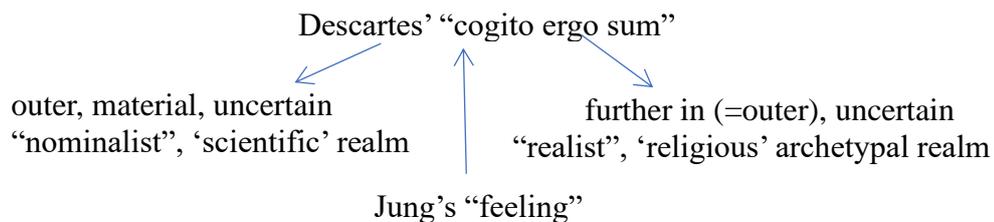


## PREFACE

Freudastronomy tries to keep neologisms to a minimum but there are junctures when we deem them necessary. To tolerate FA's newest, 'psycho-quadratics', readers might prefer a few notes on its source words that already exist in the dictionaries...

"-quadratics" is the study of squares and, as such, it is a study that is rooted in the number '4'. For some, there is nothing special about '4' but, for Jungastrologers, the fact that '4' has the emergent quality of being the first composite (i.e. non-prime) number hints at '4' also having emergent qualities in the symbolic arena. For example, we can see '4' emerging out of the oldest unsolvable philosophical dyad, "nominalism vs. realism" – i.e. are "Forms" (and, ironically, numbers themselves) Plato's invention or discovery? – when Rene Descartes expanded this '2 dyad' to a '3 triad' and, in doing so, paved the way to Jung's '4 quadratic' as follows...



... in other words, the realization that the only thing that an individual can be certain of – his/her own thinking existence – means that Plato and his opponents were wasting their breath. Jung had seen that Descartes 'fathered' this "reality of (not the archetypal realm, but) the psyche-" and, so, Jung became the 'mother' who, along with all psychotherapists before & since, gave/gives 'feeling value' to this "reality". To continue this metaphor, the 'outer' and the 'further in (=outer)' realms are the 'errant Cain & Abel' of this most basic of philosophical "quadratics".

Indeed, a big part of a psychotherapist giving 'feeling value' to the 1<sup>st</sup> personal realm is being able to, at least for a time, 'feelingly de-value' the 2<sup>nd</sup>, 3<sup>rd</sup> & impersonal realms. This task is, first of all, set to the infant's mother... although, strictly speaking, she is only able to de-value the 3<sup>rd</sup> personal ("they") and impersonal (raw archetypal) realms i.e. 'mother' is, ultimately, part of the 2<sup>nd</sup> person-singular "you" and, therefore, she is also in need of eventual de-valuation by the infant so that his/her "inner mother" can develop. Here, we should note that Freud's critics tells us that Freud himself, like so many of his analysands, had 'de-valued' the 2<sup>nd</sup> person mother-(image) 'too soon'. That we agree with these critics is an issue that we will expand on in these essays on...

'Psycho-quadratics' may be a new term yet, as the history of the mind reveals, it's as old as "quadratics" i.e. the ancient Greek philosopher, Pythagoras, intuited that "the soul is a square". This symbolic connection has a specific astrological association to be explored in our upcoming 'Psycho-quadratics: Intro' but, before the symbolist looks heavenward, s/he can 'value' the '4-ness' of the "psyche-soul" upon noticing that it has (i) 1<sup>st</sup> personal, (ii) 2<sup>nd</sup> personal, (iii) 3<sup>rd</sup> personal & (iv) impersonal aspects. After (and only after) the analysand has grip on '(i)' & '(ii)' will his/her psychotherapist take on the 'trans-parental' task of making relationships to '(iii)' and '(iv)'.

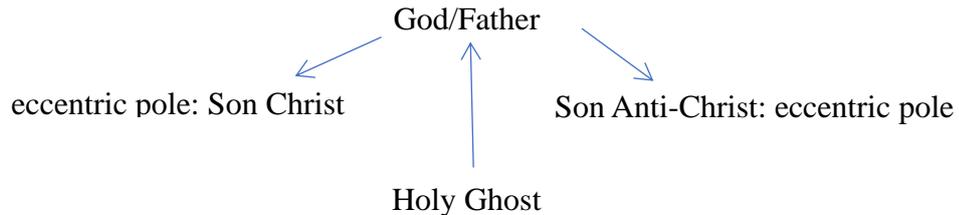
## PSYCHO-QUADRATICS: INTRODUCTION

### JUNG'S (pre)-WWI YEARS (1903-1918)

The collective psychosis of 1914-1918 impacted individuals in individual ways. Although C.G. Jung was remote from the physical carnage, he was more impacted by its psychological damage than many who had dug the trenches. Jung self-reports that he flirted with a florid psychosis but, unlike the patients that he had attended to in the Burgholzli clinic, he would keep enough contact with his “(organizing) Centre” (or, as he would ultimately describe it, his “Self”) to avoid becoming an inpatient. Indeed, his contact was so strong that, over the subsequent decades, he would “(re)-associate” the “dissociation” that had built up in the European psyche after it adopted the belief that the “Age of Reason” was upon it. Part of the (... errr) ‘reason’ that Jung was able to do this was that, via Freud and Darwin, he had learned that Homo sapiens had evolved out of (+ continues to be motivated by!) ‘non-reasoning’ dynamics. Indeed, Freud and Darwin had taught Jung, in ways that they weren’t able to teach the world, that it was ‘unreasonable’ to believe in ‘reasonableness’!

Although contact with a psychological “c/Centre” is healthier than intellectual contact with one eccentric pole of a reasoned argument, Jung would eventually realize that this “contact with a c/Centre” has its own potential for illness (what he eventually called), “identification with the Self”. Thus, the ego needs a vantage point from which it can (self)-observe its “c/Centre” – a ‘4<sup>th</sup>’ location – in order to diagnose this illness. Jungians (& Freudastrologers!) thus confirm their need for ‘psycho-quadratics’.

Now, at this point, a (benevolent) skeptical philosopher, especially one who is a fan of “Monty Python”, will ask, “why stop at 4? if, for example, we take Jung’s own example of the quadratic Godhead...



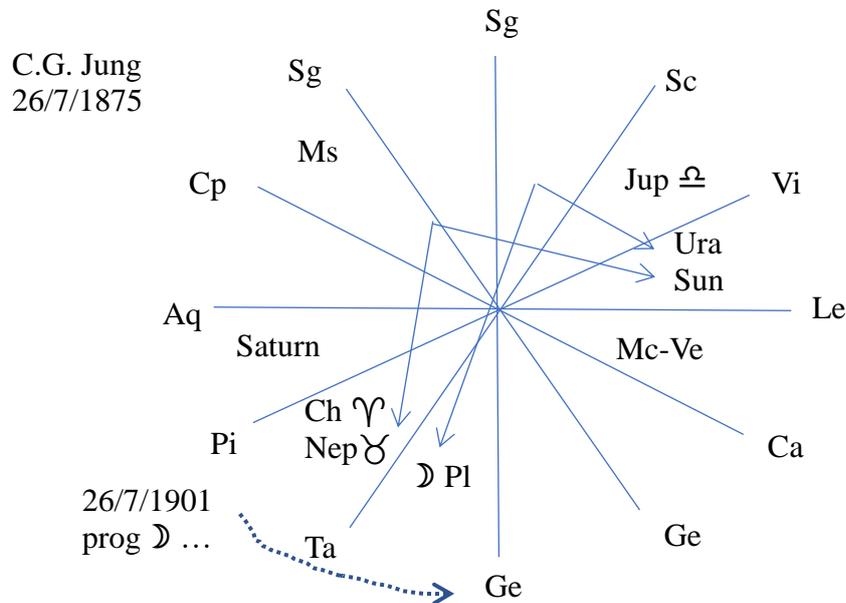
... the individual finds him/herself in the ‘Holy Ghost location’ i.e. s/he is still identified with God; thus, s/he is in need of drawing back to the 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>... location!” Our answer, “OK, but this quadratic still articulates the problem of God identification better than a triadic scheme; also, with Christ being ‘halfway’ between God and man, it points to ‘semi-dis-identification’ from the ‘Self’”. Before examining Jung’s musing on ‘religio-quadratics’ (later this year), we will discuss ‘psycho-quadratics’ at the level of day-in-day-out, psychological ‘development-ology’. For Jung, “quadratics” had the same cornerstone status that “repression” had for Freud.

Jung’s interest in ‘4’ did not come out of thin air. It has a very long history that goes back 2½ millennia, to philosopher Plato... who opened his “Timaeus” with, “One, Two, Three – but, where is the fourth?” In psychology, this would be inherited, a few centuries later by Galen... who described ‘4’ “psychological types”. But, first, to...

## THE ASTROLOGY OF JUNG'S 12 PRE-WWI YEARS (1901-1913)

As noted in our preface, 'psycho-quadratics' was started by the forerunner of Plato, Pythagoras, who claimed that "the soul is a square". This claim 'resonates' with astrologers who align the soul with the planetary expression of (what FA calls) the '4<sup>th</sup> archetype', the Moon (the ruler of the 4<sup>th</sup> sign). Although the Moon-Sun cycle runs its course over a single month, astrologers notice that the overall development of the soul (-spirit) is symbolically reflected in the 'dynamic' horoscope that connects the twelve-house day to the zodiac-year, the "secondary progressed" horoscope is astrology's first '(non-prime) composite'. Rather than deal in weeks – a duration too brief to measure soul-maturation – the "progressed" Moon's 30yr journey from one "progressed" Sun-Moon conjunction (new Moon) to its subsequent "progressed" Moon-Sun conjunction speaks to the maturational journey of the "soul" from 'mother' to 'self-mothering'.

Jung's 1<sup>st</sup> "progressed" new Moon occurred a couple of months prior to his 6<sup>th</sup> birthday. His 2<sup>nd</sup> "progressed" new Moon occurred during his 36<sup>th</sup> year and, by 1913, his "progressed" waxing Moon was crossing his "progressed" descendant. This means that the "progression" of Jung's Moon rolled through the signs and houses of infancy, childhood and youth during the years when he was a student of Freud, partly depicted in the dotted curve below...

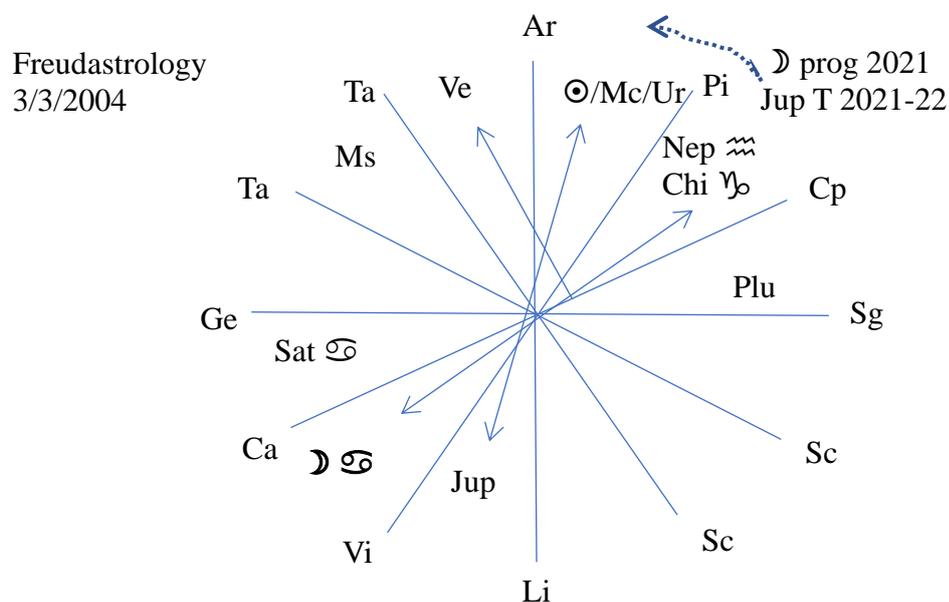


... we have focused on the "progressed" Moon of Jung's 26<sup>th</sup> birthday because, here, there is a subtler kind of Moon-Sun conjunction i.e. a Moon in Aries calls up the '1<sup>st</sup> archetypal' character of the conjunction (what FA calls, the '1-4 interaction'). 1901 was a year when Jung was 'birthing' his interest in what the unconscious was capable of 'giving birth' to. Although it is a shame that Jung rebelled against Freud's focus on infantile 'sexuality', historians of depth psychology can sympathize with Jung insofar as his rebellion was one of many e.g. Melanie Klein's view that a baby's mother-image is more relevant than his/her father led to a slew of "controversial discussions"...

### THE FREUD-(JUNG)-ASTROLOGY OF JUNG'S 3 PRE-WWI YEARS

From the Sun-Jupiter conjunction of 19/11/1911 to the Sun-Jupiter conjunction of 19/12/1912, Jung's relationship with Freud deteriorated. Jung wanted to '9 expand' psychoanalysis – Jupiter was transiting through Jung's 9<sup>th</sup> house – and Freud wanted to '10 delimit' what psychoanalysis was/was-not... transiting Saturn was 'connecting' Freud's natal Sun in Taurus to his natal Saturn in Gemini. Jung's final meeting with Freud was at the Psychoanalytical Congress of September 1913, whereat he delivered his lecture on 'psycho-dyadics', "A Contribution to the Study of Psychological Types" i.e. at this preliminary stage, Jung had only identified "introversion-vs.-extraversion" without identifying "centroversion" (± a 'supraverted' vantage point) from which this preliminary identification can be made. In fact, it took a full cycle of Saturn from the publication of "Psychological Types" (1920-to-1949) for centroversion to be identified by Jung's protégé, Erich Neumann, who seems to have asked the Plato-ish question of Jung, "One, Two – but, where is the 3<sup>rd</sup>?" In turn, Neumann's '3<sup>rd</sup>' would give FA-ers the impetus to ask Plato's question of Neumann, "One, Two, Three – but, where is the 4<sup>th</sup>?"... and, those conversant in "Monty Python" can take it from there.

Meanwhile, via our own neologism, 'supraversion', we claim to be occupying a kind of 4<sup>th</sup> 'Holy Ghost' vantage point/location, that is symbolized by 2021's (i) transit of Jupiter and (ii) our Lunar "progression" across the cusp of our 9<sup>th</sup> house, like so...

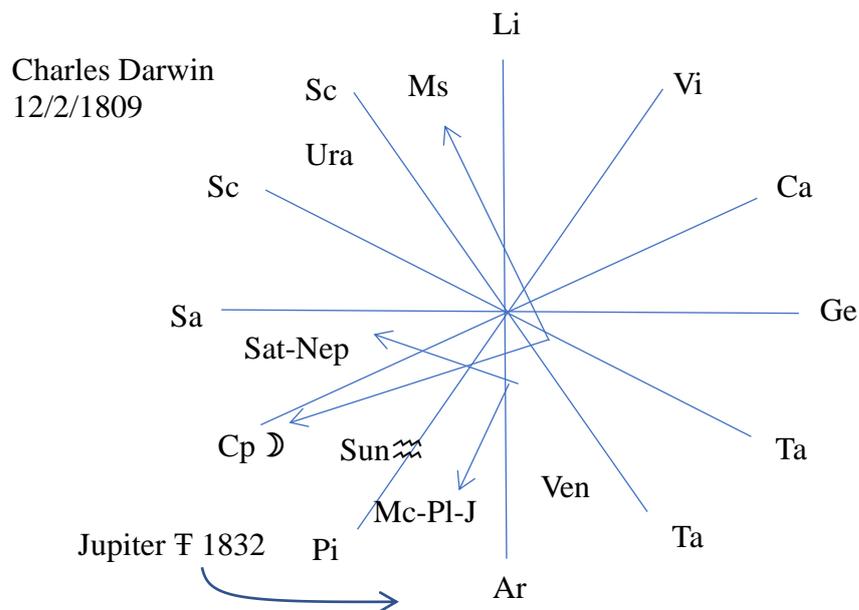


... running to 2021/22's (i) Jupiter transit natal Sun and (ii) our "progressed" new Moon. Also, any longstanding reader who has read through to the middle of our 'Psychodynamics' (see FA's 'Basics' webpage) will know that, via 'supraversion', we have already given "ambiversion" its place in this meta-context of (what Jung, in his empirical-rather-than-religious mode, calls) "attitude" i.e. the "ambivert" is someone who is uninterested in Jung's 2<sup>nd</sup> 'psycho-dyadic' of 1913, "regression–maturation" (with "maturation" being a synonym of "progression"/"development"), that generates our first 'psycho-quadratic'. Before examining this '4', let's review a 'dyadic'...

## FREUD, JUNG AND THE 'DYAD' OF HISTORIOGRAPHY

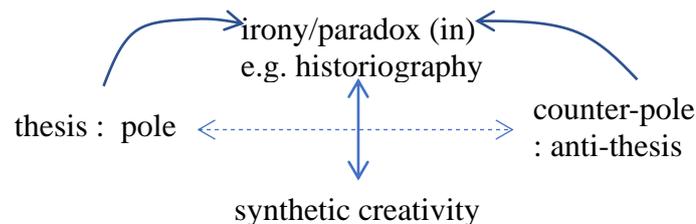
Historiography is a little bit like the 'Holy Ghost position' (scroll up) insofar as it considers the psychology of historians before concerning itself with what historians write e.g. "history is written by the winners"; "fake news!?". FA's 'historiographers' will already have noticed that our opening quote in "Basics" – Freud placing himself as the third of the trinity, Copernicus-Darwin-Freud – reveals his "Whiggish" attitude that history is "progressive". The irony inherent in this, unrecognized by Freud, was that Darwin's theory reveals history to be "non-progressive" i.e. the chance of random mutation and the necessity of natural selection has no "goal". If Freud (or, indeed, any scientist who wants to paint Galileo, Newton, Darwin, Einstein... as "heroes") wanted to see history as "progressive", s/he would need to add the psychological function that permits "goals". The deeper irony here was that Freud admired and attended lectures given by the prominent philosopher of goals (= Lamarckian teleology; purpose), Franz Brentano, but he did not go on to 'connect' them to Jung's function, intuition, because, "Catch 22"-style, you need 'feeling-into-intuition' in order to 'value' intuition.

Astrologers have a sense of the 'Holy Ghost position' insofar as they see history as both "regressive" & "progressive" i.e. the "Age of Aquarius" is, in one sense, behind the "Age of Pisces" but, if they view the Ages in terms of 'encroachment' of the sidereal Aries into the tropical signs – the "Age of Aquarius" becomes the "Age of Gemini" – they would have adopted a "progressive" sense of history and, in turn, they would be able to entertain the existence of a "hero" for it. Although astrology could rename the upcoming Age, FA sticks with the established "regressive" name, "Age of Aquarius", because its "hero" first needs to overcome "regression" i.e. before being born at Aries, he needs to "progress" through Aquarius and Pisces. And, even though "heliocentric" astrologers tell us that Jung's "Earth in (heliocentric) Aquarius" makes him the prime candidate for the upcoming Age's "hero", the FA-er would still want to pair him with a 'brother' who had a horoscope that features a natal Sun in "geocentric Aquarius"...



The “progression” of Darwin’s Sun, from Aquarius, through Pisces-Aries, into Taurus aligns with (i) the 1832-1837 “Voyage of the Beagle” i.e. the years after his Sun “progressed” beyond his natal Mercury-Pluto conjunction in Pisces and leading up to its “progression” to natal Jupiter in Pisces (the Aquarius-Pisces dyad goes a long way to capturing the “law+chaos” combo of “natural selection+random mutation”) (ii) the 1881 publication of his book, “The Formation of Vegetable Mould through the Action of Worms” i.e. the years after his Sun “progressed” into “earthy” Taurus. As indicated in the chart above, we also see that his (possible) chart-ruler, Jupiter, over the ‘voyage-of-the-Beagle’ years, transited from his natal Sun into through the signs of the ‘heroic’ lower hemisphere. But, wait a minute?! Didn’t we just claim that Darwin is the ‘father of “non-heroic/non-progressive” history’? How are we to deal with this paradox?...

Thus, we arrive at a ‘historiographic dyad’ in need of its ‘quadratic expansion’ i.e. we need to find a 4<sup>th</sup> ‘Holy Ghost-ic’ position. FA’s proposal schematizes as...



... in (other) words, whenever we encounter (‘dys-thetic’) ‘irony/paradox’ – as we see with science’s conception of Darwin – we do well to respond with “synthetic imagination”. A useful Freudian response would be to view Lamarckian “purpose” as primarily epigenetic ( $\pm$  archetypal), meaning that technology and culture can only be properly assessed if the archetypal perspective is examined prior to the instinctual. In turn, we can consider Lamarckism as a ‘reality’ (just as Jung insisted that the psyche is “real”) and, then, we can consider its “regressive” and “progressive” versions.

Meanwhile, and although he could not accept the reality of the “(4-sided) soul”, we can return to Darwin’s “progressed” Moon and note that, with the fact that his 2<sup>nd</sup> child, “Annie”, was born on the day of his 2<sup>nd</sup> “progressed” new Moon, he “projected” it onto her and, of course, living before Freud, we have no case to criticize him for not retrieving the “projection”. Then again, the fact that he didn’t do so, especially after Annie died (as depicted in the 2009 biopic, “Creation”), points to the probability that his chronic illness had more than its share of ‘bereavement P.T.S.D.’. The biopic also gives us a nice example of uncreative “religion-ism” insofar as Charles’ (Paul Bettany) wife, animus-father possessed “Emma” (Jennifer Connolly), worried that pushing his seemingly atheistic theory will lead to them being eternally separated in, respectively, Hell and Heaven. Nor can we criticize Emma, living prior to Jung, for her sterility.

Although we would recommend Darwin’s example to clients who have a natal Sun in Aquarius, we must add that, strictly speaking (and not unlike Freud), Darwin became too “stuck” in the realm of instinct to be called a ‘(full) hero’. Nonetheless, his ocean voyage on the Beagle remains a fine symbol for the airy Aquarian Sun-hero to, first of all, redeem his opposing function, water (both Pisces & Cancer). If so, s/he can go on to (i) ‘feelingly value’ and (ii) properly ‘auxiliate’ his/her intuitive function.

