings of a republic from the irrational longings of the human psyche. Whether or not she is “in denial”, the rest of the world now has a pretty good idea that the U.S. has < 10% insight into the Freudian psychodynamic of “secondary gain”...

The era in which Locke was writing was Newtonian. This fed Locke’s idea: if the universe operates in line with natural laws, then it is reasonable to conclude that man does too. What wasn’t so reasonable was Locke’s Aquarian whimsy in regard to the natural law of man (e.g. man is a reasonable creature who is ‘naturally’ inclined to commune under principles of protection of life, liberty and property) has been, in effect, disproved by induction i.e. by human history. (Thus Hobbes becomes a better ‘applied reasoner’ and ‘political scientist’). Given that 18<sup>th</sup> century biology had been goofing along in a similar fashion (i.e. Lamarck’s whimsy of ‘progressive evolution’), Darwin (and Kelvin etc.) would be the uncoverers of the bitter ironies of revolution. Still, France’s internal revolt is nothing compared to WWI/II/III...

So it happened that the world would now wait another 50 years for Freud to explicate the most odious aspect of Locke’s legacy, “secondary gain” – a man could winkle his “conscience” clean of his sadistic means by justifying it with high-minded ends. In the 18<sup>th</sup> century, England might have had a rather mad king but, in France, the king was despotic and, rather than reform the monarchy, it was concluded that monarchy was best deleted altogether. The question of why monarchy descends into tyranny was not asked in the 20<sup>th</sup> century... the kings were long gone by then. It was time to dig a continent-long trench and slaughter each other in the gazillions on the ‘entre’ grounds that drawn out legal processes that apply to murder don’t apply to assassinations. The ‘main course’ was on its way. What’s for desert?

We have already noted Hitler’s trick of hiding his own Lamarckian attitude behind Darwin. Of course, it is difficult to see anything ‘philosophical’ in National Socialism and, indeed, it seems no easier to see the “human brotherhood” aspect of Aquarius in it either. But, then again, it all depends on your definition of humanity. The use of arbitrary whimsy in deciding who is human and who isn’t could be called “tertiary gain”. This psychodynamic is still with us i.e. “if there is a group of people who are so stupid that they can’t see why “democracy” (elective oligarchy, actually) is better than theocracy, then of course they don’t deserve any human rights!”

The key that allows us to move beyond all these political philosophies – that are, essentially, nothing more than arbitrary projective whimsies of their devisers – doesn’t come out of philosophy so much as it comes out of science: Newton thought that space and time were absolutes, but he was wrong... the absolute is space-time. This means that ‘11’, by itself, is just another relativism and anyone who thinks in terms of ideology (i.e. taking a geometric attitude to a ‘pattern’ of ‘progress’) is, in fact, thinking in an outdated Newtonian universe, a hopeless anachronism. The only absolute is that an action in the collective supraconscious necessitates an ‘answer’ in the collective sub-conscious. Idealism is answered by chaos with equal measures. In short, if you dump empty ‘reason’ onto your children they will either ‘dump back’ onto their (great-grand)-parents or “displace” onto other races and religions... let’s call it “quaternary gain” (sealed from 4 sides). It’s a (Captain John) lock.

**♆: PISCES (+ ♃)... ANARCHIST or COLLATERAL?**

Although political philosophy belongs primarily to '11' (regressively locked by '10'), a kind of astrological domino principle can, in any case, be applied to the anti-clockwise 'f/Fall'. In noting Saturn's traditional role as the 'ruler' of both '10' and '11', we see two reasons why '12' mixes itself into political philosophy (i) '12' is the yin of '11' and (ii) '12' has a share of Jupiterian rule (i.e. with '9') in traditional astrology and, therefore, accesses the political version of Pandora's box.

Georg W.F. Hegel (1770-1831) was another philosopher, like John Lock(e), who wrote prior to Darwin but, in Hegel's case, it is moot as to whether this timing mattered. Hegel took the nasty/brutish vs. reasoning/brotherly Hobbesian-Lockean duality of man as beside the point. He was a kind of mystical forerunner of Godel, taking the history of the world to be unfolding through a cosmic see-saw. Perhaps it could all be summed up with the epithet "the collective doesn't have eyes in the back of its head; the individual will always be subsumed by the collective". Therefore, at the point that Karl Marx (1818-1883) concluded that socialism is the necessary next step out of capitalism, Hegel would have stepped in to ask Marx what the next step would be after socialism. Hegel wasn't so much a political philosopher as he was the perennial thorn in all political idealists' sides.

This is the essence of the paradox that snagged Marx, a political philosopher who, for all his 'materiality', had based his metaphysic in Hegel's mystical dialectic; "dialectic materialism". In other (astrological) words, Marx took a mystic-mutable ('9-12-3') grand overview of human history and tried to superimpose the earthy 4<sup>th</sup> ('6-work') onto it... only to scupper it. Marx's atheism prevented him from keeping '9' and '12' (and, even, '3') in the game. In turn, this would prevent him from seeing the relationship of '6' (i.e. 'work') to '9' (i.e. the destination of that which begins at '6'). In short, Marx's philosophy is restricted to the left hemispheric 'fall' i.e. merely a '12' flanked by '10' and '2/3'. Socialists want the workers of the world to unite but the underlying question remains... working to unite for what?

An answer could have been forthcoming if the Lenin-ists had understood the nature of 'real' patriarchy but any chance for this in the U.S.S.R. quickly became a distant memory when its (in)-famous set of nervous mama's boys managed to hijack the whole enterprise so early on in the piece. Then, as it goes in the Hegelian sense, the inevitable see-saw threw up its 'saw' at the turn of the 1930's... the '11-1-3-ish' fascists might have hated the Jews but that hatred was/is hardly any less severe than that which they hold/held for the communists. The U.S. would inherit this hatred.

Many mundane astrologers will agree with our assessment of '10-12-2' being the archetypal 'formula' for socialism because of the close synchronicity of 19<sup>th</sup> and 20<sup>th</sup> century history to the Saturn-Neptune-(Venus/Earth) 45-odd year cycle: 1948, 1917, 1989, the years of the conjunction, are all very significant historical markers. Nonetheless, there is a point of potential confusion with which to deal here... Marx thought that the accession of socialism – the overthrowing, by the non-capitalized proletariat, of the cashed up bourgeoisie – would occur via revolution, so why isn't '11' in the 'formula'?

In part, the answer can be found in Marx's writings themselves: he thought that the revolution could be 'smoothed out' if the 'scientific-inevitability' factor was given enough time to 'sink' into the collective's consciousness. For example, if Marx

had sat through James Cameron's "Titanic", he would have "identified" with the engineer who informed the captain that the ship was going down, no matter what. (As an aside, a mythically minded movie critic would see Jack's (Leonardo's) final plea to Rose (Kate) as a rough, ready and secularized version what a certain 'God-man' might have beseeched a certain young 'woman-woman' at His ascension).

The strange thing about the revolution in Russia was that Lenin knew that Marx's theory applied to industrialized capitalist civilization far more than it did to pre-industrial feudal autocratic civilizations but, in any case, he was against waiting for Russia to become industrialized (... let alone 'smoothed out' through education). Thus he engineered a kind of 'upside down' revolution that would, later, 'catch up' to capitalist industrialization-education in the post-revolutionary phase. (Something similar happened in China... see pg.9). This confusion is the most '12-ish' aspect of the subsequent '10-ization' of the totalitarian U.S.S.R. Of course, neither we nor the Russians will ever know if a Tsarist autocracy could have been reformed (nor could we know whether a reformed autocracy would have prevented a Gulag) but it seems that, having gone through a less than enlightening experience with the oligarchs, the Russians have begun to re-think the reformative possibilities of their old system. Can a 'totalitarian 10' 'reach/tap' '2' (and/or '6') without causing all those '12-ish' mass casualties and mass confusions?

As already argued, authoritarian '10-states' can do no more than 'mimic' the biological mother's pregnancy-labour. Each individual can be delivered from his/her point of potential '12-victimization' to his/her '2-(existentialist)-fleshy reality' and no more. It is up to the individual to access his/her own '4/5' if s/he is t/Truly intending to come to terms with the meaning of '6-work' (... let alone the meaning of "workers of the world, unite!!!"). If we expand our meaning of "work" to the psyche itself, the reach/tap of '4/5' could also be called "work" but, then again, psychotherapy might need to be funded from the resource bucket of '2' (... itself filled via the actions that are 'superego-ed' from '10'). Honouring parents is not about trying to see them in a positive light... it is about trying to see them in a t/Truthful light.

A 'real' Marxist revolution – the overthrowing of an exploitative bourgeoisie by a victimized industrial proletariat – has yet to be witnessed in human history. The reason? Answer: the imperialistic practices of the past few centuries have permitted the industrialized nations to exploit the pre-industrial nations so that they can keep their own proletariat 'happy' i.e. the internal civil unrest that comes out of inflation and unemployment is, nonetheless, 'better' than living in the 3<sup>rd</sup> world ("the C.I.A.: coming soon to a theatre of nastiness near you"; see Lowell Bergman's book, "Black Money"). If Lenin were alive today, he would have been fascinated by the arming of poor pre-industrialized nations in the 1980's.

As it turns out, the imperialist nations have quite a few cards to play before finding themselves in need of any mirror-gazing. One of the niftier plays is to fuel a local rivalry... for instance, corrupt with opium; give a nasty dictator a whole lot more guns than he already has and watch him point them at a theocracy to his east ("we can hang him later, anyway"); give a bunch of warlords a bunch of guns and encourage them to push back pseudo-Marxists encroaching from the north. Forbid the bigger picture. Perfect... just the way Lucifer likes it.



**Movement” (of 1919). This focal point had been primarily motivated by the 7 years of republican disappointments that had followed the abdication, in 1912, of the then 6 yrs old emperor, Pu-Yi (Bernardo Bertolucci’s “Last Emperor” provides plenty of interesting imagery for Westerners). The focal point of 1919 had been secondarily motivated by the successful revolt by the “peasant/worker class” in Russia, 2 years prior. Unsurprisingly, the ‘pregnancy’ of ‘this’ incarnation took 30 years.**

**The 10<sup>th</sup> house of the People’s Republic features the sign of Libra (and the ‘planets’, Neptune, Sun and Mercury). Basic interactional astrology sees this as an expression of the ‘7-10 interaction’... its ‘square-ness’ emphasizes the difficulty of trying to integrate the horizontal, equality-orientated Libra with the vertical, bossy boots aspect of ‘10’ (Capricorn etc.). In some ways, this symbolizes Mao’s probable hypocrisy in taking authoritarian control out of the hands of other authoritarians based on the idea that they weren’t being fair whereas his authority would be. Still, if the world ‘is’ unfair – as most Darwinists would have it – was Mao (or any other political-activist) justified in pushing his/her(their) idea(s) of fairness onto others?**

**Of course, this question, being unanswerable, is not to be asked. Everything becomes a Newtonian question of vectors of might... just add ‘em up to find out how history is going to be written (Laplace will do here just fine). It is probable that the ‘ghostly’ ‘birth charts’ of all the would-be republics before Mao’s actual one didn’t have the ‘powerful’ trinity of Sun, Neptune and Mercury on the M.C.**

**Then again, it could be said that, when we see ‘12’ (or, indeed, ‘11’) cropping up in the locus from which the mother archetypally ‘holds herself together’ during her pregnancy, it is reasonable to wonder how she makes it to term. As noted above, there is the ‘line-of-grandmothers’ factor to consider. Further, just because a child has a particular 10<sup>th</sup> house configuration, it won’t necessarily mean that the ‘actual’ mother accurately reflects it... she may be able to give off enough Neptunian vibes to ‘get away with’ serving as a hook for the projection but, deep down, she might be more allied to other forces.**

**Because we spot a Sagittarian ascendant (i.e. an optimistic and exploratory attitude to the world... but only so long as the concrete world remains symbolically resonant with the ‘infinite’) it follows that Peoples Republic remained pretty much attached to its M.C.-ness up until Mao’s death but, under the pressure of economic necessity and opportunity, it has lately become mixed up in business matters all over the globe. As one smart commentator recently opined “for a bunch of communists, the Chinese have shown themselves to be pretty darn brilliant at capitalism”.**

**In between the M.C. and the ascendant is the 11<sup>th</sup> house. Being the house of ‘groups’ we can see that it refers to the U.N. (China is a permanent member of the security section) but, then again, it would also apply to interim alliances... one has cropped up recently. The Venus in Scorpio factor is amplified by a tight square (90°) to the Pluto-Mars conjunction in the 8<sup>th</sup> house. This conjunction likely refers to the ‘fertilization’ prior to the ‘4<sup>th</sup> May movement’ i.e. (probably) the death of old China that began in the 19<sup>th</sup> century. The heavy influence of ‘8’ tells us that, when it comes to global power plays (no matter how high-minded they may appear) China will tend to draw on its history and remain suspicious of all appearances. Especially in light of the unnecessary suffering that it ‘feels’ to be a 12<sup>th</sup> house possibility within.**

## ***Chapter 18: SPRING – THE DARWINIAN ENDGAME***

### **‘A-SEXUAL’ POLITICAL PHILOSOPHY**

There are two principle features of biological evolution: (i) physical survival (hunting and running) and (ii) reproduction (asexual and sexual). Neither of these 2 apply to the foetus i.e. all “survival-of-the-fittest” vectors that are operating during the foetal phase of a life cycle are held by the pregnant mother. Now, of course, this latter distinction doesn’t apply to the asexual (exponential-splitting 1-2-4-8...) part of the biosphere... “archetypally”, ‘bugs’ split into two identical twins (‘1’ ‘reaches’ ‘2’) and, then, each new ‘2-twin’, via a ‘2-to-12 short circuit’, automatically morphs into a ‘12-matriarch’ who is now re-positioned to re-reach ‘1’, re-eat ‘energy/libido’ and, then, re-split. To overstate the obvious, ‘bugs’ live free from any developmental need to make gender distinctions and, then, find a mate. Indeed, ‘bugs’ live free from any developmental need to build internal ‘boundaries’ that bolster the “advantages” of sexuality e.g. the hybrid vigour that comes out of differing parental DNA codes.

Evolutionary competition among asexual organisms might seem very simple but there are at least a couple of vectors that complicate the picture; (i) ‘sibling-oid competition’: a mutation, in theory, would mean the creation of a new species with no investment in other ‘lines’ of the exponential series e.g. if an ‘Adam-bacterium’ (or, if you prefer, an ‘Eve-bacterium’) mutates at the point of its mitotic split into a ‘Cain-bacterium’ and an ‘Abel-bacterium’ and, say, only the ‘Cains’ have inherited the mutation, then, of course, the ‘Cains’ will soon pit themselves against the ‘Abels’ (in both the Darwinian and Biblical senses... although a ‘Cain’ typically ‘kills off’ an ‘Abel’ in a passive way i.e. under the sway of a limited supply of food, the ‘Abels’ fail to reach their ‘maturation point’ of ‘1/2-into-2/3 split-ability’); this vector could also be called ‘horizontal competition’ (ii) ‘parent-oid competition’: if the line of ‘Cains’ outlives the line of ‘Abels’, this ‘triumph’ may, in any case, contain its secret seed of self-defeat i.e. its victory might be so over the top that a ‘fore-generation’ collectively consumes so much of the food supply that the ‘after-generations’ starve and, thus, in any case, the ‘Cain line’ becomes extinct (NB\* if, in the meantime, the ‘meek’ Abels have mutated toward alternate diets, they might have set themselves up to inherit the earth!); this vector could also be called ‘(ironic) endgaming competition’.

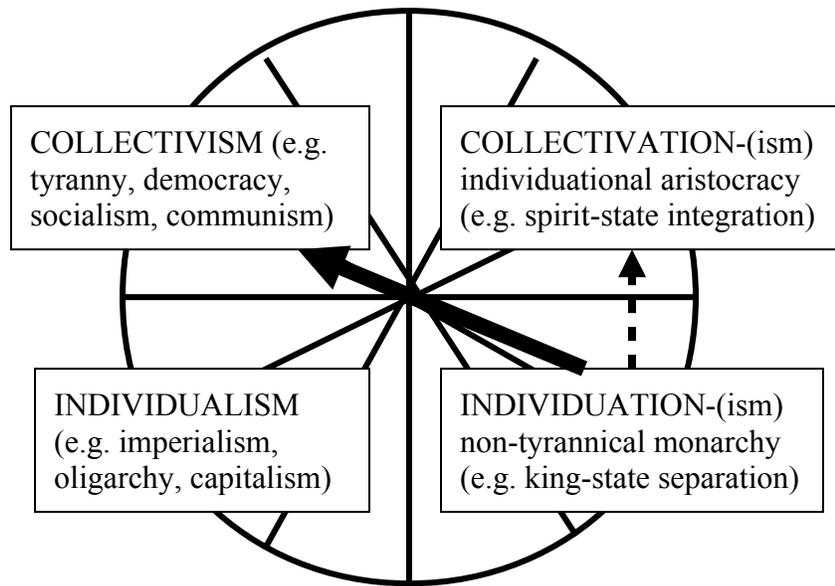
As has been explained in ‘Pts. I-IV’, evolution into sexuality hasn’t replaced asexual evolution, it has only added onto it. This is particularly relevant in the case of *Homo sapiens* insofar as is it possible to see not only plenty of mitotic activity in organ systems ‘beyond’ the gonads but also significant involutions and regressions during the evolution of these systems. Thus, the \$64,000 question appears: to what extent does the physical reflect (or, even, influence) the psychological? For example, when a married couple has unprotected intercourse and each participant fantasizes about the child that might be born, to what extent are the fantasies ‘asexual’ i.e. to what extent might we hear the tune “I just can’t get enough... ♪♪♪ I just can’t get enough... ♪♪♪ (clones of myself)”?

And, so, here we are again, back at the ranch of that ‘living-inside-the-idea’ psychopathology i.e. ‘living inside the idea of sexuality’. To address this, the initial stumbling block to overcome is *Homo sapiens*’ lack of distinction between the terms ‘sexuality’ and ‘sensuality’. For example, ‘homo-sexual’ is a contradiction in terms

i.e. because 'sexuality' refers to the combination of a 'yin' Xx with a 'yang' Yx (in 'water'), 'homo-sexuality' is more accurately described as 'homo-sensuality'. Also, because the psychological differentiation of 'female' and 'male' in 'homosensuality' is not complete, the 'differentiative' pre-fix 'homo' is no better than 'anti-hetero'... these need to be replaced by the terms 'polymorphous' and/or 'androgynous'. That is, 'homosexuality' is better described by a term such as "androgynous sensuality" wherein 'act' is a "displacement" of 'hunger'.

This kind of distinction might appear to be somewhat out of place in an essay on political philosophy but we need it to remind the reader why we have coined the neologism "a-ogamy" to describe the watery 'source' of 'asexual' reproduction i.e. "a-ogamous sexuality" refers to the Piscean/'12' pre-incestual level of reproduction wherein minimal interest is taken in the choice of partner (and, by extension, 'who' the partner 'is'). By further extension, we can see why political systems that take no interest in 'who' others 'are' and wish to do no more than impose (rape) their own sense of superiority onto others are 'asexual' (imperial) political systems. They are easy to spot because their politicians have a penchant for cheating on their wives.

These distinctions will, hopefully, be clear enough to allow the reader to see why political systems that (i) 'gestate' in the 4<sup>th</sup> quadrant and (ii) lack 2<sup>nd</sup> quadrant 'king' tend to give birth to systems of 'individualism', as per the following familiar schema;



The arrows in the diagram indicate the 'archetypal' state of affairs i.e. a 'real' royalty is able to appoint a 'benefic tyrant' who engages in the process of finding the best ways to 'deliver' the unborn collective 'out of' to Capricorn (and, then, 'over to' ♄) without unleashing empty anti-psychological political sub-phobosophies into the 1<sup>st</sup> quadrant world. Needless to say, this 'archetypal' state of affairs is nowhere to be seen. Everywhere, diabolical entities that have been built on tangible resources ('2') – nation-states – have maintained paranoid-schizoid positions to each other. As Plato had pointed out, they behave just as a paranoid-schizoid individuals do...

♃: ARIES... IMPERIALIST or TIMOCRAT for the underdog?

It is difficult to enter a competition unless you believe you have some sort of chance of winning. The astrolo-skeptic might retort, "Why then, is Aries known for his 'noble' championing of the underdog? Why not back the odds on favorite?" The answer is easy enough: that's the point (!) – Aries champions the underdog because he sees himself as stronger than his opponent by the same margin than the opponent is stronger than the underdog. Libra won't be satisfied with such a crude attitude to '(re)-balancing' but, when it has a chance, '7' will remind '1' that he needs to battle his way beyond the battle and (at Gemini) begin to think synoptically about the war.

Following Immanuel Kant's (1724-1804) pre-Einsteinian (non)-synthesis, the course of 'modern' philosophy split into two paths (i) the 'Anglophone (analytic)' & (ii) the 'European (synthetic)'. In fact, the Europeans (not very 'synthetic' after all), split into two (iia) an 'X' path: from Kant to Hegel to Marx & (iib) 'Y' path: leading from Kant to Nietzsche to Sartre. If the 'X' path is to be fairly called "watery" (e.g. '12'  $\diamond 2/3$ ), then the 'Y' path could be fairly called "fiery" (e.g. '1'  $\diamond 2/3$ ).

Now, we need to note that neither Friedrich Nietzsche (1844-1900) nor John Paul Sartre (1905-1980) can be thought of as 'political philosophers' per se but, due to their explication of the paradoxes of existence, they can be thought of as thorns in the side(s) of 'political philosophy'. The existentialists were able to see the absurdity that is entwined in the Lockean-Hobbesian dyad i.e. even if Man is 'free' (Locke) his freedom only serves to remind him of his lack of self-knowledge... if a wo/man were in possession of a s/Self, s/he would be serving it and no longer be 'free' (just as the rebellious wind up serving a 'state' when delivered to a Gulag); meanwhile, a fancy of 'free-(dom) will' has the effect of conceptualizing its 'triumph' and soon forces a man to brutishly (Hobbesianly) and chimerically pursue it. Freedom is damnation.

This, of course, wasn't anything new... Shakespeare had already provided us with plenty of poetic existentialistic 'angst' (e.g. "what is this quintessence of dust?", "unsex me here...!"). Nor was existentialism free of its own paradoxes (e.g. witness the 'uniform' that was fashionable on the Seine's left bank) but it held its currency because it is the only secular locus for the 'existence' of (if not the development of) individual will, purpose, teleos i.e. all those things that Darwinian science, 50 years prior, had tossed into the waste-bin of superstitious Lamarckism.

As we have pointed out elsewhere, the problem of the ('triumph' of) will has a lot to do with the direction that '1' takes. If ♃ realizes that he is the beginning of the story, then he uses his will to struggle through the middle ('5') so that he might reach '9' from the 'right' side. If ♃ sees himself as a beginning-middle-end all rolled up in '1', the odds are that s/he will be over influenced by '12/11' and, thereby, blindsided by the 'wrong' side of '9'. This is a more likely scenario when a 'nation-state' is seen as an 'individual' i.e. whatever 'angst' an individual has, you can multiply it by the population number (and then some) for a nation-state. Although Nietzsche didn't see himself as a 'nationalist', it isn't difficult to see, when a nation is 'born' into a hostile, cynical world, how any ol' 'Adolf' hanging around will deny the paradoxes of 'angst' and claim 'Truth' of a Nietzsche-an 'Solution'.

Many believe that the solution to any "f/Final solution" is to decapitate all the world's 'Adolfs' the very minute that their heads bob up but, as history has shown, the so-called moderates are perpetually frightened enough to side, according to their

species of moderation, with the right or left wing extremists so that the left or right wing extremists can be eliminated... so, before you can say “Age of Aquarius”, the moderate rights & lefts are at each other’s throats too. The essential factor here is the oldest cliché of the patriot... the refuge for scoundrels (who talk in high-minded terms about ‘progress’ but, somewhere, deep down in their salivating ids, they just wanna do su’ killin’). All nation-states are arbitrary but some are very much more arbitrary than others. At one point historians were pointing the finger at the treaty of Versailles but, lately, the treaties of (“Lawrence of”) Arabia have been marked out as the culprits. (And, 70 years later, post-USSR ‘treaties’...?)

Now, there are many (non-Freudian) optimists about who believe that Homo sapiens can have his Locke-eat cake and eat his Hobbes-eat icing too. The obvious current example of this is the 11<sup>th</sup> archetypal U.N. that, of itself, is no less arbitrary than the various borders that have been drawn by the various competing imperial interests. The U.N. is, however, an interesting case in point for astrologers trying to understand the essential intuitive challenge of ‘1’ i.e. it needs to see itself as leaving ‘11’ (behind) and heading for ‘7’ (ahead).

In short, ‘11’'s arc of collectivity is best linked to “groups of departure” (and ‘7’'s arc as “the group of arrival”). Note out use of the plural in the former and the singular in the latter i.e. an ‘11’ group knows that it is but one of many groups but it doesn’t have the overall perspective to know where it ranks in the hierarchy of need e.g. a ‘lobby group’ that represents, say, the ‘paper manufacturing industry (of one particular nation)’ might want its concerns given priority by its government because, say, “jobs are being lost”, but the question remains whether or not this ‘deserves’ its priority in a government’s agenda (let alone the world’s). A responsible government would hold that there are only very special circumstances under which ‘lobby group prioritization’ is justified and the loss of a number of jobs rarely meets them. This is the point, of course, where money begins to talk and b.s. begins to walk and, in turn, how a government is corrupted. The ‘11-1 connection’ is that which hoodwinks Aries into seeing ‘11’ as an underdog.

The (initial) ‘solution’, of course, is for individuals within a ‘lobby group’ to accept that that they haven’t got the perspective to justify ‘lobbying’ i.e. the ‘worthy’ reason that you might join a group is to do no more than explore a the ‘11-aspect’ of a symbolic ‘pregnancy’. Indeed, group members should always look forward to the day that the exploration is complete i.e. to their ‘(re)-birth’ over their ascendant(s). Then, at ‘1’, the diametric influence of ‘7’ will help you to see why it is better to aim for the mysterious spirit that ‘Knows’ better what are the most important aspect of the world’s agenda to be given a fair hearing. Yet, even if the individual is born out of his/her “womb group (‘11’)” and ‘reaches/taps’ the (NB\* not his/her but) “world group (of ‘7’)”, s/he still won’t know what problems sit at the top of the list. S/he can know, however, that s/he is now a part of a solution, not part of a problem.

The U.N. is, of course, a gathering of ‘lobby groups’. If accuracy were to rule, it would be called “non-U.N.”... the representatives of the various nations would be sacked by their own appointees the very minute that they talked of a “world spirit” that aims for dissolution of nation-states, beginning with their own. Could the world shift toward a “One World”? In theory: yes. In practice...

## ♄: TAURUS... OLIGARCHS or MORTALS in denial?

The most straightforwardly Taurean aspect of the world's nation-state-ism is the embassy i.e. each nation receives each other by allotting a block of land to those sovereigns with which they wish to trade. Ideally, all nations would allot every other nation a block, irrespective of trade advantage, so that any 'gaps' in the world's web would be eliminated but, clearly, this too is an idea lends itself to being 'lived inside'.

Either way, that many nations have many embassies tells us that, even if the '1-nation' isn't able to make sense of '7', it is well able to proceed from '2' 'down' to '3' and establish sib-style communications (i.e. a limited level of candor, irrespective of whether it is also sending envoys back to a 'UN-11'). Here, we can revisit 'Ch.17: pt.1, ♄': Taurus is the phase at which a tyrant is theoretically 'meant' to release his oppressive 'necessity' because the proletariat's cold revolutionary resolve has given way to 'appeasements' via the abundances of spring... the trouble is, however, that '10' has already castrated his 'grapevine' and discovers that he has shut off his own redemption i.e. by becoming an out-of-season 'stuck-in-10' completely incapable of enjoying any '2'. I mean, do you really think that living all that luxury satisfactorily makes up for all the 'swords of Damocles' that threaten all tyrants in every waking minute of their lives (... let alone an ever-encroaching St. Peter type judgment that renders all that Damoclesian misery negligible anyway)?

Now, at this point, supporters of the U.N. will say, "see! The world needs the U.N.'s balls because they give tyrants a chance to 'Tarzan' themselves into the real world of the 1<sup>st</sup> quadrant". Yes, OK, but everything will still depend on what they do when they get there. What does a tyrant do when, mid-swing, he sees the '12-ocean' under his feet? Answer: swing back and, then, pass the grapevine over to their well-funded sadistic-narcissistic buddy boys – their armies.

Political philosophers aren't tyrants. Even the apologist for tyranny, Thomas Hobbes, wasn't a tyrant (of course, a few close relatives would have surely claimed that this was only because the dice of chance and necessity failed to place him in the right place at the right time). Perhaps the most anti-tyrannical political philosopher was the Anglophone 'utilitarian', Herbert Spencer (1820-1904), who, supported by John Stuart Mill, was the premier advocate for minimal government, "laissez faire" capitalism and "social Darwinism". As in all 'political science', the \$64,000 question is to what extent Spencer's ideas, outlined in works such as "A Study in Sociology" were, in fact, an exercise in half-baked Lamarckism.

The giveaway aspect of Spencer's half-baked-ness doesn't come so much out of Spencer himself but out of the reactions to him. In the late 19<sup>th</sup> century, there were enough intellectuals taking his ideas seriously enough (and in both the Christian and Muslim worlds) that pressure was put on the over-traditionalizing, backward gazing governments to modernize in order to stave off cultural obliteration... and, thus, the paradox(!): Spencer didn't advocate pressure on governments (to increase, in their turn, pressure on society) but, rather, he advocated less government (i.e. a reduction of governmental pressure). What a mess!!

This idea goes a step further: Darwinian-type mechanisms would see to it that those who thrived would not only be able to afford the most offspring but would also, via their wealth, see to it that their extra numbers infiltrated governmental agencies who, in turn, would 'cause' governments to self-undermine even further. Despite this

**'right wing' attitude, a realization occurs in 'backward' countries that a combo of Lamarckian b.s. and Darwinian self-undermining can, in any case, be gazumped via revolution. (Revolution is the political version of Gould's "punctuated evolution").**

**In terms of recorded history, Spencerian theory has itself been undermined by a number of factors. Recently, increased scientific 'progress' with contraception has shifted population growth to 'backward' countries where science is downplayed. Cheap labour (e.g. India) has caused the proletariats of the modern nation-states to feel the pinch. With an even sharper irony, these 'backward' countries are gaining the capitalistic capacity to modernize themselves enough to, in turn, become genuine 'players' in the competition for global resources. The overriding question regarding resources goes: what is going to give way first – the climate or the resources that are causing the climatic problem? Some climatologists reckon we have to do something significant by 2020, while others have pushed it back to 2100. Some resourceologists have said that all the fossil fuels will be used up by 2020, while others have pushed it back to 2100. What if the coasts get flooded in the same decade that the fossil fuels run out (and a motley crew of 'sub-phobosophers' gain access to a button of global destruction)? 100 years ago statisticians might have stated that such a convergence was at such long odds that it might give cause to ponder supernatural interference... a perfect storm with the meek (e.g. Larsen's stand up comic cockroaches) waiting in the wings.**

**Insofar as Capitalism is tied into Taurean consumerism and Collectivism is tied into Aquarian Lamarckism, the developmental astrologer will choose the Bull's oligarchic ambition as a better force for incarnation. This leaves the other 10 signs to hope that Taurus is able to 'get' Scorpio's diametric message, "if each individual can be guaranteed access to his/her 1600 calories/day (give or take), most will soon 'get it' that '2-excess' is perennially 'haunted' by the diametric news that material life is impermanent and, therefore, there is an obvious need to proceed ASAP to the more authentic realm of '5-enjoyment' (i.e. the 5<sup>th</sup> house 'rules' the 'inner child' held by a good-enough ego formation)". Or, "the only way that '11-schizo-ascetics' might 'get' the difference between '11' (to opionate) and '5' (to be) is by 'falling' into '2' and realizing that Oligarchy is something 'beyond' Collectivism and, therefore, it has the chance of generating more momentum for a spill into '4' and beyond".**

**Thus, the \$64,000 'astro-sociological' question becomes: can civilization – its overall system rather than its succession of short-sighted, elective oligarchies that, in order to perpetuate their peculiar brands of desecration, try to hi-jack civilization – devise a way to prevent the 'asexual' '2-1-2-1-2-1-2-1-2-1... short circuit'? We have, more or less, answered this with our epistemological discussions of 'Pt.1: Philosophy' i.e. when the individual is moving through '2', 'mother' takes on the job of 'weaning' her subjects/citizens off '2's sensual satisfactions so that, at '3', the 'hero's' challenge can be fully registered. Meanwhile, each individual moves through '2' many times in his/her life in many different ways e.g. three score and ten Solar experiences, two or three Saturnian experiences, (often) only one (maximum two) Uranian experiences, (maybe) no Pluto experiences... that, in individuals, are individually timed. The only system that has any chance of 'working', therefore, is a flexible one but, for the '10-(11)-fearful', 'flexibility' is always a synonym for the thin edge of the wedge.**

## **II: GEMINI... CAPITALIST or REGRESSING TRICKSTER?**

For most astrologers, the actuality of resources is contained in '2' ('shared resources' brings the diametric axis – '2/8' – into the astrological picture). Even so, this majority won't have too much trouble entertaining the notion that the 'idea of resources' is a '3', '7' and '11' affair. Specifically, '7' would focus on the resources that are needed to survive the Sun's transit through the winter months ('7-12'), '11' would be impatiently focused on '10's miserly attitude to dwindling resources & '3' focuses on what to do with any over-abundance that has spilled out of springtime's '2' (let '7-10' worry about under-abundances). As Marx pointed out, if a capitalist pays a worker \$9 to produce an item that the capitalist will sell to other workers for \$10, the result, when seen synoptically and across civilization as a whole, is inflation and unemployment. Then again, if capitalist societies can keep such problems under enough control to, in turn, prevent internal revolution from winning a pre-anarchic solution (i.e. '1/2-imperialism' regressively appoints a '10' to castrate any 'internal 11'), then Hegel's dialectic will be forced to break through from an 'external 11'.

Clearly, any revolution from without will be hastened if, in the meantime, the capitalist societies have been exploiting the political 'evolution' of the outside world. In turn, the capitalist system realizes that it needs, in addition to its imperial army of attack, an imperial army of defense (and a fancy propaganda campaign that helps it to man its army). Insofar as civilization assumes the collective unconscious of Homo sapiens as non-existent – a group that includes Plato's "Republicers" & Washington D.C.'s atheistic "backroom boys" – it will all 'work' within the 'rational' limits set by the Darwinian endgame (see intro).

Then again, if the notion of a collective unconscious that is placed 'under' the psyche of Homo sapiens is accepted (e.g. Christianity and the 'world religions'), then the imperialistic attitude must be taken as either a deceit or a delusion. If the poorest nation-state is not given the same charity that the poorest of a capitalist nation-state are demanding, this constitutes an affront to the 'world religions' and, therefore, the capitalist nation-state needs to ask itself to what extent it is an affront to 'God'. This doesn't mean that I am siding with that infamous mountain dweller who claims that a particular nation-state is 'evil' on account of its capitalistic ways... the question of whether an imperial nation can register its individual soul and, therefore, 'become evil' is something to which we will return in the next chapter. Moreover, we leave it to you, dear reader, to decide to what extent God might decide to 'punish' a nation-state for its lazy-ness. In any case, in this chapter, we remain focused on the amoral aspect of politics, leaving immorality alone for now.

And, so, it is time to bring in Niccolo Machiavelli. In "The Prince" (a prince who, clearly, is living inside the idea of his principedom), Machiavelli takes on the task of handing out practical advice to anyone who is trying to hold onto whatever level of power has been achieved (or trying to increase). This might seem as if Machiavelli has given the world nothing more than a stepping stone to Hobbes and Locke but, in fact, Machiavelli-ism is not at all directed towards any axiomatic philosophical claim that Homo sapiens is either naturally virtuous or naturally nasty... it doesn't matter what the 't/Truth' of Homo sapiens 'is', all that matters is that a power broker often does better if he is able to make himself appear virtuous. In other words, the prince will 'use' the fact that what is thought and what is said have no relationship to each

other in political life. In effect, Machiavelli is offering himself up to the prince as a mercurial trickster sibling who, rather than trick him, aligns himself to his brother to trick everyone else. Of course, because the 3<sup>rd</sup> archetype operates well enough in most people's psyches to "transform" friends into siblings, Niccolo doesn't have to be a prince himself. In doing so, Machiavelli resembles that 'brother' of the Scottish play; "oftentimes, to win us to our harm, the instruments of darkness tell us truths, win us with honest trifles, to betray us in deepest consequence". You don't need the greatest grasp of current affairs to see a panoply of 'presidential advisers' crowding around their 'brother' and amusing themselves with a whole lot "known unknowns" and "unknown knowns".

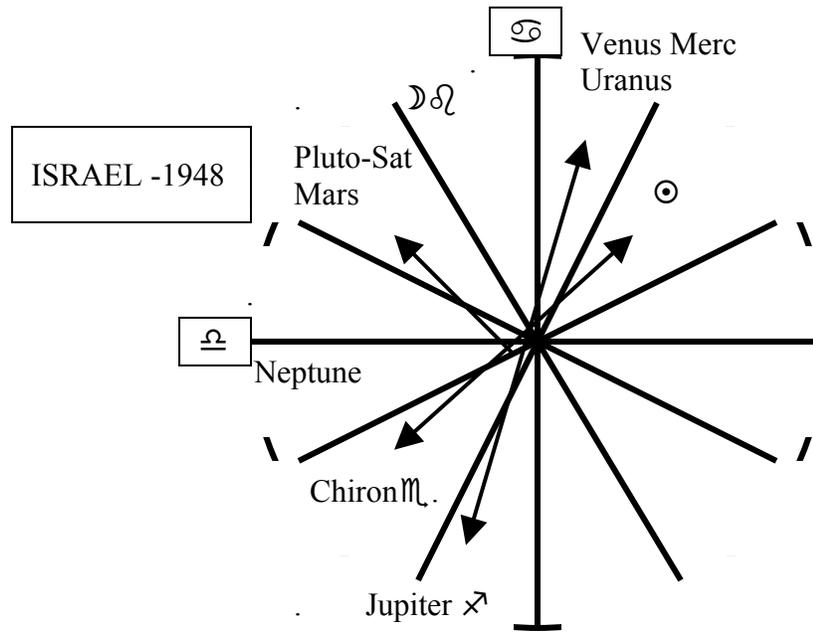
By now, the reader will be coming to the awareness that, in this survey of 'falling' signs, there is no time-line i.e. although we had started with Hobbes ('10'), moved 'down' to Locke ('11'), to Marx ('12') and to Nietzsche/Sartre ('1'), we then began to backtrack into Spenser and Machiavelli i.e. back from the 20<sup>th</sup> century into the 19<sup>th</sup> and 15<sup>th</sup> centuries. As history has shown, most of the governing bodies of the current crop of nation-states are a grab-bag of political ideas that have been around ever since Aristotle. In fact, if we were to find the philosophical 'father' of this grab-bag, the best candidate would probably be Democritus, the most famous of the anti-Platonists who claimed that there was nothing but "atoms and the void" (i.e. matter might bounce about with 'energy' but whatever energy there is, it isn't imbued with any grand purpose). And, in a way, in the mind of the capitalist, the word "matter" can be just as well exchanged with "dollar" i.e. there is nothing but "dollars and the void". However soulless this is, it deserves its respect insofar as it isn't trying to kid anyone that it is serving God's purpose.

The irony of capitalism is that your died-in-the-wool capitalist is no banker (the bankers are the oligarchs). The capitalist, deep down, doesn't want money to lie about in a bank gathering interest-dust. Rather, s/he is someone who takes a curious attitude to money i.e. s/he is focused on energizing his/her funds. In turn, this means that the Geminian capitalist won't act alone... s/he will be in need of some (inner or outer) 'auxiliary' support from his/her intuitive function. Meanwhile, because it is 'at' Gemini that the capacity appears to 'get' the regress-progress dyad, it is worth pondering to what extent Gemini-thinking seeks 'auxiliation' from Aries behind it and/or Leo ahead of it (even Sagittarius opposite it).

Out of this quandary, we can go on to ponder how the over-abundance type of nation – in part through the World Bank, and in part through the corporations that pay for internal election campaigns – deal with the poorer nations. The classic Gemini-back-to-Aries tactic is to sell arms to one nation in the hope that it will go on to weaken another on the basis that, if there is nothing but atoms and the void, why not? If Machiavelli had been alive today he would surely have advised his advisee that the 'common man' can't see the bigger conflict that stands behind the myriad border squabbles than preoccupy him. It is only when a transformed Leo beckons Gemini forward to the realm of Libra that 'common men' begin to think about the abstract principles that, in theory, need to be applied to civilization irrespective of whether mankind chooses to live in a myriad of arbitrary nation-states or under a single governing body.

## MUNDANE ASTROLOGY Pt.II

We have already seen how the 'apologists' for nation-states have a penchant for 'covering' themselves with an oversimplified and inaccurate veneer. In this light, the 'new' Israelites can be praised for (i) making no bones about what their nation-state is all about and (ii) refraining from going so far as to call it "New Jerusalem"...



Not unlike the People's Republic of China, Israel has had the opportunity to draw on a 'grandmother' of long-standing ethnic-cultural continuity. Nonetheless, she could hardly be a better astrological example of being '10-mothered' via a keen sense of tribal loyalty... ♁ M.C. & the 'ruler' of the 10<sup>th</sup> house are in the 10<sup>th</sup> house. And, most astrologers won't have much trouble 'getting' how the Pluto-Saturn-Mars collection in the 11<sup>th</sup> house (the Moon is widely conjunct from the 10<sup>th</sup>) has a lot to do with her attitude to the 'regional group' of nation-states of the last 60 years.

The \$64,000 question for Israel might well be: is it still "gestating"? Not a few Israelites themselves would answer this in the affirmative insofar as they are waiting for a new "David" to draw some sort of sword from some sort of stone and ascend to office. Whatever the case, it is difficult to see her as 'born' into a ♌ 1<sup>st</sup> house that, by rights, would begin to seriously question the overall value of any 'tribal' approach to the world at large. One way in which the astrologer could accept Israel's birth across the ascendant having already occurred is the idea of her being born into Neptunian confusion i.e. she is "living inside the dream of Libran diplomacy" rather than using real diplomacy as a 'source' with which she might be able to negotiate the daunting natal T-square that is bearing down on the 2<sup>nd</sup> house Chiron. There have been many documentary TV programs lately on the mid-East and I at least have to admit being struck by the frequency of the exclamation "but they want to throw us into the sea!" Developmento-astrologically, do these new Israelites mean throw 'back' into the 12<sup>th</sup> house or 'forward', across Neptune, into a bleak 2<sup>nd</sup> house? Some sort of answer to

what they mean will be available when Saturn crosses the ascendant in 2011. Given that Judaic Law is somewhat rooted in the Commandments delivered by Moses, we would expect transits and progressions involving '10' to exhibit a dose of sharp (and, hopefully, understandable) relevance.

The recent lack of harmony between Judaism and Islam has tended to cover over the cracks between Judaism and Christianity (... that are, of course, older than the cracks between Jews and Muslims by an number of centuries). The Jews weren't surprised that too many Christians, despite their God-man being characterized as a "bastard son of a Jewish whore", turned a deaf ear to the rhetoric of the Nazis. With a billion or so Christians on the planet, it is fair to say that there are a billion or so opinions as to why this was the case but perhaps the most well-known reason is that many Christians see being 'chosen' as too self-fancying... thus, the large number of Christians who, even if they wouldn't attack Judaism, wouldn't defend it either.

The Jews, of course, have a straightahead comeback here... Christians might not be 'chosen' but, for 2,000 years now, they have succumbed over and over again to their own self-fancy of 'chosen-ness' i.e. 'chosen to proselytize'. To support their comeback, the Jews are not only able to draw on JC's trip up the mountain (and His own instructions with regards to stoning) but they are also able to draw on Freud's explication of the psychodynamic of "projection". And, so, when 'Christian' nation-states ask Israel to back off from her various reactions to the assaults directed at her, she sees only hypocrisy i.e. the "Judean People's Front" is seriously unimpressed by the "People's Front of Christo-Judea".

To be sure, even the depth psychological approach (i.e. the "Judean Popular People's Front"... "Splitter!!!") – won't be immune from projection either e.g. who am I to accuse any particular species of monotheism of dumping a shadow? Indeed, the reader will know by now how far FA aligns itself with a Hindu-ish outlook and you don't have to look very hard to find 'Eastern' fanaticisms. The only thing that Freudastrology self-recognizes in these pages is that we want to go beyond criticizing 'established' religions... a transformation of a critical mass of individuals will lead to the 'organic' appearance of (not the forced establishment of) a meta-religion that not only won't need to proselytize but also won't want to.

Just as Christianity continues to nurse a worrying complacency with regards to its proselytizing hypocrisy, so do 'new' Israelites nurse a worrying complacency with regards to the various ways that they might heed their 5<sup>th</sup> commandment (i.e. "honouring the fathers' father's and the fathers' fathers' fathers"). One of the key questions of spirituality is whether the horse is in front or behind the cart and you can bet odds on that if a 'state' needs to break the 6<sup>th</sup> commandment to keep its flag flying, the horse has become something of a pusher.

With this idea, can we return to the 1948 chart of Israel and, without 'falling' into dodgy projection, suggest that the 'collective-if-artificial-womb' has not been constructed along adequate political philosophical lines and, therefore, whatever 1<sup>st</sup> quadrant birth Israel has achieved, it won't be able to carry her past her I.C.? Will Pluto have anything to say about this situation? Like I said, it is good thing that the New Israelites have not dubbed their new national incarnation "New Jerusalem"... the City of God slumbers within each human individual, Eskimos included.

## *Chapter 19 – SUMMER: THE EMPEROR'S OLD CLOTHES*

### **GEMINI'S 'PROTO-CHOICE'**

In 'Pt.1: Philosophy' we saw how the right hemispheric signs/houses point to 'inner' places that can be difficult to access, not only for an (even trusted) 'outsider' but also to the inward gaze of the individual him/herself. Then, in 'Pt.2: Science', we saw how philosophical 'realism' can soften this difficulty i.e. although '4', '5' and '6' have their 'inner' 'meaning', the archetypes that are registered inwardly can, in any case, extend into the 'outer' world e.g. expressions of '4 cyclical time', '5 electroweak energy', '6 leptons'. In this way, astrologers are unsurprised when the 5<sup>th</sup> archetypal Sun, having transformed into its full 'centroversion', 'shines' its way into accessible places. Given these kinds of qualifiers, we can get a sense of the 2<sup>nd</sup> quadrant's 'rise' into a 3<sup>rd</sup> quadrant's 'world' that, overall, is more open to 'outer' inspection than the 2<sup>nd</sup> quadrant. For example, that 7<sup>th</sup> archetypal institution that called "marriage" has a declarative, celebratory and, thereby, tangibly public dimension.

In 'Pt.4: Psychology' we explained our preference for Freud's view of 'ego-id development' as an analogy of an advancing army/marine-core. (Melanie Klein had occasion to analyze a young child during WWII and, unsurprisingly, her analysis was keenly interested in troop movements). Of course, this stands in sharp contrast to Christ's refusal to play any kind of 1<sup>st</sup> quadrant power game but, then again, He was God. Perhaps the best that a young human can do is chart a steady-as-she-goes path through the 'chthonic' quadrant. Martial arts are (most of the time) above the belt and occasional brain damage is about as bad as it gets.

Although I wouldn't call it "fate", the ocean voyage from Aquarius to Aries is often an involuntary one. Sometimes, all that one can do is hope that one's 'prison' is heading for Guadalcanal (e.g. "The Thin Red Line") rather than Omaha Beach (e.g. "Saving Private Ryan"). Even in another film from 1998 – "The Truman Show" – we can say that the 'ocean cross' was involuntary, insofar as Jim Carey's character had reached the point of nothing left to lose.

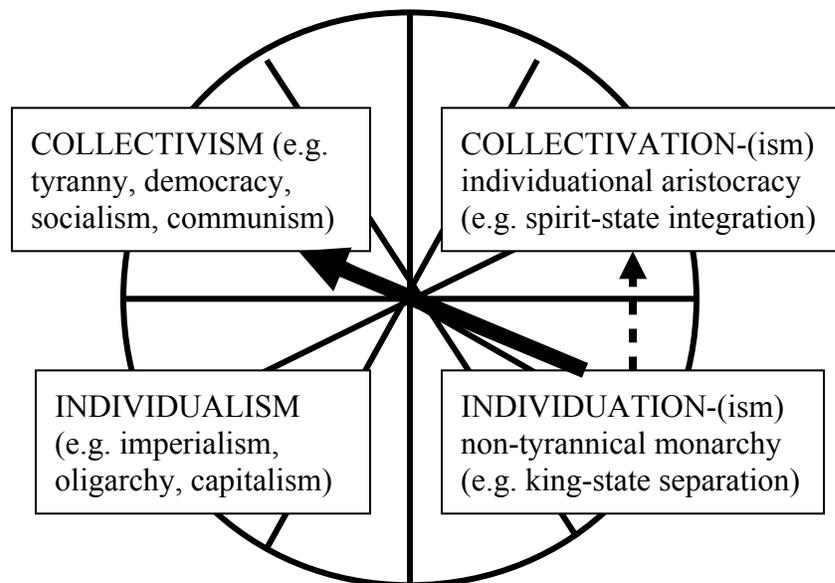
The situation at '3 Gemini', however (not as "choose-alicious, baby, yeah" as that which can appear at Libra but in any case), is more 'voluntary' than Aquarius staring down the barrel of Pisces. This is nicely portrayed by Tom Hanks' deciding against suicide in "Cast Away" ("... I'm not going to go back up to the mountain"). After this, "Jonah-Hanks" takes on the belly of the whale. The problem of 'incest', even when it is strictly psychological (strictly 'Platonic'), is never a simple thing to understand... as we have discussed, Darwinian mechanisms are against it and, so, it is easy to conclude that any kind of 'incest' must be a "perversion".

Because endogamy (i.e. incest) runs counter to the enrichment of a gene pool, Freud, forever the concretist-determinist, was forced to ponder why there seemed to be genes in Homo sapiens that encouraged endogamous sexual union i.e. were there counterweighing advantages in endogamy that, to some extent, 'compensate' for the 'weaknesses' that come from shunning exogamous 'hybrid vigour'? As widely noted herein, the best candidate for this is our characteristic "neoteny" i.e. the child has a better survival chance if s/he clings to the biological mother for a much longer time than that needed for other mammals. Even though his Platonic 'muscle' was 'weak', Freud's 'inner army' advanced into (and beyond) the 'latent/sublimative' phase that

gives a child every chance to re-direct his/her sexual orientation. The child's success in this, however, is still dependent on him/her 'reaching/tapping' the developmental steps that precede it. You don't need to be Freud (or even Masters and Johnson) to realize that this 'reach/tap' is often pretty patchy.

It is the role of the 'inner' Queen and King to encourage '(royal) endogamy'. Endogamy might have its disadvantages but, then again, it does lead away from the fatherless 'ship-in-the-night' a-ogamous union of '12' i.e. the familiarity of '4' is the 'basis' upon which a fully exogamous marriage can be formed at '7'. The 'key' that allows the 'inner' Prince to become an 'outer' King is to quell his 'fleshy desire' and to 'deflate' his 'id' i.e. endogamy needs to be a psychical (psychological) experience.

But, wait a minute! The irony here is that the proverbial "ship-in-the-night", at the genetic level, has a very good chance of being more exogamous than the fully exogamous marriage partner and, therefore, this sexual union could be defended as being 'better' than incestuous unions with familiars. The trouble with this objection, however, is that a child born into fatherlessness is lop-sided i.e. the above-mentioned "genetic advantage" is undercut by the psychological disadvantage of Homo sapiens becoming 'confused' about the meaning of marriage... and "Marriage".



Before civilization can deal with sadistic-narcissistic individualism, it needs to 'get a (diametric) line' on masochistic-narcissistic collectivism. This requires the individual to, first up, 'get' what Freud was on about, especially with respect of the superego and how its 'attenuation' sets up its transformation into "conscience" i.e. the child is not to get too 'arrested' in the Oedipal dramas of the 'family romance'. Later, during a more creative 'latency', the individual can see the value in directing his/her instincts in the Virgo-Libra-Scorpio direction without inflaming any desires to regress to the collectivisms that were discussed in 'Chapter 17'. If these tasks can be achieved, the child-come-adult's Queen-King coniunctio will reside, unrepressed, in his/her inner world... just the place, in the non-royal 'subject', where it belongs.

## ♋: CANCER... THE QUEEN as GRAIL-MAKER?

At last, we are at the beginning. The 'diametric objectivist' has arrived at the locus from which s/he can understand Capricorn. The irony in all this, of course, is that the Crab is now so far away from the Goat that s/he can't do anything about it. And, so, the best that the Crab can do is 'be' a Crab and get involved in 'day-time' gestations (that will be 'born' into Leo). In fact, Cancer soon discovers that the Leo-Virgo dyad is a kind of extra-uterine gestation that will be 'delivered' (with Virgo) into Libra. After all, it is '7' (not '4') that measures the imbalances of '10'.

The word "tyrant" has very justifiable negative connotations but, at its most basic level of meaning, s/he is not a killer but simply a leader who finds him/herself in power 'extra-legally'. Plato thought that tyranny was the bog-standard follow up to the collapse of dodgy collectivism such as democracy and oligarchy but it is well worth our while to see if astrology can expand Plato's insight... it is not impossible for a 'king' (or, better, his 'queen') to appoint a benefic tyrant because the kingdom has, for reasons of complacency, become too 'unconscious' to prevent the bogeyman of anarchic destruction from setting in. That is, for the kingdom's long-term 'good', it will need to experience a 'winter' of discontented control from 'above'.

Now, if the 'queen' is conscious enough, the 'benefic tyrant' she appoints will be someone who is able to feel the shame that the (collective) subjects are refusing to feel (i.e. for failing, as a group, to 'rise' through the right hemisphere 'consciously'). Of course, the 'subjects' have every right to wonder whether or not the king (and/or his wife) aren't more to blame... after all, (s)/he has more influence on the 'psyche' of the kingdom than any of his/her subjects do. Therefore, there is a need for some sort of oversight committee that could arbitrate between the responsibilities of the 'king-queen' and of the 'tyrant'. This is an issue that, in the next chapter, carries us into the belly of Plato's "Republic" but, in this chapter, we will nibble around some of the appendages of Plato's famous Utopia.

The "Republic" is divided into 10 chapters. In "IX" Plato discusses the hows and whys of the worst form of collective structure, tyranny. However, as was noted above, Plato's tyrant is no appointee of a Cancer-queen. Rather, he is someone who has seized power not only 'extra-legally' but also 'extra-monarchically' by charting the regressive path from Gemini back to Capricorn. The profoundly ironic (donald) trump card of this character is that he has yet to 'fall' all the way to his own '4 soulfulness' i.e. s/he hasn't registered the 'reality' of his 1<sup>st</sup> personal-emotional task (see 'Ch.2: Feeling') and, thereby, he is a beacon of amorality, not immorality. We can't throw this idea forward, however, and conclude that a man who has experienced his soul will refrain from regression back-up-through the left hemisphere; it only means that such an immoral man will be eliminated by an amoral man when they are both engaged in a 'Darwinian' struggle for s desired office (advice to all would-be malefic tyrants out there: make sure you have never experienced your soul!!).

Plato explains why a would-be tyrant regresses: s/he is overtaken by the '1/2 chthonic' aspect of his being. At Gemini, he sees two things (i) the outer world is too complicated for him to be wise about it e.g. "hey, grow up (into ♊) dumb ass!" and (ii) regression into instinctual satisfaction glitters like gold (i.e. Freud's "secondary gain"). Having regressed into Taurus, a would-be tyrant soon begins to be haunted by the '12-2-connection' i.e. he worries that his appetites might land him in a '12-

prison' wherein he be 'starved' by a usurper. Therefore, his next necessary move is to regress into the persona of Aries and fawn to all those fighters who might be able to protect him and, then, to rule them, he sets a regressive course for '10'.

Fawning might work in the 'social' sense but it doesn't work in any kind of psychological sense. Still haunted, therefore, the would-be tyrant regresses through Pisces (i.e. the 'source' of the persona) and tries to trick everyone with a pack of lies (if necessary, dressed over with high-minded Aquarian idealism). As it turns out, it is pretty easy to trick the army – what Plato calls “timocrats” – and, so, he uses them to eliminate the opposition (e.g. “immoralites” who are regressing from Cancer). Soon he will be able to occupy the office and, thereafter, change the laws so that there will be no way that the citizenry can imprison him when, after things begin to 'fall' back through the left hemisphere, the '11-revolutionists' try to throw all the '10's into '12-prison' (this time, 'from the other side').

Fortunately, unlike Thomas Hobbes, Plato is psychological enough to point out that it isn't just the army that is tricked. For the citizens to have sat back and passively observed the tyrant's rise to power means that the city's (nation's) psyche as-a-whole must, in some way, be an accurate reflection of the tyrant's psyche. In other words, the majority of the citizens are very likely to be engaged in their own petty 'domestic tyrannies' (here's our link to Cancer) that is intent on crushing the feminine principle of 'I/Love' with the pseudo-patriarchal principle of 'fear'. Marx was only one of many political philosophers who sympathized with the dictum “the people get the government they deserve”.

One of the most fascinating aspects of the ninth chapter of “Republic” is the convergent path it runs toward some of Freud's concepts. Throughout Freud's opus there are repeated references the discharge of instincts and the way that the 'relief' from instinctual 'tension' or 'pressure' (in Plato “pain”; in Freud “displeasure”) is, in any case, taken as “pleasure” by an instinctually orientated individual. In Plato's view, this individual is mis-using his/her terms... mere relief from 'pain' can only be a temporary 'blah' kind of quietude that is forever whispering the disquieting tune “it won't be long before your back in 'pain' again”. This, of course, is the narrative arc of the junkie... his/her early episodes of 'getting high' do indeed deliver him/her to an apparently 'high' place but, after descending into hooksville, s/he needs the fix just to feel 'normal' (... the 'high' will now, at best, be a bonus). As anyone with any decent life experience knows in spades, a junkie is, deep down, a tyrant who in some instances will kill just to get another 5 minutes of 'normality'. One can 'feel' pity for them when they wind up in prison (and enter a phase of “cold turkey”) but pity is a much better gift than any kind of key to get out. Pity can also lead to a post-turkey phase of compassionate education.

The 'maternal' Cancerian queen, if she holds a thoroughgoing memory of the 'matriarchal' trinity of Capricorn, Pisces and Taurus, will realize that her 30° sector is only the beginning of the individuation womb. Even when, with the assistance of a well-negotiated Virgo, a 'balanced' Libran is born, Cancer needs to remind her '7-child' that the clock is still ticking with regards to 'remaining' fetters of instinct but, in the same way that she is too far away from the Goat to have much effect on it, so is she also too far away from the Scorpion to save her '7-child' from everything.

## ♁LEO... A KING in need of a PARSIFAL?

Rolling back now to “II” of the “Republic” we encounter what is, in essence, a prefiguration of Christ. Rather than Socrates, it is Glaucon who explains that a man who pursues honour (i.e. the “timocrat”), in placing his pursuit above Justice, can, at best, only be a half-baked version of the True-Just man i.e. he is too easily corrupted by those who hand out honours. The only way that an individual is able to become a torch-bearer for Justice is by being happy about appearing dis-honourable in public while practicing justice in private. To be sure, Christ’s pursuit of justice wasn’t fully private – His actions were observed by that dozen or so – but, public conviction as a criminal was to be His 'Fate'. Why do popes wave at applauders?

In addition, Glaucon goes on to suggest that the “timocrat” has the potential for being much more unjust than the straightforwardly unjust man (i.e. he who not only appears unjust but also pursues injustice e.g. the '2' who were crucified either side of Christ) because, at the same time that the “timocrat” is honoured (standing ovations seem to be popular lately), he is secretly setting up systems that are usually far more destructive than that which might be set up by a common criminal.

Now, a sharp point of contention about Christ having a strong connection to post-timocratic ‘5’ (Leo, the Sun, the 5<sup>th</sup> house, the quintile etc.) is that Suns have a propensity to ‘shine’ and, therefore, honours do tend to come their way in spite of themselves. Further, Leo is not known as a self-sacrificial sign and, therefore, some have preferred to align Christ with the (masochistic-narcissistic) 4<sup>th</sup> quadrant signs of Capricorn, Pisces or, even, (Promethean) Aquarius... where the Sun is dimmer.

The difference between a king and a God-king is, of course, the fact that the latter is an emphatically spiritual exemplar of royalty. This is why any human king could never mimic Christ completely. It was because Christ had begun His life as a God-man that he could make a success of Capricorn and sacrifice Himself at the end of Pisces (and resurrect over-to a summer of God-kingdom). Meanwhile, back at the ranch of the man-man, a human king is only able to die psychologically at the vernal equinox... if he were to be crucified at the end of Pisces he would be simply whisked ‘back’ into the pleroma.

Thus, there are two types of Platonic timocrats (i) the fake timocrat: the man who wants honour more than self-knowledge and (ii) the genuine timocrat: the man who wants self-knowledge more than honour but tolerates being honoured because he understands that the honours apparently directed at him are, ultimately, directed at He who had given him his self-knowledge. In this way a human Leo king becomes a quasi-example of Christ i.e. for anyone who finds Christ to be too paradoxical to ‘follow’, a human king will provide him/her with a more digestible example. When King Arthur drew the sword from the stone, he knew that it was only because God had decreed it. King Arthur is an easier example to follow than Christ but, when it comes time to get ‘beyond’ Christ – the time when kings need to grasp the puzzle of spiritual transformation – we see that Arthur succumbed to a projected form of the Oedipal problem (we’ll come back to this in the next chapter).

Plato was funny sort of number cruncher. When he decided to calculate how much more (authentic) pleasure a 'king' experiences compared to a 'tyrant' he uses the cubic exponential series i.e.  $3^1 = 3$ ,  $3^2 = 9$ ,  $3^3 = 27$ ...  $3^6 = 729$ , despite the fact that the king-timocrat-oligarch-democrat-tyrant sequence was only 5 phenomena long!!

At least, Plato gives his readers with a straightforward picture of how lamentable it is when a fake king regresses into tyranny. Like a regent who is eternally incapable of drawing the sword from the stone, the 'tyrant-who-fancies-himself-as-a-king' is perennially kidding himself. Then again, to what extent can we confidently declare (along with Michael Palin) that "strange women, lying about in ponds, distributing swords, is the best basis for a system of government"?

Part of Plato's answer comes out of "Republic VIII" i.e. democracy is 'better' than tyranny by one measly step. In fact, Plato saw democracy and tyranny as more than neighbours... they formed a yin-yang dyad wherein the former's extreme form of 'freedom' allows the latter's extreme form of 'slavery' to be ever-ready to pounce. The reason that 'freedom' is not what it appears to be is that it has a seductive 'pull' upon 'sons' (of, typically, oligarchic 'fathers') away from the dreary world of 'work' into what Plato saw as a bright-hued carnival of smoke and mirrors. Rather than be thankful for their small mercies, however, the seduced 'sons' soon wind up in a kind of "prince and the pea" situation wherein one little encroachment of their 'freedom' (e.g. Bart Simpson's "I-do-what-I-feel" 24-hr party) incites a revolt. The only way a revolt is ever going to get going is if these same 'sons' avail themselves of a tyrant e.g. "Star Wars". Hey presto, Africa screams bloody murder, democracy bumbles its one measly step into tyranny at the drop of a funny hat.

And, so, when a democrat starts pointing his/her finger at a tyranny, we are provided with another insight into that most essential psychodynamic, "projection" i.e. democrats always have tyrants brewing in their (respective) subconscious-es. Of course, the reader can now accuse Plato of this same dynamic... after all, he points his finger at democracy. Can he skip clear of his own hypocrisy?

In part, the answer comes about by pointing the finger along the line i.e. the oligarchs must also shoulder part of the blame, as will the timocrats... and, after all is said and done, blame can be also directed at kings (who have failed to 'be' kings).

Even so, apologists for democracy will still want to quibble. Specifically, why isn't it possible to combine the process of self-discovery and democracy? Mightn't a young politician 'shine' with a God-given 'talent' for exemplifying the 'good' face of democracy? The first problem with this is the awful t/Truth that democracies don't really exist in the real world. Most democracies are, in fact, unholy mixtures of fake timocracy, oligarchy and democracy (and, as noted earlier, 'subconscious tyranny'). Next, the politician who 'shines' is shining in a very similar way that an artist shines i.e. s/he concentrates on certain oratory abilities that would be better put up for an Oscar rather than the articulation of "principles for the construction of an artificial womb". Second, a democratic politician who fancies him/herself as, for example, the president of the U.S.A. sees him/herself as the best choice out of a field of somewhere between 1 and 100 million people (adults with some experience in leadership). What kind of psychological "inflation" will be miuxed up in this self-fancy? How can s/he truly believe that s/he is the best out of so many? What kind of 'f/Fall' does s/he set his/her nation up for as a result of the pride? Why isn't the presidency of the U.S.A. simply awarded to s/he who has the most university medals in 'politics'?

As far as royalty goes, of course, this problem isn't an issue. A prince doesn't have to pretend to be the best. Then again, Mordred did have his problems...

**♍: VIRGO... GRAIL REFINED and READY FOR SERVICE**

Not a few historians have noticed that history tends to throw up a good-king-bad-king-good-king-bad-king pattern. It is as if the son of a good king is haunted by the feeling that he is never going to live up to father (many courtiers are whispering similar misgivings) and, so, he says to himself “what the heck, I’ll be who I’ll be”. In turn, the son of a bad king doesn’t like what he has seen (many courtiers whisper of the need for redemption of the kingdom) and, so, he decides to make amends for the sins of the father. Alas, however, this redeeming king has a son...

It follows, therefore, that it might not have been such a bad thing that Christ died before h/He had a chance to have a family. Still, all Christians have their ‘son-of-Christ-(grandson-of-Father)’ cross to bear... so it goes in the Joni Mitchell song “Lessons in Survival”, “spinning out on turns that gets you tough, Guru books, the Bible, only a reminder that you’re not good enough”. Unfortunately, way too many Christians get stuck in this problem without moving into the next phase of spiritual transformation i.e. differentiating fake spiritual timocracy from authentic spiritual timocracy (= wanting God’s honour more than wanting self-knowledge vs. wanting God’s honour only if it is a result of the gaining of self-knowledge). In other words, the fake spiritual timocrat is s/he who copies Christ so slavishly that after a fair bit of proselytism, s/he begins to enslave his/her flock... the enslaved need a whole lot more than “reminders that they aren’t good enough”. 2,000 years already!

The individual who has been able to authentically reach/tap the Leonic ‘axis’ of self-knowledge (not as common as many Christians would have you believe) will, thereby, have so much ‘live-and-let-live-ness’ in his/her soul that any kind of order and/or threat evokes the dread of all Leos – meaninglessness. Christianity has been “blessed” (if that is the word) with a figure who is far more mysterious than Christ (agreed, in the early 3<sup>rd</sup> millennium, Christ still has His own mystery) and, because of this, she becomes a very useful ‘screen’ for the projections of those somewhat less mysterious beings we call human beings. The fact that many saw Mary Magdalene as a naughty seductress in 30AD was sad but, now, these projections can’t hurt her any more... as a screen for the flawed experience of being human, Mary gives us the chance to ‘work’ on all ‘human’ projections (not only upon her) without being lulled into a fake spiritual timocracy. MM is our princess of spiritual self-knowledge.

From this last sentence, note that we have used a lower case ‘p’ for the word “princess” i.e. one of the key aspects of Virgo is the post-Leonic need to (re)-ground oneself in those more characteristic aspects of ‘being’ human. Indeed, in the sign of the Maiden, there is a counter-intuitive sense that the (sublimating) ‘consciousness’ of Leo is now ‘falling back’ into a domain of the unconscious (e.g. the cycle is closing in on autumn). Because of its links to Pisces, there is some truth to this but we prefer to see Virgo’s unconsciousness as a more ‘purposeful’ version than that found in the left hemisphere i.e. when a musician practices his/her scales over and over, s/he is, in effect, ‘consciously’ trying to ‘drive’ these resources into a ‘lower’ place from where they can freely (i.e. without repression) support acts of ‘7 consciousness’ that, later, will be sitting atop them e.g. playing the tune. For example, there is little doubt that Tiger Woods was born with a pretty astonishing talent to smack a small white ball long distances but we’re equally sure that even he would admit his need to play the ‘scales’ of the golf swing over and over again so that, when he stands on the 18<sup>th</sup> on

Sunday at Augusta (one assumes that this golf course is a bit of Lion to be tamed) he can devote as much consciousness as possible toward 'balancing' the local conditions of the moment. (I had once wondered if Tiger was a Virgo but then someone told me he is a Capricorn... is a tiger is what you get when you cross a lion with a goat?).

The notion of the 'supportive unconscious' could be linked to what Plato had to say about the 'link' between the general community (i.e. the 'common-unity') and the cloistered guardian-ruler-community of his "Republic". Although Plato thought that the offspring of the guardian-community would, by and large, remain inside the sanctum to become the guardian-rulers of the next generation, he left the door open for 'talented' individuals in the general-community to move into the guardian ranks. In other words, although Plato realized the kinds of nonsense that is commonplace in the world of democratic political fawning, he also realized that a son-of-a-good-king might need to be replaced under the principle "merit-over-succession". Upon this, a \$64000 question follows: who is to be given the power to enact such a replacement? The answer is multifaceted. One of the basic facets has to do with how many people are involved...

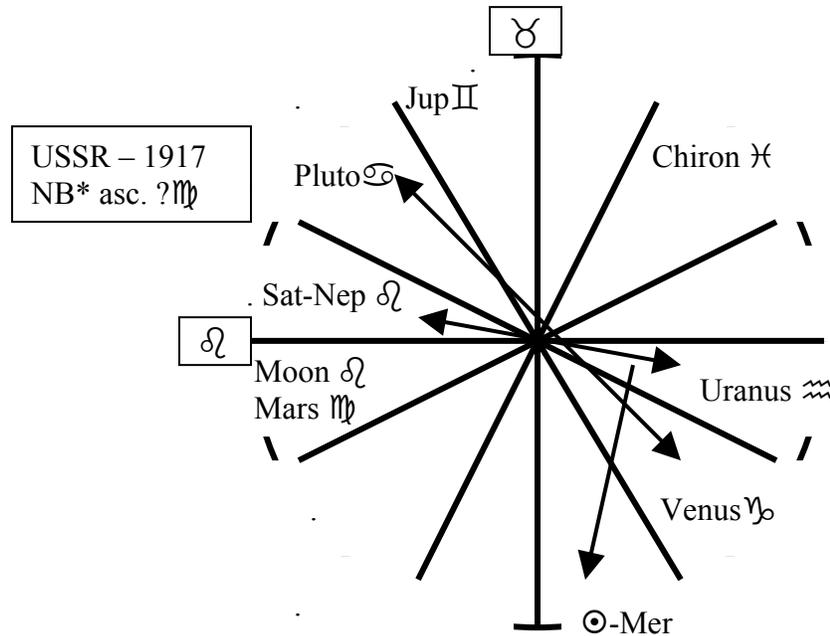
Plato also reckoned that the ideal size of a polis was a function of the capacity of each citizen to have some sort of personal contact with a significant fraction of the remainder... perhaps, give or take, about 40,000 people breaks down to 200 x 200 in a "2 degrees of separation" context. (In other words, if the citizen knows 1/2 % of the population well enough to strike up easy conversation, s/he would have some sort of 2<sup>nd</sup> hand – i.e. not grossly distorted – contact to the other 99 1/2 %). The trouble with this number from a Darwinian point of view would be the relatively few generations it would take before such a polis (if isolated) began to be infiltrated by endogamous genetic weakness. This is why there are more facets to the question of guarding the guardians that were beyond Plato's philosophical 'visual field'. Perhaps, in order to go any significant distance into this question, '6' needs to be abducted by '8' (... we'll come back to it in the next chapter).

One of the key concepts of FA is the way in which the 'rising signs' – '4-5-6-7-8-9' – provide diametric 'answers' to the 'falling' signs – '10-11-12-1-2-3'. This is an important concept in this discussion insofar as an astrological Marxist might not be happy with our discussion of communism focusing in on '12'... isn't the catchphrase "workers of the world, unite" 6<sup>th</sup> (i.e. not 12<sup>th</sup>) archetypal? Nonetheless, having now discussed how a '5-individual-talent' goes onto its refinement via the 'creation' of a freely available 'support structure' in the unconscious (perhaps Freud would call it the "prepared pre-conscious"), the astrological Marxist will realize that the various incarnations of Marxist states that world history has thus far recorded have lacked any understanding of the need for individuals to pursue self-knowledge (or talent) let alone the need to refine it. OK, yes, in the grand scheme of things, no-one was really born to swing a golf club and, yes, perhaps a communist would have given Tiger a menial job that involved a lot of hand-eye co-ordination but, who knows (?), maybe some are 'meant' to be a shining example of hand-eye co-ordination?

FA, of course, has no control over how the symbol of Mary Magdalene might evolve but it does seem to us that she is a symbol for the 'worker' who, unlike your average communist, is meant to reach a better understanding of 'm/Marriage'...

### MUNDANE ASTROLOGY Pt.III

Having, on the previous page, made a distinction between '12' and '6', it is fortunate that there is a national chart that emphasizes the need to 'keep thinking' about this distinction;



As you can see, the Soviets also had a strong 2<sup>nd</sup> quadrant emphasis but, as noted in our introduction to 'Philosophy III', we need to assume that a nation-state is soul-less until proven otherwise and, therefore, right hemispheric emphases have the quality of a 'ghost'. Indeed, the fact that there is an open declaration of atheism comes very close to an admission of soul-less-ness. In turn, FA acknowledges a sense of honesty here that borders on refreshing.

The question of good vs. evil is a complex one. The first distinction we need to make (see 'Philosophy I') is whether something is amoral or immoral. If the former – as it is in the case of those who have no experience of the individual soul (e.g. many 'scientists') – the question of good vs. evil doesn't apply. OK, to a degree, it is fair to charge those who don't search for the individual soul with moral laziness, but this is not 'full-on' evil, per se. Some might say that, on account of the projection of his own evil onto the USSR, Ronald Reagan revealed himself as evil-too but this isn't correct either... we don't know whether he had a direct experience of his individual soul i.e. what anyone might say about the existence of his/her soul has nothing to do with the direct experience (hence, many public gasbags can 'get away with' their unreflective vanity). To be "evil" requires not only to have a direct experience of the soul but also to have rejected it... something that the U.S.S.R. was uber-likely not to have had.

Being able to winkle past the question of good vs. evil doesn't mean, however, that a nation-state can winkle its way past the question of the (respective) individual souls of its respective individual citizens. From the astrologer's point of view, it isn't particularly surprising that the transit of Pluto over the I.C. and onto the Mercury-Sun conjunction in Scorpio (that, of course, 'picks up' the '12-6' opposition') was a

'warning' to "confront this issue now or die". Psychological astrologer, Liz Greene, has indicated that, if she had been placed in the unenviable position of counseling a human individual with this chart – there might be a few 91yr olds alive today with something very close! – she would have suggested a kind of "do not pass 'Go', do not collect \$200" path to psychotherapy wherein a 'fate' might be transformable into a sense of 'destiny' but, of course, this is precluded to "slouching" nation-states.

Specialist mundane astrologers have noted that there is some conjecture over the USSR's birth time and, at first pass, it does look as if Virgo 'works' better as the more 'logical' ascendant but, when we recall the strongly Taurean flavour of Marx's theories – he was a Sun in Taurus who was interested in the distribution of tangible resources – the chart given above encourages us from the point of view of the M.C.-mother. For example, just because Saturn transited the ascendant in the late 1940's and Pluto (might have) transited the ascendant in the early 1950's, we can't say that the nation was 'born' at this time. At the time of WWII, with Germany coming from one side and Japan from the other, the Soviets were forced to bolster the regressive defensive '10-mode'. Perhaps the Soviets most '1-ish' act was getting mixed up in the political (r)-evolution of Cuba... Castro was always going to deal his (... err) fidelity to the U.S.S.R. better than Mao.

After the collapse of the USSR, the situation improved for some, deteriorated for others. Unsurprisingly, those with deteriorated situations long for the 'return' of their 'Union' (i.e. the Soviet version of "New Jerusalem") but, as we can see, a nasty squabble over resources, pipelines etc. dominates proceedings. None of this prevents a small number of believers starting their own Kibbutz-style commune and, this time (i.e. from a post-industrial, rather than from a pre-industrial, milieu), they might be able to fashion something more along the line of what Marx had in mind. The tricky bit is whether or not they could remain 'true' to their guiding 'political philosopher' under pressure from counter-revolutionaries both without and within. From a fully spiritual perspective, such a resurrection would need to respect the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> commandments (as, presumably, what happens in a Kibbutz). As far as the 10<sup>th</sup> commandment goes, however, the psychological understanding of control needs to be given some 'breathing space' i.e. maybe its better to "covet" 'consciously', feel ashamed about it and, therefore, not 'act out' than repress the fact that everyone is human... hey, it is even possible to covet not-coveting!!

Yes, OK, we are now running into Zen Buddhist territory, but this is where the 'New Soviets' (who, presumably, will still be atheists) will probably wind up i.e. in a spiritual tradition that focuses less on any anthropomorphic Godhead and more on 'enlightenment'. Let's hope that the birth chart of this new enclave has its Saturn and Neptune sitting somewhere in the 8<sup>th</sup> house... there's not much to be gained by, once again, having them loll about in the depths of the 12<sup>th</sup> house. Yes, the 8<sup>th</sup> house might be too 'oppositorial' for politicians to 'get' but at least 'consciousness' "rises" out of the 8<sup>th</sup> house. And, yes, OK, maybe each individual really does need to spend a lifetime or few 'being' a pawn of an 'unconscious' governmental system i.e. to round out his/her understanding of the matriarchate and patriarchate. Despite this, we can still ask the eternal political question (nothing seems to be stopping me from asking it... so far): how necessary is unnecessary suffering?

## *Chapter 20 – AUTUMN: THE PILGRIM'S PROCESS*

### **ARE WE 'MEANT' TO REDUCE UNNECESSARY SUFFERING?**

Summer might be 'meant' for creativity and enjoyment but, when viewed as a part of a seasonal cycle, there is still something 'womby' about it. In a very similar way that the contents of winter's 4<sup>th</sup> quadrant are 'born' over the ascendant, we can say that the contents of summer's 2<sup>nd</sup> quadrant are 'born' across the descendant. In other words, the "world" of '7-Libra' is a kind of 'reflective', 'inorganic' answer to the "worldview" of '1-Aries'.

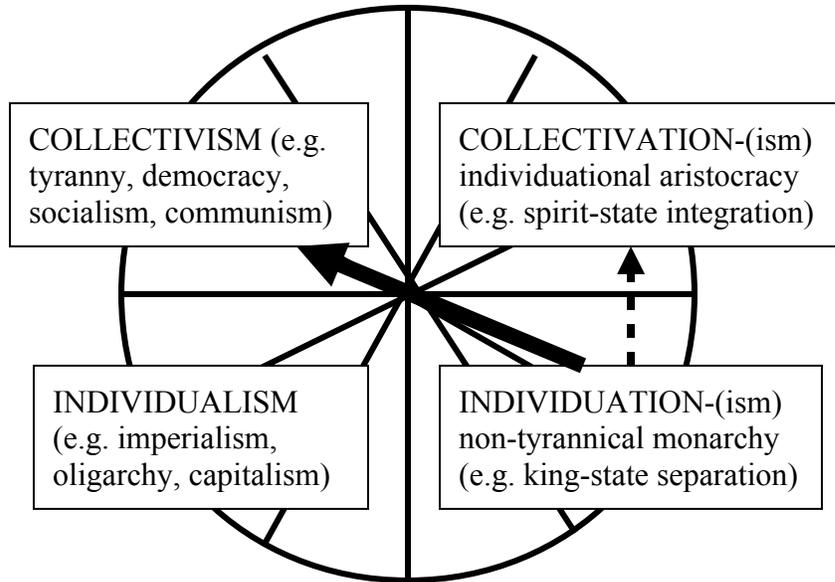
The individual's horoscope belongs to that individual. (As stated at the outset "the other 11 signs are in me too"). Whereas the novice astrologer thinks of '7' and '8' as archetypes that pertain to "other" – spouse, business partner, public, sharing (emotional-financial) – the psychological astrologer will want to add a word such as "through" i.e. through the "other", the individual '(semi)-ascends' to a new level of self-knowledge. To be able to do so, the individual resists temptations to 'fly past' i.e. s/he needs to find what is involved in dis-identification from Christ.

Without a relatively 'conscious' negotiation of the 2<sup>nd</sup> quadrant, the chances of understanding the self-retrieval opportunities of the 3<sup>rd</sup> quadrant aren't good. As discussed, soul-less nation-states reject the deeper meaning of the 2<sup>nd</sup> quadrant and, so, they fall into, compensated, distorted and destructive expressions of 3<sup>rd</sup> quadrant archetypes. (Note the 'events' when wandering faces of '7', '8' & '9' transit to aspect anywhere in their charts). For example, the leader of a nation who operates under a Democritus-like, regressive "3-rationale" ("there are only atoms and the void"), will view his 'homeland' of '4' as nothing more than (concrete) 'real estate', inside which the "children" of '5' become nothing more than those who are to be dumped upon to make 'creative' reparations (unlikely!) and the '6 workers' of are nothing more than a pack of purposeless clock-watching drones... meaning that, when things get to '7', they are 'fated' to confront "open enemies" (instead of "diplomacy"). 'Finally' (har, har), there is nothing to do but lop Hydra heads.

At the outset of this 'Pt.V', we defined political philosophy as a search for the principles upon which a collective (if artificial) 'womb' can be properly constructed. At first, a '101 astrologer' might guess that this search is 'centred' around '11' but, hopefully, s/he has come to realize that not only is '5' the better 'centre' but, if '5' is able to make an 'auxiliary' of '7', principles might appear on the horizon in a useful Aristotlean way. In turn, if a nation-state (or, at least, its leader) were to discover its (his/her) individual 'soul', it (s/he) would realize, at '7', that a U.N. is an '11-womb' to be occupied only for a limited amount of time. The sooner a nation is 'born out' of it (to then go on to complete an 'ego-development') the better... at the conclusion of which it would 'marry' another nation-state. Subsequently, at '8', the nation would envision its cessation or, alternatively, its 'death union' with another nation (e.g. the U.S.A 'mates' with Mexico to bring about, say, United Tex-Mex!). Obviously, if this principle were to extend throughout the world, it would take but a few cycles of the zodiac for the world to become united under one banner.

OK, the one banner idea has that worrying "Big Brother" sound to it but we still need to contemplate why a world governing body would be any more or less Big Brother-ish than any of the national Big Brothers that we have witnessed over the

past century or two. Indeed, one of the main reasons that, for example, the Soviets shuffled so many off to the Gulag was because of the paranoia that their Big Brother had for their perceived trans-national Bigger Brother... the capitalist West. Agreed, we can't escape the fact, just because all such 'external' paranoia would be reduced in a world government, the (to use a Platonic term) "meta-guardians" could become no less paranoid for 'internal' reasons. Therefore, we re-emphasize that the primary check-and-balance process for any 'world government' could only be psychological development. This is what we mean by our "individuation aristocracy" as per our now-familiar schema;



Naturally, the same problem than haunts epistemology (i.e. how do you know that you know that you know...?) also haunts political 'philosophy' (i.e. how are the guardians to be guarded, how are the guardians of the guardians to be guarded...?). In other words, there is no ultimate way to prevent the 'devil' from winking his way into the garden. The only 'purpose' that can be realistically applied to any political philosophy is the intent to keep unnecessary suffering to a minimum.

Overall, then, the central concern of astrolo-political philosophy is to get the clearest notion of where necessary suffering stops and unnecessary suffering starts. For example, Hegel could have concluded that the sorry history of the 19<sup>th</sup> and 20<sup>th</sup> centuries (did he have any idea of the extent?) were necessary because, without the despair, Homo sapiens would have slipped into an Edenic fantasy world that, in its way, would have prevented awareness of the 'dinosaur-comet' – real or figurative – hurtling straight for him (if so, what a price the collective has paid for complacency!) The only true way to Socratic-ly "honour the great-great-grand-parents" sacrifice is to have "meta-guardians" with a satisfactorily developed feeling function (those who are willing to "represent the shame that the collective refuses to feel"). Of course, no less relevant is the Hindu idea of leaving a corner unfinished... always give the devil a chance to get in. This is the best antidote for the vice of complacency.

**♎: LIBRA... 'SHORT CIRCUIT' into a 'SENATE'**

The sequence '2-through-6' (when registered 'consciously') has the key role of informing '1' that the world is far more complicated than it first appears. All the same, we don't mean that '1' needs to give up its snapshot of the phenomenal world completely... indeed, the '1-self' can rejoice in its 'semi-return' when the individual 'rises' to the '1-self's complementary aspect, the '7-partner'. For example, a Gemini ascendant person can register a deeper sense of self-worth when s/he notices his/her '1 snapshot' being complemented by Sagittarius i.e. "how neat! all those 10,000 bits of information I have been gathering might be 'integrate-able' after all!"

Out of this, the \$64,000 question surfaces: "could the individual 'get' his/her '7- descendant' if s/he were a hermit?" One reason that astrologers closely inspect the '7' aspect of a chart is the chance that it offers to grasp the contents of '7-stuff' 'internally'. No doubt, such a chance would reveal itself as very beneficial if an 'open enemy' (who, say, has a gun in his hand) morphs into an 'inner enemy' (i.e. he would only have a figurative gun in his hand). Then again, the dangerous open enemy does provide the '7-er' with strong impulses to reflect upon what might have gone wrong during the '2-6 development' in the first place. This is why dream analysis is helpful i.e. the '9-10-11-12 experience' 'falls' into the new day and, then, it is (diametrically) answered (analyzed) at '3-4-5-6'.

It is also worth noting that projection can be a 'natural' process that can be interpreted just as one might interpret a complementary dream. The '7-partner' is often able to see the complementary aspect of his/her partner's dream symbolism i.e. an untapped aspect of his/her individuation. (Not all dreams are warnings). In other words, '7' has the capacity to balance compensation against complementation. This is the mechanism Plato was referring to when, in the "Republic", he noted that only philosophers were qualified to be 'guardians'.

The problem with the "Republic" is that it has a lot of fuzzy edges. Plato fails to draw satisfying distinctions between 'kings' and 'guardians'... all we know is that kings are closer to guardianship than are timocrats, democrats and tyrants. As noted in 'Ch:19', it is part of the king/queen's self-admission of psychological endogamy to admit, in turn, that, during the dead of winter, they need to surrender any authority to a 'benefic tyrant'. Here, we are now able to declare that the process of appointing a tyrant begins 3 signs prior to Capricorn... at '7' i.e. the king presides over a 'lower court' that holds to the 'principles' of 3<sup>rd</sup> quadrant processes that, in turn, set things up for a new '10'. (China, U.S. etc. suffer from '7-10 conflation').

Plato outlines the basic principle with his referral to a-ogamous sexuality i.e. the potential guardians have (consensual) sex with whoever they mutually fancy so that no 'father' can know who his children are. This political principle mounts to an admission by the guardians that they are 'failures' in the self-knowledge stakes and, therefore, they need to undergo another left hemispheric 'fall'... and, therefore, they will 'rule' the collective failure, as it were, by example. This brings us to the paradox raised in 'Ch.17: Winter' i.e. the least-corruptibles being granted a transcendence at '9' leaving the more-corruptibles to become '10-rulers'.

Indeed, as seen in 'I' of the "Republic", Plato explains it to us that a potential ruler characterizes him/herself via his/her hope that s/he won't be required to rule e.g. upon reaching Capricorn, all s/he'll have to do is loaf about in the manner of a

foetus 'enjoying' (if that is the word) the capacity within the 'mother' for shielding him/her from the archetypal realm. And, so, the only 'work' that is required of a potential ruler in the Libra phase would be to help re-balance the principles of law. In other words, the Libran phase is like a 'senate', meaning that Capricorn's (4<sup>th</sup> quadrant) phase is like a 'policing arm' (of this senate).

For most readers who are able to 'get' the zodiac cycle as presented in this volume, the "Republic" is straightforward enough... except, perhaps, for the 'free love' thing. Of course, anti-Platonists will say that 'free love' has already (i.e. in the '60's) revealed itself to be an eminently silly idea but, then again, Plato qualifies his version in ways that the 'free lovers' of the '60's didn't. For example, if a potential guardian decides that s/he has a preferred lover and, thereafter, is not chuffed at the idea of his/her lover being with others besides him/herself (as, one can assume, was par for the course in the '60s anyway), s/he needs to fall back into 'regular society' because either (i) s/he hadn't properly negotiated his/her Oedipal developmental phase (i.e. when it had been time to do so) or (ii) as stated above, s/he has properly negotiated his/her Oedipal phase and now wishes to focus on the '7-8' process that will either (i) transcend at '9' or (ii) nurture a 'child' from '10' through to '6'.

Obviously, most of the 'free lovers' of the 60's were fake Platonists and, of course, a fake anything is a disaster waiting to happen (e.g. out of Woodstock into Altamont). This means that anyone who 'lives-inside-the-idea-of-being-a-guardian' will need to be able to recognize this fault at the earliest possible time and reinsert him/herself into 'regular society' at the earliest possible moment. In short, the 'real guardians' are those who have successfully negotiated their Oedipal phase (i.e. they have reached/tapped Virgo) but haven't negotiated '6-into-7' well enough to gain the level of self-knowledge that pushes them toward the one-to-one relationship that, in turn, is able to carry them toward an '8-into-9 marriage-into-transcendence' (or, at least, having a child who has an identifiable father).

Naturally, neither 60's-style 'free lovers' nor anyone else will fail to see that the 'pre-guardian' status of the 'Virgo-Libra short-circuit' is dangerous in that it is easy to mimic i.e. a deceitful individual (having made no 2<sup>nd</sup> quadrant developments) might be able to gain entry into the guardian ranks. Yes, insofar as society exists as it exists 'now', this would be 'easy' but, if the polis-as-a-whole developed to the point of properly 'getting' Plato, the combined insight of 'royals' & "meta-guardians" would be able to spot mimicry pretty easily and expose it.

Of course, if you speak to someone from the Vatican, you will be subjected to a hypocritical lecture about the corrupting effect of sexuality (sensuality) on groups of spiritual (and/or spiritual-political) leaders. These days, however, we have come to see that the repression of sexuality (sensuality) is no kind of answer and, moreover, it leads to serious criminality... not only the abuse, but also the cover up and, worst of all, the pretence of shame. Out of this, then, a new question arises: given that Plato's Utopia is extremely unlikely to pop out of nowhere, is it possible to intuit a 'bridging political system' (or a series of 'bridging political systems) that could be deemed as a genuine Aristotlean 'step-in-the-right-direction' towards the Platonic ideal? It is not without lamentable irony that, over the past millennium, our faces have been rubbed into the Lamarckian 'anti-epitome' of Aristotlean 'steps-in-the-right-direction'...

### **♄: SCORPIO... THE 4-GRAIL 6-SERVES WHOM?**

As the “Republic” moves out of ‘II’ and into ‘III’, we begin to get a sense of St. Paul’s Greek background i.e. in being severely critical of the way that the poets have interpreted their own polytheistic heritage, Socrates shows us how polytheism itself can be criticized. The trouble is, however, that Plato takes a repressive attitude to the sayings of the poets (e.g. the child-guardians-in-training need to be prevented from hearing the poets’ interpretations) and, so, the only way that a fickle poly-god and a repressive philosopher can be now be integrated is from a ‘3<sup>rd</sup> position’... e.g. the Neo-Platonic ‘One’, a Greek philosopher’s version of ‘Christian’ idealism trying to find a way into the Eros nature of the zodiac’s right hemisphere.

Plato’s reasons for taking a repressive attitude to the corrupting influence of poetry is explained in a very similar way that FA has explained why ‘11’ & ‘12’ can only become properly understood at ‘5’ & ‘6’ i.e. if young ‘(pre-ego) pre-graduate’ ‘guardians’ are exposed to (any kind of) corrupting influences, they will succumb to them and, in turn, surrender not only the ability to tell the difference between good and evil when they are young but go through their whole lives not being able to tell the difference. Now, even though the ‘pre-guardians’ who are shielded from corrupt influences are just as incapable of telling the difference between good and evil when they are young, they will be able to do so when they are old because a ‘good-enough’ ego structure (‘born’ of ‘good-enough, loving-enough, self-knowing-enough’ parents) generates understanding of evil ‘through’ adult experience. And, because sexuality is much more sublimative post-menopause, we have yet another reason for ‘graduate’ guardians to be elders. Horny oldies were probably extremely horny youngies.

The Scorpio factor comes ‘up’ when we ponder the following quaternion (i) appears-good-is-good e.g. Plato (ii) appears-good-is-evil e.g. Church (populism) (iii) appears-evil-is-good e.g. Christ (iv) appears-evil-is-evil e.g. Caligula. Evil, whatever its appearance, needs another shot at redemption i.e. usually, when an evil individual (and/or institution) is ‘captured’ and/or ‘exposed’, s/he/it is thrown into a depression that, in turn, is usually the first chance the individual or institution has had to reflect on what one really needs to do with life. Naturally, a depression continues as long as s/he/it fails to ‘get’ his/her/its ‘purpose’ but there is still enough life ‘in’ a depression to learn about good and evil in a general way (e.g. as regressive narcissism). In turn, this offers the chance to see that the depression is ‘valuable’ in not a dissimilar way that the individual ‘values’ his/her ‘2-values’. Sometimes, in a stranger kind of way, the individual won’t want the depression to end. This dynamic is nicely depicted in the confession of Tim Robbin’s character in “The Shawshank Redemption” i.e. he might not have been guilty of the crime for which he was committed but, in any case, he was rightly guilty of a thousand little crimes of love-less complacency for which he ‘needed’ a nasty prison sentence to ‘see’. The boat at the end of the film is, of course, a symbol of full ego growth.

Alternatively, the individual may reject the chance to make an opportunity of his/her depression and throw up a new smokescreen – a far more sinister one – that could be called ‘the pretence of shame’ i.e. “yes, I’ve been uncovered and I declare my remorse (but, in fact, I’m only trying to be forgiven by the gullible so that I can recommence my evil ways)”. This is what we mean by the cover up of a cover up (of a cover up of a cover up...) that “shadows” the epistemological puzzles of how one

knows that one knows (that one knows that one knows...). In other words, although good-enough development through the '5/6 dyad' is enough to 'get' the quarternion of appearance-reality, one needs to have a good-enough development through '7/8' to 'get' the subtler aspects of good vs evil. Now we know why Her 1<sup>st</sup> Commandment (the 6<sup>th</sup>; '1-5' His, '6-10' Hers) needs attention before one enters the '7-8-9 sequence'.

Even so, if an individual or an institution does manages to winkle his/her/its way back to power via a pretence of shame, capital punishment is still a bad idea... this kind of individual/institution is 'meant' to become the valuable resource that is depicted in Johnathon Demme's "Silence of the Lambs". We may also learn a little more about 'karma': although we have slated this for 'Pt.VI: Religion', it is worth noting here that, without a reincarnation myth, civilizations bumble to the problem of being judged by 'St. Peter' once only. Judgments need to be multiple.

For those who have trouble with Eastern philosophy and go on believing that the "agent Starlings" of the world can catch all the crazy tailors of the world without needing to employ a devil, there are still reasons to leave vengeance to God (after life has run its natural course)... civilization does well to be 'conscious' of any variable that is measure-able. Although the fiery individual (i.e. s/he who works on his/her 1 in 7,000,000,000 individuation) is archetypically uninterested in statistical surveys, a civilization as a whole does well to know its 'level' of regressive narcissism – that, as discussed, arises out of dependence on vicarious identification – so that it can adjust the parameters of the 'collective' (if artificial) 'womb' in a 'conscious' way. Time & time again, we see a 'tyrant' regress to nastiness based on the hunch that increasing control is the answer to an increase in the threat of anarchy... to, ironically, increase the chance of anarchic collapse. A tyrant needs to know whether or not the filling of prisons has any effect on reducing a crime rate. When the act of filling prisons (that would include a filling of so-called 'death row capital crime' wings) has no effect, it is clear that the tyrant needs to admit his/her incompetence at being a model of shame for the collective (and for failing to transcend the zodiac cycle at '9'). This takes us back again to why Plato had so little time for democracy: the only citizens who will be willing to keep a close eye on the shame the collective needs to feel are those who the majority will 'dislike'.

As has been indicated, a successful negotiation of '6' that, in any case, stops short of a successful entry into '7', is the 'qualification' for becoming a 'senator-pre-guardian'. These individuals will tend to experience entry into '8' as an abduction a-la-Hades-of-Persephone. The difference between the '6-arrested' (rare) and the 'pre-4-arrested' (common) individual is that the former is better prepared to understand the meaning of any '8-abduction' (i.e. the latter tries to overpower '8' and, of course, fails... and, in all probability, become destructively embittered at '9'). Then again, the question still remains: what happens if a '6-pre-guardian' type has an especially transformative '8-experience'? That is, what happens if s/he is able to transcend any demand to take on a '10-role' as s/he passes through '9'? The answer is simpler for him/her than for everyone else... for him/her, s/he will realize that we aren't here to spend all day fine-tuning/passing laws of social conduct; we are here to understand Love. If we spend all day thinking about politics (however laudably 'balanced' such thinking has become) we are lost. For everyone else...

## ♄: SAGITTARIUS... GUARDING THE GUARDIANS

Plato makes no bones about the fact that Greek polytheism (or, at least, the stories associated with it) is flawed religion. Although there are no overt references to Judaism in his opus, it is likely that Plato knew of monotheism(s) being practiced in other parts of the world and, therefore, it is possible that he contemplated to what extent his philosophy would be more 'at home' in such a context. Whatever the case, the Greek gods, however powerful and immortal they appeared to the Greeks, were, in Plato's mind, too human to be good role models for the younger 'pre-guardians' of his Utopia.

Although Christianity did point to an integration of monotheism with Greek polytheism, problems remained with regards to the all-too-corruptible humans who were trying to live up to Jesus' example... this usually turns out to be so difficult that the human psyche can only but trick itself ('live inside an idea of spiritual progress') and, soon after, wind up behaving in much nastier ways than could ever be imagined by the proverbial man-in-the-street of ancient Athens (see C.G. Jung's "Psychology & Alchemy"). Organized religious hypocrisy is the Anti-Christ.

What Plato didn't seem to value properly was the opportunity that the Greek pantheon presented to the 'pre-guardian' who stumbled onto 'internal (evil) drama' that had appeared de novo i.e. without any prompting by childhood 'exposure'. We had stated that the 'pre-guardian' who realizes that s/he had been 'living inside the idea of maturity' would need to re-enter society but, before doing so, it might not be a bad idea to give him/her a mythology that helps him/her make sense of what s/he is about to be thrown back into. And, who is going to hand such a guidebook out? Let's call 'em "zombie-guardians": those who are 'stuck' halfway between transcendence and reincarnation... "brains!... hmmm, more brains!!"

Now, will these 'ghost-guardians' have the capacity to 'guard the guardians' i.e. could they guard the '10-ers' by warning them – as Zeus might have warned his father (had Zeus been already born) – that they do well to take a more considered approach to '11' & '12' etc.? Well, yes, but who is going guard the guardians of the guards etc. etc.... sooner or later, 'political man' needs to let God have the final say as to whether or not we are truly 'meant' to be a dinosaur.

In the meantime, can we be more specific about '9's potential benefit? In this light, we recall the characteristic aspect of a '7-senator' – s/he hopes that s/he won't have to take on a '10-police' role, even if the '10-role' has been set up in such a way that its occupier becomes a beneficiary of more perks than had been accessed at '7'. (This, of course, is the case in all extant political systems). Nonetheless, because the essential role of all guardians is to be the role model of "shame that the collective is refusing to feel", the zombie-guardians need to ensure that no perks get attached to the '10 role'. For example, '9-ers' would make sure that a guardian's income is the basic wage of the time, the living quarters are in the basic-wage-neighbourhood, the legal system is inverted i.e. those who commit a crime in a position of responsibility are more severely punished than those who have no position etc. etc.

This leads us to what would happen if a relatively large number of '10-ers' were removed from office and imprisoned (as a result of them 'vomiting up' a Zeus who knew all about their naughtiness)... naturally, the '9-ers' would then need to forgo their own 'freedom' (i.e. their semi-transcendences), and occupy the offices

themselves until the next '7-ers' 'graduated' i.e. the '9-ers' are a kind of a '(shadow) police' who need to be "ashamed that the guardhouse had reached such a point". As the '7-ers' are waiting for the graduation process to occur, the king would ask these '7-ers' to help him to guard these '9-ers'. Again, there is nothing here that prevents a new round of corruption from occurring but, as discussed earlier, a civilization does well to know which door the devil is opening.

As it was for Plato's Utopia (i.e. merely a 'training run' for the philosophical lung), we don't expect a group of people to set up a zodiac-state anytime soon but, if the idea of the astrological ages carries any weight, it is likely that there will be a few attempts to try it at various 3<sup>rd</sup> or 4<sup>th</sup> millennial junctures. The only politico-zodiacal idea that has a chance of being transformed into a 'womb of principle' is one with an 'organic' approach i.e. whatever the details, they still need to blossom organically. If external or internal forces come to undermine the state, the citizens need to be given a chance to see that things have become too 'top down'. The 'first solution' would be to re-instigate a better sense of guardian graduation (i.e. "sustainable cycling").

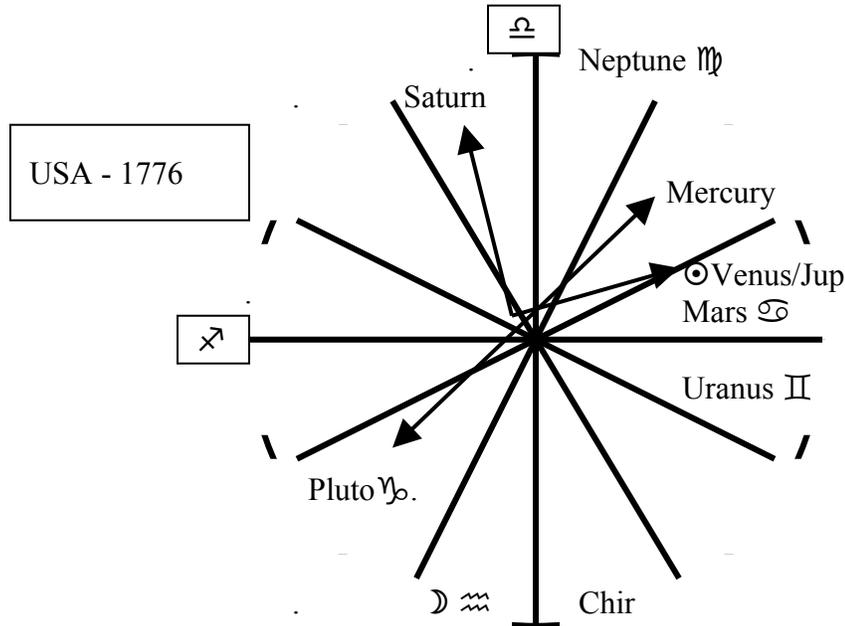
Given that the number of astrologers is likely to grow in this millennium to a number much greater than 20,000, such 'zodiac-mandala-political-experimentation' becomes 'Platonic'. One key will be how well 20,000 people can agree to a Jungian dream-interpretative approach i.e. dreams might not be always easy to interpret but a wrong interpretation usually produces another dream soon after that will right the interpretative ship. Specifically, if the 20,000 people interpret themselves as 'good enough' understanders of the zodiac-mandala continuum that it is worth giving this kind of Utopia a shot, there would still be a need to admit that they are 'living inside the idea of good enough' if a Titanic syndrome sets in. For example, if their polis is throwing a greater fraction of its populace in prison than, say, a neighbouring city that is operating with a knockabout oligarchy, some serious mirror gazing would be in order...

All four of our disciplines – science, philosophy, psychology & religion – take a close interest in veils. For a scientist, the veil is the limitation imposed by our senses as to the true nature of matter e.g. our eyes tell us that matter is solid but, in fact, the 'solid' proton is like a grain of sand in Carnegie Hall (and, after all, it is nothing but condensed energy, and so on). For a philosopher, the veil is matter itself (irrespective of how solid it is or isn't e.g. preoccupation with condensed energy draws away from noticing its 'archetypal' spatio-temporal pattern). For a (depth) psychologist, the veil is firstly, the 'mask', and, secondly, the 'conscious' mind that is so easily "possessed" by emotions, big philosophical ideas and archetypes. If all these veils can be stripped away, a spiritualist will have some sort of chance to experience the God that created the veils. Yet, as Ingmar Bergman's 'angel keeper' reminds us at the end of "Fanny and Alexander", this isn't survivable anyway.

The \$64,000 question for all spiritualists is whether or not our world of veils is itself a mediator to the Creator and, of course, there are plenty of 'pan-en-theists' who will encourage the 'seeker' in that direction. In turn, this forces us to ask if the universe is God's fiancé... you know, Boy gets Girl, Boy loses Girl, Boy w/Wonders if He can get Girl back again. It looks like She isn't sure She whether wants Him back. Then again, She might seek advice from her flower girls...

## MUNDANE ASTROLOGY Pt.IV

If, dear reader, you agree with Freudastrology us that a heavily tenanted 2<sup>nd</sup> quadrant is no guarantee of nation-state soul-dom (see 'Ch. 19') then you won't have too much trouble bringing this idea to the 3<sup>rd</sup> quadrant also;



Once again, we need to note that there is some controversy about the birth time of the USA (e.g. charts with a Gemini ascendant have been put forward), so it is, perhaps, appropriate that we are rounding out this study of political philosophy emphasizing its 'training run' aspect. Still, the above chart works nicely insofar as the Saturn M.C. (the 'doubled up' '10' is a signifier for the 'orderer' e.g. policeman, scientist, tyrant etc.), playing squared-up havoc with the Sun-Venus-Jupiter trinity in Cancer, makes sense, especially since the end of WWII.

Another reason that this chart is interesting is the opportunity it offers us to compare the U.S. with China (... another Sagittarian ascendant/Libra M.C. nation-state... see 'Ch.17'). The U.S.A's political incarnation is, of course, much older than China's, so we might assume that the former has gone a lot further down the path of 'giving birth' to herself (across her ascendant) than the latter has across hers. Then again, recalling the great trouble that nation-states have in developing over to their right hemispheres, we can also assume that the U.S.A's 4<sup>th</sup> house hasn't, in any case, 'dissolved' very much of its 'inert identity' with its 10<sup>th</sup> house Saturn.

To go further into the thinker's preoccupation with weighing up similarities and differences, we can say that the U.S.A. shares China's difficulty with the sign of 'horizontal fair play' (Libra) being plonked on the 'vertical autocratic axis' ('10-4') but, ultimately, China's Sun-Mercury-Neptune conjunction will give a sense that the two nation-states are distinctly different, after all. The basic problem with the M.C., irrespective of the sign or planets that position themselves there, is that the waning sense of self, ego and/or Self to be had there (if unpsychologized) leads to one of the

most common of psychopathological dynamics – “compensation”. This unravels in two directions (i) overcompensation; one way to deny that there is an incompetence in this sector is to fake expertise (ii) undercompensation; one easy way to deny the challenges inherent in the negotiation of ‘10’ is pretend that they are unimportant. In fact, it is not uncommon for an individual to swing from one pole to the other... for example, a human with a Libran M.C. could throw him/herself up as a paragon of fair play but, when others accuse him/her of denial, s/he’ll ‘flip’ and assume that fair play is a silly idea and autocracy is the only useful approach... only to ‘flip back’ when external conditions change once more. And so on.

Don’t forget that we are still only talking about ‘basic’ ‘10’ psychodynamics here. In the case of Saturn in the 10<sup>th</sup> house, the dynamic is doubled over and, thus, more intractable, dangerous, destructive etc. etc. In other words, the U.S.A. is one of the least qualified countries of the world to take a leadership role. This, of course, all sticks out like dog’s balls... the most important aspect of being the ‘10-leader’ is the need to be a role model of ‘shame’ for a lack of transcendence at ‘9’ (so that, in turn, a ‘tone’ is set for those who need to be led safely through the perils of ‘11’ and ‘12’) and, time and time again, the leaders of the U.S.A. prattle on about how proud they are of not only their own ‘talent’ for leadership but the country’s ‘talent’ for being able to lead the world. (For example, capitalism might be ‘fair’ when it is allowed to operate in a ‘pure’ way but the American version is about as unfair as you can get... see how the laws have been drawn in the film “The Corporation”).

As has been extensively discussed in these pages the understanding of all the feminine archetypes is poor today, and not only in North America. Nonetheless, any astrologer is sure to take some interest in how the most powerful nation-state of the world deals with the ‘wandering face’ of the archetype of ‘power’ – ‘8’. (‘10’ is only able to achieve an ephemeral facsimile of power). As the clock ticked over into the 3<sup>rd</sup> millennium, all individuals with a Sagittarian ascendant were given a story to tell as Pluto transited over it. (Any American leader who doesn’t have this ascendant in his/her own chart would do very well to have had very long talk to individuals who do). Now, as we move into the 2<sup>nd</sup> decade of the 3<sup>rd</sup> millennium, Pluto will transit across the (untapped) Venus-Jupiter-Sun conjunction pushing up to the 8<sup>th</sup> house cusp and, then, the Pluto-Mercury opposition across the 2<sup>nd</sup>-8<sup>th</sup> house axis.

The spiritual seeker, upon confronting ‘8’, needs to come to terms with what C.G. Jung called the ‘complexio oppositorum’ i.e. what looks to be ‘A’ quickly turns into ‘--A’ (i.e. its opposite). Although this appears to be a variation of the ‘flipping’ type of compensation that we had noted for ‘10’, it isn’t. Yes, to be sure, hunger for power is, at one level, a compensation for powerlessness but the opposite of power is not so much powerlessness as it is that famous 4-letter word starting with ‘I/L’. The act of exerting power isn’t always a vain attempt to deny shame for being powerless. The unconscious likes to ‘arrange’ an experience of powerlessness so that an empty idea of love transform into its opposite. A sufferer might ‘hate’ being powerless but the ‘hate’ is merely incidental. Hate has nothing to do with anything.

Because humans have the chance of experiencing the soul, there is always a subsequent chance of redemptive insight into the (4<sup>th</sup> &) 8<sup>th</sup> archetypes. The nation-state, however, slouching toward Bethlehem, hasn’t got a hope in Hades.

#### ***INTERLUDE IV – THE HOUSES of REFORMATION***

**‘4’ RE-FORMS ‘10’ (putting the superego in its place)**

In the early stages of the development of the ontogenetic intellect, the toddler faces up to the ‘fact’ that thinking and speaking can be at odds. The ‘vehicle’ of this realization is often a trickster sibling but the projective ‘hook’ of the ‘inner sibling’ can be ‘displaced’ onto a parent, a (real/imaginary) ‘friend’ or (later in life) a child. Whatever the case, if a toddler is exposed to a ‘critical mass’ of deceit in that year or few either side of this stage, the world becomes (“globally”) untrustworthy. In turn, high-minded rhetoric now becomes now water off a duck’s back... you know, if you can’t beat ‘em, join ‘em (and definitely none of that Polonius schtick).

It takes a ‘critical mass’ of trust to think (and/or speak) truthfully. It falls to the parent to hear everything that his/her child utters without judgement. ... if the child utters a ‘taboo thought’ (archetypically, it will involve desires to do away with a family member) the listening parent does well to focus on the ‘archetypal’ source of the utterance. Indeed, the listening parent does better to look for the many, (often) intricate details of why his/her child is ‘blaming’ another family member for his/her perceived (or, at least, anticipated) loss of love.

From the 3<sup>rd</sup> house, ‘somatic’ (2<sup>nd</sup> house) experiences are ‘recent-enough’ that the infant’s primary focus inside his/her thinking-vs.-speaking (3<sup>rd</sup>) phase is usually ‘somatic loss’. Thus, psychoanalysts encounter dreams that symbolize (i) the survival or loss of the soma or (ii) (a close 2<sup>nd</sup>) the survival or loss of a somatic appendage. Of course, in the ‘outer’ world, a toddler may notice a ‘Van Gogh’ ear-less man, a ‘skin cancer’ nose-less man or a ‘careless butcher’ finger-less man but, because Abel/Cain are, in any case, noticing Adam/Eve’s decision to cover up their genitalia, it won’t be long before the toddler ‘connects’ withholding (and/or deceit) and ‘loss’ in the genital area. That’s the source of the curiosity-laden ‘phallic phase’ right there, Jim.

At one level, Freud thought that the parents’ concealment was not such a bad thing insofar as it serves to ignite latent ‘investigative’ capacities that ‘prepares’ the toddler for the years of intellectual development to come (i.e. schooling). Things only become toxic if the parents succumb to overcooked ideas of childhood innocence and refuse to explain even the basics of sexual reproduction. It is up to the parents to lay out a generally ‘correct’ overview of sexuality, lest their child learns of the birds and bees through the unbridled imaginings of the kindergarten playground e.g. Miranda July’s “Me, You and Everyone We Know”.

Over the course of ‘4 Corners: Vol.1’, we have laid forth the reasons why we adjust Freud’s view of the superego (it appears ‘de novo’ via the Oedipal transition) over to a kind of pre-Kleinian view that the superego is ‘already there’ at birth. This led us to the notion that the Oedipal transition only ‘re-forms’ the superego.

Still, in our recent survey of politics (see ‘Pt.V’), we did admit that the most straightforward zodiac locus of ‘castration mythology’ is Capricorn  $\diamond$  Aquarius i.e. ‘10-Chronos’ castrates ‘11-Ouranos’. If, therefore, we apply the spirit of Klein to Freud’s castration phase, we come to the realization that the threat of castration is another (a 2<sup>nd</sup>!) ‘already there’ factor that is reformed in the 3<sup>rd</sup>/4<sup>th</sup> houses. In other words, the 3<sup>rd</sup> house transition ‘re-forms’ the puzzles inherent in the (extra-human) ‘supraego’ but, now, they are mixed up with those of the ‘12’s ‘infraego’ falling to

'4's "id". And, as the 2<sup>nd</sup> act of the myth reveals, having lived by the sickle, Chronos soon becomes convinced that he is at severe risk of dying by the sickle.

All this leads us to the question: how are we to define 'heroism'? In its most simplified f/Form, heroism can be taken as the 'birth' of Aphrodite (◇son) 'out of' the sea into which Ouranos' blood is spilt. In other words, '12-chaos' will, sooner or later, throw up a '1-hero'. For FA, however, the mere appearance of a '1-hero' isn't the same as 'heroism'. All the hero knows at '1' is that his initial victory over '12' is much more a 'gift' from Aphrodite rather than any 'struggle through' the dark face of Aphrodite (and her co-gods) and, therefore, for this would-be hero, there is still a need to be 'tested' as he makes his way to (and, then, across) his '6-sealant'.

In his "Hero with a 1,000 Faces", Joseph Campbell describes the dangerous 'crossing' that the hero must negotiate if he is to achieve the 'prize'. Unsurprisingly for astrologers (or for Robert Johnson, Eric Clapton et al.), the "crossroads" have something to do with the transition from '3' to '4'. In short, the first 'test' that the hero confronts is his willingness to be 'honest' about his fear of loss (of soma and/or appendage... his 'sister' might provide some 'soror mystica' when she reminds him, "yep, I might have lost one of those but with one of these I can get as many of those as I want!!"). The hero does even better when he realizes that the loss of a body part is only the tip of the iceberg of loss... the Castor/Pollux myth tells us that the hero is even more worried about his loss of a 'hot line' to divinity. To be sure, the hero still has those fleeting moments of contact but they aren't 'real' enough to endanger the 3<sup>rd</sup> commandment. Deceitful regression is now a no-no. Time to feel, Jim.

As we have noted, a t/True 'descent' into one's 4<sup>th</sup> archetypal feeling life is an experience of defeat. For example, in John Boorman's "Excalibur", we see Arthur voluntarily kneeling in a moat and accepting (if necessary) execution... the trouble was, however, that subsequent 5<sup>th</sup> house events tell us that Arthur thought he had achieved enough i.e. he didn't 'raise' his newfound s/Self through the 2<sup>nd</sup> mercurial "crossroads" (i.e. his 6<sup>th</sup> house) and, so, the synoptic 'logic' of the story would force the introduction of a new (Lancelot-ian) character.

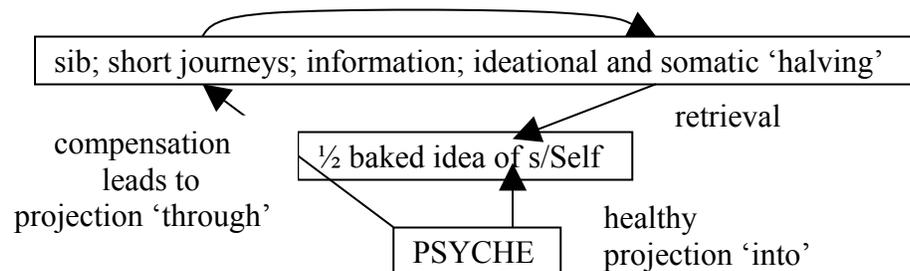
It isn't difficult to find astrologers who see the 5<sup>th</sup> house as the house of "love affairs" but it can be a little more difficult to find astrologers who see "sublimation" (of sexual desire) in this house. Nonetheless, having made the 4<sup>th</sup> house realization that his soul is fettered to his senses (and that its challenges aren't slated for a full 'transformation' until the 8<sup>th</sup> house), the hero needs to undergo some sort of 'proto-transformation' of his libido in the 5<sup>th</sup> house i.e. he needs to find ways to channel his libido over to 'creativity'. The 5<sup>th</sup> house might have something to say about how one conducts one's sex life but, whatever this "something" is, this "something" is 'meant' for sublimation. Arthur & Guinevere needed to decide whether they were going to be human or god... 'fate' was never going to allow them to be both.

Now, if A & G had managed to direct their desire for each other toward the realms of the fully humanized '7-world', they would still have needed to 'negotiate' their 'earthy sublimations' of the 6<sup>th</sup> house. Lovers can spend all day long praising each other about how wonderfully creative (or regal) they are but, before getting to the 7<sup>th</sup> house 'deal', a couple will need to 'work out' whether their relationship does, in fact, 'work'. Will there be enough time to reform it?

### THE 3<sup>RD</sup> HOUSE: INFORMATION, SIBLINGS & SHORT JOURNEYS

Given that a hero-(ine) won't have (semi)-rounded out his/her education until his/her 7<sup>th</sup> house cusp (i.e. his/her descendant), it is fair to conclude that the house of 'choice' is the 7<sup>th</sup> house. Prior to this house, it remains moot as to whether or not the infant-child-youth can gain enough s/Self-knowledge to know the difference between unconscious reactions (however much s/he might boast of his/her "consciousness") and genuinely conscious choices.

In J.J. Abrams recent re-booting of the "Star Trek" movie series, it is Spock (rather than J.T.) who is the hero of the piece... who, after all, "gets the girl", Jim? At the critical juncture, 'Captain' Spock comes to the (feeling) insight that he can't make genuinely conscious (thinking) choices so, ironically, he 'chooses' to rescind his leadership in deference to someone who is, perhaps, less compromised in the plane of feeling. This points to the paradoxical nature of the 3<sup>rd</sup> house i.e. an idea of the s/Self may well have been born here but, at best, it can only be half-formed. Whatever idea of s/Self is accessed in the 11<sup>th</sup> house phase (e.g. the transiting Sun has a opportunity to do so every year... over 1 nocturnal month), it won't be able to 'come home' until the 5<sup>th</sup> house. Thus our schema becomes;



Although, in our introduction, we talked of somatic loss in symbolic terms, we have already discussed a 'real' level of somatic loss in 'Vol.1: Pt.1' i.e. when a toddler cuts his/her finger on a sharp object, s/he might begin to, pre-emptively, self-castrate from future tactile explorations of (what are seen to be) sharp objects. In some ways, one could say that this is a 'cut back' of a toddler's curiosity but, in other ways, one could say that this is the very reason that vision is 'developed' beyond what it might have been. Note, for example, the ability of many blind individuals to give accurate descriptions of what is going on in their vicinity by hearing alone... as per the myth of Tiresias. (As an aside, the typologist should be able to see an indirect link between the hyper-development of specific sensations and the over-development of a 'leading function'... this is why it is intuitively valid to wonder whether the feeler is "blind to thinking" and vice versa).

In 'Vol.1: Ch.1: Thinking', we 'chose' to outline the development of thinking 'through' the airy trinity of '3', '7' and '11'. Yet, because 4 divides 12 just as easily as 3 does, we were also able to apply a 'subtle airiness' the mutable archetypes, '3', '6', '9', '12' i.e. air implies easy 'motion' and motion helps a season's 'fixed centre' ('2', '5', '8', '11') to blow across to the subsequent season. In other words, Virgo is the 'airiest' of the earth signs, Sagittarius is the 'airiest' of the fire signs and Pisces is the 'airiest' of the water signs. Most astrologers would explain this by reminding us that mercurial Virgo tends to ritualize the information that was 'coded' in Gemini

(Libra will, hopefully, take on the challenge of balancing ‘ritualized information’), Sagittarius provides a meaningful context for the information coded at Gemini and ritualized at Virgo; and Pisces will be needed to dissolve the Archer’s ‘information context’ because the sheer fact of entry into the 12<sup>th</sup> sign ‘proves’ that ‘9’s context had been inadequate to provide a transcendence (i.e. ‘12’s dissolution helps Gemini to gather a new round of information without ‘9’s bias).

As enriching as this ‘3-6-9-12 developmental cycle’ is to our ‘basic’ grasp of the zodiac wheel, it is a good idea not to gloss over the fact that a ‘reaching/tapping’ of not only the (Virgo-an) 6<sup>th</sup> house but also the (Libran) 7<sup>th</sup> house still demands that initial ‘step down’ to 4<sup>th</sup> house-ed (Cancerian) feeling. The step into a watery house, as Freud explained, ‘amplifies’ the sense of loss that is registered as the infant ‘steps’ down from the 2<sup>nd</sup> house into the 3<sup>rd</sup>. Recall our view that some kind of ‘loss’ can also be registered at each house cusp of the ‘fall’ (this includes the step from the 9<sup>th</sup> house across (& down) to the 10<sup>th</sup> house). Indeed, in the same way that the 6<sup>th</sup> house can be described as a ‘summing up’ of the lower hemisphere ego development, so can the 3<sup>rd</sup> house be described as a ‘summing up’ (‘summing down’) of the ‘fall’. This is why we view the 3<sup>rd</sup> house as the locus wherein the regression/progression dichotomy comes into its sharpest focus. The proto-choice becomes: are you a ‘real hero’ or do you try to ‘get away with’ the ‘pretence of heroism’ with an “arrest + regression”?

Every year (i.e. every time the Sun transits his/her 3<sup>rd</sup> house), every individual gets yet another chance to view his/her heroism afresh... especially if s/he has given the 12<sup>th</sup> house (and/or Pisces/Neptune) a chance to dissolve an inadequate context of 9<sup>th</sup> house ‘meaning’. As any ontogenetic horoscope will make unmistakably clear, an individual cannot view his/her heroism afresh by comparing it directly to any other individual (especially to the sibling and/or parent... and very especially to a ‘g/God-man’). A 3<sup>rd</sup> house proto-choice might be ‘lonely’ but there’s nothing preventing the individual from gathering as much information from without as is possible prior to making it. The essential challenge is to be able to ‘feel’ the degree to which gathered information might be tainted by bias. This means that the prior ‘4’-‘8’-‘12’ round of feeling development needs to have made some impact. A set of ‘short journeys’ into dream interpretation will be helpful as ‘cross reference’.

Although I don’t have any problem with Gemini’s basic symbolic link to the Twins, a psychological astrologer could consider counseling the 3<sup>rd</sup> house in terms of ‘triplets’ i.e. even if the client isn’t one of 3 siblings, it isn’t difficult to imagine (e.g. Luke has only one actual sibling-sister but Han is, in effect, a brother). This kind of imagining would have the effect of opening up the 3<sup>rd</sup> house to its fullest 3-ness, the client now being able to oscillate back and forth between ‘people’ (viewpoints) that have equal claim. Ironically, imaginal difficulties could appear in a client who has two biological sibs... there is no oscillation because one sib is preferred.

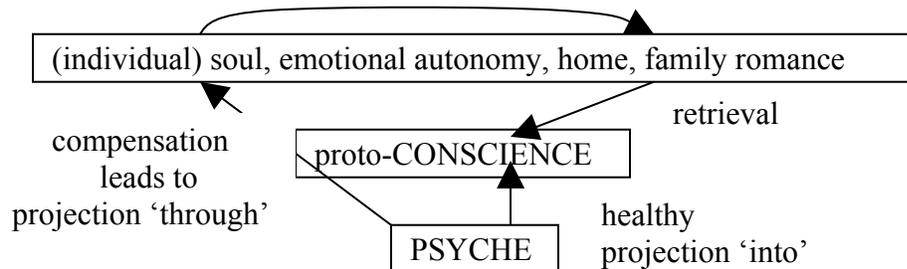
There is also a chance that a Hansel & Gretel psychodynamia could cast the mother in the role of ‘evil sibling’ that could add further confusion to the (typically) confusing 4<sup>th</sup> house. Of course, as Freud might have done (if “unconsciously”), the astrological interpreter does well to try to notice the ‘role’ into which his/her client might be casting him/her... a ‘10-parent’? a ‘4-parent’? a ‘3-sib’? a ‘1/7-opponent’? a combo of the above?

**THE 4<sup>TH</sup> HOUSE: HOME, FAMILY ‘ROMANCE’, (beginning of) FATHER**

The so-called “parental (vertical) axis” of the horoscope gathered more than its share of controversy over the century (the 20<sup>th</sup>) in which astrology underwent its ‘depth psychologization’. In agreement with many who teach & learn at the “Centre for Psychological Astrology”, Freusastronomy sees the biological mother as primarily symbolized by the M.C.... meanwhile, the beginning of the ‘shift-away-from-mother-(to-father)’ is symbolized by the I.C..

In our view, the fact that the father’s personality (and his horoscope) is often reflected through the astrological symbols that appear in the 4<sup>th</sup> house of his child’s horoscope doesn’t mean that this is the be-all-and-end-all of either the father or the child’s inner ‘paternal’ process... FA sees the 4<sup>th</sup> house as the ‘water-shed’ through which the child (hopefully) ‘discovers’ that fatherhood is more than an idea. One of the most critical discoveries is that both mother and father tend to compensate each other’s roles. For example, in Stephen Gaghan’s “Syriana”, we note Amanda Peet’s mother (with bitter ‘water-shed’ Elektra irony) censuring Matt Damon’s father for being too (maternally) protective. In short, the child needs not to be so overidentified with his/her father so that, as the right hemispheric plot thickens, s/he prevents him/herself from negotiating ‘higher’ dimensions of his/her ‘inner paternity’ i.e. the 5<sup>th</sup> & 7<sup>th</sup> (&, to some extent, 9<sup>th</sup>) houses.

As indicated in our titling of this prelude, the superego tends to be projected during the ‘f/Fall’ but, upon entering the realm where the M.C. can finally be ‘seen’ diametrically/objectively (i.e. ‘from’ the I.C.), retrieval of superego projection(s) can begin. The ‘internalization’ of the superego is what Freud called ‘conscience’... even though the superego doesn’t ‘feel’ to be a full part of ‘me’, ‘conscience’ at least helps s/he who has one to accept that his/her superego is talking to ‘me’ (not ‘you’)..



The ‘feel’ of the father that is gained in the 4<sup>th</sup> house is the ‘source’ of gender differentiation in the child. For example, the son will notice daddy being (seemingly) able to happily leave mummy for 8 hours of every working day (whereas he himself becomes unhappy if mother disappears for even a few minutes). Unfortunately (and ironically) this could lead to an overcooked aim for ‘control’ e.g. because the son (i) sees that daddy has the kind of control of his emotions that mummy has been trying to instill in him and (ii) daddy seems to have more control over mummy than he does (especially after bedtime), sonny is at risk of overcooking his self-control in the hope of competing with daddy and ‘winning mummy back’.

Of course, the solution to this self defeat comes about via the realization that daddy’s love is just as valuable as mummy’s and the competition ceases permanently when the son ‘sees’ the parental marriage is a greater-than-sum-of-parts ‘love unit’.

This leads to the son's 'temperance' i.e. in 10+ yrs he can secure his own 'mummy'. Hopefully, the 10+ years provides plenty of opportunities to work out the difference between mummies and wives. In short, the son will have the chance, over those 10-25 years, to transform his emotions into mature feelings that, in turn, prepares him for a new round of development of his 'inner parent'. The "father image" of the I.C. (i.e. something that relates to this particular mortal coil) is the 'feeling' 'basis' of a son's journey into self-fathering one's own uniqueness....

Needless to say, this process is capable of "arrest and regression" in a myriad ways. More than 6½ billion ways, I would say.

The control of one's emotions, however, is only one facet of the development of 'conscience'. Already, at the intellectual levels of the 3<sup>rd</sup> house, the child has seen that the raw feeling-sensation combo (i.e. untransformed emotion) of '12-1-2' can all too easily cloud the operations of the mind (e.g. upon the pain of being cut, the mind remains unable to think about sharp objects) and, so, there is already a 'basis' in the 4<sup>th</sup> house for the kind of thinking that will 'emerge' at the 7<sup>th</sup> house... the concept of fair play and 'coherency'. That is to say, because all sides of Mercurial argument are 't/True', the only way that Libran fairness can be fully understood is via the feeling function (Cancer underpins Libra). For example, when a child registers some biases in the 'family romance' (e.g. a parent who, in a particular context, shows preference for one of his/her children or, 'worse', a parent who might be lying about preferring one of his/her children) the child will be able to 'think' that it is OK but, at a feeling level, s/he'll know that something is 'wrong'.

Of course, what is 'wrong' is the feeling development of the parents. If one or both parent(s) has unhealed childhood wounds of his/her own, s/he is sure to 'infect' his/her subsequent generation(s)... the beginning of (or, more often, the continuation of) a "family curse", a malady that requires an advent of a family member/hero-ine with the 'Apollonian' gift of being able to get past the 'family soup' of the 4<sup>th</sup> house into realms where family 'identities' and/or 'identifications' are usurped by a sense of being part of something much 'bigger'.

It is not far off the mark to view the superego as the suffering 'single parent' who is vainly trying to guide his/her child to a happy place in the world but the child is forever saying "why should I?". The vanity of the superego goes along the lines of "because that's how it has always been done"... only to be foxed by a 2<sup>nd</sup> complaint "how am I ever going to find my unique purpose if I do everything as everyone else has done it?". Therefore, when, finally, the superego re-forms itself in the 4<sup>th</sup> house (i.e. 'both parents' now present), the unhappily collectivized child has the chance to include the all-important sense of Lunar cyclical 'feeling' as s/he seeks to express a more genuine sense of uniqueness. (Most astrologers see the almost equal durations of the Saturn and progressed Lunar cycles as a meaningful coincidence i.e. these two are 'meant' to complement each other). In other words, the child is willing to follow the beaten path for a while because it now 'feels right' to do so. There is something about being in touch with one's emotional reality that allows the individual to, as it were, allow a 'subtle gestation' (i.e. subtler than the 'basic' gestation of Scorpio/8<sup>th</sup> house to Aries/ascendant) inside the '4-egg' of 'familiarity'. 'Jumping' straight from the 3<sup>rd</sup> house to the 5<sup>th</sup> house is sure to generate a pretentious 'ghost'.

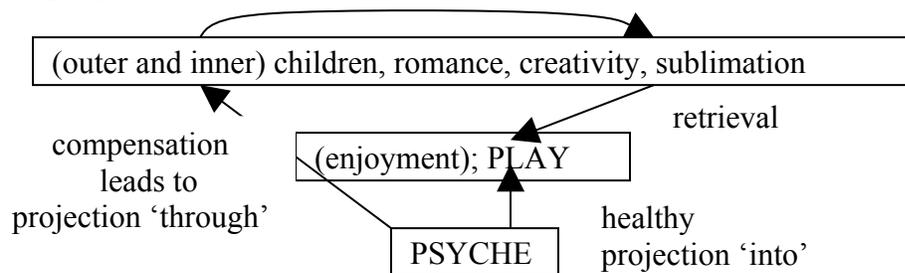
## THE 5<sup>TH</sup> HOUSE: CHILD, CREATIVITY, SUBLIMATION

How much of a 'hero' was Freud? Well, if he didn't quite make the grade in that full, Joseph Campbell-ic, spiritual sense, he was at least more of a hero than a gazillion others who have fancied themselves as being one. If a nation-state boffin claims that so-and-so is a hero, you really do need to have your doubts.

From FA's perspective, the reason that we see Freud as not quite making the heroic grade is due to his 'failure' to break the superego down into its components... the full hero(-ine) is s/he who, from his/her 4<sup>th</sup> house, in 'rising' into his/her 5<sup>th</sup> house, is able to (diametrically) heal the rift that had been 'created' during his/her gestation (i.e. between his/her 11<sup>th</sup> house and his/her 10<sup>th</sup> house; prior to his/her 5<sup>th</sup> house, "we should be idealists" is irreconcilable with "we should be pragmatists"). Freud didn't heal his '10-11 rift' because he never saw it... Freud's description of the superego is half 'superego' and half (what FA calls) "supraego". Anyone who fills out his/her 5<sup>th</sup> house development will know that 'bossy boots' traditionalists ('10') & 'bossy boots' progressivists ('11') are different. In other words, if the 4<sup>th</sup> house-homebody can see through "our family/society/civilization must do things this way because its the way that we've always done it", the 5<sup>th</sup> house-creative can properly see through "we must revolutionize our family'/society/civilization/world".

The problem with perfection/idealism is that it doesn't have anywhere to go (except, as pragmatic Saturn is prone to remind us, into degenerative chaos). As it turns out, this lack of somewhere to go is never a problem for idealists because they will be 'vibing' with the large-scale realm wherein time doesn't pass (toward either generation or degeneration) in any case. The hero, therefore, is s/he who can see that there is more to life than frozen moments... life is about 'living out' a story. Agreed, upon reaching its end, there might not be anyone around to tell one's story to but at least there will be a sense that it can be told to someone 'on the other side'. It never occurs to the 'progressivist-who-lives-inside-the-idea-of-herosim' that s/he might be greeted with an angelic chorus of loathful boos.

The middle-scale realm is a realm of change... old problems constantly being upgraded into new problems. Herein, solutions are never "Final"... problems become solutions through 'play'...



It is hard to believe that there would be any readers, this far into this article, who would balk at Freud's term – sublimation – being applicable to the 5<sup>th</sup> house. Freud didn't write a great deal about it, largely because he thought that it played a very minor role in the great majority of lives. Indeed, we agree with Freud not only across the board (of all psychological types) but also specifically i.e. the sublimation 'instinct' is underused even by many intuitives!! Many fiery types are too satisfied

with hanging around '1' and, in turn, treating life as a competition that tolerates only history-writing winners (e.g. Darwinists prior to the fuller understanding of symbiosis and biodiversity). All expressions of '5' symbolize the journey to into the bigger picture. Take, for example, the fact that Homo sapiens usually learns more from his losses than from his gains... thus, when the context is learning, we need to apply the paradoxical formula "loss is more gainful than gain". There's a morsel of play right there, Jim.

As good as this all sounds, however, the zodiac-fact remains that the '5 Lion' is more rapacious than a '1 Ram'. In other words, the task of transformation is more critical in the right hemisphere than in the left... there is a sense in which the Lion's (or the 5<sup>th</sup> house's) 'victory' over the Water-bearer's sterile, empty ideas leads to the Lion being somehow 'infected' by '11's 'deadly sin' (i.e. pride). This problem is seen in the myth of Heracles (i.e. the pride of Hera) who is faced with the labour of facing up to the inner Hydra... archetypally, Heracles inflates his 'victory' over '11' out to a 'victory' over '12', '1' and '2' also but, as has been discussed in '4 Corners: Vol.1', '12' is only truly 'defeated' by a full negotiation of '6', '1' is only truly defeated by a full negotiation of '7' and '2' is only truly defeated by a full negotiation of '8'. If '5's understanding of the 'bigger picture' of transformation is judged to be insufficient upon entering '9', the hero needs to cool off, 'fall' and try again... '5' defeated by a full negotiation of 'new 11' (secondary narcissism) e.g. in "The Matrix Re-Loaded", Neo sees that he is just another messiah, not so 'unique' after all.

The fiery houses all 'suffer' from the problem that astrological houses have i.e. a straightforward link to the Earth (and, therefore, the element earth). In other words, the problems associated with the fire-earth opposition come to the fore in the fiery houses, irrespective of what sign is found on the cusp or what planet might be placed inside it. This is a big part of the reason why Freud saw sublimation being so difficult for the great majority... even if the sexual instinct manages to 'rise' out of the sadistic-narcissistic 1<sup>st</sup> quadrant, the tendency to 'concretize' play continues i.e. create something that 'proves' uniqueness. Still, it is possible that the creation of a piece of 'art' could be helpful in allowing the artist to move along onto a new 'level' of play and, therefore, the 'concretizing' impulse isn't that much of a problem. This is a fair argument, but the fire-earth opposition will always deserve close scrutiny in this current era of "freedom is damnation" existentialism.

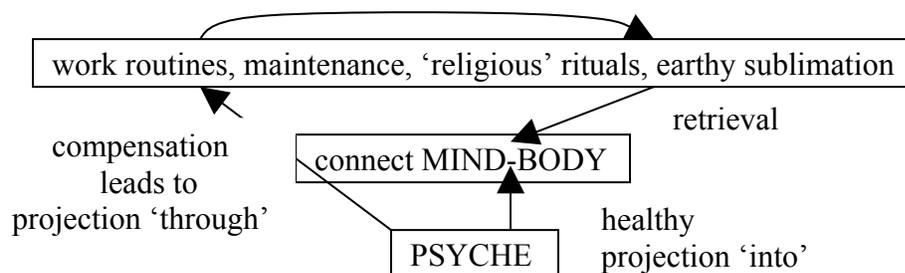
C.G. Jung's aphorism "sensation tells me something exists, thinking tells me what it is, feeling tells me its value and intuition tells me to where it is going" is very applicable to 'rotational' astrology i.e. the anti-clockwise sequence of signs is earth-air-water-fire. Then again, there is nothing stopping us from bringing intuition to the front of the queue and declaring "intuition tells me that something could exist, sensation tells me it that my intuition was 'right', thinking describes my sensation (and, if I'm broad-minded) thinking describes my intuition, and feeling tells me its value". As this applies to Aries, we can see that on the one hand, the Ram can tell us where Capricorn is heading but, on the other hand, a Ram will also 'know' that he is heading for Cancerian feeling values (and Leo after that). Thus, a Ram should have no trouble 'getting' heroism. The same, of course, applies to Leo... there is a chance that the Lion can 'get' '8-Scorpio', but this does require a transformational skill set.

## THE 6<sup>TH</sup> HOUSE: WORK, RITUALS, 'EARTHY SUBLIMATION'

Evolutionary biologists tell us that, even if much is now known about hunting and running, they still have a long way to go with mating. The one thing that is clear, however, is that when, some billions of years ago, sexual reproduction finally evolved 'out of' asexual reproduction, sex showed itself to be no less powerful as a 'driver' of evolution. A big part of sex's power comes out of the fact that, rather than needing to rely on random mutation (e.g. from cosmic rays i.e. as asexual organisms do), sexual organisms aren't quite so random (e.g. choice of mate). For example, men don't have sexual intercourse with sheep (well, under 'normal' conditions) because the genes of sheep don't have enough in common with the genes of men to further the chances of more viable offspring. In other words, sexual reproduction is less 'superfluous' than asexual reproduction. (Of course, to 'balance' this idea, we will, in our discussion of the 7<sup>th</sup> house, throw the horny cat amongst the horny pigeons and discuss the 'viva la difference', ironic aspect of sexual selection).

Meanwhile, although 'swans mate for life', we know that there are plenty of sexual organisms in the biosphere that aren't 'choosy'. Homo sapiens has revealed himself to be just as capable of a 'swan-like' commitment as he is capable of having sex with a blow up doll (even having a 'swan-ish' commitment to a blow up doll; see "Lars and the Real Girl") so how are we to understand such variations in 'choice'? When Freud came to realize that sexual development is capable of repression, arrest and regression, a great deal became very much clearer.

The sexual instinct, when it 'develops', veers toward a state of less wasteful 'efficiency'. As the Python's could have sung it "every sperm could become sacred" when the sex instinct has reached its finest tuning. But, let's not be too strict... any instinct can 'develop' and be made efficient e.g. chipmunks can always look forward to doing a better job of gathering up the hazelnuts as subsequent winters approach. In terms of our schema...



The schema is usefully placed here because our discussion thus far threatens to roll off its rails of ontogeny. Some astrologers might be bemused by the idea that the 6<sup>th</sup> house is, with the 3<sup>rd</sup>, the most important of all the houses but, given that the inner topography is 'about' the mind-body connection (what a layman understands as 'health'), FA rates the 6<sup>th</sup> house 'of' the mind-body connection highly. No doubt, many a reader will have recall a family or ancestral story that reveals how '6-health' is much more important than '2-wealth'.

This leads us to the puzzle of to what extent "healthy lifestyles" are 'actually' "healthy". The question of compensation enters the fray in very subtle ways... for example, an individual might sense dimly, somewhere in the back corners of his/her

psyche, that the mind-body connection isn't all that it could be and, in a relatively vain attempt to do something about it, begin to spend all afternoon at the gym, pop vitamin pills, cut out dairy products, gobble down globs of "mashed yeast" without wondering whether or not s/he might be 'ghosting' from a '10-12-2 connection' (i.e. a repressive-regressive attitude to the soma) around to an empty idea of an instant '6-cure'. The point that many astrologers will make (e.g. see Howard Sasportas' essay on the 6<sup>th</sup> house) is that the 'last' house of the lower hemisphere has a 'summing up' quality about it i.e. just as a symptom points to a disease, so a psychological attitude to health could point to the fullness (or not) of lower hemispheric development. And, of course, a lot of hypochondria comes down to an 'overcompensating 6' that, with stark 'cry-wolf' irony, can lead to a disease that is missed by the doctor who decides that nothing will ever 'somatize'.

One generally misunderstood area of "malingering" is, of course, "hysteria". Even today a significant percentage of doctors assume that hysterics "consciously" imagine their symptoms. There may be some imagining going on but the process is decisively "unconscious". Freud could see the psyche's natural tendency to repress instinct but he could also see that, when individuals are 'collected (back) up' into a 'society', laws are passed against instinct, leading to the repression being sealed 'on both sides' – 2ndry gained. It is the 'job' of the 6<sup>th</sup> house to 'process' the instincts in such a way that they don't 'displace' in the direction of inhuman nastiness.

For example, during the 2<sup>nd</sup> millennium, a barrage of Christian missionaries ran about the globe trying to stop 'primitive' couples from mating in the farmyard position because it 'symbolized' both sodomy and a disinterest in 'who' the partner 'is'. The trouble was, however, that they neglected the fact that it also symbolizes the de-compensation of repression (i.e. the 'fall' out of '10/11 pragmatic idealism' into '12/1/2 instinct') and, therefore, their 'thou shalt not' proselytizing on behalf of the 'missionary position' only served to re-inforce their "causal" repression. Given that Freud didn't appear until the 2<sup>nd</sup> millennium's last century, we can't condemn their mistake but now it is clear that it is better to describe the problem of repression and leave it to the 'primitive' couple to interpret their processes. For example, in Sidney Lumet's "Before the Devil Knows you're Dead" the film wastes no time in revealing a couple exploring their '12-1-2' 'primitive' side... post-coitus, however, they decide not to explore its meaning and, so, soon enough, the intrigues of sibling rivalry ('3') and oedipal frustrations ('4') begin to explain its meaning 'from without'.

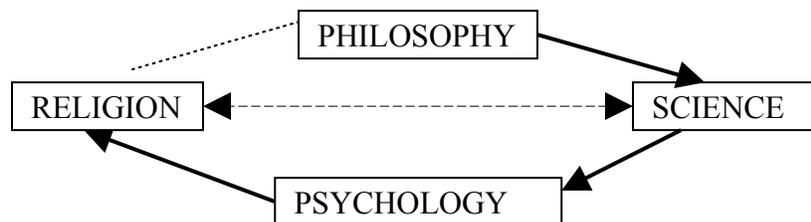
If you 'work' as a psychoanalytic astrologer, you are sure to hear, sooner or later, a 'hot Aries ascendant' woman complaining about her 'cool Virgo ascendant' boyfriend with words to the effect "you know, it's the same every time; 3¼ minutes of kissing followed by 2¼ minutes of glutei grabbing as he kisses my breasts, 1¼ minutes of heavy petting, a passing daddy/mummy phantasy and, then, 2-3 minutes of missionary coitus... it is really getting to be boring". Any Freudastrologer worth his/her salt would suggest to a 'hot Aries ascendant' person of either sex, that Virgo types tend to 'ritualize' sexual intercourse as a way of defending themselves against the boundary smash that threatens at climax... the trouble is, however, that a 'hot ascendant' person of either sex who's '6-into-8 connection' is far from his/her mind won't have a clue what you are talking about.

## Part 6: RELIGION

The history of religion began in a fog of concretized symbols and, sadly, went on to become a tale of failed transformation. With regards to the most recent failure – the 2<sup>nd</sup> millennium AD – some religious philosophers (led, famously, by C.G. Jung) have suggested that this failure might have been ‘necessary’ so that Man’s scientific development could ‘catch up’. Of course, this diversion has led Homo sapiens to the sharpest of ironies... spiritual transformation (of religion) now looks to be our only chance of protecting ourselves from the dangers of our science-technology.

Jung had also noticed that the psyche typically generates protective symbols when threatened. This generation happens not only in individuals (e.g. infants who draw circles, mid-life adults who dream of crosses, yin-yang diagrams etc.) but also in collectives (e.g. the ‘success’ of popular storytellers).

Even though it hasn’t had much in the way of popular success, the zodiac – a circle with 3 crosses – isn’t without its own capacity for protective contributions. In fact, ‘serious’ astrologers will say that the zodiac, like the crucifix, is a symbol of the “Self” (i.e. God). Having explained how the zodiac contributes to the “integration” of science (‘Pt. II’) with philosophy (‘Pts. I/III/V’) and psychology (‘Pt. IV’), the time is right to look at the ‘4<sup>th</sup>’ as per our schema;



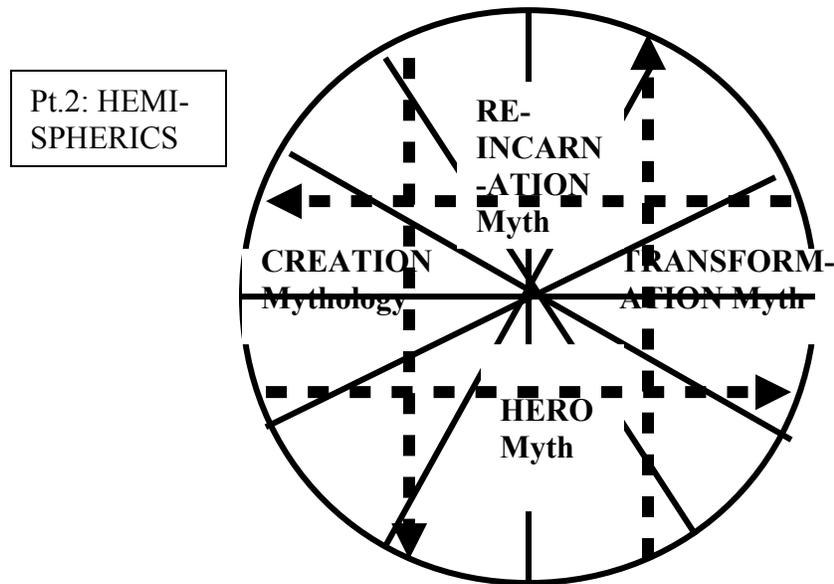
From our notes on how pearl-in-the-shell actions of the sidereal and tropical zodiacs ‘resonate’ with Darwin’s insight into evolution, we now extend this ‘fortune’ out to the fact the current 30°(±) ‘sidereal-tropical phase-shift’ (as it were, smudging the zodiac) provides (the ego of) Homo sapiens with a measure of protection against “identification” with the Self (e.g. breaking the 3<sup>rd</sup> Commandment).

At the time of Christ (i.e. when the zodiac was ‘unsmudged’), astrologers had devised another way to avoid identification with the Self... their ‘discovery’ of the symbol for that which ‘grows up-out of’ the Self i.e. the house system symbolizes the sub-divine human ego. (Of course, an Aries ascendant individual wouldn’t have been very protected... even if (the man part of) JC’s horoscope had this rising sign i.e. He is the exemplar of how to prevent a ‘regressive rise’ of the Sun).

Although Jung saw Christ as a symbol for the “Self”, he did admit that there was also something incomplete about it. For FA, this incompleteness is can be traced to the fact that resurrection can’t be equated with reincarnation. Nonetheless, in this survey, we will stick with the monotheistic ‘unfolding’ of the West as our orientator (no pun intended) as we search for potential paths for “integration” of all the major religions. The events of the recent century (and, of course, of the recent decade) have shown us what a big part syncretism might play in any transformation.

## HEMISPHERICS Pt.2

Once again, we acknowledge the pioneering work of Jungian analyst, Erich Neumann. Not only did he lay out J.J. Bachofen's matriarchate-patriarchate dyad for depth psychological review but he also did the same with the "mono-myth" (see "The Origin and History of Consciousness") that Joseph Campbell (see "The Hero with a Thousand Faces") and George Lucas popularized. The depth astrologer who reads Neumann's book is likely to see zodiacal "integration" crystallize itself out in this way...



In other words, the 'creation myth' is a kind of superimposition upon the left hemispheric 'matriarchate'; the 'transformation myth' is a kind of superimposition upon the right hemispheric 'patriarchate'; the 'hero myth' is that which links these two across lower hemisphere via the process of 'ego formation'.

It comes as little surprise that, having been raised within a Judeo-Christian context, Neumann allotted no section to "reincarnation mythology". Therefore, we can't really use his book as a source for the 4<sup>th</sup> of the upcoming chapters. Indeed, a big part of our reason for presenting each of the following chapters is that different individuals 'resonate' with different mythologies in accordance with their differing individuations and, therefore, a full on mytho-astrologer would need to cover a full cross section of the world's mythology.

It is worth noting that the dynamic of 'resonance' constellates the problem of "identification". Recalling 'Pt.5: Philosophy III' where we had made the point that it is often wiser to ponder nations other than one's own, it is also often better to ponder religions-mythologies other than one's own because this serves as a useful 'fire-wall' against being, so to speak, too close to our (particular) "Force". This, presumably, is the reason why, in the biopic of "Gandhi", we see the Mahatma instructing a Hindu to raise his son a Muslim. Then, when, at a point later in his life, it is time for the son to return to the religion of his father, he might be able to do this with the compassion that is the hallmark of all true faith...

## *Chapter 21: CREATION – EAST (bearing west)*

### **INTRODUCTION: OVERLAP and the GOD-MAN DYAD**

The association of '1' with "creation" is intuitively straightforward but some astrologers will be troubled by the fact that "creation" can be equally applied to all aspects of fire i.e. not only '1' but also '5'/'9'. To draw an example from cosmology, although H<sup>2</sup> & He were created in the 'fire' of the Big Bang, other atoms (elements) were created in the ('1-5-9') stars... so, isn't all 'fire' creative?

If we broaden our outlook to the (albeit subtle) differences between the terms "creation", "creativity" and "fertility" the problem settles: although Leo is involved in the "creation" of most elements, Arien forces remain as the basis of the ongoing permanence of the created element (at least, as far along the periodic table as Iron). In other words, Leo, especially when transformed, is less focused on created product and more focused on process – "creativity" e.g. a 'showpony Leo' is a bog-standard untransformed Lion. Similarly, although Sagittarius is involved in the "creation" of symbols, the Archer is so tuned to their ineffable 'source' that he is able to back off (or, better, 'forward off') from concretizing them.

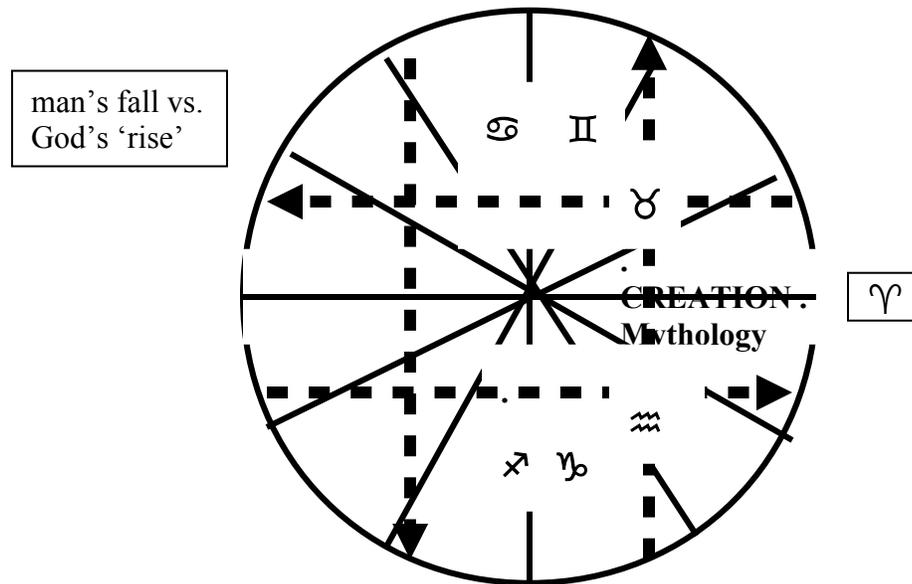
Out of these distinctions we begin to get the gist of why many creation myths aren't the happiest of stories and why a lot of 'creative' (or, better, 'creational'... a neologism is now required) people are so insufferable i.e. their desire to 'become' a g/Godlike c/Creator is never very far from the desire to be a d/Destroyer and, given that a wo/man is not God, the latter desire takes over when the former (often) fails. Worse, our 'Creator-less' secular world (NB\* even if statistics can say that >90% of a population believes, they rarely distinguish "I believe" from "I want to believe"), encourages human attempts at concrete 'creation'. The absence of a Creator may or may not be abhorred by nature, but it is surely abhorred by the human psyche.

Now, we must make it immediately clear that this essay is no polemic against concrete human creation. Any intent to pit Saturnian forces against it would surely do little more than promote 'returns' that would be even more insufferable. Let's admit, however, to a semi-polemic that supports the notion that creationals need to 'make room' (and, if necessary, 'make padded room') for their impulses.

Another possible point of contention is our zodiacal pattern of overlapping myths: isn't it confusing to include Gemini in the creation mythology 'sweep' when the Twins seem to be mixed up mostly in hero mythology? why include Capricorn in creation mythology when the Goat's links to karma would seem to place it squarely in reincarnation mythology? given that Pisces expresses itself most obviously via the symbolism of the 'uroboric timeless sea', why include it in reincarnation mythology? In part, our answer comes straight out of Neumann's book... there is a strong sense of overlap in its presentation. Another part of our answer emerges via the 1<sup>st</sup> person experience of the psyche... feelings of the phases of growth subsuming each other are easy to access. There are times when sharp definitions are necessary and other times when they aren't (so says the intuition). And, as will be discussed in the next section, yet another part of our answer emerges from the myths themselves.

The third issue that needs to be raised before we launch into the specifics is the traditional orientation of the zodiac cycle. Although FA has no wish to change the primary orientation – i.e. the spiritual 'rise' of the right hemisphere – there are

moments when it helps us to tip the zodiac over so that the sign of Aries – the sign that symbolizes the Sun’s ‘rise’ over the spring equinox (i.e. into a ‘seasonal’ version of dawn-east) – is placed in that ‘map direction’ wherefrom we also see the Sun to be rising... to the east. In this chapter, this liberty is taken and, therefore it appears like so;



Hopefully, this ‘flip’ helps us to see why the Bible’s 2-part Genesis needs to be two-parted i.e. God’s “universo-galacto-bio-genesis” is a 180◊turn’ of the “consciogenetic fall” of Adam & Eve. FA has spilled plenty of ink into this volume trying to clarify why a human-Aries tends overate his/her “consciousness”... no doubt, at one level, Aries’ rise out of the uroboric sea does ‘gift’ the Ram a certain awareness that isn’t available at Pisces but, equally, Adam’s problems stem from the fact that he is no god (and definitely not God) i.e. inadequate ‘respect’ for one’s own Creator leads one to become mixed up about the difference between the human spiritual ‘rise’ and the Godly Creation of ‘universe-life’ that gives a human his/her chance ‘rise later’.

Homo sapiens was ‘born’ in East Africa about 4 Platonic years ago. Over the subsequent 3 Platonic years, he spread out over the globe. The fact that this spread occurred in ‘waves’ led to a lot of mixing and matching of racial groups and, when his mythologizing capacity was ‘born’ (perhaps 1 Platonic year ago), this too would be subjected to hybridization processes. Some suggest that mythological similarities come about because neighbouring mythologies have melted into one another. Others say that man has an ‘immaterial D.N.A.’ – a “collective unconscious” – that assures similarity irrespective of any spillover from geographical neighbours (e.g. the 20,000 year gap between Eurasia and the Americas). The various arguments for or against (non)-existence of immaterial D.N.A. have no bearing on what follows.

So, before looking at the myth that so many Westerners take to be more than a myth, we travel to a place where human migration has been very recent i.e. where chances for subsequent waves of ‘melting’ have been limited.

## **(JUST?) BEFORE JUDEO-CHRISTIANITY'S UNIVERSE**

**Homo sapiens' proved himself to be a successful oceanfaring species by about 40,000 BCE when, after coast hugging his way through India and South-East Asia, he sailed his way to New Guinea and Australia. Nonetheless, this success is qualified by Homo sapiens disinterest in 'migrating back' after the ocean levels began to rise. The next wave of oceanfaring success was achieved somewhat less than 4,000 years ago... at around the same time that the Egyptians were (or weren't) imprisoning the Hebrews, a group of Asians seemed to have (been) 'hurried on' through New Guinea across to the Pacific Islands. It doesn't come as a surprise, therefore, that Polynesian mythology reveals its share of water symbolism.**

**One of the most interesting creation myths for zodiac-resonators is that which has been (re)-told by the Maoris of New Zealand. Conveniently, it crops up in Erich Neumann's book – the separation of Rangi and Papa, the "World Parents". Despite their remarkably 'watery' history, the Maoris' creation story is still deeply couched in the familiar elements of 'mother earth' and 'father sky (air)' i.e. paternal-Rangi and maternal-Papa are so close together (i.e. '1/2') that there wasn't enough 'space' ('3') to 'grow' (to '7') neither for any divine offspring nor for humanity. To be sure, speculative (Martin Rees-like) astrologers might prefer to envision such a 'universo-genesis' as a '9/10' Rangi-Papa not having enough '11-space' for '12' to reach a new '3' i.e. the universal womb is too 'inert'.**

**At this point, many readers would anticipate the appearance of an Aries-type of god who can push his feet down on Capricorn and push his hands up on Gemini to 'create' the 'growing space' but, as it turns out, things are a bit more complicated than this. The best candidate for Aries-type-ness, Tu-matauenga, the fiercest of the offspring gods, is ineffectual. The successful offspring is Tane-mahuta – the god of forests, birds and insects (i.e. an '3' god?!) – because he can see that Tu-matauenga's intent to slay the parents is too much... all that is required is a rending. Perhaps, to 'fire' himself, he draws on '9's 'complementary-rotational' libido(?).**

**The role of the other children is also instructive: Tawhirimatea – the god of winds and storms (i.e. a kind of Uranus-ish 'pet' child) – doesn't like the idea of the sky being pushed too far away from the earth and sides with Rangi and Papa; even though Tangaroa – the god of reptiles and fish (i.e. '12-ish') – sides with Tane, he can only try in vain to do what Tane would later on achieve; Haumia-tiki-tiki – the god of non-cultivated food (i.e. either '2' or '6-as-the-complement-of-12') – was, like Tu and Tangaroa, also unable to achieve what Tane would later achieve by pressing his head into the earth and pushing the sky up with his feet.**

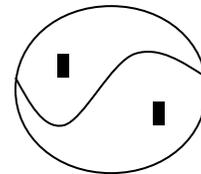
**In summary, then, we get a sense that the separation of the "World Parents" is achieved through a kind of counter-intuitive (even counter-rational) approach to 'space' rather than by brute chthonic strength... after all, we are talking about the divine version of 'light' here. And, of course, any decent survey of the 'creationally gifted' (human) will reveal the many strange and varied reversals of polarity that are part and parcel of his/her process. Equally, the (archetypal) banality that spills from the mouths of 'uncreative-political-collectivized' humanity can be easily linked to the incapacity to 'play' with opposites. Rather than rend the 'parents' and look for a 3<sup>rd</sup>, 4<sup>th</sup> or 5<sup>th</sup> integrating factor, the intention of the 'Adams' of the world is always to slay the opposite. 4,000 years on, mankind is still convinced that he can do what a 'One'**

can ... well, yes, OK, we do seem to have the power to d/Destroy but, unlike God, we don't have the power to resurrect, even if the average cardiologist manages to restart the proverbial 'synchronicity muscle' from time to time.

The situation back in (northern) Asia during the 2<sup>nd</sup> millennium BCE was one of Homo sapiens beginning to notice that, when it does come time to pursue a secure society, the worshipping of a war god is silly (every tribe, loser and winner, has one) and needs to be replaced by a more pragmatic approach. Consequently, the Chinese soon began to revere those who had a secular wisdom with respect to the principles and practice of governance. Further, if a need arose to re-balance their (Confucian) canon with 'divinity', maybe it could be done without anthropo-projection? The Tao De Ching of Lao Tze would appear to fit this bill perfectly. By 1,000 BCE, Chinese civilization had achieved a level of stability that rendered the "silk road" – the path that silk merchants had been taking through Mongolia, Southern Russia etc. 'back' to those unstable places from which Homo sapiens had spread out 100-40,000 years prior – a one-way ticket of prosperity. This prosperity would continue on until it was broken by the West-engineered opium wars of the 19<sup>th</sup> century.

The history of China has a lot to do with the fact that Chinese mythology is rather thin on the ground but there are still a few points of interest. First of all, we get a sense of how creation can be taken out of an anthropo-projective God's hands via a process of abstraction. (In passing, of course, Jung had also noted that the Self is well capable of expressing Itself through abstract forms e.g. the cross, the square, the mandala etc.). As most of us are aware, China's key meta-form is the "diagram of the supreme ultimate" a kind of 'squared (4 part) circle', alluded to in "Chapter 42" of the "Tao De Ching" as follows;

Tao gives birth to the unified thing  
The One splits itself into two opposite aspects  
The Two gives birth to another  
The newborn Third produces a myriad of things  
The myriad contains the Yin and Yang...



In this case, it isn't difficult to see the "World Parents" as the larger 'semi'-circles and the 'mini'-circles as the children who are trying to grow. In the terms that we see throughout Neumann's volume, one 'semi'-circle would be the "Great Mother" and the other 'semi'-circle would be a "Maternal Uncle", not a "f/Father" (i.e. f/Father is 'of the dynamic' – the Tao – not 'of the Two'). In turn, it is easy to imagine the 'mini'-circle within the "Great Mother" being the "mother-daughter-wife" of the 'spiritual feminine' and the 'mini'-circle within the "Maternal Uncle (± cipher son)" becoming the "son-husband-father" – the human version of the 'rising spirit'. In this way, we see again that the "World Parents" don't need to be slain in the creational phase... in simply pulling them apart, the chances for the Parents to 'return' and "Mate" to fertilize a 's/Sib' is maintained.

Despite the symbolic significance of the "silk road", we can't be so bold as to suggest that China's preference for abstractions flowed outward to, then, decisively influence the appearance of abstractions in Western civilization. What we do know, however, is that the larger section of the Old Testament was first-drafted during the Babylonian captivity of the Jews in the middle of the 1<sup>st</sup> millennium BCE.

### **JUDEO-CHRISTIANITY'S DIVINE (right hemispheric) 'RISING'**

As historians and anthropologist have convinced us, the geographical context of the genesis of monotheism was not 'abstract-o-philic' China but polytheistic Syria, Egypt & Babylon. Specifically, not only is the God of the Jews a (jealous) "One" but also He isn't subject to the human kinds of foibles that are/were a feature of the gods of (especially) polytheistic Greece. Indeed, He is so ineffably 'beyond' (human) that it is a sin even to utter His name. Even so, Old Testament scribes were able to write the word "God". Supposedly, writing, more 'abstract' than utterance, is not so sinful.

As if to make up for His decisive separation of Divine and human, God went on to take a whole lot more interest in his creation than, say, Zeus (who didn't seem to care a zot about stupid humanity). The notion of a covenant with Yahweh would, thereupon, become a critical aspect of Judaism and, eventually, it would lead to the feeling in the Jews that, rather than being "chosen" (i.e. imparting of responsibility), they were simply being "picked on". Now, before we head further into these thornier (human) issues of Judeo-Christianity, it is worth reviewing the first three (of 4 or 5) geneses of "Genesis", not only because they are 'Chinese-like' (i.e. abstract), but also because it is the most easily linked to the 4-ness of the universe...

Clearly, when "In the beginning, God created the heaven and the earth", the 4 proto-archetypes were born. The puzzle is, however, whether we subscribe God to Aries or, as it seems to be in the Tao (& cosmology's "T.O.E."), to a combination of '1-the-render', '5-the-uniter' and '9-the-rotator'. If the latter, the first sentence can be astrologized to, "In the beginning (Pisces), God ('fired' by Aries/Leo/Sagittarius) created the heaven ('11±3') and the earth ('10±2')". The extent to which (Cancer)—Virgo-Libra-Scorpio is involved in this initial Act is, therefore, unclear.

The 1<sup>st</sup> paragraph of "Genesis" has a very 4<sup>th</sup> quadrant feel about it i.e. "the (small 'e') earth was without form and void, and darkness was upon the face of the deep..." sounds a lot like a Capricorn-Aquarius-Pisces 'Higgs ocean' to me.

Unsurprisingly, the 2<sup>nd</sup> paragraph, - that which describes the appearance of Day and Night, suggests that, by the end of the 1<sup>st</sup> day, a 'Tane' was on the verge of separating the "World Parents" (even though Sophia had not received any explicit mention by this point). Perhaps, God had enough 'space' to create Day and Night but not enough 'time'. He might have to tweak the waters a bit more...

In the 3<sup>rd</sup> paragraph, appropriately, a 3-ness is seen external to God – 1: the waters above the firmament – 2: the firmament (capital 'H' Heaven) – 3: the waters below the firmament. Perhaps the "Great Mother (± Uncle Lucifer)" has now been split far enough apart for Homo sapiens to appear?

No, not quite. It was only the morning of the 3<sup>rd</sup> day and, of course, man was slated for the 6<sup>th</sup> day. The three days in between are required to create, first, (capital 'E') Earth. Here, then, it isn't difficult to imagine that we are moving into the realms of the formation of the Solar System and, astrologically, into the realms of that part of the zodiac that is ruled by 'rocky' planets – the lower hemisphere i.e. Mars, Earth, Venus, Mercury, (Moon). Then again, the skeptic would surely point out that 4<sup>th</sup> day was slated for the formation of the stars, sun and moon in the heavens (wherein, of course, they are 'meant' "for the signs and for seasons...") but, as astro-physics has revealed, the Earth was formed after the Sun, not before. Then again, a defender of "Genesis" could remind a skeptic that the elements out of which the 'rocky' Earth is

made had themselves been created in suns (i.e. supernovas etc. that may have existed beyond the Milky Way) that had 'died' prior to the 'birth' of our Sun. Thus, the Old Testament writers can still stick to their figurative guns.

Now, onto the 4<sup>th</sup> day: there is a sense in which the 4<sup>th</sup> day pertains specifically to the '4-5-6-7-8-9' right hemispheric sweep i.e. the Moon rules '4', the Sun rules '5' and the stars appear in the '7-8-9' evening. If this is so, we now confront the difficult fact that '10-11-12' also refers to the evening (night, actually). Then again, given that the 5<sup>th</sup> day is slated for creatures capable of movement (fish, birds), we can combine the 4<sup>th</sup> and 5<sup>th</sup> days into one astrolo-day (i.e. the 6<sup>th</sup> day is now the 5<sup>th</sup> day). Similarly, we can condense the 2<sup>nd</sup> and 3<sup>rd</sup> days, meaning that the 6<sup>th</sup> day is the 4<sup>th</sup> astrolo-day.

Can we award the same pattern to the 6<sup>th</sup> and 7<sup>th</sup> days? And, did God doze off a bit on the 7<sup>th</sup> 'left hemispheric' day to, thereafter, provide Adam and Eve (and the various snakes) opportunities to muck up the left hemisphere? I'm guessing that, by now, dear reader, our speculation has the look of running away with itself so it might be time to embark on a bit of comparative theology.

One of the curious aspects of the Judeo-Christian ineffable Creator is the fact that there is little sense of 'sacrifice' as He goes about creating the world (and, later, an Adam) in His own image. Of course, here, it would be incomplete of us not to note the skeptic's view (i.e. it was the Judeo-Christians who had created God in their own image) but let's not get too hung up on this dyad. Rather, let's return to China (long before the Tao because, there, we find a more interesting pre-cursor to the Christian Son... P'an-ku.

Again, as in the Maori myth, China's maternal egg contained the earth & sky (an earlier edition of Yin & Yang) and would be separated by P'an-ku. Despite this similarity, P'an-ku seems more in line with '1' than with '3', because, like Christ, he dies and is 'quartered'. In fact, P'an-ku suffers 'more' than a "crucifixion" because, after his limbs have morphed into the mountains to the north, south, east & west, his breath becomes the wind, his eyes the sun and moon, his flesh the soil, his blood the rivers, his body hair the flowers, his hair the stars etc.. Moreover, the 'Chaotic' egg throws up an idea that the greater Parent was a Mother (rather than a Father) and, therefore, in China, it is a feminine Being who is sacrificing the 'son'.

Here, then, we are shown why, at least in part, the East is 'maternal' and the West 'paternal'... the sacrifice of the god of the East seems so extensive that a kind of inertia takes over (i.e. abstraction or no abstraction, Humpty Dumpty is now too dispersed into 'matter/mother' to be put back together again) whereas the sacrifice of the West's God-man was limited enough that there was still enough dynamism to bring about a re-combining quintessence. And, so, are we now to turn our attention further west again... to the land of mummification ('daddification?'), Egypt?

Before traipsing west over the Sinai, however, let's stick to the Mid-East and look at the other geneses in "Genesis" (iv) the genesis of the gentiles (Adam and Eve) and (v) the genesis of the Jews (Abraham). If we wish to extend to idea of genesis to "Exodus" and beyond, we could also propose (vi) the genesis of a new 'challenge' (a divine covenant; Moses) (vii) the genesis of a redemptive process for gentiles (Christ) and (viii) the genesis of a kind of 'looking glass' for monotheism (Mohamed). All the while, the West would continue to struggle with the meaning of the f/Feminine.

## **JUDEO-CHRISTIANITY'S HUMAN (left hemispheric) 'FALLING'**

We have already mentioned the fact that the Vatican has OK'ed Darwinism. After all, the Genesis of 'consciousness' is easily equate-able to the Genesis of 'man-who-knows-that-he-is-no-ape'. In other words, an ape can register being punished by a tangible punisher but it won't register that other 'punishments' (e.g. hunger, cold, disease) could be handed out by an intangible g/God. And, although young apes are like humans in being forced to leave the magic circle, it does look as if they do forget about their Eden it without too much angst. Still, it might be that this lack of angst is exactly why apes don't 'cook up' toward a 'conscio-genesis'.

The step from Pisces down-to Aries (i.e. birth) might look to be the archetypal boot out of Eden but we see this a bit too narrow... '12-to-1' is but only one step of a 6 (or 7) step 'human fall' ('rising g/God'). In fact, if the mother is adept at recreating the extra-uterine womb (i.e. both mother & baby are 'creational'), her newborn will take his/her recent 'head-in-a-vice' experience as an "achievement" that may even be 'happier' than the 3 earlier 'falls' from Sagittarius to (i) Capricorn (Neumann's term "alimentary uroboros"; Chronos 'eater-of-children') (ii) Aquarius (Neumann's term "genital uroboros") and (iii) Pisces ("genital uroboros" can also to be applied in light of the fact that '10's makeshift 'boundary' is given a severe workout at '11/12').

In a way, the only Eden in the zodiac is Sagittarius... and only insofar as it is taking transcendence to be imminent. All the subsequent steps across-down-through the left hemisphere can be seen as a slide into forsaken-ness (God answers forsaken Christ, "no bargaining please"). Because Gemini represents the 'summing up' of the fall – registered via its 'spikes' of consciousness – there is a sense that '3' is the locus wherein the psyche can 'report on' which step had been the bumpiest. If the mother-newborn (Winnicottian-paradoxical) 'unity' has not 're-created' the conditions of the womb, the Pisces-to-Aries transition is the sure bet for the biggest bump.

This focus on Gemini will meet the approval of those who view "original sin" being a sin of "consciousness" (this crops up in a lot of depth psychological writing) but, in explicating a 'sin complex', a question begs: "consciousness of what?"

Because Adam & Eve are not given the chance to eat from the 2<sup>nd</sup> tree (i.e. of immortality), we can only apply the term "semi-conscious-ness" to their situation... they 'know' about '11-1' and '12-2' but they remain 'unknowing' '5-7' and '6-8'. In short, the price man pays for his '1/2' sensuality (Adam is 'created' out of the earth i.e. guttony, lust) is the knowledge that he is no g/God and, one day, he will become dust. Many Jews are nonplussed that God seems to "pick on" them but that doesn't mean that He let the gentiles (Adam/Eve...) completely off the hook. The snake that seduces Eve is not the timeless '10-12' uroboric snake. It is another kind of snake... the '8 thermodynamic' snake. It 'speaks', as it were, diametrically-objectively to '2' and, therefore, within its yet-to-be-shed skin, is the source of redemption.

In St. Paul's view Christ is, in part, an update of Abraham but 'with a twist'. As in virtually all stories of heroes, although there is a privileged access to 'God' (i.e. it is barred to 'sinners' such as A&E), there is also an agonizing impasse needing to be endured by the hero so that any (re)-birth is informed with its proper meaning. In the case of Abraham, the 'price' he pays for his privileged access looks at first to be a degenerate version of A & E – it is Cain who kills Abel, not Adam – but he is 'saved' at the last minute. God has spoken... "human fathers don't have to sacrifice human

sons; if you really need to sacrifice something, then use rams instead”. Later, Moses would come along with an addendum, “by the way, thou shalt not kill any son of any father”. And, with 'consciousness' eventually needing to reach beyond a single tribe, God made a Son out of Himself to, in turn, make it clear that, when it comes to Love, a human can only ever die for it. Never kill for it. Never.

One interesting corollary of the Abraham story is the injunction to 'sacrifice' the foreskin i.e. circumcision is 'better' than castration because the latter would lead to a pre-emptive sacrifice of all subsequent sons (and daughters)... God only wants us to allot a portion of our sexuality to spiritualization, not all of it. Adam, it seemed, wasn't prepared to sacrifice enough of his sexuality (sensuality, in fact) to the spirit, but priests go all the way (supposedly). Abraham could chart a middle path because he had seen that Adam was too 'pre-conscious' to understand this.

Abraham seems to have solved the problem of a human fancying him/herself as either too 'Godlike' or 'God-proof', but a new problem had arisen... the state of 'being chosen' might not be 'being God', but it does carry the potential problem of seeing oneself as closer to God than the 'not chosen' Gentiles. God's solution to this tricky problem was two-staged. First, the Jews needed to neutralize their 'inflation' by being told how to behave responsibly (i.e. as exemplars for the gentiles). Thus, a new sense of responsibility would now need to be 'created'. Enter Moses.

Once again, with 20-20 hindsight of the full story, we see how Moses, at best, had journey from '10' to '5' i.e. he couldn't resist breaking the commandment (6<sup>th</sup>) that, of course, has was yet to discover. Nonetheless, we could say that his breaking of the 6<sup>th</sup> commandment was why Moses was able to keep hold of his humanity when hearing the voice of God. He would have known, upon returning to the fold, that he had no right to condemn his tribe (... although, courtesy of Mr. De Mille, we do see Chuck getting pretty hot under his collar). The correlation of the first 10 signs of the zodiac to the first 10 Commandments has been well documented.

As we know, the 'chosen' have their problems sticking to their covenant. In a way, their desecration 'needed' to remain because, without it, the next spiritual step might not have been taken... responsible behaviour (i.e. in psychological terms, the proper enactment of conscience), because of its backslide tendency, is never enough; it needs to be transformed. That is, not only does the individual refrain from killing and preaching vainly etc., s/he also needs to come to an inner place where there isn't any desire to kill, preach vainly, steal, covet etc. Thus, sublimation is the next step so that repression gives out to Love. Enter Christ.

Christ is Capricorn-to-Gemini-enough to be, like Tane, a 'Creator God' i.e. a 'riser' rather than a 'human (Adamine) faller'. Easter Saturday might only be only 24 hrs long, but it is a symbol for '1-2-3-(4) spring'. In addition, however, Christ is Aries-to-Leo/Libra enough to be, like Perseus, a 'heroic man'. Even so, Constantine didn't inherit Christ's ability to reflect and, so, he failed to see his hypnagogic vision of the Cross as a 'compensation' warning against power-mongering and conquering. Like Dracula, Christianity wasn't reflecting. Enter the Cathars (JC's '2<sup>nd</sup> Coming?').

Erich Neumann saw 'paternal' Western monotheism having advantages that Eastern 'maternal' inertia lacked but, without insight into dyad “progressing Good Mother vs. regressing Terrible Mother”, Western monotheism flailed.

### **ANCIENT GREECE'S (right hemispheric) 'FALL BACK'**

That Freud failed to tap the meaning of the “Great Mother” – Neumann talks of Freud’s single-minded obsession with a “gorilla Father” – seems to have been one of the key factors behind the 'Babelization' of depth psychology. Then again, in light of the fact that True individuation is so rare (we won't restate the statistics), Freud’s ‘scientific-phenomenal’ take on the state of masculinity not only in the West but also in the East is, in essence, ‘correct’ i.e. the “narcissistic flower boy” of Gemini winds up regressing through the various chthonic aspects of Taurus-Aries as he marches back up into Aquarius/Capricorn. Thus he becomes a “gorilla Father” (if not to his own child then to the ‘unknown child’ who is destined to be a victim of the “gorilla Government” for which he votes). As noted, the integration of Freud’s + Neumann’s overview is simple... “Darth Vader” is, in fact, a dark “mamma’s boy”. Here, even Neumann could have told us that many early examples of the “Great Mother” were androgynous e.g. the bearded mothers of Cyprus-Carthage.

Having discussed the divine ‘rise’ and the human ‘fall’, the reader will soon begin to wonder if there is a divine ‘fall back’. If so, it would enrich our template for human ‘regression’ through the left hemisphere. Modern astronomy’s tendency to use Greek-Roman mythology has, of course, tended to push modern astrology in the same direction. The mythic sequence Neptune-Uranus-Saturn-Jupiter – ‘12-11-10-9’ – is very familiar but let’s review it again...

There is no real consensus on how the Ancient Greek universe began but we do get a sense of regression from the fact that the first earth, Gaia, cuts off her nose to spite her face i.e. she plots the elimination of her mate, Ouranos (Uranus). This is further emphasized when Ouranos pushes his '12 children' back into the womb (not a few astrologers will be aware how many ‘11-ish’ type is less than comfortable with that little ball of squealing, shitting, regurgitating instinct that couldn’t recognize a ‘regular solid’ even if it tripped over one). We can assume that Ouranus’ ‘push’ goes all the way back to the 1<sup>st</sup> trimester, at least in the case of Ouranos-Gaia's 12<sup>th</sup> child, Chronos (Saturn). Thus, in re-creating his wife’s element (i.e. earth), Ouranos sews the seed of his own demise... Chronos castrates him with a sickle.

Castration is a complex issue in depth psychology. One good way to conceive immature masculinity is with a kind of “Itchy and Scratchy” image where the male is simultaneously tent-pegged to the ground via a nail through his testicular sac and tent pegged to the sky via a nail through his optic nerve (chiasm). If he is castrated (what Neumann calls “lower castration”) then there is nothing stopping the tension in the “upper” tent peg from whipping the rest of him (his soma) into a vertiginous outward spiral... this is precisely what happens to Ouranos. On the way out, some blood falls to create the Furies, not the happiest of emanations. The other castration – the severance of the upper tent peg (“upper castration”) – leads to a different-yet-not-wholly-dissimilar sterility, blindness that will be associated with a whip ‘down’ into instinct. (Thus we confront the ‘mythic’ aspect of the ‘Freudian’ question: does masturbation make one blind or does blindness makes one masturbate?)

As discussed in relation to Abraham, castration (i.e. sterility) is the kind of excessive act that would, no doubt, be abhorred by the oracle at Delphi “nothing in excess; know thyself”. A much better course of action for Chronos would have been to use Ouranos’ “lower” tent peg as a suspension bridge so that he could cross ‘12’

and enter the lower hemisphere. Even if Chronos had fallen into '12' there would be the chance that his (also) earthy wife, Rhea, might have been able to pull him ashore but, once again, the ruler is now fated to discover that his betrayer is his wife.

Its not all completely bad, though. Although Chronos has limited capacity for anti-clockwising, he does toss his father's genitals into the sea to generate Aphrodite. The goddess of love starts out being rather unpleasant but, later on, she gets to be a bit nicer. Then again, this belated nice-ness isn't going to help Chronos to avoid the fate of all sons who manage to overthrow their fathers with a combo of "repulsion" & "repression" i.e. they too are doomed to being overthrown "regressively". Despite this air of meaningless repetition, Chronos isn't a complete copy of his father (i.e. he is earthy not airy)... realizing that stuffing children into a womb isn't the way to go, he decides to eat his 6 children. This doesn't work either.

Now, you might assume that the coronation of Zeus, a much more fertile god than his forebears, is a 'good' thing. Well, yes, it might be a good (enervating) thing for the Olympians but it wasn't for mankind. This is why men always talk about the "Golden Age" with respect to Chronos. Mankind is a species "stuck" to the endless wheel: when man is 'falling', Zeus hardly cares; when man is 'rising', Zeus becomes irritated by man's penchant for hubris and hurls thunderbolts at him with impunity. (Yes, Yahweh hurls troubles onto man too, but at least He 'cares'). Zeus gets mighty furious with his cousin, Prometheus, who thought it a good idea for man to partake of 'fire'. In light of man's penchant for 'concretizing' the spirit, Zeus' anger is often justified too!! – and all the miseries of Pandora's box are released.

With this description, you now might assume that the average Greek might have hoped for the overthrow of Zeus by one of his own children but it seems that this god is just too intuitive. For starters, he marries a woman who prefers to plot against his paramours rather than him (Hera doesn't cut off her sexual nose to spite her face). Secondly keeps his dangerous brothers and sisters happy by handing over realms to rule as they see fit.

Given that both Zeus and brother Poseidon like the idea of getting mixed up with human women who take their fancy, that there is now at least a certain amount of investment in the '(making of) space' in which the humans have been multiplying, so, whatever 'divine regression' had been going on, it looks as if it might now on the wane. The trouble is, though, that the template so (anti)-created could turn out to be rather attractive to a set of Greek anti-heroes. Take, for example, Poseidon's liaison with Libya: it produced a son, Agenor, who, like Chronos, had 6 children. One of his children, Europa, took the fancy of Zeus and, what'dya know(?), Minos the ill-fated human king of "repression" appeared and went on to victimize himself with a hubris directed toward his great-grandfather.

That's not all. Another of Agenor's children was Cadmus who would go on to establish a kingdom in Thebes. The Thebans had all kinds of trouble, not the least of which was being terrorized by a beast with "the head of a woman and the shape of a lion", the Sphinx. Although the Sphinx would eventually be vanquished by one of the royal lineage (that led back to Poseidon), the trouble was that this 'hero' didn't know that he was part of this lineage. His name? Oedipus: the mythological epitome of the stupid human destined for an "upper castration". Stay tuned...

*Chapter 22: HERO – SOUTH (bearing north)*

**INTRODUCTION: OVERLAP and THE GOD-MAN ‘BALANCE’**

If our (forward) extension of the creation myth into the belly of Gemini has made sense to you, dear reader, we expect you to make similar sense of a (forward) extension of the hero myth into the belly of Virgo. Even so, this calls up the possibly heretical idea that Christ was/is an ‘incomplete’ Hero i.e. as the Master Sublimator, He ‘flew past’ ‘6’ to pass straight through the door of ‘9’. Christ, far more God (i.e. Creator) than man (i.e. creature), didn't have to worry about sexual organizations.

Let's not forget that Christ was a funny kind of ‘Creator God’ i.e. He came along after Adam (i.e. after humanity), not before. (In Polynesia, “Tane” had ‘risen’ prior to the appearance of humanity). As we will discuss further in the next chapter, there are good reasons for this... in this chapter, however, it is sufficient to note that Christ's belated appearance meant that all the gentile Adams of the world now had plenty of sorry self-history from which they could draw. The ‘centre’ of this history is held by the fake believers who hold narcissistic fancies of God-like knowingness.

Let's add an astrological point: if Arien Adam had lived into his 60's before succumbing to Taurean Eve's dialogue with 'death', things might have not been so bad... after all, Adam's Sun would have progressed to Gemini by then and he might have worked out what the “call to heroism” was all about. In any case, the Biblical scribes have told us otherwise: Adam's parenthood was flawed enough that Cain & Abel were prohibited from flipping back and forth in the manner of Castor-Pollux. As if the inheritors of a “family curse”, Cain & Abel were “fixated” in their roles of bad-son//good-son i.e. no creative ‘room’ to interplay with opposites and, so, one of the pair was ‘fated’ to be slain. Many young Gentiles still are...

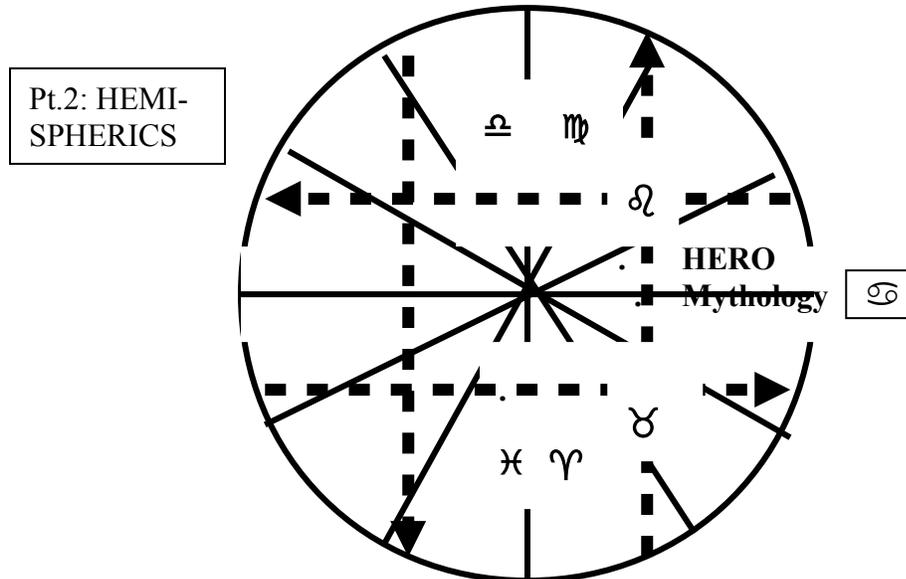
Neumann's main focus is the changing relationship of the strengthening ego to the uroboros. If the (pre)-ego has insufficient ‘reality’ (i.e. ☿-to-♁) to underpin its journey, ‘fantasy’ (i.e. ♃-to-♁) takes over despite the fact that, from the outside, it looks as if regressors get eaten. Alternatively, if the (pre)-ego strengthens itself (in ‘4-5-6’), the individual is able to see how ‘extraverted’ Taurean instincts have been ‘resonating’ with the “uroboros” (i.e. the ‘2-12 connection’) and, therefore, are also dangerous items to be fought against.

Then again, a regressing ‘Twin’ could claim that he is doing no more than re-tapping Aries' libido for more 'energy'... with it he will ‘turn 180◊ and set a course for Leo. Alternating again, these good intentions can succumb to ‘11-1 connections’ and, in turn, a “fixation” sets in... soon, he is fighting for any ol' species of soul-less asceticism that happens to be passing by. This is nicely portrayed in the Greek myth of Odysseus and the Sirens... Odysseus has enough self-knowledge that he is able to 'see' his regressing ‘weak’ side (personified by his crew) being too vulnerable to risk hearing the '12 sirens' but his ‘struggler’ side will be OK if he stays tied to the mast.

So much for “regression” from ‘3’ to ‘1’, but what about a “fixation” in ‘3’? This could be called “lower castration” i.e. if the challenge of the falling hemisphere has not been adequately met, a ‘3 struggler’ will now be frightened by the water that threatens in both directions i.e. ‘12-(2)’ and ‘4’. The only escape is to castrate ‘away’ from whatever temptations there are to either progress or regress. The subsequent loss of instinct robs the individual of the sublimative possibilities of ‘5’ and, ‘worse’,

because it is not 'balanced' by an "upper castration//circumcision" (e.g. eyes, hair) Abel winds up being abducted into a very empty version of Sagittarius. This is your bog-standard bachelor priest with half-baked (i.e. corrupt) ideas of Love.

Hopefully, the reader can see why it is helpful to now turn our familiar circle through 90°; like so



The principal feat of the hero is to realize that, between his 2 'births', there is a need to undergo a strange kind of 'birth-death' into Cancer... 'Jonah' realizes that his voluntary "upper circumcision" permits him to 'fall' sideways ('crab-wise') and, then, be 'born' into a new aspect of the feminine. If the individual can resist physical incest (which, of course, is usually the case) there is some chance of him/her 'getting' the 'purpose' of his/her psychical incest. If not, a new species of "fixation" threatens. In 'pop psychology' this "fix" is called "marrying your mother".

Despite this risk, it is all worth it if the hero manages to reach Leo. Because he still has his balls, he will then be open to sublimative processes i.e. lust is no more than 'libido' that is yet to be properly channeled into 'creativity'. In whatever form his creativity emerges, it helps him to see why the 'womb group' (i.e. '11') is inferior to the 'adult group (the world)' (i.e. '7') and, so, he sets his course for Virgo.

Then, at '6', the '(ex 5)- Sun-hero' realizes his need to (diametrically) conquer the "Great Sea Mother". He now needs to 'sublimate' a more practical way because, even if his development through the 1<sup>st</sup> (sadistic-narcissistic) quadrant had been OK, his pubertal libido now channels "lust" in new ways. In short, he is now being forced to put his anima 'in h/Her place' and understand what aspect of his 'talent' needs to be refined so that he can court/marry a real-human woman. In doing so, he needs to 'refine' (if that is the word) the sensual aspects of his sexuality.

That Christ was nailed to the spring equinox (♊) rather than to the summer solstice (♌) tells us that He might not have been 'meant' for the solving of earthly sexual questions... all He needed to do was clarify the '11-5' son-father-(maternal)-uncle revelation. There would always be time for another to pick up the slack...

## ANCIENT GREECE (Pt.II): THE GREEK ANTI-HERO

Perhaps influenced by Freud (more than he would have liked to have been), Erich Neumann takes particular interest in Greek mythology's "House of Cadmus". Its main value lies in the fact that, as its descendents spill forth, the family continues to be subsumed by the regressive (terrible) aspect of the "Great Mother".

Although initially assisted by Athene ('7'), Cadmus, a grandson of Poseidon, marries the daughter of Aphrodite and Aries ('1'), Harmonia, and seems thereafter to be more subjected to the '12-2' ("terrible") aspect of Aphrodite than any kind of 'spiritual feminine'. With Harmonia, he sires 4 daughters (i) Semele, the mother of Dionysios, who is destined to perish at the hands of impregnating Zeus (ii) Ino, who, in a fit of madness, throws herself and her son, Melicertes, into the sea (iii) Agave, the mother of Pentheus, goes on to dismember him in an orgiastic frenzy & (iv) Autonoe, the mother of another to-be-dismembered child, Actaeon. The 5<sup>th</sup> child, Polydorus is the great-grandfather of Oedipus i.e. the grandfather of Laius, a 'father' destined to be slain by a 'son'. Abraham and Isaac now reversed and realized.

We see Oedipus within the confines of "hero mythology" not only because he is (much) more human than g/God but also because, instead of a 'creational' rending of the parents, a 'slaying' of the parents is now at the front-centre of the monomythic cycle. Unlike 'space-making' creator g/Gods, heroes need to be more focused on the 'rotation' of the space that has now been created and rend the "positive m/Mother" from the "negative mother" and, in doing so, rend the "positive f/Father" from the "negative f/Father". In short, a hero comes to realize that he must (i) align himself with the anti-clockwise rotation and (ii) realize that 'slaying' is a subtler version of 'rending'... i.e. of the "negative p/Parents within" (rather than any external human or evil a/Angel).

But, what about Oedipus? The key point that both Freudians and Jungians agree about Oedipus is that he slays his father 'unconsciously'. Then again, despite this critically important feature, there are a number of subtler aspects of this myth that may be no less important, so let's go back to the beginning...

Not unlike Adam, Oedipus appears to be born-into the 1<sup>st</sup> quadrant but he is quickly whisked back ('beyond 12') into '11/10' i.e. having heard from the oracle of Delphi that his son will be his murderer, Laius tries to abort the trouble by denying Oedipus access to the ('1/2') 'extra-uterine womb'... soon after his birth Oedipus is placed on a 'cold mountain' ('10/11') whereon Laius hopes for him to perish. He is nailed to the mountain through his (unconscious) '12-foot'.

This action 'sets up' one of the classic features of the hero: there are two sets of p/Parents. Of course, with two sets of parents, we realize that, after the hero loses the inner regressors/fixators, he is free to, once again, 're-direct' himself toward the 'healthier' situation: one p/Parent of each sex. Accordingly, on the night Oedipus is meant to die, a shepherd comes to his rescue and, then, hands him over to Polybus and Merope, the king and queen of Corinth. Keeping him unconscious of his true origins, this second king and queen decide to raise Oedipus as their own child.

Unsurprisingly, Oedipus' (swelling) unconscious eventually begins to 'crown' and, so, he determines to, as it were, re-enter Aries and then set off on the journey to discover his real parentage. Before he reaches Thebes, however, brash and impatient Oedipus 'slays' a man who blocks his path through a narrow (vaginal) ravine, never

getting any inkling that it is his father. Now, if we are honest with our feelings, it is easy to be 'happy' about this because child-killer Laius is one pretty negative dude. Still, like castration, killing always has that ring of permanence and excess about it that is not good for Aries. It would have been better if Oedipus had boxed his father for 15 rounds and won a victory on points.

Thus, it is likely that Oedipus was now, as a psychoanalyst says it, "inflated" and it comes as little surprise that, while making his way out of Aries, he hears of the Sphinx that is ravaging the Taurean city of Thebes and fancies himself as a saviour. The Sphinx (i.e. a symbol of his own mother-tied untransformed anti-spirit) is duly defeated but, this time, Oedipus uses cleverness rather than strength i.e. he is able to answer the Sphinx's riddle... it is man who walks on 4 then 2 then 3 legs. Although this means that the hero has a grasp of temporal flux (something that eludes '2'), his '3-cleverness' doesn't bring forth the truth of his parents, meaning that this victory only serves to "inflate" him further to no particular purpose. In effect, Oedipus has tricked himself into taking the prize on offer as he comes to his 'pseudo-Cancerian' home that, in essence, sits inside Taurean Thebes... his mother-bride.

If this story were to be a story of 'complete' heroism, the next chapter would see the reappearance of the king of Corinth who, willing to be the model of '4-7-ish' exogamy for Oedipus, is able to guide him 'beyond' the endogamous liaison. Then again, this story was always going to be about anti-heroic tragedy and, so, no king (or King) is slated for any kind of 11<sup>th</sup> hour appearance. Once again, Oedipus' foot begins to swell when his kingdom begins to suffer those Pandoran types of malady and, thereupon, he tries to find out who killed his father.

From Oedipus' point of view, the truth is finally discovered far too late in the game. He is unable to deal with his grief and decides to punish himself by plucking out his own eyes i.e. he becomes his own upper castrating "Great Mother". (Jocasta, the wife-mother, hangs herself). Oedipus then instructs his brother to lead him back to the ('10/11') mountain where he was supposed to have died as a newborn. Here, perhaps, a Chronos type might enter the fray to perform the "terrible uncle-father" act of testicular castration to balance his optical castration...

This kind of 'balance' would, of course, have not been any kind of solution to his situation. Many human individuals talk about, work for and, sometimes, achieve 'balance' never realizing that it is brittle and infertile. The oracle at Delphi suggests "nothing in excess", but it is still wise to ask whether a 'double-sided' excess might be masquerading as a balanced attitude. As has been noted in relation to Abraham, the boy-man, upon entering the 1<sup>st</sup> quadrant, would have done far better to suffer a figurative semi-castration (e.g. 'circumcision') in both directions i.e. not only would Oedipus needed to have refrained from slaying the father until he had understood the fuller meaning of regressive fatherhood, he also needed to refrain from slaying the father until he secured a model of progressive fatherhood as laid forth through the Cancer-to-Libra sequence.

Oedipus would have been wiser to retain his eyes and sacrifice something 'on top' that isn't quite so radical. Even though the sacrifice of Samson's hair parallels the sacrifice of his life, the fact that hair can grow back suggests that such a parallel is no sine qua non. Hair is a kind of "upper foreskin".

### ANCIENT GREECE (Pt. III) – THE GREEK HERO

Being well aware of the complex and protean nature of the ancient Greek mind, a student of mythology would expect to find a story that provides some hints as to ‘how’ Oedipus’ mistakes might be avoided. The story of Perseus, Andromeda and the Medusa is one of the better candidates, not the least because a heroine plays a part in the proceedings...

Although, as it is in the biography of Oedipus, Perseus also seems to begin life in the 4<sup>th</sup> quadrant, there is an overall sense of anti-clockwise rotation here... not the back-and-forth Oedipal pattern discussed in the previous section. The narrative gets going with Perseus’ mother, Danae, in familiar style, being imprisoned in a tower by Perseus’ grand-father, Acrisius (the king of Argos), because an oracle had predicted that Acrisius would be done away with by his grandson.

In other words, we have a kind of ‘11-Ouranos-pseudo-king’ stuffing a ‘Gaia-wife-daughter’ into the pelvis-womb of a kind of ‘10-Chronos-tower’. It comes as no surprise, therefore, that Zeus abolishes this status quo. “Transforming” himself into a shower of gold, Zeus drops into Danae’s lap (one sledgehammer Freudian symbol right there, Jim). The child who arrives 9 moons later, Perseus, unlike Oedipus, is no distant great-great-great-great grandson of a god and, in any case, Zeus is very much more ‘patriarchal’ than Poseidon.

Acrisius doesn’t uncover the existence of his ‘grandson’ for 4 years (i.e. Zeus has, apparently, taken enough interest in Perseus to oversee his safety during those very vulnerable first few years) but, as soon as he does, he throws Danae & Perseus into a trunk and tosses it into the sea, presuming that will be the end of them. This kind of mistake is still a basic device of today’s storytellers, for example, in all those James Bond situations where ‘Dr Evil’ unleashes his crocodiles never guessing that that these emissaries of the “Terrible Mother” are good stepping-stones. And, so, it soon comes to pass that Danae and her son are carried over ‘Pisces-12’ into the net of a saviour fisherman who midwives them into ‘1’ by handing them over to his king Polydectes. Here, again, we note a slight variation away from the pattern of Oedipus i.e. Zeus, Acrisius and Polydectes count up to 3 fathers, not 2. Odd numbers – 3 – are masculine... odd numbers imply mobility, whereas even numbers imply, depending on the circumstances, stability or, ‘worse’, inertia.

Polydectes is only a (step)-father wannabe, however. He looks after Danae & Perseus but Danae refuses his advances for so many years (i.e. she seems to be ‘loyal’ to Zeus) that she impresses as a spiritual kind of mother determined to see her son through Cancer and beyond into the realm, say, of Zeus’ daughter, Athene (no son-of-a-bitch here, then). Indeed, this is precisely what comes to pass.

Echoing Acrisius’ eviction, Polydectes instructs adolescent Perseus to slay the Medusa. (If, dear reader, you like those pre-CGI special effects, check out “Clash of the Titans”; the snake-headed gorgon is pretty nifty). Here we have an obvious echo of the Sphinx challenge that had been thrown up to Oedipus but, unlike the poor ol’ Greek m-f’er, Perseus won’t have to rely on his own cleverness. Hermes, Athene and Pluto are only too happy to help him ‘make it’ all the way to the descendant. Indeed, it seems as if it is Hermes, a mercurial god, who draws Perseus into Gemini because the hero now receives some very Bond-ish gadgets, a sickle shaped sword and a set of winged heels with which he will fly into the realm of Graiae who, themselves, can be

taken to have a connection to 'negative Cancer'. Then, 7<sup>th</sup> archetypal Athene also makes an appearance to award Perseus with a special kind of bag, a mirror-shield and a version of Pluto's invisible-making helmet.

One reason that the Graiae are Cancerian is that they know where to find the Medusa... perhaps they are, in an untransformed way, a version of the Moon-Sun married couple? Alternatively, the 3 Graiae + 1 Medusa add up to a '4-ed-feminine' and, therefore, could be taken as a Cancerian composite. Another possibility is that the Graiae represent the 3 more-or-less integrated functions of 'consciousness' and it is Perseus himself who is able to 'be' the 4<sup>th</sup> function and redeem ('defeat') the other three. This might be the preferred interpretation when we realize that the 3 Graiae need to share one eye and one tooth between them and it is during the moment when the eye and tooth are being passed around that Perseus is able to enter the cave with impunity and pluck the eye and tooth from their hands. This echoes the very last act of Oedipus (except, as noted in the previous section, the king's "upper castration" is permanent). It is in Cancer, of course, that the hero finally learns of the reality of the soul and which way is 'up' in the patriarchal (rather than pseudo-patriarchal) sense. He can now chart a path to the Medusa

Some readers might not accept our view that the Oedipal Sphinx is more of '2' than of '5'. Nonetheless, the same sort of interpretative 'logic' is now applied to the Medusa... rather than an '8', we interpret her as an untransformed '5', noting (i) she does have lions roaming about in her native habitat and (ii) Perseus will come to use the Medusa-head in the same way that Heracles used the lion's skin... as a weapon against enemies that he is yet to meet i.e. representatives of untransformed '8' (this is why Athene gave Perseus the special bag... he needed somewhere safe to keep it; I disagree with Neumann's interpretation of "repression" here... the hero is able to pull it back out of the bag at will). Further, we have already noted that one of the key functions of a transformed-integrated (i.e. overcome) fiery locus is to intuit what is ahead (i.e. not just rest on one's laurels). Then, in the manner of Jason and his Fleece, Perseus employs his winged sandals and makes a run for it. Other angry gorgons have been disturbed.

It is hoped that the reader can see that the assistance of Hermes and Athene symbolize the lack of 'inflation' on Perseus' part i.e. he is aware that, without forces greater than himself on his side, he would surely have wound up no better off than Oedipus. This is emphasized in the fact that he defeats the gorgon at Leo (at least as far as this astrological interpretation goes), a full 2 signs prior to the sign that is the characteristic reflector, Libra. In the many day-in-day-out trials and tribulations of adolescence, it is a good idea to '5-reflect' on instinctive '11-rebellious' impulses.

It doesn't take a lot of imagination to realize that being 'turned to stone' (i.e. the punishment for viewing the Medusa's face directly) has something to do with the tendency of the immature to become too concretic. Don't forget, we are dealing with the hero myth here, not the creation myth. Now that Perseus is able to respond to his environment in a more fluid and creative way, he is ready for romance. You guessed it, the myth doesn't disappoint us. As Perseus flees through Leo and onto the cusp of Virgo, he encounters a chained maiden. We hope that she'll be 'different' to Perseus' mother. Well, at least, she isn't held in a tower... she is chained to a rock.

## ANCIENT GREECE (Pt. IV) – THE GREEK (?)ANTI-HEROINE

Different astrologers will interpret the rescue of Andromeda by Perseus in different ways but, here, we are almost forced to see this as a ‘(now in) 6-Perseus’, having almost built an Athene-ish diametric-objective capacity into his ego, pulling his ‘12-Andromeda/anima’ ashore. In these so-called ‘feminist’ times, the image of the helpless maiden is not always well received and, perhaps, hardly any better than Freud’s infamous analysis of a girl’s (mis)development. In any case, some women do accept Jung’s view well enough to be willing to struggle with the question(s): why do the goalposts of ‘animus possession vs. heroine’ keep shifting? Are heroines ‘meant’ to actively go about looking for mother-dragons to slay?

Now, although astrology tells us that some women, by dint of their odd birth charts, have hardly any choice but to accept a kind of ‘hero-in-a-dress’ approach, it doesn’t mean that they can’t benefit from trying to understand mythology’s motif, repeated ad-infinitum, of the stranded/imprisoned maiden, especially if she has any kind of dream of, one day, marrying a ‘Perseus’ type of man.

In the case of Andromeda, the backstory is the place to begin... her mother, Queen Cassiopeia, had committed hubris by claiming that she was more beautiful than any of the gods. Unsurprisingly, Poseidon unleashes one of his nasty monsters onto her kingdom and, equally unsurprisingly, her father, King Cepheus, decides to sacrifice his daughter to save it. Astrologically, beauty can be split into (i) godlike: noting that cosmos has etymological links to *cosmesis*, the ideal of beauty that isn’t really attainable by any human – even the world’s most beautiful women have their photographs airbrushed! – is ‘11-ish’ (and, agreed, ‘12-ish’ insofar as Aphrodite is born out of ‘11’s testicles being tossed into the ocean) and (ii) human: grey matter has biologically evolved towards the recognition of individuals through their faces and, thus, non-airbrushed, ‘idiosyncratized’ notions of beauty can be deemed as ‘2-ish’. If this is so, we can surmise that Queen Cassiopeia is ‘stuck’ in ‘11’ and cares zippo for those aspects of her beauty that reflect her “individuation” (if, indeed, she has any). Perhaps she has none because her marriage was arranged i.e. what would be the point of developing those qualities that might attract a ‘Mr. Right’ knight-in-shining-Persean-armour? Perhaps, ‘12 Andromeda’ is contemplating all this while she waits to be devoured and, perhaps too, such contemplation might transmit itself through the collective unconscious i.e. send out the ‘right’ signals to ‘Mr. Right’.

The form of this contemplation is laid out much more comprehensively in a myth that isn’t so different from Perseus and Andromeda i.e. Eros and Psyche. The durability of this myth is emphasized by the fact that it crops up in the post-Greek novel “The Golden Ass of Apuleius” that has been given an extensive interpretation by Jungian analyst, Marie-Louise von Franz (a woman, nice). Von Franz, drawing on other sources, proposes that Aphrodite, being unhappy with the feckless attitude that the Olympian gods had taken to the affairs at Troy, suggests that it is high time for them to take a fair attitude to humanity. Although this would eventually happen in an altogether different mythic context a few centuries later, Aphrodite had a god-woman in mind in any case, not a god-man... in particular, a ‘daughter’, Psyche.

Of course, gender wasn’t the only difference – Psyche’s “cross” was a rocky outcrop (i.e. closer to Prometheus and Oedipus than to Christ). Further, at the last moment, rather than “Mother, why hast thou forsaken me?” we get Aphrodite’s son,

Eros, having been sent to fire a fatal arrow, managing only to prick himself with his famous lance of love. Now, given that Aphrodite is already pissed at Psyche's beauty, the additional loss of her 'son' is not going to go down well... hell hath no fury like a goddess scorned but, in any case, at some level of her b/Being, Aphrodite knows that she 'is' Psyche (or 'also Psyche'), now incarnate.

The comparison to Christ becomes stronger when we explore the outcome of the story... during Psyche's last 'labour' (a-la Herakles/Hercules) she finds herself, for a 2<sup>nd</sup> time, rescued by Eros and, thereupon, whisked onto Olympus where they are married-redeemed. Is Psyche then, like Christ, lifted 'up' from Leo and 'away' through Sagittarius, thereby avoiding the '6-to-8 sequence'? Is she more g/Goddess that she is woman? Let's go back to her 1<sup>st</sup> rescue by Eros...

If (nasty) Aphrodite is the pre-dawn straddler of '10-11-12', then the rescued Psyche becomes a kind of post-dawn straddler of '12-1-2', especially when it is noted that Eros tries to keep the (non)-relationship on a purely instinctual level i.e. he tells Psyche that she must not try to bring in any "consciousness" by asking impertinent questions. Unsurprisingly, the story enters '3' soon enough i.e. Psyche's meddlesome sisters tell her that she has married a monster. These sisters are 'right'... all mama's boys are monsters but Psyche doesn't see this. All Psyche sees when, presumably, she 'falls' into the subconscious realm of '4' is beauty i.e. Eros is seen as a monster with a beautiful disguise. To correct this monstrous mistake, she will need to go through a Herculean-style set of tasks.

At first, however, Psyche is not interested in tasks. Her near suicidal sense of resignation is a reflection of her realization that, being no match for Aphrodite, she is now more helpless than she was on the outcrop. (This, by the way, is an important psychological factor in eating disorders in adolescents). Appropriately, the 'Act II-rescuer' turns out to be a 'friendly monster' – Pan (a kind of '10-good-cop') – who instructs Psyche to confront her "Terrible Mother". (Pan, equally by the way, is the depth psychological messenger who, typically, is resented when he tries to convince inconsolable adolescents that 'inner work' is worthwhile).

Psyche accepts the instruction and, with this, an astrologer might guess that she is now about to regress into the left hemisphere but, as we shall see, the details of the tasks imply that the heroine, via 'anti-clockwise advance', will try to understand the "Terrible Mother" diametrically-objectively...

For starters, Psyche is ordered by Aphrodite in the same way that Perseus is ordered by his step-father i.e. to try to accomplish a task that has been deemed to be impossible. Instead of slaying a Medusa, however, Psyche must separate a mound of beans and poppy seeds by nightfall. Even '101 astrologers' should be able to see that this task is very typical of Virgo, the sign that is linked to the house – the 6<sup>th</sup> – that is itself linked to the 2 hours or so before nightfall. Even though it would have been too difficult for her to accomplish in time, Psyche is 'miraculously' saved by a bunch of industrious helper-ants.

Next, Psyche is ordered to retrieve some ram-wool. The rams have poisonous horns and nasty tempers and Aphrodite expects Psyche not to survive but the reeds (probably from Pan's panpipe) call out to her that she will be OK if she waits until sundown... it was the morning sun that made the rams aggressive and dangerous.

## **PRE-CHRISTIANITY – THE GREEK HEROINE**

With all this success, then, why did we title the previous section “the Greek anti-heroine”? If we jump to the end of von Franz’s interpretation, we see that she sees Psyche in a similar way as she sees Parsifal i.e. because the marriage between Psyche and Eros occurs in the ‘beyond’ of Olympus – if not in ‘9’, then ‘above’ ‘9’ (i.e. not in ‘7/8’) – the problem of the spiritual feminine (i.e. of ‘6-7-8’) can’t be said to have been solved in the necessary ‘sphere’ i.e. the world of the human. Although, on the previous page, we admitted that Psyche had managed to negotiate ‘6’ and ‘7’ successfully, it is still too much of a reach to suggest that the retrieval of ram’s wool symbolizes the ‘mundane’ level of the marriage of Psyche and Eros.

Indeed, like Parsifal, we get a sense that Psyche’s passage through ‘6’ and ‘7’ are initial visits to a ‘grail castle’ of marriage: in ‘6’, Psyche learns that she doesn’t have enough time to sort through the 10,000 things to that Virgoan point of imbuing them with inner order but, at least, she is shown by the ants that it is possible. If you will, Psyche is given the chance to ‘live inside the idea’ of ego construction. Yes, OK, even though ‘living inside the idea’ of anything has its problems, this version is a lot better than ‘living inside the idea’ of a deluded wish. All Psyche now needs to realize is that she needs enough endurance to ‘return’ to Aries and put her ant-given idea to constructive action. This is our view of the ‘meaning’ of the ram’s wool.

Then again, in noting that Psyche and Eros transcend the round, we come to the realization that it is Psyche’s daughter, Voluptas, who has to tackle this task. As you, dear reader, can immediately realize via the name, Voluptas will be thrown into the problem of sexual development in ways that Psyche had avoided. Still, there is no reason that Psyche couldn’t impart some good advice to Voluptas... relayed from ‘8’, in that diametric-objective way, to ‘2’. We assume this because Psyche, like Orpheus, takes a trip through ‘8’s underworld...

Before Psyche crosses the river Styx, Aphrodite tries again to bring Psyche to her own demise by instructing her to retrieve some of the Styx’s death dealing water but, once again, another ‘ant’ comes to Psyche’s rescue... Zeus’ eagle retrieves it on her behalf. Obviously, Zeus has come to see that Psyche is more divine than human and, therefore, is not to be forsaken. Out of this, we can guess that Psyche could tell her daughter that there are forces in the universe that will come to help her if she is prepared to negotiate the lower hemisphere all the way through to ‘6’.

The actual visit to the underworld throws up an interesting echo of Orpheus’ visit but Psyche, perhaps because of Zeus’ influence, seems to be a good deal luckier than the mythic musician. Whereas Orpheus tries to rescue Eurydice only to lose her by disobeying the order “don’t look back”, Psyche disobeys the order “don’t open a pot of beauty cream” but, surprisingly, Psyche’s disobedience doesn’t stop her from being reunited with Eros. (In passing, Guillermo de Toros’ “Pan’s Labyrinth” is a fascinating filmic mythological excursion into disobedience).

For von Franz, this surprising turn of events seems to have something to do with the fact that beauty is not a significant problem for a woman... that is, it is a man’s problem. She claims that women only really get involved in the cosmetics and fashion thing because of external pressures and the most significant aspects of their development are not connected to it. Well, yes, this may be true for the older woman in search of a proper relationship to the spiritual feminine but, for the younger girl

and/or woman, I think she is being a bit precious. Men are interested in beauty but it is another question whether they rank it above the bounty of maternal unconditional forgiveness that is straightforwardly symbolized by the Marilyn-esque 'sex bomb' (to be sure, Marilyn can be said to have been beautiful but her kewpie doll version of it isn't really the staple of the fashion magazine). In other words, we take cosmesis to be primarily an animus issue i.e. as something that can "possess" a woman but only leads a man to a certain amount of "identification" with it.

In terms of our myth, then, the opening of the pot of beauty cream is another 'lesson' that Psyche experiences so that she can become a wiser parent. Voluptas – more Marilyn than, say, Lauren – will have access to certain insights regarding the 'mama's boy' who sees her as an opportunity for '2-back-to-12 regression'. Indeed, if she is smart, Voluptas can turn out to be like Maya i.e. she can seduce her beloved 'into' his life rather than out of it. To do so, of course, she will need to get behind the masks without too much delay and ask those critical questions that her mother had not. Perhaps the best cinematic portrayal of Voluptas is Solveig Dommartin's high-wire circus performer in Wim Wenders' "Wings of Desire".

Time & time again, interpretation of hero(ine) mythology brings interpreters to the problem of divinity-humanity imbalance. If the hero/ine is too divine, it seems that the '(supra)-1-5-9-f/Father' oversees a kind of one-shot incarnation destined for ascension. In turn, this leads to the incarnation of an anti-hero/ine who will perform the task of being too human so that the situation can be 'balanced out'. This applies to the broadest palette of humanity – the East-West split – and, therefore, we begin to realize why so many Westerners have looked to the religious traditions of the East to deal with the fact that hardly anyone can 'honestly' live up to the examples set by Christ. Indeed, Freudastrologers can do nil else but hold the view that, until proven otherwise, anyone raised in the Western tradition would need to have a "conscious" (i.e. 'reincarnated') run through the lower hemispheric developmental sweep before s/he can take on the 3<sup>rd</sup> phase of mythological development i.e. "transformation" (the subject of 'Ch.23'). The more the individual fancies him/herself a g/God (or copy of), the less human s/he is able to fancy him/herself to be and, therefore, the more of a lie s/he 'lives inside'. The more a Westerner 'lives inside an idea of eternal life' the more likely s/he is to miss out on it completely.

By rights, then, we should have inverted the sequence of the last two chapters of this 'Part 6'. Although we won't do it, it might not be a bad idea for some readers to read 'Ch.24: Reincarnation' before reading 'Ch.23'. If there is a 'good fortune' in our presentation it is that the first source that underpins the next chapter is a dead religion, meaning that any reader who truly believes that s/he only has to incarnate once still needs to acknowledge that Judeo-(Islam)-Christianity was, itself, a kind of reincarnation of the monotheism of Egypt.

So far as Judeo-Christianity goes, perhaps there is a silver lining to the cloud that has, up until this point, played down the relevance of Mary Magdalene. Even though we agree with Jung that the Virgin was deified 950 years too late, it might be a good idea to build up a fully human picture of MM before getting too fixed on any idea of deifying her i.e. if you really want to deify '6', leave MM for a while and look closer at s/She who is 'fixated' on the pot of forbidden beauty cream...

*Chapter 23: TRANSFORMATION – WEST (bearing east)*

**INTRODUCTION: OVERLAP and the MAN-MAN PATRIARCHY**

Rome, a pragmatic empire, became strangely unpragmatic when it came to the doing away of undesirables... crucifixion (rather than, say, beheading) is rather labour-intensive. Then again, power brokers of all ages have known that the throng is more scared of the pain of dying than of death itself i.e. Rome's cronies knew that the Empire would be better served by scaring people with a drawn out, public affair than by using a decisive blow to a vulnerable anatomical site. As straightforward as all this appears, it is still curious that the Romans didn't seem very perturbed by the symbolic implications of the crucifix i.e. a 'tree-in-very-thin-disguise'. Unlike crops, grasses, plucked flowers etc., trees retain their shape/form in winter and, therefore, instead of invoking death, they invoke the 'f/Form' that underlies re-birth.

Now, one might say that the Romans weren't superstitious enough to worry about being revisited by resurrected revolutionaries, but it is not beyond the pale to suggest that the Empire had an inaccessibly deep unconscious wish to be renewed by one of its outsiders and, therefore, dared not disturb it by thinking in that direction. Freud had long reckoned that every thief wants, deep down, to be caught and, as all Sherlock Holmes fans know, s/he will unconsciously leave a number of clues behind. Given that the Romans were as superstitious as most everyone else, the dynamics of how Rome's 'unconscious' life evolved is always worth consideration.

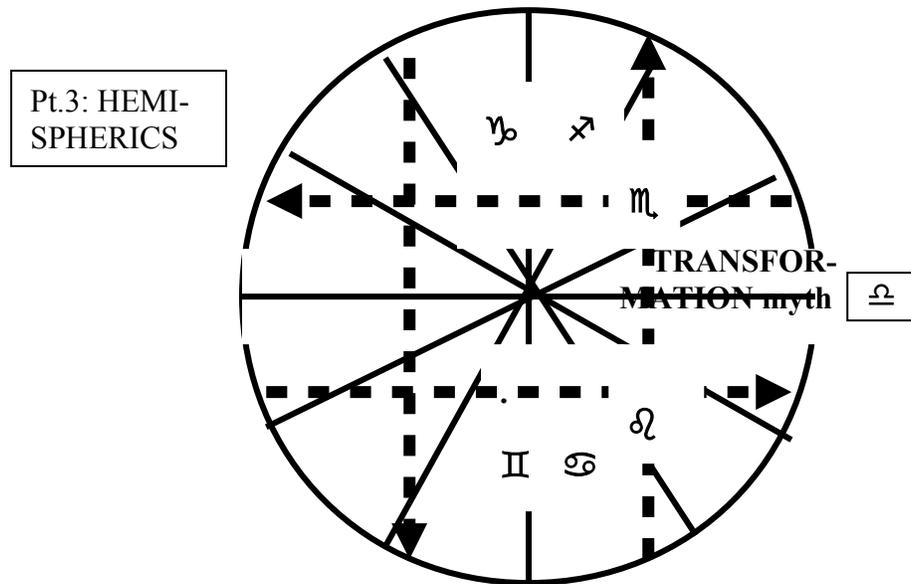
Over the millennia of mankind's shift from hunting to farming, it is clear that he made the distinction between (form)-ephemeral and (form)-perpetuating versions of seasonal flora. Earlier on, in (probably) a far more matriarchal epoch, kings had a tendency to be dismembered after they had been sacrificed – recall our discussion of how China's Pan-ku gets parcelled out in a very Humpty Dumpty type of way – but, as the archetypes of 'patriarchy' jostled human consciousness, Homo sapiens' sense of 'hidden continuity' within the life-cycle began to grow.

Let's not get ahead of ourselves... the first big step toward patriarchy (made up, of course, by a series of many small steps) had been taken prior to the shift from hunting to farming. The urge toward physical exogamy had already been operating for billions of years... that is, ever since the evolution of sexual reproduction. Sooner or later, geneticists will identify the particular genes-chromosomes that urge against inbreeding but, clearly, they aren't the whole story. There are psychical urges (that are only partly genetic; see 'Pt.IV') that are capable of overriding the physical.

The second big step toward patriarchy (and 'pseudo-patriarchy') was built upon Homo sapiens' realization that sex creates babies. Procreation was something that men could now conclude that they had 'taken over' from the gods i.e. they had been empowered. Moreover, if he could somehow ensure a woman's fidelity, a man could know who his children were and, therefore, he could gain yet another sense of empowerment through dynasty. In this light, it is not uninteresting that, these days, it seems to be women who dream of marriage more than men (notwithstanding the various Jungian insights – 'father identification', 'animus possession', 'living inside the idea of marriage'...) but, across the broadest of brushstrokes, it is the male who has the most to gain from marriage and, thus, it is best understood as a patriarchal institution. If, however, psychical exogamy does not accompany physical exogamy,

marriage becomes yet another pawn of the Great Mother's Trickster-ish aspect and, thus, it degenerates into a 'pseudo-patriarchal' institution... until it is corrected by a 'hero' (aided, as we have seen, by a 'heroine' who overcomes her animus).

Thus, the key item that needs to be transformed in a 'transformation myth' is the partnership of a man-boy and woman-girl (transformed into a man-husband and woman-wife). This requires a semi-ascension into the 'forms' of marriage but, as we have seen, it wasn't fully dealt with Christianity because, in part, marriage was 'too human' for JC (or for Psyche);



It is because of this predominantly human basis that, for the first time in this context, we orientate the zodiac in the familiar way. Given the association of Leo to the sun-child and his/her 'romanticism', '5' works well as symbol of a 'womb' for a real marriage but are we to include Cancer in this as well? Some astrologers might question whether Cancer belongs in this cycle but the endogamous marriage of the Sun and Moon remains as a key reference point for the exogamous marriage that is meant to be 'built' upon it.

You won't need the greatest imagination in the world to 'get' Scorpio's role as the f/Force that directs psychological marital processes in the necessary direction but the reader could balk at our inclusion of Sagittarius (e.g. Zeus cares not a zot for humanity). This, however, is precisely the point: if a man & woman begin to get so preoccupied with reaching Olympus (and/or beyond it) that they begin to forsake their more immediate task, then Zeus/St.Peter/Osiris etc. has the 'role' of informing, post facto, that the marriage has been inadequately humanized. Thus the partakers will be 'punished' ('educated' might be a better word) by being challenged to enter that place where marriages don't feel quite so at home – the 'falling' matriarchate.

Although these issues don't seem to apply to children and adolescents – they are registered vicariously (e.g. during 3<sup>rd</sup> quadrant transits) – they do apply to the yet-to-be-married, divorced & widowed 'adults' insofar as they pertain to ongoing developments of the 'inner marriage' (or, at least, 'inner romance')...

## **PRE-CHRISTIAN EGYPT**

If the origins of consciousness are obscure, then the history of consciousness could be called obscurantist. Neumann makes it clear, however, that we must avoid the concretistic linear time-line and, in a manner not unlike the Ptolemaic system of planetary orbits, introduce a number of loop-di-loops. For example, by the time that the Hebrews were (or weren't) being enslaved to the 'west' of the Sinai, the Egyptian religion was already on the decline.

The reasons for Neumann's interest in ancient Egypt were (i) its strong sense of continuity from matriarchal (creation/left-hemisphere) symbolism to patriarchal (transformation/right-hemisphere) symbolism, (ii) its undying (even if it would fast become a dead religion) influence upon polytheisms and monotheisms in the region (iii) its penchant for compensatory concretisms (e.g. whopping pyramids) provides plenty of material evidence for various interpretations of ancient Egypt's inner life, and (iv) its more complex and illuminating attitude to phallus symbolism (than that which has come to us through Judaism. As easy as it is for a spiritualized-(ing) soul of the post-Darwin/Kelvin 21<sup>st</sup> century to realize that Egyptian concretism is a dead giveaway that its 'consciousness' was secular, it is also easy for us to realize that the Egyptians were introverted enough to see the dim outlines of what was lying in their collective unconscious, as it were, 'in potentia'.

As noted at the beginning of this 'Ch.23', the Darwinian mechanisms that had already been operating for billions of years prior to any human awareness of the link between sex and babies (and, of course, prior to Egyptian civilization) were selecting for physical exogamy i.e. young men booted out of their own group to find a mate in another. Therefore, when men eventually realized the possibility of having a dynasty, these evictions would have also carried agreeable (even "2ndry gaining"! ) feelings of 'purpose'. Nonetheless, the complicated turn towards neoteny meant that that there would also be a measure of psychical 'lag' that, in turn, would generate 'tension'. In part, myths develop out of a desire to relieve psychological tensions.

Indeed, "tension" is not the only useful word when it is realized how easily the body can weave its instincts into a knot. At the 'proximal' end of the gastrointestinal process, 'basic (food) hunger' is linked to the 'sexual hunger' that awards the mouth a role to play in sexual intercourse. At the 'distal' end of the gastrointestinal process, the 'tensions' that lead to the desire to 'relieve oneself ASAP' can be linked to 'sexual tensions' that lead to the desire to 'ejaculate ASAP' (or, 'ejaculate indiscriminately'). Even so, the knots aren't to be undone to the point that the instincts float away from their 'role' as triggers i.e. the evolution of Homo sapiens may have depended on the 'use' of metabolic (gastrointestinal) processes as 'triggers' of sexual desire. Let's not kid ourselves: the history of the biosphere has been written by asexual microbes and rabbits no less than it has been written by snakes.

Then again, when Homo sapiens realized that the sex urge was more than a weird spinoff of metabolic imperatives, he quickly came up against the realization that the mothering capacity of a potential spouse (i.e. her capacity to strengthen the dynasty), and not just her 'sexiness', would enter the equation in selection of a mate. This, however, introduced a new problem... to what extent does a 'wife-chooser' see himself (i.e. not his future children) as the recipient of her mothering capacity? This fancy would, of course, have increased the tension between psyche and the physical,

so no wonder he needed a myth. And, no wonder heroes needed heroines who were capable of helping their future husbands (instead of colluding with their respective “Terrible Mothers”).

One of the most interesting aspects of the goddess Isis (in Greece, Aphrodite, in Rome, Venus) is that she exists in two ‘forms’. In her “Terrible” version, she is in league with her brother (i.e. maternal uncle of Horus), Set. Set isn't interested in any kind of paternal dynasty or permanent principle... Set dismembers Osiris and, then, scatters his pieces. In her “Good” version, however, Isis-Aphrodite works against Set by reconstituting Osiris so that he can become a (‘9-St. Peter-ish’) judge who weighs the souls of the recently deceased. Astrologically, therefore, “Terrible Isis” links up with Pisces and Taurus insofar as she/they only care for indiscriminate fertilization bereft of any discriminatory impulses directed toward who might be contributing sperm and who might be receiving it.

Similarly, Isis also falls into league with Set when her son, Horus, attempts to vanquish his maternal uncle. Horus wants Isis to employ a court system (i.e. ‘7/9’) to help him to become king but she keeps issuing orders (i.e. ‘10’) to engage in physical battle (i.e. the 1<sup>st</sup> quadrant beachhead). It is worth noting that, in one of the battles, Set manages to pluck out one of Horus’ eyes but, even more noteworthy, the wound isn’t permanent i.e. this matriarchal castration is half-baked and, in the long run, it doesn’t work anyway. This episode points to the ‘transformation’ of Isis-Aphrodites’ ‘10-matriarchal’ aspect into a ‘4-maternal’ aspect that is now promoting (instead of hindering) Horus’ own ‘reaching/tapping’ of ‘5’.

Eventually, in a not dissimilar way that Isis reconstitutes Osiris, Horus finds his mother being reconstituted into her nicer version at the point that he establishes a hidden patriarchal link to Osiris. This reassembled Isis can be linked to Libra, the sign of (and, at least, the ‘form’ of) patriarchal marriage... astrologers are only too aware that Venus rules both Taurus & Libra (+ an ‘esoteric’ ruler of Pisces).

If, dear reader, you are able to accept FA's patriarchal equation of Egypt as Horus-‘5’ + Isis-‘7’ + Osiris-‘9’ = father, then you will be clued into the reason why this ancient civilization was rather keen on whopping compensation... the spiritual feminine aspects (‘6’ and ‘8’) were not developed in tandem with masculine aspects. So, even though the pyramid is a straightforward symbol of the hidden permanence that ‘conquers’ the cycle of life and death, the Egyptians were still so mired in their ‘5-ness’ that their greatest efforts were invested in preserving the physical body and surrounding it with the material possessions of bodily life. (In passing, let's note that the pyramid, as it is a 3D version of a 2D figure, is a ‘perpendicularized’ cross).

As Freud pointed out, the Egyptians eventually undertook their diversion into monotheism (i.e. Akhenaton) but, given that they had succumbed to the pathology of concretism, compensation and denial, it was a repressive pseudo-monotheism rather than an integrative one. In short, Akhenatonists would have been better off sticking with their polytheism, and, indeed, some archeologists see the Akhenaton episode as a bit of an Egyptian glich. Although Freud’s time-lines of “Moses and Monotheism” are unsupportable, the possibility remains that monotheism had, in any case (thinly and/or ‘unconsciously’), ‘spread out’ over the centuries either side of Akhenaton’s reign and seeped into the unconscious of the Semitic tribes.

### **ONE MORE ANCIENT GREEK INTERLUDE**

To the anthropologist, the myth of Persephone's abduction (by Hades) was invented to provide an explanation for the cycle of the seasons. This rationalization, however, takes little account of why this myth (or, indeed, any myth) doesn't have a more Occam's razor kind of quality. For example, why didn't the Greeks simply say that Zeus realized that all those annoying humans could be kept under better wraps by dishing out regular doses of cold? Why bother with elaborations such as virginity, the invisible rapist, the eating of pomegranates etc.?

The act of rape has a straightforward physical definition. At a symbolic level, however, rape can be taken as more than 'sexual' and could refer to all experiences that occur against one's will. Thus, astrologically, rape belongs to the developmental phases that post-date the establishment of a will (i.e. '2', '3', '4', '5', '6'...). In prior chapters, we have depicted Taurus as the sign that stands at a transitional mid-zone of the development sweep out and down from Capricorn's outer boundary across to Virgo's inner boundary and, in this sense, it seems that it is Taurus (not Virgo) that is more vulnerable the experience of generic 'rape'. Still, if we interpret Virgo along the lines of a 'daughter' who has remained over-attached to her Taurean 'mother', then we begin to see why the notion of rape can extend from '2' all the way around to '6' and why the abduction of Persephone is a kind of 'shared substance' between mother and daughter. Indeed, there is a hint in the myth that it is mother-Demeter who is the most distraught of the two about it.

We can go one step further: not only can Virgo be over-attached to Taurus, if Taurus is also over-attached to Pisces (recall, here, our discussions pertaining to the '12-2 connection' in neotenous Homo sapiens), then Virgo, if secondarily, would be over-attached to Pisces also. This is how we explain Persephone's diametric insight into Pisces not always being as good as it could be i.e. her naïve interest in narcissi.

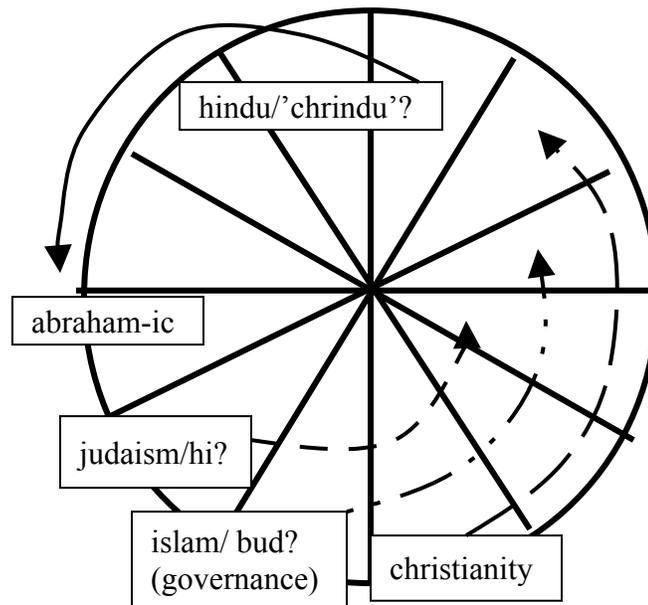
Moreover, given that it is Virgo's 'job' to bring Piscean 'eternalism' across and into a better relationship with thermodynamic reality (just as it is Leo's task to bring Aquarian 'eccentricity' into a better relationship to 'centred' integration), we begin to see the outlines of Freud's sealed-on-both-sides dynamic that 'leads' Virgo to focus on what is behind her thereby rendering what is in front of her 'invisible'. Of course, the best way for '6' to fully grasp the nature of the '12-2 connection' (i.e. Homo sapiens' failure to understand its neotenous predicament that, in turn, has led to wrongheaded notions about 'eternal life') is to achieve overall diametric-objective insight... a '6-8 connection'. Through this, Virgo realizes that, even though physical rape needs to be prosecuted in the courts, its fuller psychological meaning still needs to be explored 'beyond' them.

Recall, here, how 'fateful' genetic imperatives, now billions of years old, urge for exogamy and how these are 'sealed-on-the-other-side' by 'teleological' psychical imperatives to establish the 'hidden' permanencies of a patriarchal civilization. This means that the adolescent human male, in the throes of 'overcoming' his own cipher aspect, accepts the task of ingratiating himself into a foreign group only to discover another "Terrible Mother"... not his own mother (personal, collective ± a combo of both) but the mother of his betrothed. Hopefully, the young male will recall what he has learned from his own dragon fight and apply it to this new one (e.g. Perseus and Andromeda) but, obviously, if he has not succeeded in the former, he will be sorely

tempted to abduct a mate. You don't need the greatest intuition in the world to work out why gun toting soldiers – pawns of as their “Terrible Mother” rather than noble knights trying to ‘wake up’ through a post-siesta “Good Mother” – “displace” their unconscious fear of Her by taking what they want without ever asking nicely.

Before we return to the predominant m/Myth of ‘Western man’, let's sum up the strands (and look forward to ‘Ch.24’)...

FIG. @



Let's note, straight off the cricket bat, that this diagram is ‘basic’. It doesn't show the regressive forms of the three monotheistic faiths, nor does it show the path of these three faiths ‘joining up’ in the 9<sup>th</sup> house and transcending the zodiac cycle, thereby assuming a ‘right’ to reject the more ‘feminine’ religions that are ‘centred’ further east. We'll return to the problem of ‘regression’ in ‘Ch.24’.

When it comes to ‘fire’, we are suggesting that none of the three faiths have a mortgage on it. If you will, Judaism is the earthier path ‘through’ fire, Islam is the airier path ‘through’ fire (it is ‘shadowed’ by political-thinking phenomena such as ‘democracy’) and Christianity is the watery path ‘through’ fire. We don't push this schema to the point of exclusivity, however... in psychological terms, all religion has descended from the Olduvian gorge.

The obvious problem with this diagram is historical sequence i.e. Islam arose a number of centuries after Christianity but the anti-clockwise round suggests that it arose before Christianity. Then again, if the religious historian can see Islam's roots in the Ishmael-ic stream that flowed from Abraham (i.e. long before Moses), there is a sense in which Islam does predate Christianity. Thus, we see Christians running a much more precarious ‘moral risk’ than the other faiths (see ‘Ch.2: Feeling’). Once it may have been the Jews who were fated to be the exemplars, but now it ‘f/Falls’ to the Christians to be exemplars for monotheism as it ‘rounds out’ into the “spiritual feminine” (e.g. “Dan Brown et al. are ‘concretistically’ wrong”).

## **DEVELOPING JUDEO-CHRISTIANITY (Pt.I)**

If 'Persephone-the-daughter' is a mother-bound naïve maiden, 'Persephone-the-underworld-queen' is a wizened wife. It is as if, in being abducted from '6', she never gets to experience '7' as much as other girls-women do. The external form of patriarchal marriage is not for her... Persephone is 'meant' to realize the problems that can erupt when men and women are too complacent about 'living inside an idea of marriage'. A wizened Persephone would rather live 'in sin' than stick a marriage certificate on an emotional lie.

Now, we aren't suggesting that all men and women with a Sun (or significant representation) in Virgo who marry are emotional liars... after all, all '7 patriarchal marriages' (i.e. genuinely anti-clockwise) are just as destined for the belly of '8' as is any abduction from '6'. Still, individuals with an emphasis in Virgo might have to look critically at their patriarchal 'complex' at a much earlier juncture than others who have different emphases might need. Naturally, the last thing that Christianity needs in this regard is a bunch of pulpit boys (hypocritically-emptily) gasbagging on and on about the sanctity of pieces of patriarchal paper. As we have seen in the case of Ancient Egypt, trying to forge a monotheism by repressing the other 9,999 gods is about as dumb as you can get. Integrative sublimation begins with emotional (and, in the end, feeling) truth. Pulpits have nothing to do with it. (Yeah, yeah, yeah, I know, I'm on a pulpit right now...).

The history of the feminine in Christianity is, arguably, the most lamentable story in human history. We have already discussed Jung's lament that Mother Mary was deified (1)950 years after she should have been. Some suggest that it could have been a "good" thing that Mother Mary remained human for all this time because it might have 'saved' Mary Magdalene from reciprocal deification (i.e. demonization) but history hasn't born this out... Pope Gregory the Great (har, har) thought it best to lump all the Biblical 'Marys' (that weren't Mother Mary) together to, thereupon, expose Mary Magdalene to all kinds of misinterpretation. Not only would the many misinterpretations lead Christian men to devalue women – i.e. women who couldn't live up to the ideals of Mother Mary – but it would also lead Christian women into trying to live up to the ideal that, in lamentable turn, exposed them to the curses of "animus possession".

The most well-known misinterpretation, of course, was that Mary Magdalene was the very opposite of the naïve maiden i.e. a prostitute. The buying and selling of sexual favours, if it is to be properly assessed, needs to be placed within the social context that it is found... there are, at least, three (i) if the social milieu has cohered around a central 'reality' of the individual soul (i.e. sexuality is seen as a key part of the development and differentiation of feeling), prostitution is definable as a vice (ii) if a social aggregation agrees that the 'reality' of the individual soul is unprovable (e.g. a 'scientific' society), then prostitution would be taken to be a neutral aspect of such a society (iii) if a social group pseudo-coheres around a pretence of the 'reality' of the individual soul (e.g. "How to Marry a Millionaire"), then, by holding itself up as a mirror of truth for the society, prostitution becomes a virtue. The third of these, of course, is the most applicable to the social set up of Roman Judea whereas, today, we would have to opt for a mixture of the last two. Perhaps we can spot the trail of a relatively 'pure' version of '(ii)' in the fascist state i.e. the intelligent and the strong

are given incentives (financial etc.) to mate to, in turn, create a society of supermen. In other words, we 3<sup>rd</sup> millenniumers can't pat ourselves on the back just because we have managed to dilute '(iii)' with '(ii)'.

So, even though the Vatican repealed Pope Gregory's "sexist edict" in 1969, there is a strange sense that Mary Magdalene has, for the past two millennia, been secretly 'virtuous-all-along'. Then again, insofar as we view Mary Magdalene as a woman weighed down by intuitions that securing a marriage certificate will 'cause' her relationship(s) to renege over the development of feeling, her virtue can be said to stand with Christ's... recall here our discussions regarding 'timocracy' i.e. secret virtue in the face of mass delusion of vice is the best of virtue. Although we believe it is better that Mary Magdalene remains a human heroine, it has to be said that FA's view MM's mythic meaning would place her 'above' the goddess Persephone. After all, rather than being abducted into an '8 realm' of 'feeling truth', Mary Magdalene descended voluntarily into '8'.

Prior to Pope Gregory, the only place in the Bible where Mary Magdalene is awarded 'positive ID' is her role as the witness to the Resurrection. As we have seen, Christ begins life as a Sun in Capricorn (i.e. someo/One w/Who will transform h/His talent with understanding authority). Of course, as h/He grew, h/He would have had the yearly experience of the Sun maturing into its Leo homecoming and, by the time of h/His crucifixion, h/His Sun would have not only transformed h/His Capricorn by 'progression' (i.e. the astrologer's 'year for a day'), it would also have got to work on the early degrees of Aquarius. The skeptic will note that the Crucifixion was carried out at the spring equinox (or thereabouts), placing it at least a full sign 'beyond' the position of the progressed Sun. Despite this, given FA's extensive account of the '11-1 connection', we feel that the astrological symbolism hangs together.

If Good Friday covers the '-(10)-11-1 sweep', it follows that Easter Saturday, the day of Christ's descent to Hell (i.e. the release of Adam and Eve etc.), covers the '(1)-2-4 sweep'. In turn, Easter Sunday covers the '(4)-5-7 sweep' (i.e. instead of the 'year-for-a-day-progression' we have a 'season-for-a-day progression') and, thereby, hooks up with Mary Magdalene being the '6-missing link' (who provides the human witness; of course, Joseph d'Armathea is also in the mix) of a Christ w/Who has the m/Masculinity and the divinity to 'fly past' both Mary Magdalene and the 'spiritual sexual' place ('8') that is to be MM's destiny.

It would be 1900 years or so before Sigmund Freud began to realize that not only was the greatest chunk of repressive behaviour instigated by sexual f/phantasy (subsequently "displaced") but that understanding of sexual fantasy is the key that heals repression. (Note how, for example, although the bog-standard tyrant indulges his sexual fantasies to the nth degree, he undergoes a new '2<sup>nd</sup> order repression' of refusing to understand the meaning of his fantasies... as Freud explains "perversion is the inverse of neurosis"; "genuine art is phantasy that reconnects us to reality").

Sexual fantasies aren't evil... they are nothing more than the raw material of sublimation. It is important for the loving couple to be honest with each other about them, because that is the beginning of understanding. Freud focused on how sexual behaviour is organized through a sequence from polymorphous foreplay to genital union but, of course, he never quite 'delivered' all his research into '8'...

## **DEVELOPING JUDEO-CHRISTIANITY (Pt.II)**

Although we don't want to get too far into '(archetypal) interaction-ology' at this early stage of our opus on "psychological astrology", we will re-emphasize what was presented at the very beginning... if someone has a Sun sign in, say, Capricorn, it doesn't mean that s/he 'is' "a Capricorn". In turn, s/he can't be 'reduced' to FA's 'id-zodiac' and deemed to be a masochistic narcissist.

Everyone has 30◊ of Capricorn in their chart and, in fact, the individual with a Sun in Capricorn has a much better chance of using his/her Goat-ish aspect more wisely than those who don't have this placement. (We use the word "chance" given that a chart itself won't tell us if the individual is taking a positive attitude to Solar transformation). Therefore, if we are referring to any kind of natal 'placement' in this introductory survey of the zodiac, we are referring to the 'empty sign' (and/or 'empty house')... and, to be sure, if transits and progressions are included during an interpretation of a specific horoscope, empty signs are often difficult to find.

For example, as of 2009, everyone on Earth will have, going 'through' their respective natal charts, a 'transit' of Pluto in the sign of Capricorn. In this light, it could be said that individuals with (transformed) Suns in Capricorn might become the most valuable of citizens. Obviously, in Christian countries, Christ is going to be close to the top of the 'valuable citizens' list, especially when it comes to the devilish aspects of Aquarius and Pisces that spill over into Aries and Taurus. In this regard, as discussed in 'Ch.21: Creation', Christ reveals His divine Creational aspect.

With regards to Christ's (somewhat human) heroic aspect, we see h/Him and his 'brother' (i.e. Satan) as a set of Geminian twins would be reconciled at Leo-then-Scorpio (although the fly past thing is a fly ointment thing). Indeed, we have already seen Scorpio (and, its 'wandering face', Pluto) as a medium scale 'Force' that has no trouble re-centering both Aquarian Lucifer and the regressive aspect of Geminian Satan. In other words, the Christian world is sure to benefit from whatever Christ might have uttered during His ascension.

Of course, the Christian world has recently been dazzled by the spectacle of "The Da Vinci Code", wherein Christ has been awarded the status of Husband but, because we have been awarding Christ strong associations with Capricorn, Gemini and Leo, h/He seems to be 'too divine' for human Mary Magdalene (movie buffs may recall John Huston's "The Man who would be King" in which the human wife-to-be is in no mood to be burnt by a divine fire). If we were to search for a good candidate for a certificate-less marriage after the Resurrection, perhaps we could begin with a marriage between the 'arch enemies' (St.) Peter and Mary Magdalene? (Peter seems to have been the most sexist of the apostles and the most peeved that Christ revealed Himself to MM in ways that he didn't to the other apostles).

Many Magdalene scholars have lamented over the fact that MM has received such short shrift in the Gospels – and, therefore, they have been rejoicing ever since the Nag Hammadi discoveries etc. – but, in doing so, they look past one of the great advantages of the poorly defined character who plays a critical role in a narrative i.e. s/he becomes much more capable of being a 'hook' for "projection" and, in this way, s/he becomes a better mirror for the human psyche. Of course, Christ h/Himself has a sketchy biography and, in this way, h/He is no less 'useful' as a canvas for human psychical projection as Mary Magdalene. In other words, all the fantasies that have

developed around her, all the way from Pope Gregory to Dan Brown, have given us plenty of important information about the human psyche and, when we consider the deep mystery of the 'individual Self-collective Self axis', we do well to deal with our projective capacity ASAP.

"Projection" is no big deal. It's a natural phenomenon of the human psyche that, very often, interacts with natural noumena that often barge their way into the human psyche. Projection begins to lapse into its lamentable aspect when the urge to concretize fantasy begins to run away with itself. For example, we have just hinted that a developing Judeo-Christian myth (don't forget, Mary Magdalene was born a Jewess) could move into the realms of Mary marrying Peter (and, hopefully, doing somewhat better than Martha-George in "Who's afraid of Virginia Wolf?") but we have absolutely no desire to force Judeo-Christian development in this direction. If there is any development, individual fantasies, yours or mine, won't count for much at all. It will be 'bigger' than an individual's fantasy and, ultimately, more durable than anything than I (or, for that matter, Virginia Wolfe) could ever concoct.

All in all then, when it comes to the realm of individual fantasy, it is better to throw up a number of possible future directions and play with them (i.e. something to do in the meantime while the collective unconscious is 'deciding' how it wants to express itself). For example, rather than having Peter marry Mary, it is also possible to 'masculin-ize' '6' e.g. MM was, in fact, the most effeminate of the apostles (Peter doesn't like Nancy boys either). Perhaps, in the Jungian sense, 'Marty Magdalene' has a very strong relationship to his anima and his 'lady soul' leads him away from the upper world into the mysteries of the night... perhaps not unlike 'Travis Bickle' (i.e. rejected by a pure Mother Mary but carrying on regardless trying to 'save' the 'Jodie Foster' aspect of his anima) he is destined to live out his life as a crazy man. If there is one thing that we can count on, it is that the imagination will keep spinning its webs until the apocalypse... if making movies is as concretistic as Homo sapiens decides to get then, who knows, we might even survive it.

One of the reasons we have posited a masculine version of '6' was to open up the possibility of seeing '8' as feminine i.e. not masculine as it is portrayed in Greek mythology (i.e. Hades). Even though '8' is a feminine number, we still accord plenty of respect to the Greek version because, after all, '8' works as a centre for "complex opposites" and, in some respects, '8' is as much a masculine-feminine composite as it is solely feminine... 2<sup>3</sup>.

There are 6 masculine signs in the zodiac but, by the time the astrologer has soaked up enough of these 6 signs' meaning(s), it starts to look like even the 'rising' spiritual signs Leo, Libra and Sagittarius are no different than the 'falling signs' i.e. 'children' of the "Great Mother" (Leo is the sign of the child, Libra is androgynous, Sagittarius is the sign of the puer aeternus). All the same, this makes sense when we realize that 'Father' is, essentially, a transcendent non-predicate-able concept. The only way we can t/Truly come to know Him is through His Wife. The trouble is that His 'r/Romance' is still leaving something to be desired... at least as far as the Milky Way goes (who knows how things are going in Andromeda?). The fairer sex seem to be doing OK with their 'role' as the flower girls and maidens-of-honour but we, the 'worst men', keep turning up to the Service having forgotten the Ring.

*Chapter 24 – REINCARNATION: NORTH (bearing south)*

**INTRODUCTION: OVERLAP and DIAMETRIC SYNCRETISM**

No doubt, many astrologers would begin an investigation of reincarnation at '8 Scorpio', we 'FA-ers' remain true to the pattern of this presentation and begin at '7 Libra'. We do so because the 'conscious' realization that sex creates babies directs the '7-masculine' to think/choose with an eye on the (re)-birth of his 'fleshy' dynasty at Aries ('1') i.e. a reincarnation in the metaphoric sense.

Either way, we hope that our readers have, by now, 'got' the general idea of resurrection (i.e. the '1-6' lower hemisphere) and reincarnation (i.e. the '7-12' upper hemisphere) forming not only a dyad but also 'complexio oppositorum' analogous to that of creation/transformation (i.e. left/right hemispheres). We could go so far as to take the East-West split as an 'expression' of the dyad i.e. Western monotheism and Eastern 'pleotheism' (for want of a better term) form a 'sun-earth axial unit'.

This means that, even though their incarnations are historically separated by five centuries, the Buddha & Christ form a sub-dyad e.g. does Siddharta Gautama have a capacity to 'heal' the reincarnation-resurrection split in ways that Christ was not (after all, the Buddha's serenity looks 'better' than Christ's agony)? Then again, Buddhism does have that nagging reputation for 'sexism'... a problem that could be rooted in its tricky asceticism. In this light, FA-ers note the multitude of hero stories coming out of modern Asia that feature swordplay (i.e. 'thinking'). If, now, we recall 'Ch.23' – i.e. beheading is less labour-intensive than crucifixion – we could compare, say, the 'graceful' murders in Ang Lee's "Crouching Tiger, Hidden Dragon" against the 'ungraceful' murders in Mel Gibson's "Passion of the Christ".

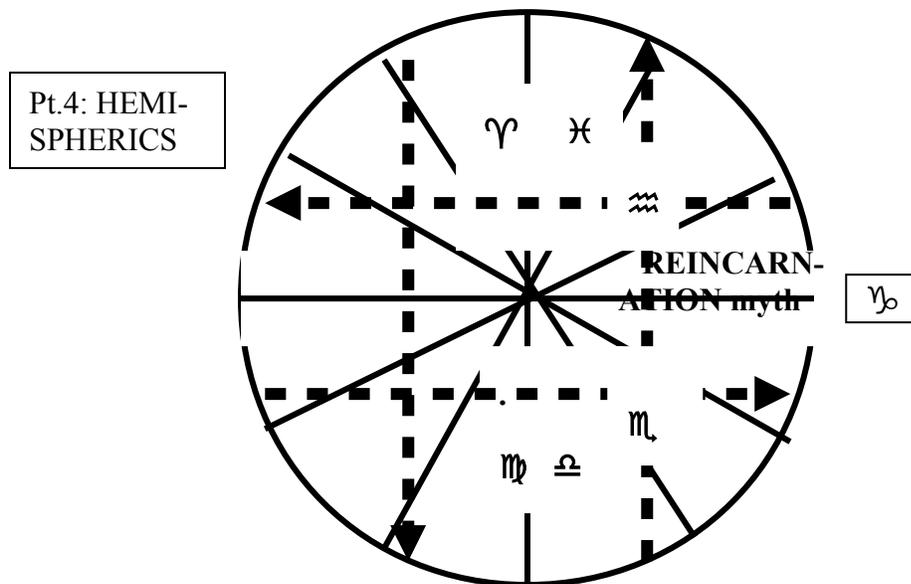
This West-East 'Houston' has a problem, however... given that the Southern hemisphere's winter occurs during June, July and August, many astrologers might prefer to see reincarnation and resurrection forming their 'complexio oppositorum' across the North-South axis! Perhaps, one day, a statistician will look at whether or not Southern Hemispherics have, overall, a keener interest in East-West syncretism than Buddhists. The skeptic is sure to remind Southerners, however, that the most famous path to the East has been paved by those lovable "Northern Hemispherics", John, Paul, George and Ringo... not to mention that recent (and famous) populist path carved out by Larry and Andy... oh well, at least they filmed a chunk of their trilogy in the Antipodes.

One better way to think/intuit the Earth is to quarter it. For example, Darwin set sail from the North-West of 'thinking', rounded Cape Horn to enter his 'watery' South-East 'feeling'... then, on the way back, he sailed under the 'earthy' mountain ranges of the North-East; and, after rolling under the Australian continent (a city at the top of it bears his name) and bypassing most of Africa, he would have to 'intuit' a thing or two about the Olduvian South-West.

Meanwhile, we can review the 5 zodiacs discussed thus far (i) the geo-centric sidereal: the zodiac that had been 'intuited' by the founding fathers of astrology (FA associates it with '11'... after all, it is so distant and moves so slowly that we are only able to grasp mere ideas about it) (ii) the geo-centric tropical: is the zodiac that was registered after Hipparchus' 150AD confirmed the precession of the equinoxes (FA associates it with '2'... after all, it runs up against the dyad-paradox of conforming

to the seasons on the hemisphere of the Earth with the most ‘ground’, the Northern Hemisphere) (iii) the helio-centric tropical: the zodiac that has made the most sense after Copernicus (FA associates it with ‘5’... although it comports to the seasons of the Southern Hemisphere, it remains ‘haunted’ by the problem “identification with the ego-Self axis”) (iv) the galacto-centric (sidereal): the zodiac that would be drawn ‘from’ the centre of our galaxy, the Milky Way, rather than ‘from’ the centre of our solar system (FA associates it with ‘8’... after all, because the centre of the galaxy is a black hole, the ‘drawer’ wouldn’t be able to see the zodiac anyway!) & ((v) the 5<sup>th</sup> zodiac is, of course, the ‘view-from-everywhere/nowhere zodiac’ as outlined in FA’s intro to ‘Pt.II:Science’).

Now, let’s go back to the geo-tropical zodiac. Out of our discussion thus far, we could propose that a ‘rise’ in ‘consciousness’ (about reincarnation and karma) is symbolized by tilting the zodiac thus;



Perhaps the ‘basic’ aspect of this diagram is the fact that the ‘spiritual rise’ has an air sign – Libra – at its base (i.e. where, in the ‘usual’ zodiac alignment, we see Cancer). This emphasizes the problem raised by C.G. Jung... Westerners are in danger of ‘living inside empty ideas of reincarnation’. Yes, if you want to accuse me of religious tourism in this chapter, I have no defense.

Before we get going, I will confess that one of my first ‘exposures’ to Eastern philosophy was from a very ‘Western’ film, Franklin J. Schaffner’s (F.F. Coppola’s; Edmund North’s) “Patton”. The title character was, during WWII, the world’s most famous pooh-pooh-er of P.T.S.D. but he was also very big on reincarnation. This film has stayed with me because of the ‘moral’ implication of reincarnation i.e. if we are all coming back anyway, from where do Easterners find a sense of the sanctity of life? By now, hopefully, the reader already knows the answer: ‘living out’ the 2<sup>nd</sup> half of life is necessary for the individual to complete his/her spiritual understanding. It is for Osiris to decide who goes to Hell and who has another shot (or two)...

## **HINDUISM-BUDDHISM: PT.1 – SOUL and KARMA**

To risk the precipice of a gross oversimplification, it is worth noting here that Hinduism's relationship to Buddhism mirrors Judaism's relationship to Christianity i.e. Hinduism is kind of 'parent religion' that has a stronger interest in 'matter' than its 'child religion'. Moreover, whereas both religious parents demonstrate tendencies for geographical inertia – the Holy Land and India (respectively) – the children have been 'floaters' i.e. into Europe-North/SouthAmericas-Africa-Australia & into Tibet-China-Japan-Malay-peninsula (respectively).

And, so, unsurprisingly, the astrological-tourist discovers that Hindus divide 'matter' into three (i) 'artha' (wealth): along with the 2<sup>nd</sup> commandment, the link to Taurus is straightforward (ii) 'kama' (pleasure): insofar as the furtherance of both health & life (i.e. the 6<sup>th</sup> commandment) is necessary for pleasure, links to Virgo can be posited (iii) 'dharma' (duty): links to Capricorn are straightforward here and, if we 'covet' duty more than money or pleasure, we can also posit some links to the 10<sup>th</sup> commandment. The key in all this is 'maya', the 'force' that blinds the half-hearted Hindu into placing his/her interests in 'matter' above his/her need to work towards spiritual enlightenment. Indeed, it could be said that because it is so easy for 'maya' to blind the Hindu that the Buddhists hold to their belief that disinterest in 'matter' constitutes a kind of 'advance' on Hinduism. Hindus don't always agree... Shiva, the Hindu god of destruction also 'rules' over ascetic practices.

So it goes, therefore, that, although we have linked reincarnation to the upper hemisphere, the signs of Taurus & Virgo resonate with aspects of the life experience of the Hindu. This should come as no surprise if we have already been able to accept that the cyclic aspect of time belongs to the lower hemisphere's other feminine sign, Cancer. Indeed, it is because of such links to the lower hemisphere that the Western depth astrologer can find a place for the Hindu g/God-man hero, Vishnu, the god of preservation. Perhaps Vishnu can do what Christ/Buddha can't?

Now, because the Hindu pantheon is first registered by a 'tourist' as tri-une – Brahma, the creator, Shiva and Vishnu – we can't get carried away with Judaism-Hinduism parallelism. In fact, because Vishnu is a figure of 'constancy', he is easily linked to the Sun and, equally, because Vishnu is able to (re)-incarnate and, thereby, assume the mantle of g/God-man, h/He represents a kind of '4-5 coniunctio' that, in turn, throws up a parallel with Christianity... unsurprisingly, some Hindu outlooks take Christ to be an incarnation of Vishnu. The difference between Vishnu-Christ's incarnation and the incarnation of Joe Blow is that Christ's is freely chosen (i.e. out of His love for humanity i.e. He is an avatar) whereas Joe Blow needs to reincarnate because he is still trying to resolve his 'karma'.

'Karma', like 'matter' can also be divided into three (i) personal: this version of karma is rejected by Buddhism because the idea of 'individual soul' is believed to be an illusion spun by 'maya' but, for the Hindu, it is potent and, for the astrologer, it has links to the '4-10 axis' (i.e. what has 'failed' before-in-after '4' will become the redemptive 'duty' of '10') (ii) family: in some ways, this version could even be tagged as "Western" insofar as it appears to work through a family tree much like recessive genes do in biological-Mendelian inheritance i.e. a hidden (say, incestuous) 'failure' in the family tree is brought to light when 'genes' (physical or psychical) recombine and, thereby, the hidden-recessive 'gene' is re-expressed; it has links to the '2-8 axis'

(iii) impersonal: because Buddhism is not keen on the individual soul, the karma that is created by individuals moves around freely between all individuals (and, of course, when the individual dies, karma then loses contact with its creator); this means that an individual who is burdened by karma might be carrying someone else's creation and, even though Hinduism won't necessarily reject this version, it doesn't have the pride of place that it receives in Buddhism; no prizes for guessing that this version is linked to the '6-12 axis'.

Overall, then, karma can be said to be the extension of soul into matter and, for the astrologer, this extension is 'across-the-diameter' from the water sign 'into' the earth sign. As far as Hinduism is concerned, we can see that karma is a kind of superimposition onto dharma i.e. everyone needs to be able learn how to respond in ethical ways ("responsibility") but those with a karmic debt need to learn about how to respond in a much deeper (and, ultimately, in a much more personal) way.

At this point, I'm sure that many readers will want specifics, despite the fact that discussing it constitutes a stark case of getting ahead of ourselves. Nonetheless, for those who want a foretaste of FA's view, we first look to the (Hindu) earth-water archetypes, '4' and '10'. More specifically still, we look to the ontogenetic aspect of '4' i.e. the I.C. (qualified by natal and transiting planets, by the sign on the cusp and its ruler and the natural ruler, the Moon) symbolizes the karma that is 'created' in this life by the individual... that, in turn, is resolve-able in this life by the individual if she manages to reach '10' with the requisite level of 'shame'. Then, we look to the ontogenetic aspect of '10' i.e. the M.C. (as occupied by natal & transiting planets, the sign on the cusp and its ruler and the natural ruler, Saturn) is symbolic of the karma that has already been created by the individual in past lives that now requires extra 'duty/responsibility' in this one.

Moving along to the more 'impersonal' (and/or 'family') levels of karma that is focused upon in Buddhism, it could be argued that the individual birth chart has no role to play at all. Because, however, we see Buddhism as a kind of 'missing link' that fills out the Hindu picture, we are happy enough to broaden our vision and go to the other 'feminine' aspects of the natal chart to work out the way that 'impersonal karma' might impinge (as it were, 'unfairly') on the individual i.e. (having looked at the houses that feature the '10-4' diameter) we then look at the 12<sup>th</sup> (and/or 8<sup>th</sup>) houses (occupied by (i) natal & transiting planets (ii) the sign on the cusp & its ruler (ii) the placements of natural rulers, Neptune and Pluto) and then at the 6<sup>th</sup> (and 2<sup>nd</sup>) houses (qualified by natal and transiting planets, the sign(s) on their cusps; their sign rulers & natural rulers, Mercury/?Chiron) as symbols of how impersonal karma might be lessened in 'this' life i.e. dedication to ego-development. Ultimately, we round things off by inspecting the houses that feature Pisces-Virgo (+ Scorpio/Taurus) polarities.

In summary, therefore, although we view reincarnation in terms of an upper hemispheric myth, Hinduism (and any kind of Buddhism that invests in some sort of ego development) casts a much wider net, specifically to the feminine signs ('2', '4', '6', '8', '10', '12'), than reincarnation mythology does. For obvious reasons, we also take it as exceedingly obvious, therefore, that any full appreciation of the "spiritual feminine" by a Western spiritual seeker would require him/her to 'broaden' his/her religious education.

## **HINDUISM-BUDDHISM: Pt.II – GOD and ‘BRIDGES’**

Although we have drawn some rough & ready parallels between Judaism and Hinduism (e.g. their generally positive attitude to material ‘reality’) it wouldn’t take very long for these two to run out of things to talk about. Then again, Hindus, unlike Buddhists, are interested in ‘God’ and we can surmise that Jews are able to converse with Hindus about Brahma, the original ‘Oneness’ of the universe. After this, much depends on the extent a Jew is willing to equate the Hindu pantheon with the various ‘moods’ of Yahweh. For example, it isn’t too difficult to see that ‘angry Yahweh’ has some sort of translatability to Shiva’s consort, Kali, the most fearsome of goddesses. Being a feminine force, many Jews might prefer to invoke Lilith.

Of course, the Jews also have, in Shekinah, a ‘positive’ feminine supernatural force, so their conversation with Hindus is able to proceed further because Kali also has her ‘positive’ aspect, Shakti/Devi. As was noted in the previous section, however, there would be significantly less enthusiasm for “splitter!!” Hindu traditions that are open to Christ as an expression of Vishnu, the preserver.

Meanwhile, there is every chance that the Christian might pick up the baton and wonder to what extent the Holy Ghost (Spirit) is translatable into the third and fourth ‘major’ g/Gods of the Hindu pantheon, Shiva and Ganesha (the latter being the son of Shiva and Shakti/Kali). Insofar as the astrologer is willing to link the Holy Spirit (& Zeus) with Sagittarius, s/he might draw parallels between Zeus’s anger and Shiva’s destroyer mode (Shiva likes to destroy things that promote man’s hubris e.g. a man’s desire to be immortal) and, thereafter, draw a parallel between Sagittarius’ optimism and good luck and Ganesha’s benevolence and wisdom.

There might be rather too much bad water having passed under the bridge of history for Muslims to get very carried away looking for parallels between their own religion and Hinduism. In any case, Islam’s God, perhaps even more ‘abstract’ than the Jewish God, struggles even to find a vocabulary for any kind of translation into the knockabout tales of Hindu mythology. Indeed, if it weren’t for the fact that most Buddhists see (poly)theism as another aspect of “maya”, an Islamist might conclude that s/he is better off going for a possible Islam-Buddhist Esperanto and, at least, we do find a certain amount of side-by-side tolerance in Southern Asia. Whether or not Buddhism has a chance to be a ‘bridge’ for the healing of Islam-Hindu wounds that bleed in places like Kashmir for future historians to answer.

Of course, prior to any such ‘bridge’, Hinduism would need to come to terms with Buddhism... for example, although it is viewed as a political (much more than as a religious) bleeding wound, the current troubles in northern Sri Lanka still have an underlying religious ‘context’. All in all, then, no religion has secured a mortgage on the pan-global ‘bridge’ but, as noted in the intro, Hinduism does appear to have something to offer the ‘split’ between (i) Judaism and Christianity (i.e. Hindus have something to say to Christians about ‘matter’... and something to say to Jews about ‘Trinities’) and (ii) the theistic West and the non-theistic East (i.e. Tibetan, Chinese, Japanese and S.E. Asian aspects of Buddhism is not so much atheistic as it is unable to predicate the notion of ‘God’ well enough generate either belief or disbelief).

From the Empedoclean elemental point of view, the more imaginative bridge builder would wonder to what extent the ‘fire’ of spirituality mixes into the other 3 elements to symbolize the essence of the three monotheistic faiths. As discussed, you

don't need to extend your imagination to view Judaism having links to 'fire-earth', Christianity having links with 'fire-water' and Islam links to 'fire-air'. That is, the Jews have a certain facility with 'matter', the Christians have a certain facility with 'feeling', the Islamists have a certain facility with 'abstraction', as evidenced in the way that Islamic mathematicians were mostly responsible for maintaining so much of the Greek opus as the Christian world 'sank' into its unconscious (and also in the way that Islam is keenly interested in 'laws' and the need to obey 'principles').

Although these links were presented in 'Ch.23', we are now in the position to expand as follows (i) if Judaism has an Aries-Taurus basis; it means that regressive Judaism would identify itself via empty Capricornian repression (& traditionalism) and progressive Judaism would identify itself via a 'scientific' respect for the inner Virgoan psyche (ii) if Islam has an Aries-Gemini basis (don't forget that Islam has roots that reach back prior to Christianity in the person of Ishmael); it means that regressive Islam would identify itself via empty Aquarian repulsion (&/or idealism) and progressive Islam would identify itself through the understanding of a balanced and reflective attitude to justice and (iii) if Christianity has an Aries-Cancer basis; it means that regressive Christianity is seen via Piscean confusion (& hypocrisy) and progressive Christianity is seen via sober Scorpionic understanding of the spiritual feminine. From the East, all three monotheisms are able to differentiate regression from progression through an appreciation of how time's cyclic aspect (Cancer) flows through all reincarnationistic mythology, especially that which has been extensively explored in Hinduism.

It is also a simple task to see how the mono(tri?)theistic faiths would be able to 'save' the Hindu from becoming rather too complacent about his/her cycle of re-births. Over the centuries, countless Westerners have been completely bamboozled by the (apparently) monistic-fatalistic attitude that Indians take to their caste system (i.e. brahmans, kshatriyas, vaishyas, shudras, pariahs) and how, out of this, the path to exploitation, complacency and pride-of-identification has stifled so many potential social developments that could have helped it to 'keep up' with the West... at least in measurable terms e.g. the infant mortality rate. (Of course, there are some runaway class distinctions in the West too). It is as if many Hindus are pushing at the brink of the Buddhist idea that all karma is impersonal and, indeed, such fatalism resembles the attitude of Westerners to their 'weak' function of consciousness (e.g. "because I am a 'feeler', there is no point in me trying to develop my thinking").

In summary, given that the West takes interest in time's line more than they do in time's cycle, there is a sense that an integration of Judeo-(Islam)-Christianity and (Buddhist)-Hindu attitudes could lead to the East taking a more 'synoptic' view of common reality and, in turn, more 'struggling with their weak function' (i.e. their time line). Yes, don't worry, we do realize that all this, like Plato's "Republic", has no real chance of occurring in the foreseeable future. The reason for wandering into this theoretical territory is simply to illustrate how easily the zodiac mandala can be applied to just about any human endeavour you care to name in just about any part of the world. Then again, we must note that astrology is already well entrenched in all parts of Asia, even if its symbols and ways of practice are at variance with what is found in the West.

### **DARWIN 'THINKS' ABOUT HIS CHRISTIAN WIFE'S 'FEELINGS'**

Astrologers tend to associate Judaism and Hinduism with aspects of the 'age' throughout which they had undergone, perhaps, their most important developments i.e. the "Age of Aries". Agreed, given that 'sacred cows' are a big part of Hinduism, the latter does have roots that reach back into the "Age of Taurus". (Some will also want to link Judaism with the Minoan bull-worshipping civilization). The main issue that association raises is the fact that neither Judaism nor Hinduism are very Arien i.e. they don't have much of that proselytizing, 'Alexander-ian' intention to conquer the world. Strangely, it was the spinoffs – Christianity and Buddhism – that seem to be more associable to Aries.

Perhaps, then, astrologers do better to associate Judaism and Hinduism with the precession from Taurus back-to Aries (i.e. their roots and branches counting for less than their trunks) and associate Christianity and Buddhism with the precession from Aries into Pisces. In turn, we can imagine a proselytizing 'C & B navy' sailing the high seas of the collective unconscious for 2000/2500yrs, all the while buffeted by storms of regression. Although Christianity can be said to have seriously succumbed to these storms, history has also shown that Buddhism has not been without its own typhoons. Nonetheless, the historian of the collective unconscious could say that the 'pagans' to the west-north of the Holy Land and to the east-north of the Bodhi tree had been softened up by hidden 'seepage' long before the proselytizers appeared e.g. the Celts, Saxons etc. had, after all, been softened up by Rome.

Judeo-Christianity is, in essence, a Christian term... Jews don't want to have a bar of a g/God w/Who goes into a paroxysm of impotence and decides to incarnate, suffer and then die a miserable death. Hindu-Buddhism is, in essence, a Hindu term. ... although the Hindus eventually came around to seeing Siddharta Gautama as one of the many incarnations of Vishnu, Buddhists don't subscribe to deities (as we have seen, deities are one of the multitude of items spun from maya's web) and, therefore, the founder of their 'Way' is no deity either.

Actually, we probably encounter a far more coherent East-West convergence between Platonism and Buddhism. Recall, from 'Pt.V: Philosophy III' that Plato was particularly unimpressed by the shenanigans of the Greek gods e.g. all the innocent pre-guardians need to be shielded from puzzling over their unprincipled behaviour. Whereas Plato thought that the philosopher needed to turn away from a fascination with shadows that flicker on our cave-walls, Buddha recommended the Buddhist to turn away from the fascinations of his/her 'maya'. To use an analogy from modern life, we could say that 'reality' is like a movie i.e. a series of frames (running at, say, 33 per second) that look 'as if' the universe follows a straightforward continuity of "cause-effect" (as per 19<sup>th</sup> century scientist, Marquis de Laplace) but, in fact, if time could be stopped, the reels could be pulled out of the projector and the separate-ness of the universe would be properly registered. It is of particular interest to this writer how close all this comes to the skeptical philosophy of David Hume.

One of the most valuable aspects of Buddhism is that the Buddha didn't die for any 'sinners' who refuse to take his word for it. The whole idea is to experience the Buddha's insight – nirvana – for oneself. The only person who is going to die for his/her 'sin' (of not trying to witness the experience for him/herself) is the non-trier him/herself. (This leads to an incongruity in Buddhism that we will return to in the

next section). In turn, this means undergoing a journey (or, as the psychologist will say it “a development”) along a “noble 8-fold path”. Of course, astrologers will now wonder to what extent this path accords with the 8 steps from Aries-to-Sagittarius. Indeed, even a Judeo-Christian might wonder why the Buddhists have been able to compress 10 down to 8...

‘1’: first of all, it makes good sense to see the 1<sup>st</sup> Commandment to be without a Buddhist parallel. It comes as no surprise, therefore, that the 1<sup>st</sup> step is found ‘back in 11/12’ i.e. ‘ditti’: that place from which the world of the flesh can be ‘objectively’ seen to be impermanent.

‘2’: a little like the 2<sup>nd</sup> Commandment, ‘sankappa’ pertains to the resolve that the adept requires given that s/he is ‘graven’ i.e. ‘in’ but not attached to matter.

‘3’: the Judeo-Christian is typically aware that Commandments 1-through-5 pertain to God and Commandments 6-through-10 pertain to his/her fellow man (i.e. Hers) so, once again, we only see a loose association between the 3<sup>rd</sup> Commandment and ‘vacha’, the care one needs to take with what one says.

‘4/5’: the last two God-pertaining commandments are ‘indirect’; they relate to those ‘fellow wo/men’ that, all too often, receive a projection of God (the parents) and, interestingly, the 8-fold path doesn’t mention them... the Buddha, of course, left his comfy abode at age 29 without looking back.

‘10’: it is very difficult to refrain from coveting (soon the adept is stumped by the fact that s/he covets ‘not coveting’), so the only way to deal with it is to ‘watch it’ behind the bars of one’s self-built cage i.e. ‘responsible behaviour’; in this sense, the zodiacal-ist would see ‘kammanta’ as a jump up into the 10<sup>th</sup> Commandment.

‘6’: as noted, the 6<sup>th</sup> Commandment is the most important that pertains to the fellow man... if a wo/man has managed to fully ‘live out’ his/her lower hemispheric development, s/he can not only understand why violence begets violence but also how ‘developmental shell shock’ can be successfully treated; moreover s/he will busy him/herself developing the 6<sup>th</sup> archetypal ‘skills of livelihood’ even if, for some Buddhists, ‘ajiva’ might involve becoming more skillful at begging.

‘9’: once again, we need to ‘jump up’ because the Buddha reminds the adept that s/he needs ‘vayama’ i.e. try to forsake ‘bad karma’ and promote ‘good karma’ (i.e. against the ultra-ascetic religions that see all karma as ‘bad’) and, clearly, false witnessing just about the surest way to generate ‘bad’ karma.

‘7’: ‘sati’ refers to a mindfulness that is not unlike a ‘triangulation’ of what was accepted at the beginning; one needs to reflect on how one’s thoughts, at a more advanced stage, more able to compare the ‘mere idea’ to the ‘lived reality’ and, then, go on to ‘balance them’; this may come with a deeper realization of the meaning of one’s marriage.

‘8’: in a psychological sense, stealing is a ‘short cut’ that blinds an individual to the fact that material gain blocks the experience of redemption and/or nirvana; (even ‘legal’ acquisition of property is tricky); ‘samadhi’ is that which absorbs the individual into the ‘Middle Way’ between the opposites; what is better(?)... being filled with frustrated desire(?) or feeling the abject emptiness when the desire has been ‘released’(?) only to generate a vicious cycle of greater frustration leading to greater emptiness etc.? Don Juans and junkies don’t ‘know’ anything...

## **DARWIN 'SENSES' HIS CHRISTIAN WIFE'S INTUITION**

**In Hinduism, the individual soul-(spirit) – the 'atman' – needs to endure the number of lifetimes that it takes to become re-united with collective soul/spirit – the 'brahman' (obviously 'brahman' has a close association with 'Brahma', the Creator god). In Buddhism, however, there is no individual soul, atman or 'ego', per se, and, moreover, because all karma is 'impersonal', this should lead one to believe that the individual Buddhist, not unlike the Western monotheist, might only have 'one shot' at hitting the big time.**

**One of the most telling aspects of the spread of Buddhism through (to some extent S.E. Asia but, in particular) China, Japan, Korea and Tibet is that it needed to adjust to the cyclic religious conceptions of pre-Buddhas like Lao Tze and Chang Tzu. And, in a not dissimilar way that, under pressure of 'local' factors, Christianity split into Catholic, Orthodox, Cathar, Protestant factions etc., so did Buddhism find itself splitting into Theravada and Mahayana factions. This is perhaps most sharply defined in the Mahayana tradition where any half-decent effort at reaching nirvana can be 'rewarded' with a reincarnation (or, at least, an 'angelification') in the form of a 'bodhisattva'... an 'individual' who will become both example and teacher for those who would walk the 8-fold path. There is (apparently) a library full of books that deal with the strange half-there-half-not-there 'self' of the individual Buddhist but, when we head west and recall C.G. Jung's notion that the 'self' (as 'persona') is little more than a slice cut from collective 'norms', we begin to 'get' the notion that the 'bodhisattava self' might itself be little more than a slice cut from the 'norms' of the collective unconscious. In other words, s/he is a little bit like your average Pisces ascendant individual who has found that deep longings have somehow been etched into his/her 'mask'. This means that you don't have to 'know' very much about your local 'Zen master', he only exists in order to express minimalisms "sleep; eat", "the sound of one hand clapping"...**

**In a similar way that Christianity has acceptable grounds for conceiving itself as a development of Judaism, especially with regards to being 'chosen' (not ignoring the fact that Judaism has undergone its own esoteric development), Buddhism also has acceptable grounds for seeing itself as a development of Hinduism e.g. it delivers the Hindu to the equilibrating effect of impersonal karma i.e. all too easily, personal karma lends itself to all the abusive temptations that lie within India's caste system e.g. those who are living 'unfortunate' lives – genetic disorders, abusive upbringing, blows of fate, 'pariahs' – somehow "deserve it" for too many past life transgressions. Because, in Buddhism, karma is 'free-floating' in character, the unfortunates of this world might actually be paying for someone else's sins (i.e. not their own), meaning that they deserve the reciprocal quotient of compassion that would "cancel out" the possibility that they "deserve it".**

**In religious terms, this idea translates into the West as 'forgiveness'. In depth psychological terms, this idea translates as "identified patients" i.e. individuals who 'pay' for the cumulative and unhealed superego-ic repressions of their (i) family (ii) social group or (iii) the collective-as-a-whole, are those with the weakest superego-ic structures. The individuals of a group who have "strong" (far more accurate terms would be "inflexible", "rigid") superego structure are not likely to have "stronger" ego structures than the individuals of a group with "weak" superego structures but**

the former can fool themselves into believing that they are the “adults” who need to send their, say, “errant child” off to the psychotherapist... it often doesn’t take long for the therapist to realize that ‘the child’ would be instantly a lot healthier if it were ‘the parents’ (i.e. not ‘the child’) that was in treatment but, of course, ‘the parents’ who are offered this insight are extremely likely to rationalize it (and/or repress it). In turn, this dynamic runs the risk of running right through the family tree and into a series of identified patients i.e. into a “family curse”.

Of course, this idea is closely related to the dynamic of “scapegoating” i.e. the ‘goats’ (egged on, no doubt, by a ‘storm’ of ‘water-bearers’) hop up on the platform and point the finger, so that the other ‘goats’ can continue to ‘escape’ having to look in the mirror. Until a sick family, sick social group or sick collective places the study of psychodynamia above all other studies, “the Road” of history can only wind up in one place. Freud called the road “the return of the repressed”. George Lucas called it “The Empire Fights Back”. Cormac MacCarthy called it “The Road”.

Indeed, “scapegoating” leads us to a 2<sup>nd</sup> ground for the Buddhist’s claim that his/her ‘road/path/way’ is a noble one... to be precise, the Buddhist takes a ‘god-or-no-god-is-a-non-question’ stance rather than hold onto outright “atheism”. The idea of an omnipotent Being immediately throws up the idea that one is able to speak for i/It/h/Him/h/Her when all that can ever come out of one’s mouth is “ego” or, worse, “persona” or, worse still, “animus-superego”. Because the Buddhist takes the realm ‘beyond’ as nothing more than a realm, there is no opportunity for breaking the 3<sup>rd</sup> Commandment. In short, we take Attenborough’s Mahatma to be ‘right’: a wo/man raised to be a Judeo-Isamo-Christian-Hindu, at a point between his/her puberty and his/her 30<sup>th</sup> birthday (i.e. the years when the psyche is heavily involved in the “ego”, “persona” and “superego”), needs to ‘become’ a Buddhist. Later, of course, during the 2<sup>nd</sup> half of life, it is hoped that things have become ‘safe enough’ for him/her to return to the religion of his/her ancestors. This means that staunch acolytes of C.G. Jung – those who discourage Westerners from ‘being’ Eastern – will disagree with us. As far as acolytes of Freud go, we’d like to think that they are able to acknowledge the ‘middle way’ between certainty and uncertainty as ‘proven’ by Godel.

Still, we aren’t to get too carried away with Christian-Buddhist compassion: the collective unconscious is slippery. There will always be individuals claiming they are suffering the slings and arrows of impersonal karma when, in fact, it is personal karma all the way down the line. Being able to Truly Know who is doing what is out of a mortal wo/man’s reach i.e. it is something for God, Osiris, St. Peter etc. to sort out. Yes, OK, we journey(wo)men do have a little right to get a bit suspicious when complaining tips past a ‘critical mass’ of decibels. Judaism, Islam, all the pre-world religions (Inuit, Hopi...) and, perhaps especially, Hinduism could help mankind to make sure that he doesn’t ‘abuse’ ‘Buddhistic’ impersonal karma.

“Nothing in excess; Know thyself”, so it was written near Plato’s hometown. “Nothing in excess” comes before “Know thyself” for good reason – the individual needs to guard against any ultra-narcissistic tendency to shut everything out to the point of ignorance. Although the troubles that spill out from Christ-setting-way-too-high-an-example are legion, we still go with De Niro’s ‘Christ-ish’ Leonard in Penny Marshall’s “Awakenings”, “learn, learn, learn, learn, learn, learn, learn....”

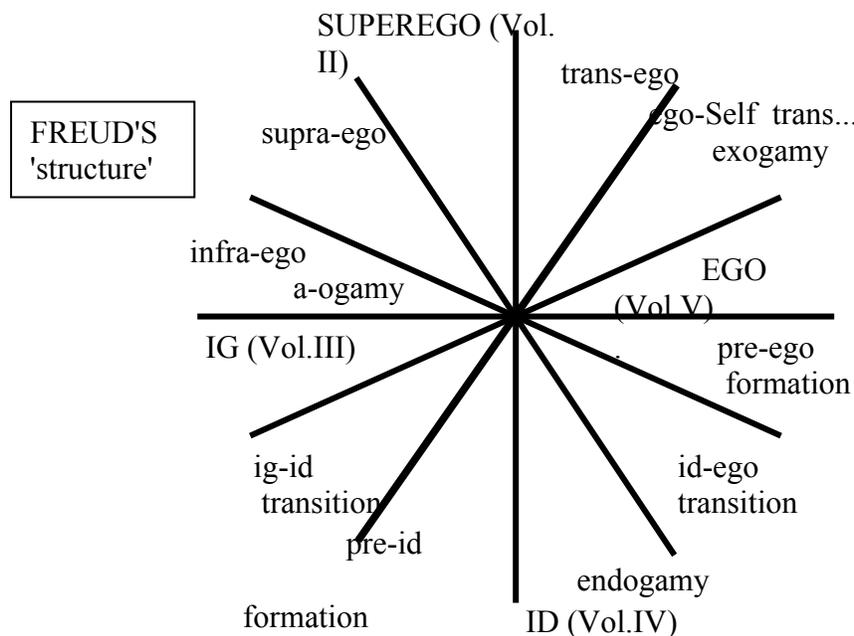
**CONCLUSION – THE HOUSES of the SETTING SUN**

**‘7’ RE-INFORMING ‘10’ (re-imagining the superego)**

From the perspective of astrological ‘tradition’, Saturn is ‘exalted’ when it is placed in the 7<sup>th</sup> sign (Libra). From FA’s perspective, however, the superego, ‘born’ in ‘10-Capricorn’, is ‘meant’, under ideal circumstances, to attenuate its influence after it has ‘fallen’ through ‘2-Taurus’ into ‘4-Cancer’... hence, we FA-ers face the puzzle of why Saturn is ‘exalted’ well after its ‘use-by date’. The puzzle doesn’t last long if one keeps thinking about circles... recall ‘Interlude 1’ wherein we noted the value of ‘7’'s input into the ‘next’ ‘10’.

Perhaps, given that ‘7’ shares its Venusian rulership with ‘2’, we can assume that the individual’s Libran aspects won’t be nearly as focused on transcending the zodiac cycle at ‘9’ (i.e. as ‘9’ itself is). In short, ‘7’ can accept the full autumn+winter because it looks forward to the next spring... a spring that will (more than) make up for autumn+winter ‘trouble’. For example, a newly married ‘7-couple’ typically look forward to their flesh-&-blood ‘1-2 child’ who, in turn, is sure to re-invigorate their respective daytime ‘1-to-5 sweeping recollections’.

In ‘Interlude IV/V’, we have seen that house system ‘parallels’ the zodiac in a fairly straightforward way e.g. 10<sup>th</sup> house deals with a more individual realm of duty than does the Capricorn sector. This means that 9<sup>th</sup> house judgements are even more individual (Jupiter is ‘inside’ Saturn). A humble 7<sup>th</sup> house perspective would hope for a ‘neutral’ judgment at the 9<sup>th</sup> house e.g. transformation is incomplete but, at least, it hasn’t been so shabby that the reincarnation becomes a cycle of misery. Thus, we can round out our psychical schema...



The first axis for the reader to register here is the horizontal “ig-ego axis” (i.e. “me”). Then, (i) the conscious “ego”; becomes so, especially when its 4 functions are ‘integrated’ in “the centre of me” (ii) the pre/semi-conscious “id”; remains so, but it

is the 'source' of '(i)'; (iii) the “superego”; like the “id” it is often experienced as the “periphery of me” but, when it erroneously tries to take the place of the ego, it gets “depressed”. Thus, the superego’s basic delusional ‘ego encroachment’ is to pretend that, instead of being peripheral, it is central... as tyranny shows us again and again, pretensions of centrality turn destructive at the drop of a funny hat.

At this point it is worth reminding the ‘rotational astrologer’ (e.g. an FA-er) that the Sun has set by the time the ascendant has made its daily journey ‘down to, across and back up from’ the I.C. This means that, in the evening, the Sun is falling back down to its ‘home house’ – the 5<sup>th</sup> – and, in turn, it follows that the superego is given the chance to accept its place at the periphery if it can refrain from meddling in 7<sup>th</sup> house matters that are ‘referring back’ to the ‘centre of 5-me’.

However ‘exalted’ the superego might be in the 7<sup>th</sup> house, it can be taken as ‘precariously exalted’ in the 8<sup>th</sup> house... the locus where the ‘centre of me’ carries a far more mysterious quality than previously experienced in ‘5’. If the superego gets in ‘(depressive) trouble’ when it pretends to be the ego, then it gets in ‘(destructive) trouble’, when it pretends to know about ‘8’s “left hand of the Self”’.

Indeed, the remainder of the evening journey (i.e. through the 8<sup>th</sup>, 9<sup>th</sup> & 10<sup>th</sup>) houses) is a very good time to forget about the ‘structural’ aspect of the psyche and look closer at the ‘operational’ aspect (i.e. the psychodynamics) of the superego. Of course, once every 30 years or so, the individual’s ‘dynamic’ superego – Saturn in transit – will enter these three houses to ‘double up’ any opportunity to explore the various shenanigans that surround 3<sup>rd</sup> quadrant ‘duty’.

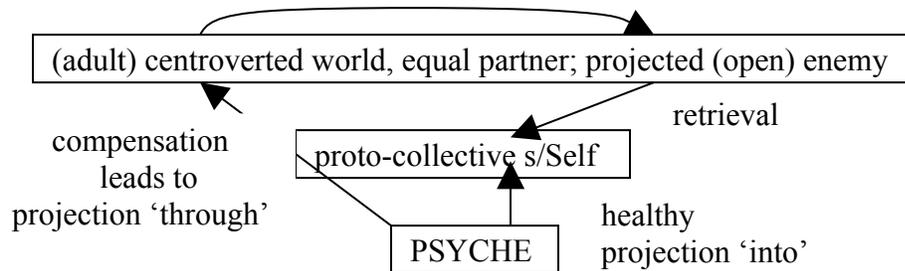
The key dynamic of ‘10’ is, as noted, “projection” (that, itself, can be traced back to its “compensation”... and this can be traced back to ‘earth’ being unhappy about being suspended in the otherwise ‘un-earthly’ zenith of the zodiac/horoscope). Projection can be (i) “terrible”: “I order you” partners up to the hypocrisy, “I don’t have to follow my order (that you must follow) because I see myself as deserving of exemptions”; this is the superego at its most diabolically toxic and, of course, it has recently been lit up in neon by the “repress sexuality” edicts of the recent popes (ii) “dodgy”: “we should” goes with “I will follow my orders and lead by example”; this is the superego in a delicate touch-&-go mode... it is a tricky consideration in every psychological astrology because ‘individuality’ suggests that “we” is only applicable in the 7<sup>th</sup> and 8<sup>th</sup> houses (iii) “karmic”: “I should” can easily add “I’ll stay with my own path into (and through) my own conscience, and resist conflating my path with yours”; this comes out of a full development ‘through’ the 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> houses (i.e. answering any questions asked at the M.C. that pertain to ‘individual karma’).

Before we move onto the 7<sup>th</sup> house’s ‘we’ factor, we do well to make note of the “9-11 (‘supra’-egoic) factors” that operate either side of the 10<sup>th</sup> house i.e. (i) the pre-superegoic 9<sup>th</sup> house needs to take care not to get ahead of itself: full assessment of the right hemispheric rise might take a full cycle (ii) the 11<sup>th</sup> house can be reached by a ‘9-11’ wink... ‘getting’ the meaning of repression and negativism can fall by the wayside and, in turn, strange kinds of “positivism” (not quite the scientific kind) fill the ‘10-vacuum’. Even ex-champion push-biker Lance Armstrong would realize that ‘being positive’ is not the be all and end all of survival. One day, perhaps in 248 years (2256), politicians will cease gasbagging about “progress”...

## THE 7<sup>TH</sup> HOUSE: EQUAL PARTNERSHIP; 'EQUAL' OPEN ENEMY

Viva la difference!! (well, at least, 'in theory'). In '4 Corners: Vol.1', we saw the important part that exogamy plays in evolution (and how tricky a 'mere idea of exogamy' can become in the so-called "marriage market"). The more the individual is allowed and encouraged to develop his/her individuality, the more likely s/he is to make an appropriate choice of marriage partner. Conversely, the more bound up by a parental neurosis (e.g. unfulfilled ambitions, kowtowing to 'rules and regulations') a betrothed is, the more likely s/he will marry someone who, maybe not today maybe not tomorrow but sooner and for a good part of life, will become the "open enemy to end all open enemies". A family curse rolls on to yet another generation.

In the 11<sup>th</sup> house we itemized the 'un-born ideas of s/Self'; in the 3<sup>rd</sup> house we focused on 'semi-born ideas/experiences of s/Self'; now, in the 7<sup>th</sup> house, our readers might have expected 'fully born ideas/experience of s/Self' but, instead, we are going to tweak such an expectation. Like so...



We have seen that the 7<sup>th</sup> house provides opportunities to 're-calibrate' the excesses of 1<sup>st</sup> house... there is the possibility that this house can also 're-calibrate' (i.e. 'auxiliate') excesses that had been generated in the 5<sup>th</sup> house. For example, at points when the marriage partners begin the process of fine-tuning what equality means in their 'unique' marriage, both partners might want to recall the romantic '5-phase' of their liaison to provide an amorous point of constructive reference.

Whatever the case for the 5<sup>th</sup> house, the 7<sup>th</sup> house seems to provide an answer to the question: "to what degree have I expanded my '1-ascendant'-intuitional 'take' of the world through the 6 subsequent signs and houses"? If the individual has truly expanded his/her (err...) 'horizons' over to his/her spouse's (different) 'take' on the world (whatever that may be), the chances are that the marriage will be a 'success' (a 'successful' marriage, however, is not quite the same thing as a 'successful' sexual relationship – see next section – but, clearly, it constitutes a mini-step in its general direction). In a way, the quality of an individual's marriage is the best indicator of how well the individual is able to get along in the wider context of the 'adult world' e.g. upholding business contracts. In turn, the 7<sup>th</sup> house's 'basic' meaning revolves around the task of orienting ones/Self toward the bigger picture... something to be fully grasped a couple of houses later.

If, dear reader, you 'keep reading' psychological astrological writings, you are sure to come across the idea that the 7<sup>th</sup> house is the "house of projection". Of course, as has been made clear over the course of these preludes, FA takes the view that "projection" is a psychodynamic that operates in all 12 houses. Indeed, if the

individual could go so far as fully 'live out' his/her lower hemispheric development, there is even a possibility that s/he won't "project" anything much into the 7<sup>th</sup> house other than a subtle psychological 'shift' away from the 1<sup>st</sup> person and toward the 3<sup>rd</sup> person. In short, the individual may be able to become his/her own 'spouse'. In any case, as discussed in 'Pt.4: Psychology', the 7<sup>th</sup> house is a locus where a "projection" (onto a partner) can be considered healthier than "projection" in, say, the 11<sup>th</sup> house (onto an idealism). As suggested, if an individual can manage a 50% retrieval-rating in his/her 7<sup>th</sup> house, things are likely to continue to 'work' as well as these things had already been made to 'work' in the 6<sup>th</sup> house. Conversely, if things had been working badly in the 6<sup>th</sup> house, it is fair to be pessimistic about how things might 'work' in the 7<sup>th</sup> house.

Hopefully, our discussion thus far has highlighted the need for astrological interpreters to look long and hard at their interpretees' ascendants prior to taking on the challenge of interpreting their descendants. For example, the individual with a Capricorn descendant (i.e. s/he will have a Cancer ascendant) could be deemed to be someone who will have many marital frustrations but the question remains as to whether a Cancer ascendant individual cares so much about the 4<sup>th</sup> house that s/he mightn't even notice any 'delay/frustration' in the 7<sup>th</sup> house. Indeed, if the Cancer ascendant individual manages to have a nicely 'rounded' development all the way through to his/her (?♁ cusped) 6<sup>th</sup> house, s/he might be so 'prepared' for the karmic 'weight' of marriage that it won't be perceived as a burden in any case?! So, after thinking more about the ascendant, the interpreter also does well to peruse the full 'sweep' through the lower hemisphere.

The 'role' that the spouse (archetypally) plays in an individual's life is that of an 'objectivizer'. In noting that the descendant sign is necessarily 'auxiliary' to the ascendant sign – for example, a Gemini (thinking) ascendant generates a Sagittarius (intuition) descendant – it is simple to see why the individual finds it easy to defer to his/her spouse. Nonetheless, if there is a big chunk of 4<sup>th</sup> quadrant stuff that is yet to be 'born out' of the individual's 'spiritual womb', s/he may be in need of 'building up' his/her ascendant-bridge and, in turn, s/he might avoid getting too mixed up in spousal defer-ences (har, har). Equally, if there is a big chunk of 2<sup>nd</sup> quadrant stuff that continues to resist appropriate 'surrender' to the demands of the 3<sup>rd</sup> quadrant, the objectivizer function of the spouse comes to the fore.

Perhaps the most essential reason that an individual continues to 'focus' on his/her ascendant during the pre-midlife adult years (21-42) is because s/he will also be playing the role of 'objectivizer' him/herself (i.e. for his/her spouse)... astrologers often encounter marriage partners who have 'diametric opposing' ascendants. In one sense, therefore, the depth psychologist is 'correct' to see marriages contracted in the 1<sup>st</sup> half of life as 'superficial' i.e. the partners are 'playing a role' more than they are committing themselves to the journey into s/Self-discovery. Then again, just as both the M.C. and the ascendant perform 'bridging' functions that an individual will, to some extent, 'need', so does the 7<sup>th</sup> house symbolize a 'bridge' that individuals 'need'. Yeah, OK, there will always be a number of Persephone's out there who can handle being yanked from '6' straight into '8' but most of us do better to fill our tyres with some 'last chance air'...

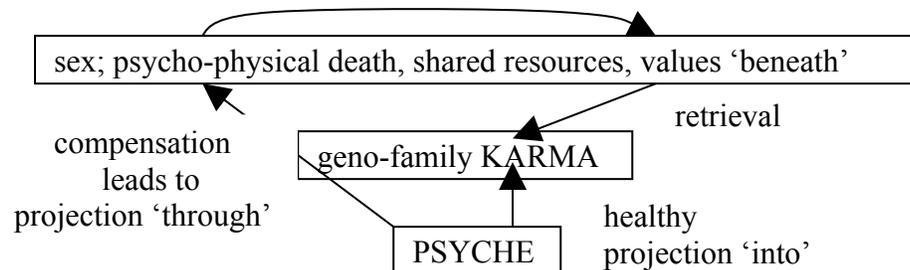
## THE 8<sup>TH</sup> HOUSE: SEX, DEATH, IMPERCEPTIBLE VALUES

Up until the early 1930s, the astrological interpretation of sexuality was a straightforward business: '1-Mars & 2-Venus' need to 'rotate' around to '7-Venus & 8-Mars'. That is, (i) the Martial male needs to 'get' why, for a full understanding of his sexuality, there is a difference between raw physical desire and the satisfaction of knowing of who his children are (ii) the Venusian female needs to 'get' why, for a full understanding of her sexuality, Taurus must 'reach/tap' Scorpio without getting overly 'stuck' in Cancer and Virgo.

As the 1930's unfolded, however, Pluto was discovered and, soon after, given its rulership of '8'. This meant that Mars now only needed to concern itself with the 1<sup>st</sup> archetype. Meanwhile, astrologers would need to have a closer look at the mythic meanings of Hades/Pluto the Greek/Roman god(s) of the underworld.

It is well recognized in psychological astrology that the discovery of a planet (or, even, a planetoid) carries a 'synchronistic' level of meaning i.e. the discovery of Pluto was 'timely'... if astrologers could come to an understanding of its meaning at the time of its discovery, the understanding would be echoed 'out there' in the wider 'world'. One big problem of the 1930s was that the only ones who had been taking much interest in astrology – the Nazis – were the least equipped to understand the meaning of '8' (we have already mentioned Hitler's use of Darwinism as a 'cover' for his Lamarckism).

FA's readers will have, by now (hopefully), understood the subtle 'collective' aspect of the 1<sup>st</sup> archetype i.e. '1' is attached to (and born out of) '12', the neotenous '11-1 connection', the urge to 'go-on-attack-on-behalf-of-10-defenses' etc. And, if we keep this aspect in mind, there is a good chance of us 'getting' the subtle 'collective' aspect of the 8<sup>th</sup> archetype i.e. the Sun might symbolize the 'perceptible s/Self' but, in any case, it only symbolizes one half of this 's/Self'... we need to proceed to '8' to find the symbol for the other half of the 's/Self', the 'imperceptible s/Self' (that appears to 'serve' the collective more than the individual)...



Thus, the 8<sup>th</sup> house is radically paradoxical... after all, the house system as-a-whole points to the ontogenetic individual yet the 8<sup>th</sup> archetype-as-a-whole is bent on 'transforming' individual considerations into collective ones. This means that, even though the individual's 'family romance' is centred in his/her 4<sup>th</sup> house, any success (or failure) in dealing with this locus is highly dependant on further development (or, at least, ghostly mis-development) through the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> houses. It is as if the psyche is awarded 3 opportunities – 1 intuitive, 1 sensing, 1 thinking – to 'reflect' on what had happened in his/her 4<sup>th</sup> house phase. If s/he doesn't 'get it', the Self decides to sort things more fatefully in his/her 8<sup>th</sup> house. Hopefully, therefore, the individual

gets 'the most' out of his/her '5-6-7 journey' and, in turn, s/he can draw a clear line between the ways that his/her nuclear family of origin (this family can be taken as a kind of 'thumbnail sketch' of the wider family tree) 'feeds across' to his/her nuclear family of destination e.g. clarify psychological vs. physical exogamy.

One area of possible misunderstanding of the 8<sup>th</sup> house regards FA's 'timing' as it extends beyond Freud's hexaphase i.e. given that, after 42yrs, a woman's store of eggs begins to wane severely, how can we link the 8<sup>th</sup> house to the 42-84yrs span of human life (i.e. life's "afternoon")? The answer requires us to 'split' our 'timing' at the descendant (the descendant is airy, after all); one side of the split leads 'back' to the lunar sexual cycle i.e. rather than 21-42 yrs, the 7<sup>th</sup> house links up to the 1<sup>st</sup> week after menstruation, the 8<sup>th</sup> house refers to the 2<sup>nd</sup> week and the 9<sup>th</sup> house refers to the 3<sup>rd</sup> and 4<sup>th</sup> weeks when the woman is not quite sure whether or not she is going to be pregnant (i.e. the M.C.) or re-menstrual (i.e. the I.C.); the other side of the split leads forward to the 'spiritual' aspects of sexuality that are 'timed' to reach their 'peak' in the 2<sup>nd</sup> half of life. One of the 'scientific' reasons we can propose this spiritual split is the simple fact that, in reproductive/physical terms, the human life seems to trundle along into 'barren' meaningless-ness for 2, 3, 4 or more decades i.e. any Darwinist worth his/her salt would have assumed that our genes would have evolved towards us dropping dead at 50 (i.e. it would be 'advantageous' to have the oldies out of the way). Yet, as discussed, this physical level of life – not only 'sexual' foreplay but also the flesh-&-blood children that might or might not come 9mnths later – is primarily sensual, not sexual...

The experience of 'death' at orgasm is a very much like a premonition of the death at the end of life i.e. it is spiritually helpful for a couples to have a 'vision' of death before they actually reach it. Yes, no doubt a 21 year old couple would likely be highly bemused by what would seem to them as FA's 'rationalization' of what sex is about but that's OK. Like you, I am unable to put old heads on young shoulders... and nor, perhaps, should I try.

Now, we are not suggesting that granny and grandpa need to spend all night and day long under the sheets... it is still a case of "the other 11 houses being in me too". Indeed, granny and grandpa might even be happy lolling along like they did in the first half of their lives having sex 2.2x per week (or, whatever). The key issue is that, once the question of having more children becomes a thing of the past, a need arises to phantasize (and, perhaps, generate) a radically different kind of child... the kind that might only see the light of day in imperceptible ways.

The evolution of the universe, life and consciousness is a 'projected surface'. Behind all the big bangs, galactic explosions, pulsing amoebas, dinosaur extinctions and strange holocausts there is a s/Something that not only marvels but also pines. Outside of sensual awareness, there is a He w/Who is looking for a Wife... and, as religious historians have tried to tell us, She is also be looking for a Husband. Yet, can they get it together without Homo sapiens 'bridging' Their gap? For 2,000 years already, He has been trying to tell us that empty proselytes need not apply. Both He and She have shown us in a gazillion ways how mankind can be a 'bridge' between Them. Only a 'consciousness' that can l/Lovingly embrace its impending sacrifice is able to deliver Their Love from Emptiness to Reality.

## THE 9<sup>TH</sup> HOUSE; LONG JOURNEY, SPIRIT MIND, 'HIGH' COURT

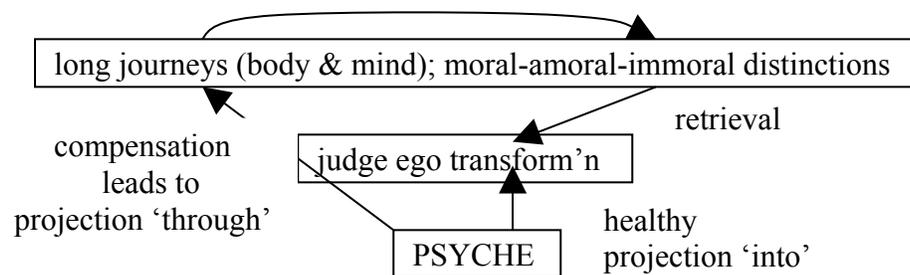
In our discussions of 'Ch.2. Feeling' we pointed out the moral risks that come out of a '4-back-to-3 regression'... a 'philosopher' who had not (or, at least, had yet to) experience his/her soul could 'regress' from his/her 3-mind without fear of moral abomination. But, can s/he still play this 'get out of jail free' card (my pwecious!!) at the point that s/he regresses all the way to the 'home' of philosophy, the 9<sup>th</sup> house?

As we have seen, after Einstein 'pulped' Kant's wrong idea that space & time apply to the mind in the same way that the mind applies space & time, phobosophy regressed (disappeared) into its own epistemological orifice. If we take the T-shirt of Renaissance philosophy to be "I think therefore I am", then the chests of the 20<sup>th</sup>C's Anglophones would have been plastered with "narcissism, schmarcissism!!" i.e. the "I" doesn't matter anyway (nor does "you", "we", "they" or "it"); the only tenable assumption goes something like, "whenever an it-I-you-we-they thinks (or speaks), this it-I-you-we-they collapses into a bevy of subject-predicate incoherencies".

On the European mainland, however, Kant's legacy would run a somewhat different course. Nietzsche and, after WWII, Sartre kept the philosophical "I" alive. Although they accepted that "I think" is a nonsense (i.e. it is just as plausible to say, "something is thinking me"), the existentialists went for the "I intuit, therefore I am (damned)" T-shirt. Still, given that intuition succumbs to narcissism just as easily as thinking, existentialism also regressed into a self-serving epistemological 'mini-me'.

When imagined through the lens of the zodiac, modern phobosophy can be characterized as a regression from '3' (Descartes) to, either '1/9' (Nietzsche), or '11' (Wittgenstein). Of course, if an existentialist decided to hang out with all those other cool cats of gay Paris, then (from '1') s/he would have made it back to '11' anyhow. The key feature in all this is the rejection of any pit-stop in a Freudian feminine ('2', '12'...) that might have helped turn things around.

Being 'inside' the orbit of Saturn, Jupiter can be said to be more 'personal' than 'collective'. This metaphor is even more applicable to the 'ontogenetic' aspect of the 9<sup>th</sup> archetype, the 9<sup>th</sup> house. In other words, prior to reaching either (i) the gates of metaphoric St. Peter or (ii) '10 office', the would-be transcender or office bearer will need to own up what underpinned his/her 'rise' i.e. his/her motivation. Motivation is not easy to for you or I to see... thus, the transcendental seer...



Very often, the 'astrology 101' student is taught that the 9<sup>th</sup> house is about "long journeys". Fair enough, but FA still sees this as a 'projection'. Just as the 6<sup>th</sup> house involves a summing up (and refinement) of ego development, so does the 9<sup>th</sup> house involve a summing up (and, if Virgo is on the cusp, some refining will be in

order also) of ego transformation. (Recall also our view that the 3<sup>rd</sup> house is capable of summing up the 'fall'). To look back over the '10-down/across/to-5-back/up/to-8' journey is to see that it is long... even if the Moon only takes 26 days or so.

Equally, when the 'astrology 101' student hears about "higher learning", FA would still caution him/her of the projective aspect i.e. collective institutions such as 'sunday school' or 'university' have a way of seducing the individual away from the individual challenge. At some point, the projection needs to be retrieved.

In her fine book "Projection and Recollection in Jungian Psychology" Marie-Louise von Franz made the key point that scientists typically lack the imagination to 'keep thinking' about "projection" i.e. after the scientist discovers a new 'truth' that 'falsifies' the assumption(s) that had preceded the discovery, s/he pays no interest in from where the 'false' assumption might have come in the first place. For Jung, the more the assumption is 'false' the more 'truthful' it must be about the psyche itself. For example, when the assumptions of alchemy were 'falsified', depth psychologists now had access to the way the psyche 'works' when it is (more or less) ignoring the 'outside' world. Jung realized that this 'pseudo-science' provided insights into the intuitive function trying to 'bridge' itself over to the sensation function i.e. alchemy and chemistry would, together, constitute an inner/outer "complexio oppositorum". (It is worth noting that there were not a few alchemists who 'already knew' that the 'gold' that they sought was not 'vulgar' gold). Meanwhile, back at the ranch, more mystical mindsets can wonder to what extent alchemists were acausally 'resonating' with the 'transistor-nature' of the gold-creating Sun and/or galactic centre.

This lack of interest in the intuitive function reaches its apotheosis through the myth of "progress" as it is expressed through the matrix of biological evolution: Lamarckism. Darwin showed that Lamarckism was 'wrong' but from where did it come in the first place? The fact that scientists have never asked this question led science into a very ironic den of hypocrisy... the 2<sup>nd</sup> law of thermodynamics tells us that there is no "progress", only the chance for an interim 'island' of technological exploitation. Most psychological astrologers will agree that Lamarckism comes out of a very untransformed 11<sup>th</sup> archetype i.e. it is part of the same urge that leads the psyche to achieve 'self-betterment' (and 'self-perfection') by contemplation alone. Until Darwin, there would never be a need to face any kind of 'inner lion'.

Of course, the symbol of 9<sup>th</sup> archetypal intuition is not a lion but a horse, an animal that has a rather different relationship to man than the other herbivores of the zodiac (goat, ram, bull). The transformation of an 'inner lion' isn't very difficult to understand (e.g. from rapacity to symbiosis) but there is a sense in which many horse-lovers will complain, "does a spiritual 'riser' really need to transform his/her 'inner horse'? after all, what horse ever broke the 6<sup>th</sup> commandment (this is this)!!! and, hey, won't I need something to ride off into the sunset on? it was good enough for the 'high plains drifter'!!"

Like, perhaps, stags and deers, horses are a little bit too 'fleshy' to transcend the round in 'one shot'. That's why regressing functions of consciousness have such an easy time riding into an 'apocalypse'. Maybe you won't have to kill (skin) a horse and knit yourself an equine pelt but you might need to 'get' the difference between a stag and a unicorn. Hey Clint, ride off on one of those and I'll really be impressed.

## **CONCLUSION: BOOK 'EM DANNO, REDRUM 1,2,3.**

### **from PHOBOSOPHY to PHILOSOPHY**

At the beginning of 'Pt.6: Religion' we had noted that "movie-Gandhi" had suggested to a Hindu that he raise his son a Muslim (we'll discuss actual-Gandhi in 2010). The great problem with making any kind of suggestion to anyone, religious or otherwise, is the abject emptiness of rhetoric... the fact that "movie-Gandhi" offered his advice in a one-on-one (rather than a podium) setting is only a minor consolation i.e. "projection" psychodynamia reveals to us that "movie-Gandhi" was "projecting" his regret that he had failed to raise his 'inner son' a Muslim.

Over the centuries, philosophers have had little to do with podiums... rather than having an image of, say, Descartes standing in front of a fist-thumping crowd ("Cogito, ergo yes, we can!!!"), philosophers bask in the image of a soldier taking a nap in a warm stove. Still, when, a snoozing soldier goes to publish his ruminations, a one-on-one podium (writer-to-reader) is, if subtly, being built. The tricky 'podium problem' applies to psychology (e.g. Freud, the psychological aspects of FA) no less than it does to philosophy. As all Jungo-philes won't waste a second to remind us, it is only when an individual's "projection" of his/her individuality is fully 'unpacked' can the 'podium problem' be approached. Even Plato was unable to approach it.

The t/True philosopher is not an individual who 'has a philosophy' (i.e. not a 'politician') but an individual who can 'see' the assumptions that those who 'have a philosophy' don't. And, given that "assumption is the (terrible) mother of all..."

### **from NOTHINGISM to SCIENCE**

We have seen that philosophers have been (if not mistaken, then) sloppy with their characterization of scientists as 'positivists'... if science subscribes to any kind of 'positivism', then it would be 'double positivism' (i.e. philosophers "project" their own position – 'single positivism' – onto science). Unfortunately, too many scientists indulge a negative view of feeling and intuiting and, therefore, now boot-strapped to a '+2 – 2 = 0' equation, they catapult their discipline into the pit of 'nothing-ism' (i.e. "why should we bother trying to develop-differentiate epistemological functions that are immaterial?"). The diabolical lowpoint of 'nothing-ism' is the infantile jostle for the power-podium followed by the endless prattling on about 'progress' as if Darwin had never delivered his 1859-sermon of the evolutionary mount. Genetic engineering is the epitome of Lamarck's 'miserabilis'. Scientists constantly "project" their own 'religious immaturity' onto religious devotees but, of course, it is the scientists who need to be 'corrected' by God... for it is they, most of all, who "know what they do". The plea, "I don't have the capacity to 'get' Kelvin" is one very dodgy plea.

Via his earlier observations of (what is now called) P.T.S.D., Freud could see that the first step in the development and differentiation of feeling was to find a way to 'deliver' the re-experience of emotion into remembrance of emotion. In his later work, Freud came to realize that a much bigger problem was the 'pull back' from re-experiencing emotion – "dissociation" – that occurred in "narcissistic neuroses". Indeed, even those psychologists who see themselves as truly 'scientific' – academic psychologists – have realized the value of experiments that expose the capacity for 'cold-blooded' thought (♠action) in otherwise 'warm/hot-blooded' humans.

### from ZOMBI-OLOGY to PSYCHOLOGY

Freud was a pessimist, but not without good reason. As noted, one of his most telling psychodynamics is ‘secondary gain’. It describes how a compromise can ‘seal itself from both sides’ e.g. a ‘psychosomatic symptom’ provides chances for (i) libido to be ‘expressed’ (i.e. a psychological tension – e.g. disgust – is even more unpleasant than the bodily symptom) and, then, sealed on the other side by (ii) the ‘unconscious guilt’ (i.e. punished by a symptom). Strictly speaking, however, this isn’t ‘secondary gain’... ‘bog standard’ secondary gain is the dodgy ‘love’ that is gained from family members when one is ‘sick’. Thus, for FA what most see as ‘secondary gain’ we call ‘tertiary gain’. The pride that used to defend tertiary gain goeth before ‘quaternary gain’. Quaternary gain isn’t likely to ‘fall’ to Truth until what we call ‘quinary gain’ – the ‘politico-scientific’ game that scoffs at acausality – can be ‘unpacked’.

If a reader were to scan FA’s various descriptions of politicians over ‘Vol.1’, s/he is likely to assume that our overview of them goes something like “the lowest-of-low-down-dirty-hypocrisy-dogs” (grrrrr...) i.e. if you want to succeed (to be able to succeed) at politics, you need to be cleverer than the “other 96%” whom you want to vote for you... you will need to “know what you do”. Hmmm, OK, this assumption isn’t completely off the mark but, in 2010 (e.g. Gandhi), we’ll undercut our naughty generalizations and ponder the odd exception. (Recently, John McCain’s respect for the 3<sup>rd</sup> commandment looked ‘exceptional’ but it didn’t take long for him to show us his ‘Sarah Connor-ed’ anima-animus non-development). However many ‘Gandhis’ might be ‘out there’ in the 21<sup>st</sup> century, Freud would still say that ‘secondary gain’ was/is a terminal condition for both individuals and, especially, collectives.

### from ORGANIZED HYPOCRISY to RELIGION

If we were to expand our ‘blame game’, our first port of call might well be the mass media... another bunch who “know what they do” i.e. refuse to wriggle out of their ‘vice’ of authority (one side of the ‘birth canal’, “Rupert”, the other side of the ‘birth canal’, the comfy gig of ‘asking-anemic-questions-&-accepting-equally-anemic replies in “the White House press room”)... I wonder what these reporters think of Billy Wilder’s “Ace in the Hole”? It is surely every truth-seeker’s dream to see the Washington Post ‘embed’ their ‘comfy giggers’ in a foxhole every 2<sup>nd</sup> week so that they can remind themselves what matters in journalism.

And, so, with politicians, scientists and the media that make them digestible for the masses falling short of acceptable practice, to what extent can we ‘blame’ the “other 96%” of the world’s population that refuses to differentiate “believing” from “wanting to believe” (in “whatever”)? Can we really say that they “don’t know what they do”? Maybe yes, maybe no. The only ‘blame game’ that an FA-er could indulge with any justification is philosophical laziness... never seek and ye shall surely never find. That is, we have justified our webposting because we have convinced ourselves that we are non-lazy about ‘philosophy’. If, dear reader, you have concluded that we are philosophically lazy, then you go ahead... loathe us as the lowest-of-lowest-down-dirty-projecting-hypocrites (woof). If, one day, we too see this to be ‘t/True’, we will submit to another 9,999 loathful lives. Beam us down, Jim.

