

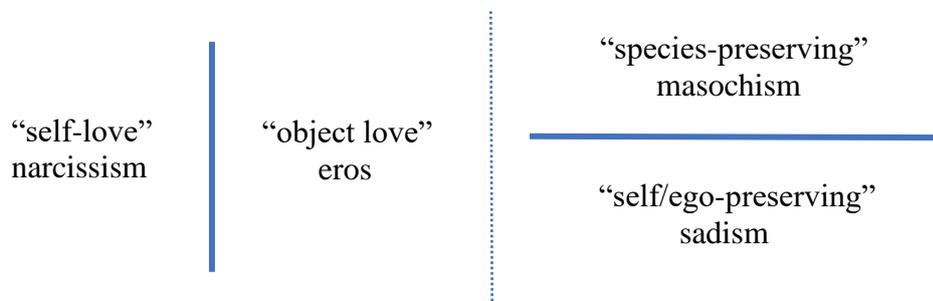
PSYCHO-QUADRATIC IIIB: REPRODUCTION PT.2

FREUD'S (DARWIN'S!?) "LOVE-vs.-ANTILOVE/DEPENDENCY"

At the outset of 'Psychodynamics' (see our 'Basics' webpage), we had criticized Freud for ignoring the 'hunting-running-mating' triad to focus on the 'over-reductive' dyad, "self-preserving ego//species-preserving sex". If this 'over-reduction' does have an upside, it is that the term, "preservation", is itself a pole of the dyad, "preservation-destruction"... thus, "ego destruction//species destruction" generates a quadratic.

Before looking further into this '4-ness', we need to note that we could abandon the numerical approach and, in the manner of Jung's "archetype-instinct spectrum", consider an "ego-sex spectrum" (or, in Freud's words, a "connected series")... at one end of the spectrum, we see extreme, dog-eat-dog selfishness; towards the middle, we see the mild, live & let live selfishness; on the other side of the middle, we see the mildly sacrificial parental "love" for their children; at the other end of the spectrum, we see the ultimate sacrifices for the "love" of humanity. Freud didn't need to be Einstein to work out that this spectrum 'parallels' the life-cycle i.e. the newborn 'cannibalizes' its mother; the child sees value in not biting the hand that feeds; the adult finds a partner and family who is/are worthy of his/her "love", not caring very much about those who are deemed unworthy; the grandparent is more willing to help those who are 'beyond' his/her nuclear family, often expanding his/her definition of worthiness e.g. although Freud was primarily motivated by a desire to support his family, he would eventually come to the 'grandparental' view that successful treatments of neuroses often reveal a worth hidden under a (seeming) Darwinian absence of worth (see prior essay).

It is possible that Freud's reason for reducing psychology to dyadic principles, such as "pleasure-unpleasure" and "Eros-Thanatos", was a belief that this would help him to think about the psyche. If he did have this belief, FA-ers can only take the view that it was mis-placed – Freud's own "Freudian slip" – and, in this place, FA-ers would have given Freud the alternate view that thinking is often facilitated when (two) dyads that are not mutually exclusive are 'crossed'. For example, a "masochistic" pleasure is not mutually exclusive of "masochistic" unpleasure. And, even more important to the therapist wanting to distinguish between "narcissistic neurosis" and "transference neurosis", the analysand can direct his/her "love" towards him/herself or towards his/her analyst without needing to choose between his/her self and his/her species; the non-mutually exclusive (or, mutually inclusive) dyads are...



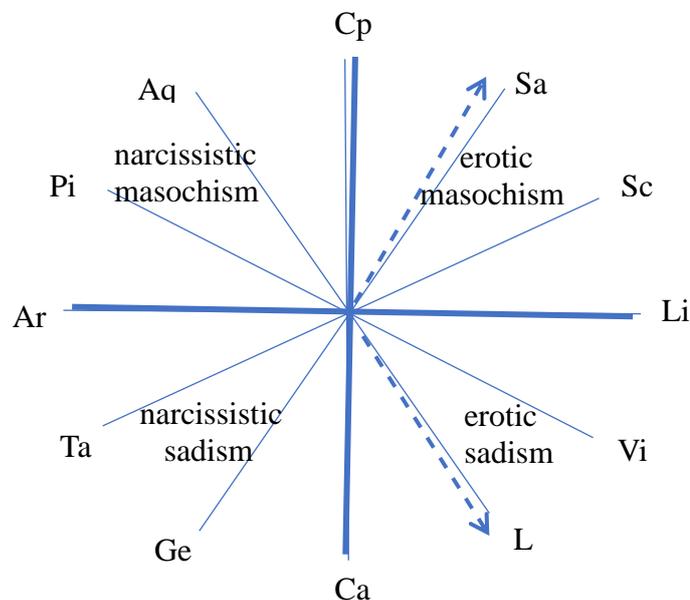
... in other words, we use the dotted line to symbolize mutual 'inclusivity'.

ASTROLOGERS' 'LOVE-vs.-ANTILOVE/DEPENDENCY'

In what is, perhaps, the best-known popularization of depth psychology, "The Road Less Travelled", its author, M. Scott Peck, goes to great lengths to differentiate "love" and "dependency". Many things that an individual "loves", animal, vegetable, mineral and, most of all, human, are, upon closer inspection, "dependencies". In other words, humans aren't keen to define "love" in the way that M. Scott Peck does, "acting in a way that serves another's emotional-spiritual development", because such action, leading to the other's independence, is "resisted" by a "lover's" (hidden) "antilove".

Similarly, humans are not keen to view "narcissism" and "sadism" as instincts having a role to play in emotional and spiritual development. One of the main reasons for this is that, to the present-day layman, a "narcissist" is pathologically self-centred and a "sadist" is pathologically nasty. To an 'instinctologist', however, these words are neutral i.e. there is 'healthy' narcissism and 'healthy' sadism. To become pathological, a 'healthy' instinct 'alloys' a non-Solar psychodynamic e.g. "regressive narcissism".

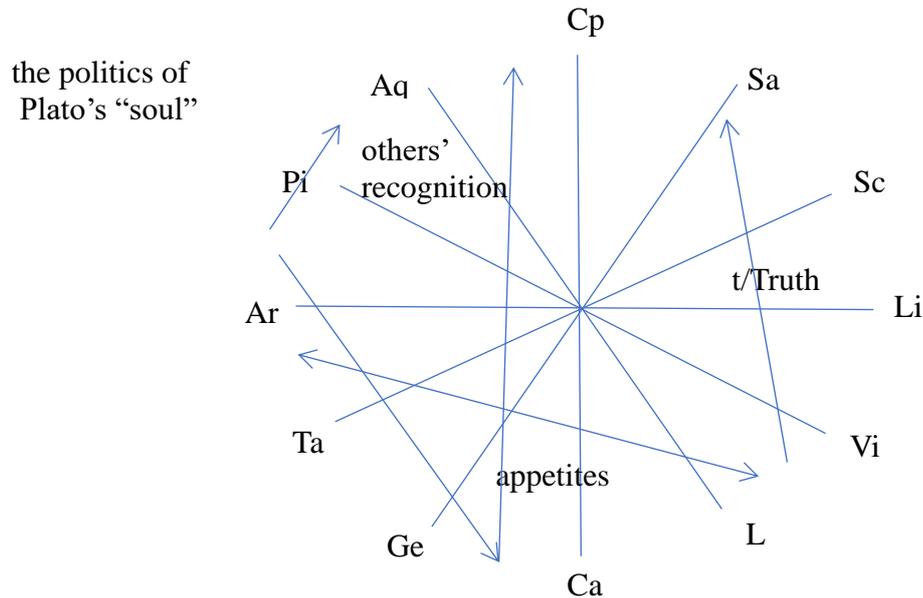
Astrology assists this neutrality insofar as the horoscope reveals that everyone has his/her share in every instinct. Moreover, the horoscope has the potential of being a useful tool whenever the psychotherapist arrives at the point of explaining to his/her analysand, "welcome to your common humanity". The astrologer won't have to accept FA's 'gestational' view of the '10-11-12' 4th quadrant in order to translate the schema drawn above into the zodiacal 'psycho-quadratic' proposal below...



... and, if s/he does, s/he would need to do so taking notice of the 'neutrality' of instincts; returning to our example, Donald Trump (Sun in Gemini in the 10th house), we notice that, although his Sun placement is part-sadistic/part-masochistic, it is 'fully narcissistic'... but, even then, to take the additional step of describing his narcissism as pathological, the diagnoser would need to see "arrest/regression" that, in any case, would be traced to his (mostly extra-Solar) 'left hemispheric' influences.

FREUD-JUNG-ASTROLOGERS' 'LOVE-vs.-ANTILOVE/DEPENDENCY'

Now that we have raised the ugly head of politics, we can return to our guiding quote, "One, Two, Three – but, where is the fourth?", because even Plato would go no further than describe three aspects of the "soul", each of which are able to take charge of a citizen to bring about three 'types' of citizens; (i) those focused on recognition e.g. '10 leaders' looking for others' respect (or, if they are deluded enough, others' "love"); '12-to-11 electorates' looking to be "loved" by those who feel/think as they do, (ii) those focused on their appetites e.g. '1-2-3-4 hunting/feeding' entangling '5-6 mating' & (iii) those focused on the t/Truth e.g. philo-sophers are 'loving' 'philes' of (the goddess of) Wisdom ('-Sophia'), now applicable to the zodiac as follows...



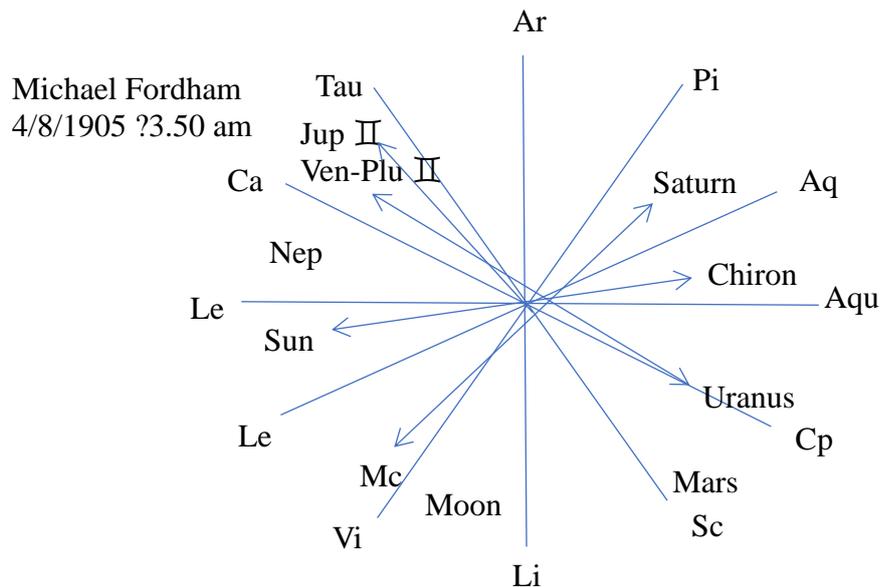
... because we have drawn 5 arrows, this application may not seem triadic but, in order to differentiate the '10 leader' from his/her '11/12 electoral member', we need to triangulate the narcissistic hemisphere e.g. a 'would be' leader takes the self-serving step of promoting his/her '1 mask' and, as s/he does this, s/he takes the Machiavellian step of presenting one side of the necessarily dual '3 thought'. Machiavelli would have agreed that the very last thing that a politician should do is to ask the individuals of his/her electorate to look into their respective souls and ponder their Oedipal aspects. The horizontal, double arrow that symbolizes Plato's "appetite citizens" forms a cross with the vertical, superego-izing arrow that, in some way, we all bear.

As his biographers have pointed out, 'young Plato' made the mistake of getting involved in politics before coming up with the '4th' that might have made his mistake less mistaken. Were all the dreams of crucifixes that flooded the collective unconscious a few hundred years later a "compensation" for Plato's shortfall? Or, were all these dreams aiming to "complement" Plato's mis-take i.e. was his '4th' symbolized by the longer (= lower) arms of the crucifixes that, themselves, were symbols of his '4th' being captured by the collective unconscious and unavailable to his conscious philosophy?

The answer to these questions takes us to the "King of kings". But, first...

IS THERE SUCH A THING AS JUNG-KLEIN-ASTROLOGY? Pt.1; EX.VII

In 'Psycho-quadratic IV', we proposed a kind of 'heroic relay' i.e. beginning at Aquarius, Darwin's Sun, upon "progressing" to Taurus, passed the 'hero's baton' to Freud's Sun that itself, upon "progressing" through 'Oedipal Cancer', would pass the 'hero's baton' to Jung's Sun in Leo. If this analogy holds, then there is a sense in which Jung 'dropped the baton' (probably because he was focused on the 'baton' that he was holding in his other hand). Did anyone pick Darwin's-Freud's 'baton' up and carry it to Scorpio, the 4th (if we begin at Aquarius) of the "fixed" signs? Having already made note of Melanie Klein's Sun in Aries (see, 'Psycho-quadratic II') and noting that Jung had zip to say about her work, we realize the need to keep searching for a psychologist who had (i) natal Sun in Leo, (ii) a long enough working life for this Sun to "progress" all the way into Scorpio, and (ii) a 5th archetypal 'gift' for Darwin-(Klein)-Freud-Jung relaying 'synthetics'...



... even if he, British Psychiatrist Michael Fordham, via a natal Sun-Chiron (if wide) opposition, would experience some 'Chiron wounds' around them e.g. when, in 1934 – Fordham's 1st and Jung's 2nd Saturn-return year (perhaps Michael saw himself becoming a protégé of Jung in a not dissimilar way that Jung had become a protégé of Freud in Jung's 1st Saturn-return year) – Michael made his way to Zurich aiming to embark on a Jungian training, he would realize the impracticality and would soon return to London... in the sky, Chiron in Gemini was running through Michael's natal Saturn-Jupiter-Mercury T-square.

Michael's Self, working in mysterious ways, led him to learning more about the post-Freudians. Sometime after 1937, he read Melanie Klein's "The Psychoanalysis of Children" and, in the war years, he took steps to establish a Jungian society in London that would soon form something of a "complex opposite" with the Zurich equivalent insofar as, in London, Freud's-Klein's insights into infant development were included (in the early-to-mid-40s, of course, Jung was still alive and still not caring much about topics that were becoming urgently "controversial" in the post-Freudian community).

A quote from Fordham's "The Importance of (psycho)-Analysing Childhood for the Assimilation of the Shadow" (1965) underlines the Kleinian (... errr) "split" that had formed in the (post)-Jungian community "there's an urgent need for a genetic Jungian psychology if only because, if this gap in our analysis is not filled in, there is one certain result: the infantile material will augment the power of the shadow and often make it unmanageable". FA's version of Michael's quote is our zodiac diagram that we titled, 'the shenanigans of primary narcissism' (see, 'Psycho-quadratic IIA').

Although it can be frustrating not knowing a client's birth time, this limitation does give the astrologer the silver lining of forcing him/her to think creatively in terms of the possible candidates for an ascendant. For FA, the first candidate to consider is the opposite pole of Jung's ascendant – 3° (or so) Aquarius generates 3° (or so) of Leo – because not only would it lend weight to Michael's disappointment in Zurich noted above but it would also lend weight of personal experience to his view that newborns, instead of being "passive identified" with their respective mothers (and, in that sense, 'victims' of their respective mothers), access their respective unique Selves to engage their respective mothers. In other words, rather than gaining a crescendo importance through mid-life into what Jung called "life's afternoon" (and what Freudastrologers would call, "life's evening"), the Self is the key player from (\pm prior to) birth. Another factor that gives credibility to Michael having Leo "rising" ('falling'; see below) is that it throws the cloak of personal experience also over his cautionary views in respect of "shadow manageability" (see above), noting that, in his collective houses, reside Pluto, Jupiter and, especially with respect to "regressive" temptations, Neptune.

Michael eventually came to the conclusion that birth was the most foundational "de-integration/re-integration" experience of the perinatal period. In the horoscope, this is symbolized by the ascendant. Although we see the 'topographic ego' symbolized by the houses that lead up to and include the descendant and we see the 'dynamic ego' symbolized by the Sun-Moon inter-cycle, we don't discount the (agreed, insofar as it cycles the horoscope 28x the rate of the transiting Moon, paradoxical) 'dynamism' of the 'ascendant-persona-self' in the neonatal period and, by virtue of its 'transit' of the 1st seven houses, we don't discount the ascendant's capacity to build an anticlockwise attitude 'over' the foundational "de-integration/re-integration" experience. Although there is plenty of variation, suckling mothers usually feed their babies every 3-4 hours and this coincides with the (proto)-integrating ascendant making its way from the 2nd house cusp, across the "de-integrative" 3rd house, to the mid-day siesta I.C. (and, then, with another feed at the 6th house cusp, preparation has been made to "de-integrate" through the 7th house and "re-integrate" at the evening-sleep 8th house). During these 3-4 periods, of course, the transiting ascendant forms aspects to the natal, transiting and "progressed" horoscopic locations of the Moon.

The collective's Self is symbolized by the dyad of the tropical-sidereal zodiacs. The individual's Self is symbolized by the dyad of the tropical-zodiac/house-system. It might be "narcissistic sadistic" but the ascendant needs to be supported until such a time as the Sun can 'take over' and, as Michael's depth psychological work has made clear, the Sun may be 'too hot' for babies to handle and, therefore, it may be 'too hot' for the adult analysand's 'inner baby' to handle. As W.B. Yeats might have translated it, "the less human heads slouching about with lion bodies, the better".

