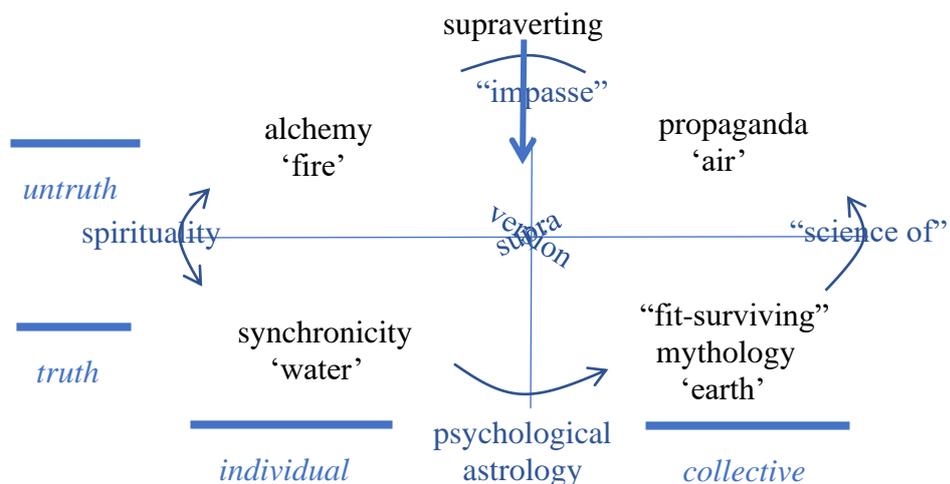


PSYCHO-QUADRATIC IVA: MYTH (Poly-)

FREUD’S/JUNG’S (not quite DARWIN’S) APPLICATION OF MYTH

Although Charles Darwin didn’t see mythology as something that he could use to illustrate his theory, Freud could have used Darwinian theory to illustrate his views about myths i.e. some “untrue stories” ‘fit’ the psyche better than others and, because of this, they “survive”. And, given that myths are the outcome of the psyche describing its own processes, ‘fit untruths’ become its ‘truths’... the paradigmatic example being “Oedipus Rex”, a multi-millennial-old myth that Sophocles converted into a play and was still playing in Vienna in the 19thC, one performance of which Freud attended.

For Jung, however, the ‘more untrue’ a myth is the more psychological value it may contain e.g. the ‘more untrue’ alchemy would prove to be in respect of chemistry, the ‘truer’ it would prove to be about the (naively “projecting”) psyche. A corollary to Jung’s view is Freud’s view of propaganda i.e. the fact that so many can be influenced by its ‘untruth’ reveals a, if ironic, ‘truth’ about man’s (naively “idealizing”) psyche. Thus, we can generate the ‘psycho-quadratic’...



... and, in doing so, “synchronicity” becomes our ‘4th’ i.e. prior to psychological astrology, ‘my meaningful coincidence’ usually appears to you as ‘my indulgence’ (or, if ‘you’ are an academic psychologist, ‘my meaning’ is a “confirmation bias” to ‘you’), but, in the wake of psychological astrology, ‘I’ can examine the heavens to understand you better when you confess ‘your meaningful coincidence’. With synchronicity being a temporal ‘noumenon-phenomenon’, we align it with astrological ‘water’.

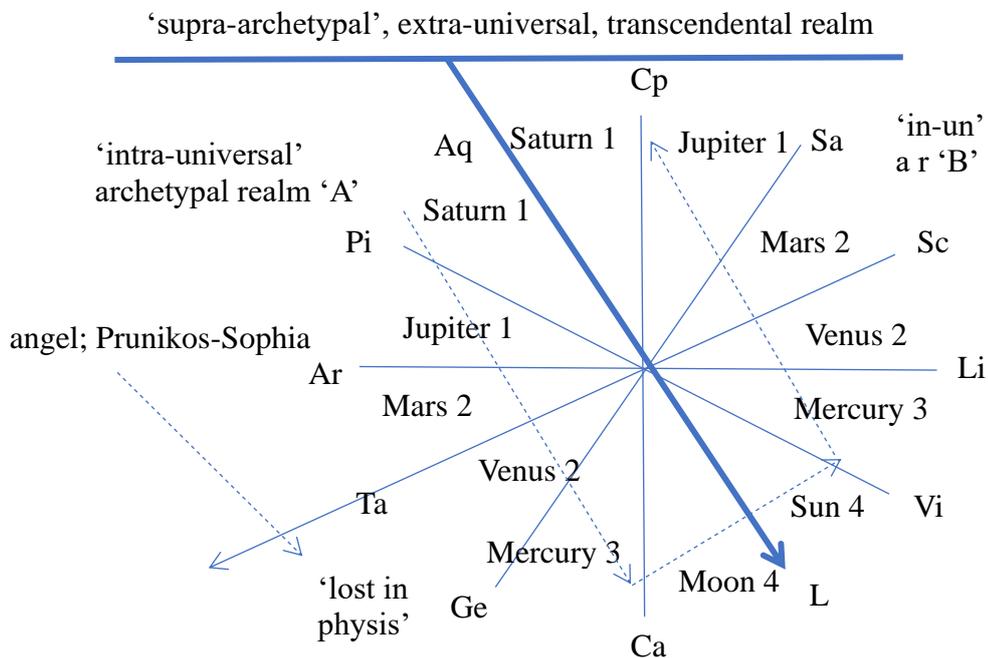
The next Darwinian question: what is the effect of ‘my indulgence’ on my (or, even, our) survival? Jung’s answer: objective (‘scientific’) truth has naught to do with Darwinian survival. For example, a collective that has a guiding fantasy (e.g. religion) is more likely to survive than a collective without a guiding fantasy (e.g. disinterested, agnostic search for “truth”) because it has a system of “psychic hygiene”... to take the example of (human) sacrifice, we notice that it may appear senseless to a scientist but, to a depth psychologist, it affords a ‘head-shrinking’ respect for that which is stronger than “consciousness” (or, to be pedantic, than “awareness”) i.e. the “unconscious”.

ASTROLOGERS' APPLICATION OF MYTH

At this point, some astrologers will object to our placement of “synchronicity” in our ‘individual’ column because ‘I’ can also examine the heavens to understand the collective’s meaningful coincidences e.g. O/Uranus, the idealistic god of Greco-Roman myth, was discovered at the time of modern history’s great idealistic revolutions; few astrologers would dispute the (to be sure, not outwardly precise) ‘synchronous’ events of 11/9/2001 and those that will accompany the U.S.A.’s “Pluto return” in 2022.

Either way, meaningful coincidences of planetary transits/“progressions” with (inner or outer) collective events need to be interpreted wisely, by both the collective and the individuals that comprise it because as both Freud & Jung could see, we have a way of throwing rose-coloured glasses over meanings. Jung also noted that the world was altogether ‘too collective’ for its own good i.e. there is not enough “individuation”. This leads us to the Church’s objections to astrology i.e. by encouraging the individual to tend to private meanings, astrology undermines its (collectivizing) authority.

Another of the Church’s objections to the use of astrology, especially in the first few centuries AD, is that it fanned the embers of Greco-Roman polytheism e.g. “what is Saturn making me learn during this transit?”; “is this progression to Venus asking me to find a tangible love?” etc. The answer to this objection is that the planetary gods don’t challenge monotheism because they ‘reside’ in the ‘sub-transcendental’, intra-universal, archetypal realm. Schematically...



... in accordance with the centuries when monotheism was in the ascendancy, we have listed the traditional rulers of the signs to illustrate that the zodiac’s axis can be ‘rotated’ in an anti-clockwise direction, approaching Aquarius (not from the ‘side’ of the “precession of equinoxes”, but) from the ‘other side’. With this anti-clockwise rotation, we find ourselves generating another (‘doubled’, see above) quadratic...

FREUD-(JUNG)-ASTROLOGERS' APPLICATION OF MYTH

Polytheistic mythology often presents itself in pairs e.g. Saturn-Jupiter, Venus-Mars, Moon-Sun and Mercury is 'Twin-ish' i.e. '1', '2', '3', '4' above (scroll up) ...

One myth that can easily be said to be something of a "survivor" is that which tells of the individual's incarnating soul having to "fall" through the planetary spheres as a 'child' of a "Cosmic Man" (e.g. Adam, Gayomart, Ymir, P'an Ku, Purusha) and, upon finding his/her "centre", s/he has the means to "rise (back)". If s/he is unable to do so, s/he will become a version of "Prunikos-Sophia" i.e. s/he becomes lost in physis, needing redemption. If s/he is redeemed, s/he would then be able to interpret planetary transit synchronicities in a more "centred" way; for examples...

'1': a Jupiter-Saturn transit through the "falling" signs, especially through the signs that they traditionally rule, Aquarius and Pisces (before the discovery of Uranus and Neptune), would have been difficult to interpret (although, to be accurate, those 'developed' souls who had, say, Aquarius on their respective descendant/s would have an easier time of it); but, in these days of Uranus and Neptune having been discovered, there is a sense in which the traditional rulers have been 'freed' from '11 eccentricity' and '12 chaos' and, in turn, astrologers can now get a better handle on '11', '12' and '9-10-11-(12) interactions', such as the recent Jupiter-Saturn conjunction in Aquarius.

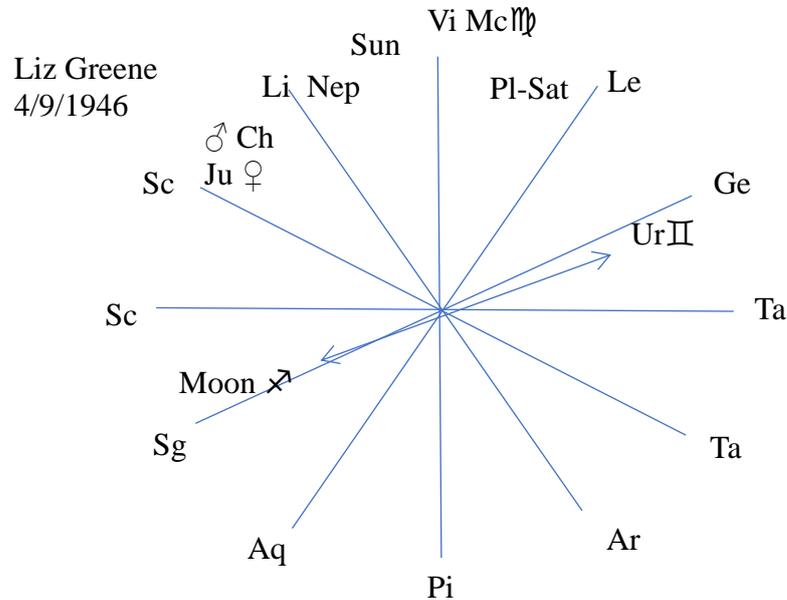
'2': a Mars-Venus transit through the "falling signs", especially through those that they traditionally rule, Aries and Taurus, would also have been more difficult to interpret before the discovery of Pluto (and, as our longstanding readers will be aware, we look forward to the day that the planet 'Astraea' is 'promoted'); but, in these days of Pluto having been discovered – a time when Melanie Klein was making roads into "narcissistic" psychical realms that Freud thought were beyond the reach of analytical investigation – there is a sense in which the traditional rulers have been 'freed' from the 'chthonic' aspects of '1' and '2', rendering "Prunikos-Sophia" more redeemable.

'3': a Mercury transit through the "falling" signs, especially through the sign that it rules, Gemini, would have been difficult to interpret; but, in the meta-Freudian world where "psycho-somatics" is widely accepted (becoming wider in the years after the discovery of Chiron), there is a sense in which Mercury's twin rulership of Gemini and Virgo makes better sense i.e. '2 body' into '3 mind' develops into '6 body-mind'.

'4': this anti-clockwise 30° shift of axis also points to why some heroes are born with their natal Sun placed in Capricorn i.e. like a Bodhisattva, they are able to freely choose to "fall" through the left, 'difficult' hemisphere because the combination of '5 confidence' & '10 determination' suits those who would guide others in their struggle to discover their own confidence and/or determination. A corollary to this idea, is that those who have a natal Sun in Aquarius-Pisces-Aries-Taurus-Gemini-Cancer did not have the "pleromatic" choice... and, with "Aquarians" and "Pisceans" intuiting that their respective Solar destinies are collective, they may be especially "resistant" to any idea that limits their choices in respect of guiding others; to this "resistance", the only counter to offer here is that their respective "Solar progression/s" will make their way into the more individualistic signs, Aries-Taurus, during the age (> 30yrs; 60yrs) when guidance skills have matured; even gifted Christ stumbled h/His way into Jerusalem when h/His "progressed Sun" entered Aquarius; we will pick up more threads of the Solar "m/Monomyth" after we consider our next...

BACK TO JUNG-ASTROLOGY'S APPLICATION OF MYTH: Ex. VIII

For our final example of this series (see, 'Psycho-quadratics: Conclusion'), our attention will turn to a Sun in Capricorn "Bodhisattva-ess". At this juncture, however, having moved along from Leo and now ready for Virgo, it is worth considering '5' and '10' interacting with '6 Virgo'. This leads us to a well-known psychological astrologer whom (i) has a Virgo Sun in the 10th house, (ii) is well-known for her 'central' position in the history of psychological astrology, and (iii)...



... in naming her school, "The Centre for Psychological Astrology", would emphasize her Solar centroversion. In our next astrological breath, however, we would go straight to her Mercurial centroversion because Mercury is not only her Sun-ruler but, in her natal chart, it resides in the centroversed, Mercury-ruled earth sign, Virgo. It is likely that her centroversed Mercury is the key player (along with '7 Venus' in '7 Libra') in her 're-balancing' of Jung (& Freud) insofar as her writings focus more on multi-mythology than, as Jung did, on mono-mythology (& "Oedipus Rex"). Indeed, Mercury and Venus would come together by dint of Mercury's "progression" to her natal Venus during the second half of the 1970's to, we can fairly assume, '3/6 inform' her '7 balance' as she wrote "Relating: Living with Others on a Small Planet".

Half a cycle of Saturn later, along with her 'frater mystica', Howard Sasportas, Liz discussed Mercury & Venus in a (published) seminar titled, "The Inner Planets". By this time, Liz' "progressed" Venus was returning serve by aspecting natal Mercury from Sagittarius 'back' to Virgo (i.e. a squared aspect) and her "progressed" Sun was rolling through her natal Jupiter-Venus conjunction. In line with this '3-5-7-9 theme', Liz' expositions are wide-ranging and, in being so, they help the novice psychological astrologer (as, at that time, I was) to differentiate "Venusian eroticism" from alternate forms "eroticism" that, in the fullness of light, don't deserve to be called "erotic".

Indeed, in the final 'Q & A' section of the seminar, "Conclusion", a member of the audience kicked things off with, "I have a question about a chart in which all the planets are on the left side of the MC-IC axis, and I have heard it said that this means

a person is self-centred. Is that true?” Liz’ reply also has that Mercurial touch insofar as she agrees-up-to-a-point (of definition), “we need to be very careful with words like ‘self-centred’”. This led Liz & Howard to another Mercurial exercise in relation to the word, “narcissism”... an exercise that, in our view, serves as the definitive astrological introduction to this word (the definitive psychological introduction being Freud’s “On Narcissism”). As FA’s longstanding readers are well aware, the ‘narcissism-eros’ dyad is one of the most important dyads in need of expansion to a quadratic.

In her seminar, mercurial Liz went on to recommended reading. The first book to be recommended is Alexander Lowen’s “Narcissism” and, Mercurially, she went on to translate the central themes, “in other words, narcissism in the pathological sense has become endemic, because it has passed from one generation down to the next (we cannot give our children what we lack within ourselves), and this reflects an increasing dissociation from honest emotional relationship. It is a disturbing picture – a collective which is made up of psychological children, all groping about desperately seeking to find an identity through fusion with someone/something else – but I think that Lowen is probably right in many ways... it does not help rushing about calling other people narcissistic too glibly when we are all hurting, to an extent, from a collective wound”. This is why FA would view the world’s most famous narcissist (I write these words on the day that Mary Trump’s book is being released) as a symptom and not a cause.

Then, recommending Alice Miller and Mario Puzo, Liz goes for the therapist’s jugular, “to put it bluntly, any person who feels compelled to work with other peoples’ problems has a narcissistic wound; I think she is right about this rather controversial statement; the emotional stresses and strains of counseling others is too great to justify by compassion or altruism alone... (after Howard’s interjection) the ‘secondary gain’ of having someone dependent on you compensates for one’s own dependency needs... all this and we get paid too! an offer no self-respecting narcissist could refuse”.

In this, Liz is admitting to her own narcissistic wound... that, according to her astrological experience, she would have traced to her 1st house Moon opposing her 7th house Uranus. We agree that the natal placement and aspects to the Moon are the best places to gain a diagnosis, but diagnosis ideas lead us straight to ideas about treatment and, here, we look to the ‘post-natal Moon’s “progression” (because its transit is too rapid to get a line on emotional development) because, in the place of a difficult natal Moon, it symbolizes potential for emotional development... as Liz says, “the feeling of being real in the here & now” (as opposed to the Sun’s promise of ‘reality’). Of course, we agree with Liz’ over-view of Lunar dynamics but we quickly add that “feeling real” is also accessible in the “me-in-here” topographic 4th house and, to some extent, in the cusps and planets that are placed in Cancer. Meanwhile, back at the ranch of...

Liz’ 1st “progressed” new Moon, waxed through her left (Liz prefers “eastern”) hemisphere over the span of 1967-1982. This covers the period when she moved from academic psychology across to Jung-astrology... to, at her (now, 2nd) “progressed” full Moon, inaugurate her Centre for Psychological Astrology. We can assume, therefore, that a good deal of narcissistic wound-healing went on during this progression. In the spirit of ‘7 balance’, the waning “progressed” Moon – that part of the inter-cycle that ‘informed’ her comments on narcissism – would allow her to ‘ride’ this “progression” through her 8th house and onto her 2nd “progressed” new Moon.

