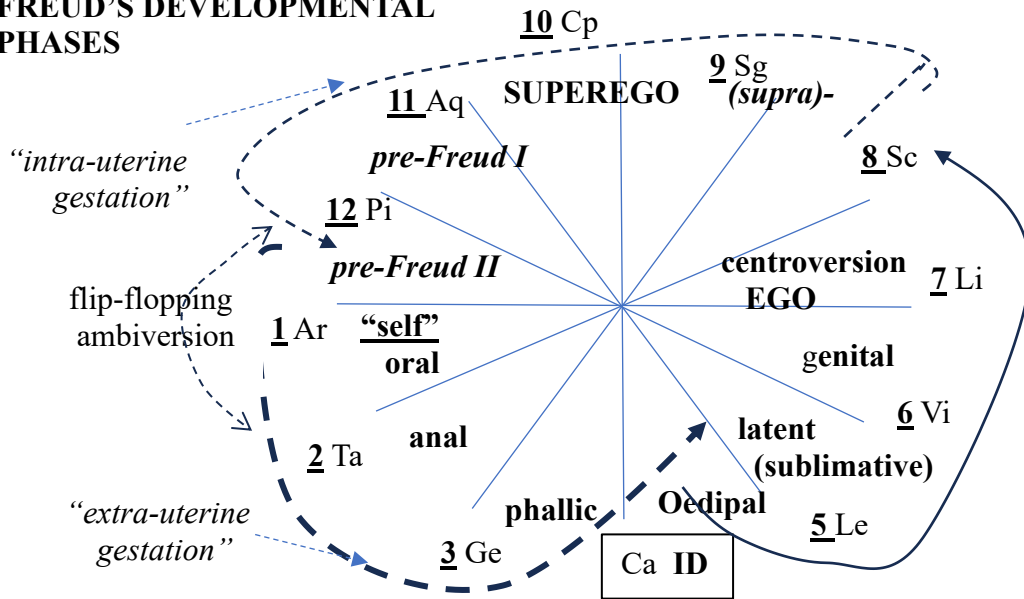
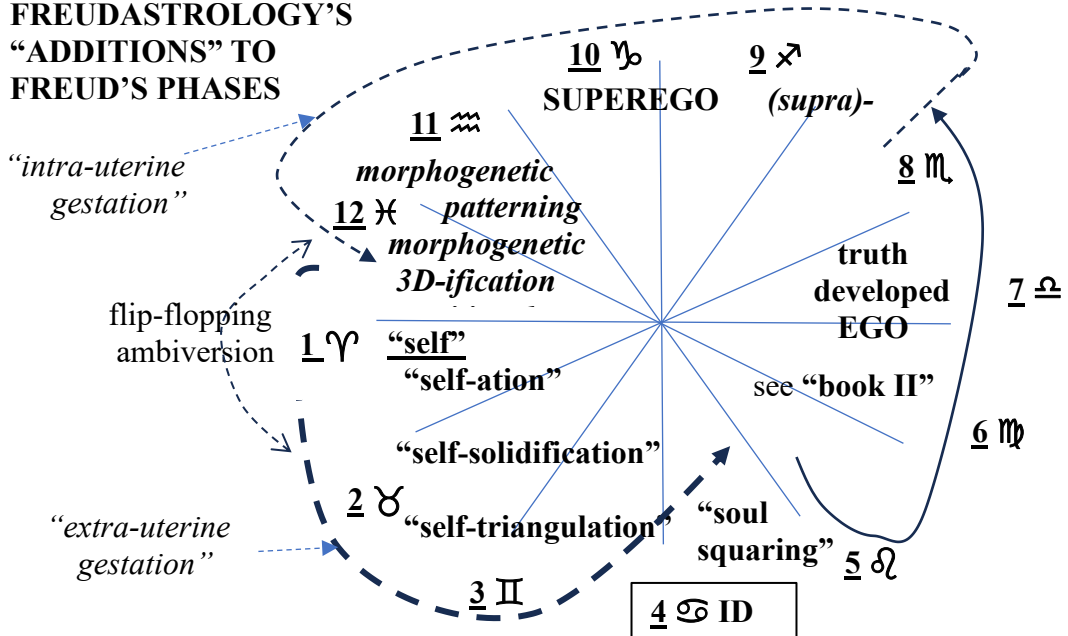


BASICS OF DEVELOPMENTAL ASTROLOGY
book 1 (of 2)

FREUD'S DEVELOPMENTAL PHASES



FREUDAstrology's "ADDITIONS" TO FREUD'S PHASES



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ZODIAC MAPS & CONTENTS

(pg.1)

INTRODUCTION: FROM FREUD'S ATHEISM to JUNG'S THEISM

(pg.3)

By rights, the flowing circularity of the zodiac & house system should work as a "beacon" for those who are/were interested in developmental psychology e.g. Freud,

Jung, Piaget, Montessori, Lacan, Alfred Adler, Jordan Peterson (we will examine their respective natal horoscopes in the chapters listed below). The history of developmental psychology, however, tells us that this didn't happen... but, for FA, it is never too late.

CHAPTER 1: AQUARIUS (across Pisces) TO ARIES (pg.11)

With Aquarius on the ascendant for both (i) the “New Age” and (ii) C.G. Jung, it makes some sense to commence developmental astrology with the 11th sign. Yet, to commence so, psychological astrologers are asked to entertain Aquarius/11th house as symbolic of both “friends, groups, ideals” & “the midst of intra-uterine development”

CHAPTER 2: PISCES (across Aries) TO TAURUS (pg.15)

In the “shadows” of “friends, groups & ideals”, astrologers direct their concern to “hidden enemies, self-(± group)-undoing, prisons & hospitals”. The developmental astrologer won't throw these symbolic connections away, but s/he won't be signing off on Pisces/the 12th house until, first, s/he has carefully considered the “3rd trimester”.

CHAPTER 3: ARIES (across Taurus) TO GEMINI (pg.19)

Freud described his initial developmental phase using the term, “oral”, but this term has connotations of “ingestion”, “receptivity” & “femininity”, whereas the first archetype (FA calls this ‘1’) has connotations of “outward direct-ness”, “aggression” & “masculinity”. This is why so many of Melanie Klein's ideas are taken to heart.

CHAPTER 4: TAURUS (across Gemini) TO CANCER (pg.23)

Freud described his second developmental phase using the term, “anal”, but, again, there is rather more to this phase than what might (or might not) be happening at the distal end of the gastrointestinal tract. For example, psychological emotions may be “getting stuck” at one end of C.G. Jung's (tense) spectrum, “archetype-to-instinct”.

CHAPTER 5: GEMINI (across Cancer) TO LEO (pg.27)

Freud described his third developmental phase using the term, “phallic”, but, once-again, the perceived loss &/or the perceived threatened loss of the “phallus” is but one of many losses that an infant “realizes” as s/he becomes mobile. Nonetheless, even if the count of lost things reaches “10,000”, it won't be a reason to discard Freud.

CHAPTER 6: CANCER (across Leo) TO VIRGO (pg.31)

Upon reading through Jung's opus, it becomes clear that the “family romance” is a haven into which the analysand receives protection from the “power of primordial images”. Nonetheless, almost everyone will undergo transits of outer planets to the 4th house... and, yes!, many have “difficult” 4th house natal outer planetary placements!

INTERLUDE: FROM KEPLER'S THEISM to FA'S AGNOSTICISM (pg.35)

Before we complete this cycle of essays, “book 2”, it might not be a bad idea to review the controversy around astrological “house systems”. We like this controversy because it speaks to the all-important quality that emerges when a horoscope is drawn, “individuality”. The trouble with a controversy, however, is the casting of a “shadow”.

BASICS OF DEVELOPMENTAL ASTROLOGY

INTRO: PART I: FREUD'S ATHEISM (via DEISM) to JUNG'S THEISM

Sigmund Freud, famously & notoriously, saw himself as the 3rd of a triumvirate who had established the “truth” of “humanity’s insignificance”: Copernican oversight forced humanity to accept that it was not placed at the centre of its Solar system (let alone at the universal centre); Darwinian hindsight forced humanity to accept that, at the level of soma, it is >90% ape; Freudian foresight forced humans to accept that, at the level of psyche, “unconscious” ideas secretly distort “(not very) conscious” ideas.

Although C.G. Jung was silent on whether he was (or wasn't) the generator of a quadrumvirate, post-Jungians (e.g. psychological astrologers) tend to see him as the “4th” who helped them to complete the circle that had begun with Copernicus, not the least because Jung had instilled the view that, with the Earth being a symbol for the “ego” & the Sun being a symbol for the “Self”, the Copernican revolution was as much a help-mate for astrologers as it was for astronomers. The \$64,000Q followed: to what extent did the Copernican revolution force astrologers to switch over, from geocentric to heliocentric astrology? Answer: to a very minor extent because “identification with the Solar Self” is a disa-‘st-a/e-r’... only “identify” enough to note that the placement of the full Moon is also the “(heliocentric) Earth placement”. Or, to put this in Jungian terms: if the individual is to develop his/her (Earthly) “ego” in a way that leads his/her “ego” to align with his/her (Solar) “Self”, s/he will imagine a full Moon as a “beacon”. As FA’s longstanding readers are aware, all this is very straightforwardly symbolized by the timing of Christ’s Resurrection, the 1st Sunday after the spring equinox, insofar as the (Western) baby-infant-child-youth is charged with the task of soul development, from ‘1 Aries’, through ‘2-3-4-5-6’, to ‘7 Libra’... indeed, prior to that, s/he faces the task of developing his/her “soul” (psyche), from his/her ‘1 ascendant’, through his/her 2nd, 3rd, 4th, 5th, 6th houses, to his/her ‘7 descendant’. This “prior to that” can be called, “the down-to-earth development that reminds a human that s/he is no d/Deity”. Still...

This “prior development”, so it happens, often gets “stuck”. A good example of “stuck-ness” in the 21stC is the “school of thought” that is “in denial” in respect of its self-refuting assumption that “thoughts” are epiphenomena of brain activity that have no recourse to and, therefore, no effect on brain matter (= their ‘1 Godlike’ conclusion that Cartesian “dualism” is wrong). Thereafter, if a Jungian came along to claim, “you are a thinking type”, the hearer of this typological claim would likely retort, “you are wrong because thinking is an illusory epiphenomenon that has no influence on what I do”. In response, Jung would have re-retorted, “your assumption has forced the better part of your thinking into your unconscious, and this better part is now ‘split off’ from your (merely) aware, monistic, peer-review-pressure, Moonie-like part... and, if you aren’t already in an unhealthy ‘dissociative’ state, it won’t be too long before you are”. The intellectual tennis match now moves into longer rallies: the hearer of Jung’s claim replies, “because I have learned that consciousness is an epiphenomenon, you need to be informed that (your idea of) ‘the unconscious’ is an illusory epi-epi-phenomenon!” Jung fires, “scientism underpins nuclear arms races... your-(the!) world is psychotic”.

Going to the 2nd historical figure of Freud’s triumvirate, there are no daunting \$64,000Qs because the zoo-diac was already pointing to links from animals to humans. If there was something for astrologers to learn from Darwinian considerations, it was

that neonatal humans have the appearance of 2nd trimester chimps (= being born in a “womby” condition is called, “neoteny”), warning us that, in addition to our neonatal-infantile-childish-youthful capacity for “stuck-ness”, it is likely that we also have our “gestational” capacity for “stuck-ness”, that Jung aligned with psychosis. This “also” is straightforwardly symbolized by the strength that Christ demonstrated during the weeks prior to the Crucifixion (= “Lent”) against the “power (of primordial images)”. This means that astrologers do well to “Christianize enough” to struggle with the fact that, in dealing with primordial images, astrology discharges a power that, for sanity’s sake, needs to be overcome... via, you guessed it, a ‘7 balanced’ development of “love”.

If “Western astrology” has been fortunate, it is so, in part, through the “choice” that it made to (... errr) “stick” with the Sun-season-based (= “tropical”) zodiac that emphasizes neoteny e.g. when the Sun is in “tropical Aries” (and we are looking ahead to its full Moon in Libra) it will also be in “sidereal Pisces”... reminding us that “Lent” has crescendo-ed in relevance through the last 2,000yrs. And, now that we are moving into the “Aquarian Age”, we have reason to push “Lent symbolism” back into the 11th sign and, in turn, to place importance on those years when “Lent” coincides with the Chinese New Year e.g. 2026... the whole world would do very well to take special care with ‘12’s “confusion” & ‘11’s “dissociation”... the madness of Pisces-Aquarius. One way to care so would be to take note of the symbolism of the full Moon of Lent (= the full Moon in ‘6 Virgo’), because this provides a feminine, Mother Mary-ish “balance” to the masculine, Christ-centred events of Resurrection, Ascension-(tide) & Pentecost.

Going to the 3rd historical figure of Freud’s triumvirate, Freud himself, we have to acknowledge that Freud-himself would have had not tolerated any of our talk about Mary & Christ. In the minds of scriptwriter, John Paul Sartre, & movie-maker, John Huston, Freud would have rolled history back, through the Christian era, all the way to the Delphic oracle... “nothing in excess; know thyself”. FA agrees, for >2,000years, astrology has suffered from an excess of “loveless physics” (e.g. “what will happen out there”) & an insufficiency of “inner meanings of what ‘is’ happening”. “Evidence” is similar to Freud’s “manifest dream” insofar as, (for either) to be worth anything, they need to be well interpreted. To put this in ‘7 Libran’ terms, astrology, for >2,000 years, lost its balance between its linear angles (the zodiac’s radii are the cusps of its 12 signs) & developing waves – the 360° zodiac cycle aligns with “life cycles” of universes, Solar systems, sexual biology & the psyche. Its re-balancing is now 4 or 5 centuries overdue.

Perhaps, then, there is something to be gained by considering the need to leave Aquarius in the rear-view mirror – ‘11’ is the archetype that is linkable to the “fixed” ambition to divvy the cosmos with static lines – and “develop” a path, through ‘12-1-2-3-4’, to ‘5’s “inner (not infant, but) child”. This is straightforwardly symbolized by (scroll up) a new Moon in Aquarius “flowing” to its full Moon in Leo/Virgo. This full Moon emphasizes ‘4’ & ‘5’ because the ‘4 Moon’ will be (i) in 180° aspect to the ‘5 Sun’ & (ii) transiting “Sun-ruled”, ‘5 Leo’... it is the sign that is the ‘5 Sun’’s own “beacon”.

Despite Freud’s disinterest in Mary, Christ & China, we will, in our upcoming cycle of essays, discuss ‘how’ (Kleinian)-Freudian developments are informed by the sequence of full Moons that, as noted above, are symbolic “beacons”... not only for an “ego”’s balanced development but also for the alignment of the “ego-Self axis”. Thus, we reflect a ‘4 Lunar’ light from Leo/Virgo/Libra to Aquarius/Pisces/Aries, like so...

INTRO PART II: THE '11-to-1 PROBLEM'... THINKING 'VS.' INTUITION

At one point in rock & roll history, guitarist Eric Clapton was not comfortable with fans who were in the process of divinizing him. In famous response, Eric insisted, "all I'm trying to do is sound like B.B. King". Well, yes, Eric's guitar work does sound quite a bit like B.B. King... but, even if the divinization was going too far ("nothing in excess" & all that), he also sounds more than a bit like himself. In this same way, there was a point in the history of depth psychology when C.G. Jung's fans began to divinize his ideas and, in turn, "reactive" critics began to accuse Jung of doing little more than re-hashing Plato's philosophy. In response to this clash of divinization & criticism, the Freudastrologer, in the manner of the non-theistic Buddha, departs from his/her castle & walks along the road, "the Middle Way of (Leo-back-up-to-) Aquarian thinking"...

As it is with almost all philosophical questions – and, indeed, as it is with almost everything in existence – 'initial Qs' contain paradoxes e.g. is it better to "think" about "intuition" or better to "intuit" about "intuition"? FA's 'initial A': begin by "thinking about" because (i) "thinking" is the function that delineates & defines, & (ii) without a useful definition for the word, "intuition", discussions about "intuition" are at risk of turning down the unroyal, anti-Freudian road, "the Black Tide of Mystic Mud".

And, so, with our 'initial A', we immediately run into the problem of definition. For Plato, "nous" (the term that many Platonists translate into "intuition") was/is the "highest form of thinking", not the least because it encourages the psyche to turn away from the "shadows" on the wall of "Plato's cave" and turn to the "Forms". For Jung, however, "intuition" is neither "high" nor "a form of thinking". Therefore, to accuse Jung of re-hashing Plato is not at all accurate. Indeed, Jung's view is more aligned to "modern" philosophers, such as C.S. Peirce, who take "intuition" to be a process that not only ascends from a "low" location, the "unconscious", but also lacks the character of delineation, definition & logic that, as noted above, is the hallmark of "thinking".

Moreover, given the "emergence" of (low) "intuition" from the "unconscious", a bunch of philosophers – the bunch who had hoped to "prove" that there was no such thing as "the unconscious" – would "deny" the existence of "intuition". As the decades rolled out, however, the "Middle Way" type of philosopher accepted (the existence of) "intuition", although s/he wouldn't sign off on his/her acceptance until s/he reminded us of its unreliable character. Whereas "thinking" has a clarifying effect – indeed, the "thinking" function can go so far as to "prove" something (e.g. Godel) – "intuition", not unlike the "unconscious" from where, in Jung's view, it springs, has a combinatory effect that, instead of "integration", can flop into "conflation" ("pseudo-integration"). In turn, definition-philic thinkers will be keen to define "conflation" e.g. "an uncritical & prematurely 'birthed' intuition that leads to inherently unreliable 'knowledge'".

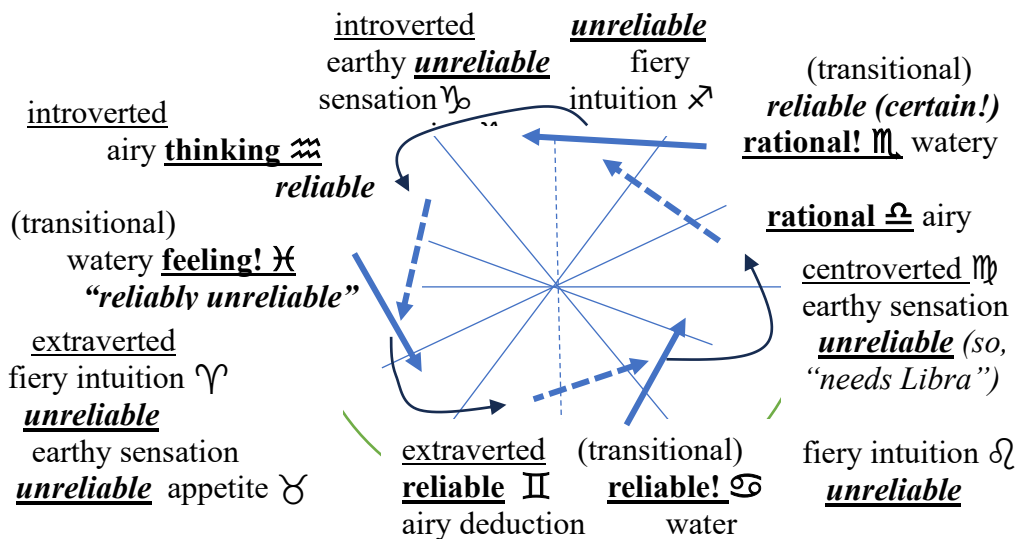
And, so, "intuition" is best conceived as a function that merely "points", rather than "delineates". Yet, what, at first (thought), may appear disadvantageous becomes, at second (thought) – i.e. when "direction" is the issue – advantageous: "are directions to meaning more meaningful than meaning itself? where is the centre? am I aligned?"

From these "thoughts", it is realizable that "premature (pseudo)-integration" is often found in religion e.g. "this" symbol is not only prematurely but also (too often) finally interpreted to mean "that". Nonetheless, courtesy of Jung once again (and now on the same page as Plato), the "sensation/perception" function that is vital to science, like "intuition", is also unreliable. Most modern philosophers will have read Bertrand

Russell’s account of a farmer & his “inductive” goose that the farmer reliably(?) feeds each day... except for one. This means that, to some degree, scientists are “projecting” their unreliability onto religious devotees and, so, your local Platonic “(psychological)-philosopher-king” is correct to instruct both sides to pull their respective heads in.

* * * * *

In earlier series of essays on the zodiac, we referenced non-mutually exclusive “epistemological sequences”. Specifically, we began with Jung’s “sensing tells me that something exists, thinking tells me what the something is, feeling tells me the value of that something (good/bad) & intuiting tells me whereto that something is going”; and, without contradicting Jung’s sequence, we added our own, “feeling tells me something is gestating, intuiting tells me what was gestating is now birthing, sensing tells me that what was birthing has now birthed & thinking tells me what the birthed thing is”. In this essay series, we will add another “epistemological sequence”... “thinking tells me not only what intuition is but also that intuition has unreliability issues; (despite these issues) feeling tells me to give value to incoming “directions”; intuition itself tells me to pair any particular “direction” with another “direction” that emphasizes the need, at very least, to withhold conclusions wherever possible; then, sensation tells me ‘how’ a particular intuition is hitting the ground of (lower case ‘r’) reality” (note, here, that upper case ‘R’ “Reality” = unsensed “Forms”). Let’s now map this onto the zodiac...



... we ask our readers, before going forward to our ‘Intro III’, to “think about” our additional, three “delineating & defining” arrows that are “bridging” the signs... & 3 dotted, straight arrows: symbolize the value of “thinking signs” “bridging across” to “intuiting signs” and pre-warning them against their “conflation risks” & 3 solid, straight arrows: symbolize the emergences of intuitions from a layer of “consciousness”, the “unconscious”, that is undervalued (Jung’s variance to Plato) & 3 solid, curved arrows: symbolize the need to avoid any kind of conclusions in respect of an intuition until at least the process has advanced to the next “thinking” sign e.g. at Aries, it is a good idea to wait for Gemini’s “delineation”. This brings up...

PART III: THE '12-to-2 PROBLEM', superficial FEELING 'VS.' SENSING

In 'Intro II' (scroll up), we made the point that, although thinking & intuition have a mutual-auxiliary relationship, we need to consider their mutual differences if we are to make the most of this relationship. And, so, in this 'Intro III', in the spirit of healthy '7 fairness & balance', we will examine the "parallel", feeling & sensing...

Now, dear reader, take a closer look at '12 Pisces' because, in the same way that we began our consideration of '11 thinking' via a paradox, we begin our consideration of '12 feeling' via a paradox: specifically, we consider Freud's early-career realization that '12 hypnosis' is "reliably unreliable" as a therapeutic tool. Indeed, '12 hypnosis' is so "reliably unreliable" that, by comparison, the "straightforward unreliability" of '1 intuition' & '2 sensing' appear to be preferable paths to knowledge. Then again, as discussed in 'Intro I' & 'Intro II', there is a need to cycle further forward to '3' (and, in respect of '12', to 'diametric 6') in order to get a grip on why all three archetypes that follow '11' do well to be seen with the attitude of "OK... moving right along" e.g. a new '4 (5) Moon-(☉)' in '11 Aquarius' will only need one week to "move right along" to '3 Gemini', a week in which it is useful for the developmental astrologer to recall...

The work of Donald Winnicott is very valuable for depth psychologists because he realized that is 'mis'-guided to (try to) resolve an "infantile paradox" because the only thing gained (by trying so) is the relegation of the paradox to the "unconscious", wherein it is likely undergo a distortion... and, in turn, when it "returns", it becomes "stuck". So, applying the Winnicottian view to '12 Pisces', we see that, as an archetype of "non-self", '12' is, in any event, the "source" of '1 self'. Thereupon, if the individual goes on to (try to) resolve this paradox, s/he would impoverish his/her understanding of either '12' or '1' (or '12-into-1'). And, so, although '12 Pisces' is the "confuser", the developmental astrologer accepts '12's 'confusing-ness' as it feeds into the '1 self' and, in turn, accepts that '1-ish' things do well to admit to being fed by '12 confusion'".

Thus, we arrive at the \$64,000Q: is it possible to resolve an idea about '1-ness' by reaching '2'? FA's answer: negative... but, although there is no resolution, one can, 'at 2', qualify & enrich his/her "sense" of '1-ness'. If, however, s/he wants to articulate '2's qualifications & enrichments, s/he has to access '3' wherein, in addition to gaining his/her articulating capacity, s/he can absorb the Godel-ian-Heisenbergian-(Jungian) "Truth" that '1' is for God... and, for a human, it is a bad idea to "reduce" '3' to '1' (that, as we have seen, is altogether too well fed by '12'). Another way to put it: rather than focus on the "mutual auxiliation" of '12 feeling' & '2 sensing', one focuses on the "mutual auxiliation" of '4 feeling' & '6 sensing' because, 'in 6', one gains a "diametric objective" vantage point to assess '12's "reliable unreliability" e.g. it is reliably "true" that hypnosis permits the hypnotist to replace one idea with another idea (and bring about an apparent cure) but it is also "reliably true" that any cure will be unreliable.

It is also "reliably true" that '12' is the location wherein fantasies are spun and, because '12 Pisces' is the "airiest" of the water signs, '12's fantasies have no trouble being aerated by "ideas". This is why a hypnotist's "alternate ideas" can gazump the ideas of his/her hypnotized. This is also why, in prior essays, we had characterized the "step down" from '11' to '12' as a "doozy". Because every astrologer, "psychological" or not, is somewhat '11-ish', we all would do well to acknowledge how easy it is to "get stuck" in '11'... let's list our reasons again, (i) '11' may well be just as "unconscious" (FA adds the term, "supra-conscious") as is '12', (ii) '11's "thinking" "opposes" '12's

“feeling” and, therefore, it tends to “resist” the urge to take this anti-clockwise step, (iii) at a deeper/higher “thinking-feeling” ‘level’, these two “opposing” functions are, in one sense, “already conflated” e.g. “4D spacetime”, (iv) in being symbolized by two fish, ‘12 Pisces’ clockwise “regression risk” runs up to, at least, 50% & (v) hypnosis, a ‘12-ish’ phenomenon, has repeatedly proved itself to be very difficult for Descartes-rejecting “monists” to understand (e.g. self-hypnosis “causes” “monism”). Therefore, there is a value in building a psychological bridge (or stringing a Tarzan vine), from ‘11’ to ‘1’ & ‘2’... because ‘1 intuiting’ & ‘2 sensing’ are “auxiliaries” of ‘11 thinking’.

At this point, we expect a number of ‘102 astrology’ students to point out that a bridge that is built from ‘11’ to ‘1’ may catapult the developing psyche straight into the function opposition of ‘1 Aries intuition’ & ‘2 Taurean sensing’. Yes, we agree with this... but, for FA, the ‘1-to-2 functional opposition’ is not as fraught as the ‘11-to-12 functional opposition’ because ‘1 Aries’ is the “earthiest” of the fire signs & ‘2 Taurus’ is the “fieriest” of the earth signs. This not-so-fraught-ness is observed in the newborn psyche i.e. in the “normal” circumstance, the “(now) extraverting” newborn resolves to lock ram-horns with his/her mother (both eyes & breasts) and, as mother “absorbs” the newborn’s ‘1 aggression’, the newborn “absorbs/ingests” its mother’s ready-to-go nutrients (NB “ingestion” is to be understood as distinctly different to “introversion”). Melanie Klien, of course, questioned whether this “normality” is also to be considered “commonality”. Answer: with neoteny, (probably) not. Either way, FA-ers expect that, if a sturdy-enough bridge has been built from ‘11’ to ‘1’, building secondary-(tertiary) bridges, from ‘1’ to ‘3’ (&/or from ‘3’ to ‘5’, &/or from ‘5’ to ‘7’), won’t be as daunting.

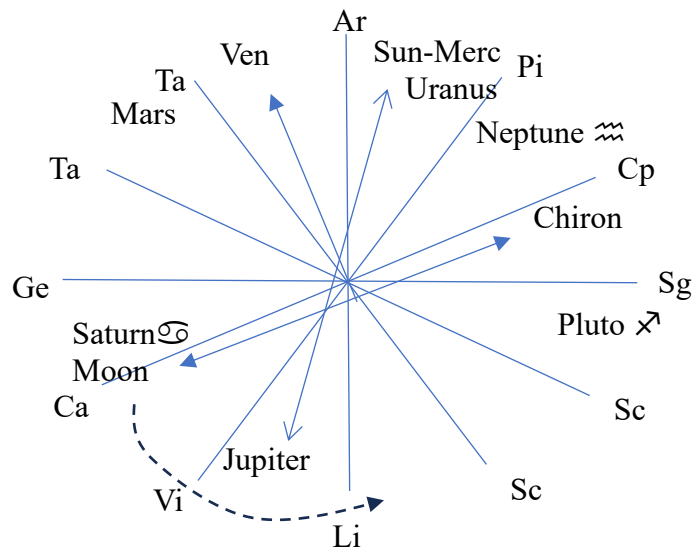
To what extent, then, can we view the ‘4 Moon’ in ‘6 Virgo’ (especially when it fully opposes its ‘5 Sun’ in ‘12 Pisces’) as a “bridge” from ‘5 Leo’ to ‘7 Libra’? Answer: to a significant extent: ‘6 Virgo’ focuses on a different “type” of “evidence” than that which the “reductive scientist” likes to establish him/herself. With ‘6 Virgo’ (i) “ruled by” Sun-hugging Mercury & (ii) following on from Sun-ruled Leo, the astrologer will view it as the location wherein the dyad, “reduction vs. teleology”, is able to anticipate a re-balancing and, in mythology, we have affirmation of this idea through the Greek, virgin goddess of “justice”, Astraea, who lived with humans during the “Golden Age” but, as humanity “regressed” into the “unjust” metallic ages, she abandoned humans for the constellations, Virgo & Libra, wherein hope remains for her to be a “beacon”.

The terminal problem for “reductive scientists” is that they “believe” that they are looking “behind” surfaces to establish a “truth” (rather than an “appearance”) of “reality” yet, in not adequately accounting for the immaterial world (recall, here, that Kurt Godel proved that math-o-philic science can’t get “behind” math), their “belief” is “superficial”. As noted, “empirical evidence”, like Freud’s “manifest dream”, needs to be well-interpreted to be worth anything... and, any “well-interpretation” requires a “Mercurial” recognition that there are two sides to every interpretation. How many times have you heard a scientist declaring that “this evidence means this” when, upon a few additional minutes of thought, it is realizable that “this evidence could also mean that”? This realization will occur even before the depth psychologist enters the fray to remind us that “this evidence meaning that” is very likely to undergo a “repression” that, in time, “returns” as “projection”. Thus, science’s “modern” world is psychotic.

What to do, then? FA is Pandoran-enough to hope for Mary’s intervention...

PART IV: ANOTHER “CONFESSION”

Freudastrology
3/3/2004 12.09pm



Yes, to be sure, Mary would not be very interested in hearing the confession of a website. Despite this, FA deems it important to confess its natal horoscope, especially when, later, we will be discussing the natal charts of a set of historical & contemporary figures whom have/are taken/taking interest in “human psychological development”, Carl Jung, Elisabeth Kubler-Ross, Judith Butler, Jordan Peterson, Jean Piaget, Alfred Adler & Maria Montessori (and another 5/6 in “Developmental Astrology: Book 2”).

In the above presentation of our natal horoscope, we have included the dashed, anti-clockwise arrow to present the full Moons in Leo, Virgo & Libra that are so vital to this webpage and its essays. If, dear reader, you have clicked on this essay in March-April of 2026, we hope that you will have a productive time comparing this chart with your own natal horoscope... and, as you get there, with the example charts further in.

We also hope, dear reader, that you have already noted the posting of this essay on/near our 22nd birthday with the full Moon at 13° of Virgo (and, yes, this is the degree of our Sun-Jupiter opposition; Mercury is close) and, therefore, you have our “reason” for our consideration of Mother Mary, a figure who has a lot of Cancer-to-Virgo about her. Many commentators have made note of the fact that Mary might be a bit too one-sidedly maternal (as opposed to matriarchal) to “cover” the fullness of motherhood, and, yes, Freudastrology tends to concur with this note... yet, the importance of Mary as an inner maternal image of development, in our view, cannot be underestimated.

And, so, whenever our birthday comes around, we remind ourselves of Jung’s view that the essential ‘mis’-take of Protestantism is its downplaying of “the feminine” in all its archetypal and outward forms. Despite this, FA can’t help but be sympathetic to the “protester” impulse because, for 1,000yrs, the Catholic Church has increasingly abandoned Christian forgiveness & mercy because, in its own way, it too under-valued “the feminine”. The very image of a priest mouthing platitudes from a “high” pulpit “down” to a throng not only smacks of one-sided “masculinity” but also smacks of the “compensation” against “the feminine”. The atrocities & cover-ups of the plethora of Catholic priests are “expressions” of their “compensations”. Yes, there are priests who

have enough of Christ in their respective hearts to understand what is going on... but, as a millennium of history has shown us, there are/have-been not enough of them.

At this point, of course, any reader who is still reading will challenge FA with the charge that this website is a pulpit and, therefore, it also is “too masculine”... and, yes, you can see that we have a natal Sun-Mercury in Pisces feeding forward to Aries on our M.C.. OK, so, to deal with this hypocrisy, should we now cease typing and close down our site? Maybe... but, first, with FA having Gemini on its ascendant, we would look through the various “pros” & “cons” for a while before making up our mind.

The first and most obvious factor is that the written word is rather different to the spoken word (to a throng). The former has the advantage of addressing one person at a time (yes, OK, dear reader, you might have someone looking over your shoulder right now, but you know what we mean). This means that we have a stronger sense of the importance of “the individual” than another “opinionator” who, by speaking to a collective (yes, 2 people might not be counted as “a collective”, but the speaker will be heading in a collective direction), is implicitly downgrading “the individual”. When it is realized that, in the end, “morality ‘is’ individual”, one can see why pulpits have no redemptive value. The last thing that Christianity needs is another bunch of converts who “believe” in their “minds” because of what someone has announced “from high” but, in their respective “hearts”, nothing has changed. This is why we had Crusades, Inquisitions & sexual abuses. Indeed, when we see a “convert” trying to tell an atheist-agnostic-Buddhist-etc... why s/he should “believe”, we assume until proven otherwise that the “convert” is only converted in his/her “mind” (even though s/he might “say”, “I believe in my heart”). When atheist, Richard Dawkins, pulpit his book, “The God Delusion”, he could have included a chapter called, “Mind vs. Heart”. Pulpit occupiers have a long path to tread before any “proof otherwise” and, as longstanding readers know so well, this path is mapped on the zodiac as that which leads, from ‘9’, “down” through ‘10-11-12-1-2-3’ and, then, up through ‘4-5-6-7-8’, (back to) ‘9’. The shortest time for this journey is the 22hrs it takes for the ascendant to leave ‘9’ & return to ‘9’ but, for FA, such a “journey time” is too hasty for a good “digestion”. By contrast...

The 25-day cycle of the Moon from Capricorn to Sagittarius gives the (hearer)-reader a good chance to “digest”. Perhaps the most important “intellectual morsel” that can be fed to you, dear (still reading) reader, is that the written-word is as useless as the pulpit-word in comparison to “intersubjectivity”. In other words, you can read all the books/websites you like – “self-help”, religious, scientific, philosophical – and it won’t do you any good. The most important thing about heroic historical characters such as Socrates & Christ is that they didn’t write anything... because, at the bottom of everything, the “intersubjective” interaction is the key to the “soul’s” redemption.

But, hey!!, here we are!! still typing!! So, yes, we will “confess” to (if not Mary, then) you, that we are pretty worthless... but we have a shekel or two of lunar silver left to spend on “ideas”. And, as we noted earlier in our introduction, we move ahead one sign from Capricorn – to Aquarius – to commence our next cycle of essays. Yes, it is very often difficult to “step down” from the Aquarian “cloud” into Aries and beyond but, we suppose if it was easy, these essays wouldn’t have been written. Who knows(?), perhaps Socrates did suggest to Plato that it might not be a bad “idea” to write some stuff down? And, what about Spock? Read on, dear reader, if you want to go boldly...

Chapter 1: AQUARIUS TO ARIES-(TAURUS)

'11': THE PHASE OF MORPHOGENETIC PATTERNING

This essay series was introduced with a nod to the Delphic oracle because, even if astrology has much to offer in the “know thyself” stakes, practicing astrologers still need to take care with temptations for “excess”. Taking such care is especially valuable when '11' – Aquarius, Uranus, the 11th house – is exerting significant influence because (i) astrology-itself is an '11 Aquarian' thing to do (ii) the “stillness” of '11 Aquarius' – not only “fixed” but also “large scale” – easily leads to “holing up” inside a realm that is not healthy for humans & (iii) airy “delineations & definitions” can easily spiral out to over-separative, “dissociations” that are unhealthy not only for astrologers but also for their clients. Hence, even if '11 Aquarius' has an important role in helping '1 Aries' avoid a premature “pseudo-integration”, '11' needs reciprocal help from the influence of “integrative” intuition e.g. '5 Sun', '9 Jupiter' and, if it supportive 'of '5', '1 Mars'. Thus, we have posted this essay with the 19/2/26 new Moon in Aquarius behind us and with Jupiter in '4 Cancer' ready to “greet” the transiting Moon coming home. In turn, we hope that our readers 'get' the core message of the “sweep” from the Sun to Jupiter in Cancer for developmental psychology: “wait 4-to-6 months – 4-to-6 Sun-♃ cycles – before jumping to conclusions with what will be 'intuited' in the next 1-to-2 months”.

What 'Q' is best asked after the “6 months”? is it: how far can '11 thinking' go before it succumbs to '11''s danger, “transhumanism”? FA's 'A': it is probably OK to indulge idealistic thoughts a few hours or so e.g. indulge (post)-Pythagorean geometry. When the investment stretches to weeks, years, decades & lifetimes, we begin to worry. One example of our worry would be the “string theorist” who, despite the warning of Kurt Godel, spends his/her life looking for a “Theory of Everything” and, as s/he does so, s/he manages to antagonize everyone else, especially those who love him/her. There is a point in the “passage of time” – the (micro)-mesoscale phenomenon that is foreign to '11' – when the individual will do very well if s/he descends from his/her ivory tower and “gets a (lower case 'r') real life”. The key is to learn how to “unstick” oneself from “idealism”, so look for ideals that are not so “sticky”. FA's favourite “un-sticker” is...

The (so-called) “sacred” aspect of geometry begins with a couple of minutes of “thinking” about circles & (their) radii. If a circle is translated along its radius 6 times, a mandala – called, the “seed of life” – appears; divide each of its 6 sectors into 'M' & 'F' halves and you will 'form' not only the pattern (= not necessarily the substance) of Plato's “Form of Man” (= “Anthropos”) but also the zodiac-mandala. Therefore, the zodiac's 'meta-pattern' for Forms (they are just 'patterns') can be called 'meta-Form' because of the need to distinguish between a specific Platonic Form and the “realm” of Forms... a distinction that Plato only implied. In other words, '11' has connections to the 'meta-Form'... going so far as to “delineate & define” it. Yes, Plato did have his “divided line” but, for FA, the zodiac speaks best to “human development-ology”.

At this point, we ask that our readers roll back up, to the zodiac pattern of our “Introduction: Intuition 'vs.' Feeling”, wherein you will note that Aquarius' cup could be “aqueduct-ed” to '1 Aries' as much as it spills into '12 Pisces'. If this is so, we are then able to “think” about '1 Aries' before entering '1 Aries'... wherein (see “Intro”) we find '1 desires' to “reduce” 'initial' intuitions, in both one-sided & irrational ways, to a devilish “singularity”. The great “Promethean gift” of '11 Aquarian' astrology to

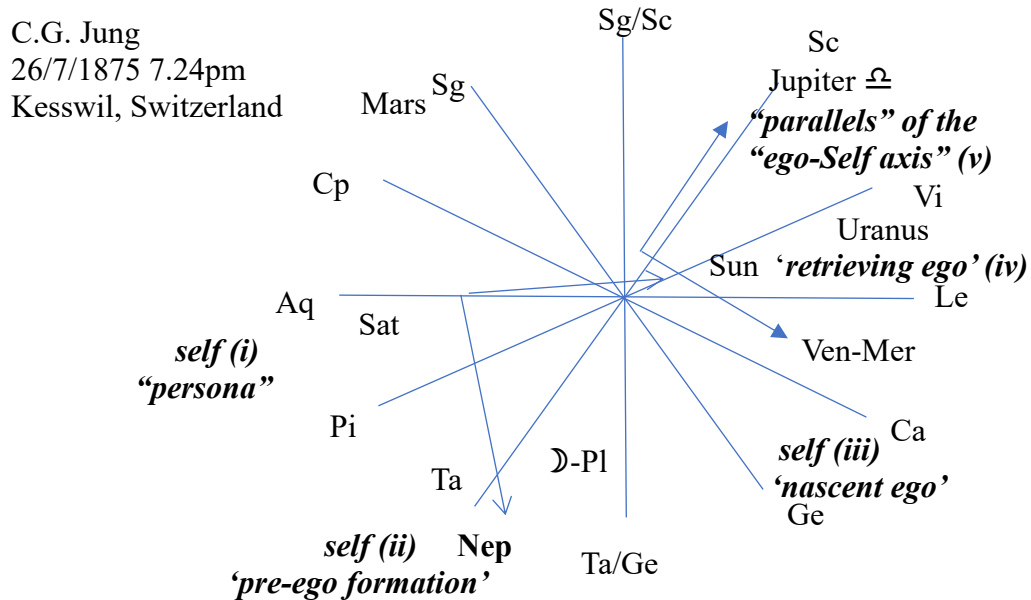
mankind is that it warns mankind that “reducing” anything to some sort of “mono-” (e.g. religious mono-theism, scientific energ-ism=physical-ism) constitutes a rejection of (at least) 11 alternate perspectives... then, having been rejected, these rattle around “the unconscious”, wherein the psychodynamics, “compensation”, “identification” & “projection” grow teeth. As these psychodynamics bite back up into “awareness”, it is never very long before another flood of “unnecessary suffering” enters the world.

Also, from our “Introduction: Thinking ‘vs.’ Intuition”, readers can recall that “thinkers” do well to advise the “intuition” to ‘keep going’ at least as far as the “next” phase of “thinking”. Hence, in the specific case of ‘11’ advising ‘1’, the next phase of “thinking” is ‘3’... the location of the “information” that “heals” the “over-reducer” with a dose of “plurality” e.g. in philosophy, Bertrand Russell; in science, Heisenberg; in psychology, Donald Winnicott; in religion, Jung. As every psychological astrologer knows, C.G. Jung had ‘11 Aquarius’ straddling his ascendant and, therefore, there is a ‘direct’ sense in which his ‘11’ was advising his ‘1’ e.g. look closely at all 4 disciplines, science, religion, psychology, philosophy. We will come back to this below, but first...

We have, perhaps unfortunately, reached a juncture where we may not be able to proceed effectively without coining another neologism. Although ‘11’ is the location that helps us to identify the “meta-archetype” (that superimposes a “sequence” over Plato’s Forms), ‘3’ is the location of the “10,000 delineations & definitions” e.g. if there are 12 “primary archetypal expressions” – for Plato, these would be numbers, ‘1’, ‘2’, ‘3’, ‘4’ etc. – are we then to identify & define the various expressions, interactions &/or levels of an archetype? A: yes, we “think” so, not the least because, in addition to being an ‘11 Aquarian’ pursuit, astrology is a ‘3 Geminian’ pursuit, insofar as the astrologer faces up to the task of sorting through the “10,000++ astrological statements”, such as “Mercury in Cancer in the 6th house”. OK, then, so what is this neologism? A: well, in order to differentiate the “archetype itself” from “its” expressions (sign, planet, house, aspect), interactions (e.g. planets ‘in’ signs, houses, aspect) &/or spirals-levels (‘13’, ‘14’, ‘15’, ‘16’ etc. ‘25’, ‘26’, ‘27’, ‘28’ etc.) we look to “information theory” and apply the neologism, “arche-bit”, to them to remind us, as Jung reminded us, that “Forms” need to be represented by symbols because humans can only point to them... they are not able to “define” them. In its way, ‘11’, the ‘meta-archetypal sequencer’, is easier to “define” than “archetypes themselves” i.e. ‘11’ is more “sign” than it is “symbol”.

For FA, the neologism, “arche-bit”, helps to clarify astrology or, at least, helps to query astrology’s nature: is astrology a system of “signs” or a system of “symbols”? Our ‘A’: drawing on the spirit of Heisenbergian uncertainty, astrology hovers between the two. This view helps to explain why astrologers, through the ages, have succumbed to the “excess” (“nothing in excess” & all that) of viewing “arche-bits” as “signs” and, as a result, succumbing to the “excess” of concrete predictions that, as a second result, reinforced the idea that astrology is some sort of “science”. Psychological astrologers know that “synchronicity” is primarily (not a “scientific”, but) an inner psychological occurrence that is affirmed by the transits becoming exact when the psyche undergoes a broadening &/or deepening with (what Jung called) a “click”. Freudastronomy ‘likes’ the fact that the “scientific” 20th-21st research of astrology has affirmed that astrology is not affirmable (yes, the “tenacious Mars effect” is anomalous) at making “outer” predictions. The time is nigh for the pendulum to swing from “signs” to “symbols”...

EXAMPLE A: CARL JUNG (yes, again... but, here, with a few additions)



Although the “unreliability of intuition” (see: intro) constitutes its down-side, we begin to see the up-side of the “unreliability of intuition” when we realize that it is this very quality that can inspire the development of one of the most valuable qualities of all, “temperance”. The most extreme example of this, perhaps, are “intuitions” that individuals have in respect of the query, “what happens after I die?” Answer: “I can’t be certain until I die, so I am forced to ‘keep intuiting’ about it”. Hence, unless his/her “unconscious” “reacts” with a certainty pretense that surges into his/her “awareness” to pathologically “possess” it, the individual accepts that “life is a journey”. Along this “journey”, intuitions about “afterlife” bounce between 4 “corners”... (i) nothing, (ii) Heaven, (iii) Hell (&/or Purgatory) & (iv) back here. There is a ‘(v)’ – the psychological “death & rebirth” sans the physical aspect – to which we will return (in our Ch.2)...

As was noted at the end of the prior page (scroll up), astrology “gifts” mankind with the idea that “individuals journey according to their (respective) individualities”. It is the astrologer’s hope that the “Age of Aquarius” will bring about a stronger sense of “individuality” than had been the case in the (rampantly) collective “Age of Pisces”. In a not insignificant part, this is why Jung has become the “father figure” of the “New Age”... he saw the world through the delineating Aquarian mantra, “different strokes for different folks”, that was behind his 1st-half-of-life inquiry, “Psychological Types”. Coming in the wake of his “reaction time” experiments, we can see Jung’s Aquarian, “thinking” (lower case ‘s’) “self” looking to “delineate & define” the “types of selves”. Having achieved this, more or less, in the 1st half of his life (“Psychological Types” was published in his 44th year, 1920), Jung was then able to engage his doubly intuitive ‘5 Sun’ in ‘5 Leo’ with confidence e.g. with Freud not being able to accept that (i) he was a different “type” to Jung, and (ii) he had the task, like everyone else, of “redeeming” his 4th function, Jung realized that he needed to un-do his “passive identification” with his father-figure. As depicted above, Jung had either Taurus or Gemini on the I.C.; Freud had Sun in Taurus & Moon in Gemini. From the biographies, we see that Jung

hooked up with Freud at around his Saturn return in Aquarius in the 1st house & that much of Jung's Freud-trouble unfurled during Saturn's transit through Jung's 3rd & 4th houses... this tells a "religious astrologer" that, irrespective of its contribution to 'collective history', 'personal (10) karma' was involved. Then, when Saturn came into its midlife opposition (to itself), conjuncting both his Sun & "chart ruling" Uranus & sextiling natal Jupiter in Libra in the 8th house, "Psychological Types" hit the shelves. If there was some '10 Saturnian' "frustration" for Jung at the time of the publication, it would probably have been about the fact that his psyche had already moved on from the "persona-self-mask" – in his own words, "the aim of individuation is nothing less than to divest the self of the false wrappings of the 'persona', on the one hand, and the power of the primordial images of the other" – and onto the (& his!) "ego-Self axis"...

In the post-Jungian era, there has been some controversy about the (lower case 's') "self". Upon opening Jung's "definitions" (in "Psychological Types"), we read that "self", an "empirical concept", is a catch-all for the "persona-shadow-animus/animus-ego-Self" totality that he described in detail in "Aion". We address this 'catch-all-ness' in our additions to our depiction of Jung's birth horoscope (scroll back up) as follows:

& (i) the "self": can be said to "begin" at the "persona"... indeed, it is often the case that the individual does not develop very far beyond the "persona"'s initializing & adaptive attitude e.g. if the individual perceives problems in his/her family of origin – these perceptions involve "projections" of his/her "inner family of origin" to his/her "outer family of origin" – s/he digs his/her heels into his/her 3rd house, FA calls this...

& (ii) "pre-ego formation self": this is the psychical zone wherein & wherefrom "arrest" & "regression" can dominate; if "regression" keeps going, the psyche "shifts" from sadistic-narcissistic "selfishness" to masochistic-narcissistic "unselfishness" that may, via the "unselfishness", give the appearance of "love" & "maturity" while being far from the reality of "love" & "maturity"; it often takes a long time to psychoanalyze the degree to which the appearance of "love" "enables" the reality of "anti-love"...

& (iii) the "nascent ego" is the "come ye as little children..." aspect of the "self" and, as such, the analyst-analysand "intersubjective alliance" can now conceive of the proverbial "ego-Self" axis and, in turn, the 'value' of aligning the "ego" to the "axis"... now, instead of "regression", the problem becomes one of an alignment morphing into a superimposition that, in turn, closes down the "containment space" wherein the ego looks for further development e.g. further "differentiation" of "animus" & "anima"...

& (iv) the "retrieving ego" is the location that, when "incarnated", will permit the retrieval of "projections" without the help of the analyst (yet, to some extent, still with the help of the spouse &/or others with whom the individual 'feels' "equality")...

& (v) the "parallels" of the "ego-Self axis" are locations where the "value" of alignment (over superimposition) becomes clear; the phase of "marriage into life's 2nd half" is "meant" to, serpentine-ly, weave back & forth between the "ego" & "Self"

Jung is famous for saying that "the ego always experiences the Self as a defeat" but FA doesn't fully agree; yes, much of time, the "self" does experiences the "Self" as a defeat... however, the aim of Jungian therapy is develop an "ego" that experiences the "Self" as a "course correcter", the ultimate "correction" being physical death; we will return to this "ultimate" in our next essay... but, first, we return to moving images and the way that Jupiter's transit through the signs can broaden the sign's scope...

Chapter 2: PISCES TO TAURUS-(GEMINI)

'12': THE PHASE OF 3D-IFICATION (of morphogenetic patterning)

In “Chapter 1: Aquarian Thinking”, we made a fuss about the need to “reach” the thinking of '3 Gemini' because it is at '3' that (not God, but) human beings learn that they can't “reduce” existence into a “monism” or “dualism” without accruing an expensive bill from the ferryman of the “unconscious”. For example, the philosopher who “reduces” rationality to the dyad, “(this is) rational vs. (that is) irrational”, often goes on to miss the fact that “rationality itself” is dyadic – thinking (via “deduction”) & “feeling” (via ‘im-duction’) are both “rational” processes that generate knowledge, allowing the developmental astrologer to conclude that development has stopped short of '3 Gemini'. To put it another way, '1 Aries' & '2 Taurus', in line with their respective num-(b)-erical sources, can become over-satisfied with flat, 2D attitudes to existence.

Having (i) linked '11 Aquarius' to ‘meta-archetypal sequencing’ (i.e. 12 spokes of the zodiac wheel are the “arrangers” of the 12 archetypes), & (ii) '12 Pisces' as the anti-clockwise, feminine “answer” to '11 Aquarius', it follows that '12 Pisces' also has its ‘meta-archetypal’ influence. There is no need to be Jung to ‘see’ that '12'’s influence is, for want of a better term, “vertical” e.g. it connects “high seas” to “low seas”. This “3D-ification” has the “positive” effect of infusing '1 Aries' & '2 Taurus' with the idea that “pluralism” is worth a 2nd look. However (yep... it is a pretty “big however”), the “un-boundaried” “stacking” of the “levels” of archetypal expressions leads to a mix-’n’-match brew that, all too easily, “confuses”. In other words, whenever “pluralism” is taken seriously, the ferryman of the “unconscious” compiles an expensive bill.

Irrespective of their (respective) interests in science, most astrologers are aware that Einstein (i) had a natal Sun in Pisces & (ii) was the “4D-ifier” of the largest scales of space. If Einstein’s “4D-ification” had something to do with his natal Sun in Pisces, Freudastrology – we also have natal Sun in Pisces – has cause to correlate its Sun with its interest in “3D-ifying” astrology. Whereas much of the “value” of '11 Aquarius' is found in its, “different strokes for different folks”, the “value” of '12 Pisces' is found in its process, as follows: when a 2D zodiac cycle nears completion, it will dissolve ‘up-down’ so that it can be 3D spiralized. OK, then, so what about Sun in Pisces? Answer: the Sun helps 3D-ifying processes, but there is a flaw... it can become “blind” because its perpetual ‘anti-clockwise-ness’ “blocks” the fact of Pisces’ two fish i.e. “regression” may be more attractive to a strongly '12-influenced' psyche than “development” will be. A good example is the incoming teen generation – they all will have natal Neptune in Pisces – because it may be easier for these teens to claim, “it is OK to regress to, say, Aquarius, because, once there, we can learn the value of ‘different strokes for different folks’!” FA replies, “OK, having made your valuation, what will you do then?”, hoping that, somewhere within their “regressive” impulses (i) ‘doing a 180°’ and (ii) setting a new course for '3 Gemini' will remain ‘raise-able’ into their realms of possibility. Note, here, that a novice astrologer might “interpret” that those who (i) suffer an addiction & (ii) have natal Sun in Pisces, are suffering because of their respective Piscean Suns... but Solar anti-clockwise-ness tells experienced astrologers to look for further factors.

At this point, a “functionologist” (yes, FA’s neologism) might complain that our concerns about “regression” from Pisces to Aquarius is over-stated because Aquarian thinking is “opposed” to Piscean feeling and, therefore, on these “functional” grounds,

the '12 Piscean' "type" will resist "regression" to '11 Aquarius'. Longstanding readers know that we draw on that which Pisces itself is attracted to – mythology – to answer this complaint... Chaos is Ouranos' mother. In other words, although the "opposition" of water & air is at the "front" of '11-vs.-12', there is also a "back" of '11-vs.-12' that generates the "conflation" (e.g. 4D spacetime). The key idea is that, irrespective of its source – science, philosophy, religion psychology – paradox is a '12 hidden enemy'.

Indeed, it is FA's view that this "round the back conflation" of '11' & '12' bleeds into '1' & sparks its tendency to succumb to "conflated monisms", the anathemata of "development" & "integration". In turn, we view the symbolism of the "precession of equinoxes" – the shift from "the Age of Pisces" into "the Age of Aquarius" – as a kind of 'warning', by (a) Divinity, that we need to take care & avoid "conflated theisms"...

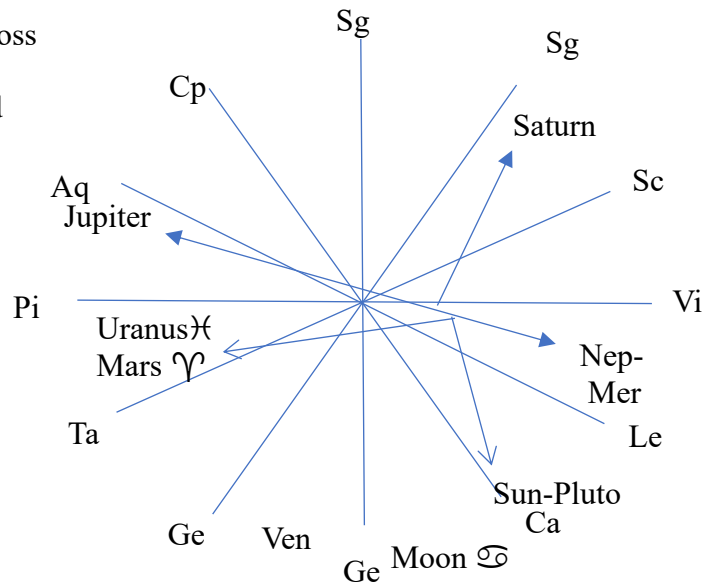
Upon digesting these ideas, the astrologer begins to see an outline of why the '1 Arien' &/or '2 Taurean' is so attracted to "monisms" &/or "dualisms" i.e. '12 Pisces' "(mega)-pluralism" is, at some level of awareness, is deemed "too close", "too recent" & "too confusing" to permit coherent understanding... and, so, it will only be a small step to "deny" its value &/or its existence. The go-to example of a historical figure who "denied" the value (but, to be sure, not the existence) of '12' is Sun in '2 Taurus' Freud, insofar as it did not take him long to realize that '(10)-12 hypnosis' was a "bathwater" without a "baby". And, yes, in a way, Freud was right because, at '1 birth', the "baby" is separated from its "amniotic sea" and, the more the "baby" "denies" the usefulness (\pm existence) of the "close, recent, confusing" "amniotic sea", the more the "baby" will be able to focus on (what natal Sun in Aries psychoanalyst, Donald Winnicott, called) "transitional objects"... breast, mother-as-a-whole & (even) outer-world-as-a-whole.

It was, of course, Jung who had the ability to do what Freud may not have had the ability to do... position himself, "distant-enough", "temporally-separate enough" & "unconfused enough" to see the value of (we call it) 'meta-archetypal 3D-ification'. Jung's opus – with the exception, "introversion/extraversion" – has long been (& still is) off limits for "reductive scientists". Nonetheless, the "reductive scientist" who has natal Sun in '1 Aries' or '2 Taurus' would have much to gain from a consideration of Melanie Klein, Donald Winnicott & Sigmund Freud as personifications of "bridges" from "reductive science" to Jung's "teleo-science". By what name are they to call this "bridge"? A: with '1' & '2' "emerging" from '12', "emergent science" is hard to beat. Whatever name we give this, FA's reason for identifying it remains: unlike "reductive science", "emergent science" is "wizedened" to the uselessness of "eliminative science".

Let's now turn to the phenomenon that is much closer to '12', religion. We can, if we have the '1 willingness' to see the connection between "emergence" & "eviction", talk about "emergent religion" e.g. '1 Adam' & '2 Eve' "emerged-(were evicted) from" the '12 Garden of Eden' because, unlike Dr. Jung, they were "too recently domiciled" & "too confused" to put '(11)-12' in (their)-its proper perspective. For example, Jung made it clear that many (most?) cases of "fear of death" are, in fact, cases of "fear of life"... and, so, the value of '12', when seen from its fullest perspective (e.g. from not only diametric Leo-Virgo but also from non-ghosting 120° journeys through Libra-Scorpio-Sagittarius-Capricorn) is to find a way to "integrate" one's "death complex" because the zodiac tells us that there are at least three kinds of "death". Moreover, we can expect that those who are well placed to see "death complex" are "watery" types...

EXAMPLE B: ELISABETH KUBLER-ROSS

Elisabeth Kubler-Ross
8/7/1926 10.45pm
Zurich, Switzerland



Having Pisces on her ascendant, Moon in Cancer in the 4th house & a Sun-Pluto conjunction in Cancer, you won't need to be the greatest "typologist" in the world to work out what "type" the authoress of "On Death & Dying", Elisabeth Kubler-Ross, was (EK-R's Saturn in Scorpio in her 8th house, forming a T-cross configuration with her Jupiter-Neptune opposition – her "traditional" & "modern" rulers – added to this watery brew in subtler & more complex ways... ways that we will touch on below).

At first pass, many astrologers would interpret Elisabeth's 1st-half-of-life focus on palliative care as exemplifying Pisces' (on her ascendant) "compassionate" aspect. This interpretation is "true" so far as it goes but, for the FA-er, care needs to be taken with the word, "compassion", because the "passive identity" on which "compassion" rests has a protean quality that can bring forth the widest range of psychological states e.g. detached indifference ("it is all meant"), apathy ('12' is "masochistic"), cruelty (Al Capone "reacted" to the impotence of his '12 Pisces' rising)... you name it. Indeed, if we turn to EKR's "difficult" '11 Uranus' & '1 Mars' in her 1st house, we forward cycle to her lower hemisphere to see if there might be something "easier" that might counter the "difficulties" of the 1st house... and, yes, we spot Venus in Gemini in the 3rd house & Moon in Cancer in the 4th house working as "draws" (FA likes the term, "beacons").

To EKR's credit, we note that she undertook a phase of psychoanalytic training in the late 1960s that coincided with the transit of Saturn through her 1st house... and, so, she would have likely come to realize the role that Pisces (even if she wouldn't have called it "Pisces") plays in the "death" that allows "birth" into the flesh & blood outer world... "the death of the part of the superego that can't/won't admit that it is only a stop-gap". Not so much to EKR's credit, however, we note that she was duped by the inflated superego of Jay Barhan, founder of the "Church of the Facet of the Divinity", who got up to the usual "(not really) sexual" shenanigans of those who, as Christ had warned, come in h/His name. From the Freudastrological perspective, EKR's duping "meant" that she was in need of additional psychological (± physical) "reincarnations"

to address her non-understanding of ‘12-into-1’ spiritual credulity. It is worth noting that the “karmic” planet, Saturn, was rolling through her natal Neptune-Mercury in her 6th house (opposite Jupiter in the 12th house) at the time of the scandal.

The zodiac, as it almost always does, mirrors outer world phenomena and, with EKR’s famous sequence, “denial–anger–bargaining–depression–acceptance (death)”, we find some more mirroring: (i) “denial” (e.g. psychological birth is far from being substantial) has a strong ties to the 4th quadrant (ii) “anger” has strong ties to ‘1’ and, insofar as the terminal individual is staring down the prospect of losing his/her sensual satisfactions, ‘2’ (iii) “bargaining” has strong links to the archetype of “trade”, ‘3’ (iv) “depression” is what happens to those who have yet to appreciate the value of Melanie Klein’s “depressive position” and, therefore, has strong links to ‘4’, (v) “acceptance” is easier for the individual who, ‘in 4’, is realizing that his/her formative, first 5 years were a kind of “fate” and, accordingly, there is (va) self-forgiveness & (vb) (if s/he has a sense of an after-life) Self-forgiveness. In the same way that a natal horoscope reveals plenty of archetypal mixing & matching, so it happened that EKR made sure that the sequence was only a skeleton and that the phases overlapped to a significant degree.

At this point, it is possible that a significant fraction of our readers is not happy about the little attention that we have thus far paid to the archetype of “death”, ‘8’... and, in particular EKR’s Sun-Pluto conjunction & Saturn in Scorpio in the 8th house. One reason why, thus far, we have played ‘8’ down a bit is that ‘8’ tends to invoke that which is not plainly stated in EKR’s “d.a.b.d.a.” sequence... “re-birth”. With this in mind, we tend to align EKR’s ‘8-ish’ placements as those that point to that which EKR took greater interest during the latter phase of her career, “near death experiences”...

Having (i) been brought “through” the physicalist system and, thereafter, (ii) been celebrated “within” the physicalist system, EKR would have known that shifting her focus to “N.D.E.”s was risking career suicide and, because her investigations were undertaken in the 1980-90s, the risk was greater than it is now... and, so, the academic community, “stuck” inside its (unborn, sterile) sensing-thinking as it was (to its extent, still is), would simply have to be bypassed. There are two “basic” aspects to “N.D.E.”s: (i) they have many “common” features and, therefore, they could be access points for “science”... but (ii) they have many “contradictory” features – one “experiencer” will insist, for example, “there is no hell, there is only love” and another “experiencer” will confess. “I was dragged through hell”. Contradiction, of course, is where the scientist will declare, “anecdotal reporting is the definition of unreliable knowledge... so, let’s move right along”. For FA, however, the anecdotal factor invokes “individuality” and, in turn, it invokes “individuation” (we direct our skepticism to “self-interpretation”).

For FA, “individuality” persists an “N.D.E.” partly because the individual has yet to fully incarnate. In other words, the “I’m still me-ness” of the experience is telling the individual to return to “Earth” to complete his/her incarnation. In the horoscope, this means “filling out” (experience the ‘me-in-here-ness’ of) the 2nd quadrant. This is where we pick up from the “d.a.b.d.a.” sequence and develop up-through the 5th, 6th & 7th houses... into the 8th house. Agreed, this house can be a locus of physical death but, more importantly, it is where we need to accept the “value” of physical “life” (see Pete Docter’s “Soul”). Indeed, we might physically die when the transits & “progressions” are pointing the astrologer to another house e.g. Diana, very famously, died at her I.C..

Chapter 3: ARIES TO GEMINI-(CANCER)

'1': THE PHASE OF "(PARADOXICAL) SELF-ATION"

Let's begin this mini-essay with FA's "correction" of Freud's 1st developmental phase, "oral": with (i) '1' as a "masculine", "outward-bound" archetype & (ii) "oral" having "feminine", "receptive" connotations, FA believes that Freud would have been more precise to have called his 1st phase, "nipple"... and, in turn, calling his 2nd phase, "oral-(anal)". In short, the baby "assumes" that the "nipple" is "his". In any case...

FA's longstanding readers are aware that we view the '1 ascendant' having the capacity to "spark" the 1st, 2nd & 3rd houses e.g. when one engages the "world/mother", the attention that is required to do this will, to some degree, bring one's '2 sensation' & '3 thinking' into "attention's field". Agreed, at birth, it is hard to imagine that there will be much in the way of '3 thinking', but we are aware, at least, that there will be a degree of '2 bodily awareness' of '3 exchange' of '3 air'... we can recall, here, the long-held midwife practice of slapping the newborn's '2 rear end' to get '3 breathing' going. This is why Freudastrologers don't get hung up when a chart is drawn for a particular individual and, then, this individual seems to be lacking the ascendant's sign qualities. (Wait a while... these qualities will, in most cases, poke their heads through anyway).

When C.G. Jung initially brought forth his neologism, "individuation", it was done so in the context of the individual who found him/herself needing to solve his/her "midlife crisis". One key juncture that saw a broadening & deepening of what Jung's neologism was driving at was that which saw the introduction of the idea of neonatal "de-integration/re-integration", via the Freudian-Kleinian, Michael Fordham, during Jung's autumnal years. Michael had introduced this idea in order to (i) take account of Melanie Klein's discoveries & (ii) propose that the "beginning life crisis" – birth – was/is likely as much a "setter-upper" of "individuation" as was/is the "midlife crisis". When Fordham pitched his broadening to Jung, the latter was respectful but also not overly impressed because, perhaps, this kind of broadening of "individuation" might have diluted the "Jungian meaning" a little too much. Thereupon, Fordham may have done better to bring forth a neologism of his own that would "save" Jung's term from the threat of dilution (and, therefore, "save" it from confusion). As, dear reader, you can see in our subtitle, our nomination for this Fordham-ian neologism is "self-ation".

FA's longstanding readers will also be aware that there is a sense in which these neologisms can be easily rolled (further) back, from the "midlife &/or birth crises" to the "conception-(crisis)"... after all, as any forensic expert will remind you, the D.N.A. blueprint is very "individual". Then again, if we are to avoid dilution & confusion, we might do well to coin (yet) another term, to account for the shift from the individual's genotype to his/her phenotype ("pre-self-ation"?). Indeed, it is the shift from genotype to phenotype that brings forth the other word of the heading above, "paradoxical"...

It is again the case that our longstanding readers will know that we pick a bone with Jung's not-very-paradoxical description of the "persona" as a "slice cut from the collective" insofar as we view it as something a bit more than a way to adapt to social conditions... the "persona" has something in it that "stamps individuality", as if there is something in the individual that wants "social conditions" to adapt to him/her. This "something", what we are calling "self-ation", forces the psychologist toward the view that, at bottom, the "persona" is one of the Winnicottian "paradoxes not to be solved".

To put this in Fordhamian terms, a “persona” ‘1 intending’ to adapt to “society” (= a version of “mother”), undergoes “de-integration” & a “persona” ‘1 intending’ to have “society” to adapt to it undergoes “re-integration”, the latter process being that which generates the momentum to move along the archetype that deals with something much more “individual”... ‘2 personal tastes’ (‘3 names’ that are given to ‘2 personal tastes’ are, perhaps, even more “individual” than ‘2 personal tastes... and, yes, ‘4 emotional values’ that follow on ‘2’ & ‘3’ are, perhaps, even more “individual” than ‘2’ & ‘3’).

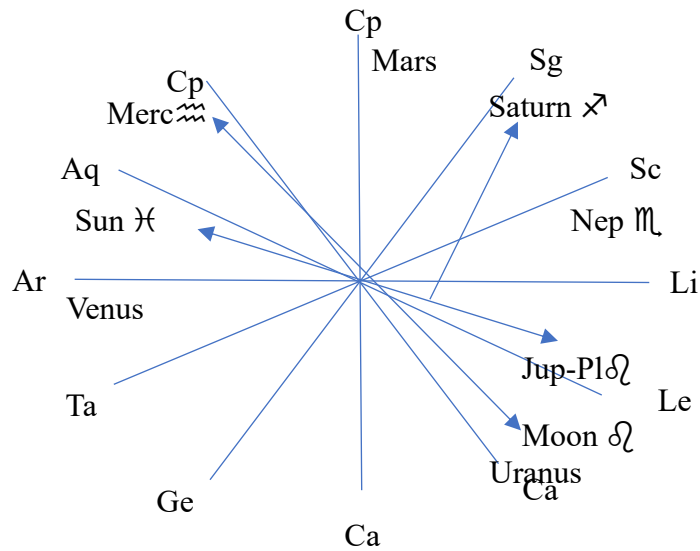
If there is a motto for “self-ation”, one of the shortlist might be, “reduction to ‘1-ness’ is OK to get a ‘motor’ started but, immediately after ‘1st gear’ is engaged, look to shift into 2nd, 3rd & 4th gear”. In theory, the ‘5 Sun’ in ‘1 Aries’ would “light up” this value of shifting from a ‘1 beginning’ to a quintessential ‘5 middle’ yet, as longstanding readers of FA are aware, the Sun has a “blinding” aspect (e.g. it “blots out” the zodiac) that leads the developmental astrologer to assess the contribution of the “wanderers” that are visible at night. In other words, if Mercury, Venus &/or the Moon are under the pump of “difficult” aspects &/or placements, there needs to be some caution with a ‘5 Sun’ in ‘1 Aries’... as will emphatically be the case through the coming years when Neptune & Saturn are transiting Aries. Few of us will be alive when Pluto enters Aries but, when, later this century, it does, psychological astrologers will be Promethean-ly hoping that ‘1-ness’ is better understood than it was/is in “our” early/mid 21stC. Much will depend on the degree to which 20thC Sun in Aries pioneers, such as Melanie Klein & Donald Winnicott, are given due as the best that the natal Sun in Aries can offer.

A big part of a natal Sun in Aries story is the “progression” of the Sun into the subsequent signs. When this happens – for “progression” into Gemini, the individual will be at least in his/her 30s – the Winnicottian & Kleinian type of psyche is in a good place to ‘3 articulate’ what went down as ‘1’ stepped down into ‘2’. Here, we ask our readers to recall our note, in “Introduction: Basics of Development Astrology”, about the fact that ‘1 Aries’ & ‘2 Taurus’ are, at one level, “opposed in function” (= “intuition vs. sensing”) but, at another level, “co-operating via irrational instinct” (= “irrational intuitive” ‘1 Aries’ is fiery + earthy & “irrational sensing” ‘2 Taurus’ is earthy + fiery) and, as a result, steps down from ‘1 Aries’ to ‘2 Taurus’ won’t be as troubled as steps down from ‘11 Aquarius’ to ‘12 Pisces’. Having re-called that, we now ask our readers to go to a 3rd level & ‘3 think upon’ the possible problems that emerge if the step down from ‘1’ to ‘2’ is hijacked by its cooperating, instinctual, irrational “short circuit”... you don’t have to be Melanie Klein or Donald Winnicott to realize that this constitutes the “formula” for hedonism (not to mention, a “formula” for certain aspects of sense-sexual debauchery). Indeed, entry into ‘3 articulation’ of ‘1-to-2’ can go two ways (i) an intellectual “rationalization” that what had been happening in ‘1’ & ‘2’ is OK &/or (ii) an intellectual admission that ‘3’ tells us that any “OK-/not-OK” duality is not to be resolved until further developments have placed ‘1’ & ‘2’ into ‘7’s & ‘8’s diametric objective perspective. This is why FA-ers encourage ‘1 Aries’ to intuit a path through ‘2 Taurus’ and, then, intuit a relatively secure “foxhole depot” in ‘3 Gemini’, wherein the individual can ‘get’ the “idea” of a “singularity vs. quintessence dyad”, even if s/he has yet to “realize=occupy” the latter. Even that ‘5 latter’ is not yet “Emerald City”.

Let’s now return to the top of this mini-essay & to the problem of gender that, in many respects, begins at Aries, and generates the ‘Q’: is gender a social construct?...

EXAMPLE C: JUDITH BUTLER

Judith Butler
24/2/1956 8.30am
Cleveland, Ohio



In discussing Aries, there is a sense in which we are also discussing the sign that Aries ‘feeds’ directly, Taurus. Indeed the “rulers” of the first two signs, Mars & Venus respectively, are often conceived as a pair. With this in mind, we will pair this present horoscope with the horoscope that will be presented in the next chapter i.e. let’s pair the ‘1 Aries-on-the-ascendant’ author of “Gender Trouble & Subversion of Identity” (1990) with her ‘2 Taurus-on-the-ascendant’ “opposing” voice, Jordan Peterson...

By now, dear reader, we hope that you are on board with FA (& Jung) in respect of the value of looking for fertile “3rds”. If you are, then you will be unsurprised that, in “feminism”, there are (at least) two attitudes to psychoanalysis, (i) Freud was just another patriarch who contributed to the oppression of women and, therefore, needs to be “cancelled” & (ii) Freud’s theories can help women to understand their situation in ways that help them to achieve the equality &/or superiority that “feminists” would have for the members of the “fairer” sex. 9 decades after the suffragette movement of the early 20thC, Judith Butler “emerged” as a prominent “asker/answerer” of the key ‘Q’: what is a human fe/male, anyway? For astrologers, of course, this question brings up the masculinity-femininity divisions in astrology... and, as every astrologer knows so well, over & above his/her XX & XY biology, wo/men can be born with “masculine-looking” horoscopes & wo/men can be born with “feminine-looking” horoscopes and, therefore, there are 2 vectors, chromosomes & archetypes, that will be underpinning whatever “society” decides to throw at the individual in the years after his/her birth.

We need to go back to the centuries prior to the 20thC, however, to get a more “rounded” story for “feminist gender debates”. Those who view gender to be fluid and very dependent on social conditions (&/or conditioning) spring from a philosophy that gained some clarity through 17thC John Locke’s, “nihil est in intellectu quod non prius in sensu”. The idea of a “tabula rasa” became notorious in the 19thC when Karl Marx adopted it to point out that the “children of the revolution” will be the “sponges” of the revolution. As with all ideas, however, the counter-idea is never far from coming to the surface and, of course, astrologers are at the forefront of this counter. The first

psychological astrological ‘Q’ that could be asked of Judith is: to what degree might Judith be “projecting” her own psychical peculiarities onto the world? So, to an ‘A’...

Let’s begin with the 1st house: in it, upon noticing ‘1 Aries’ on the ‘1 ascendant’ with ‘2/7 (= somewhat androgynous) Venus’ in the ‘1 1st house’, we spot an interesting combination of ‘M’ & ‘F’ but, overall, there is a leaning toward the ‘M’. The majority of astrologers won’t let much time pass before they are locating the “chart ruler”: for Judith, this is ‘1 Mars’, a planet that is not only masculine in itself but it is also located in a masculine house, the 9th (conjunct the M.C.) & in a masculine sign, ‘9 Sagittarius’. The Moon opposite Mercury tells a very similar tale. Yes, the Sun in the feminine 12th house (in feminine Pisces), Saturn in the feminine 8th house (in masculine Sagittarius) & Jupiter-Pluto in the feminine 6th house (in masculine Leo) do provide us with a more complicated story about ‘M’ & ‘F’... but, overall – e.g. Judith’s natal Sun placement is a very “submerged” placement – we see a chart that is “leaning” toward the ‘M’.

If we focus on “developmental astrology”, one of our first ports of interpretive call will be the 2nd house. Although this house is very ‘F’ – earthy Taurus on the cusp of an earthy house – pondering its “ruler” simply takes us back to the Venus in the 1st house. And, given that Judith is a communicator, the FA-er won’t dilly-dally too much before looking at the 3rd house and, here, we spot the potential for a “short-circuiting” “regression” to the 11th house because the 3rd house’s ruler, Mercury, is natively placed in Aquarius in the abovementioned house. In other words, a developmentologist would advise Judith to take care with “Ockham’s (Lucifer’s) razor”. There is some optimism to be had when we take another step across the I.C. because, here, the “ruler” of the house, the Moon, is natively located in a “forward” location, the 5th house and, indeed, this Moon could “counsel” the Mercury that geometrically opposes it. Then again, to have this Moon as an “inner ally”, Judith would need to deal well with the gatekeeping aspect of her natal Uranus in Leo on the cusp of the 5th house. However, Judith’s one-sided philosophy of gender tells us that she has not dealt at all well with her ‘5-11’.

One of the reasons for Judith’s “stuck-ness in one-sided-ness” is her natal Sun in Pisces in the house of “deep unconsciousness”, the 12th (and it is not helped by her natal Saturn in the house of “transformation”, the 8th). FA has plenty of sympathy for the individual who has Aries on the ascendant & Sun in the 12th house because (i) the “task” of ‘1’ is to “make it personal (forget about the collective)” so that one is able to “reach” ‘5’ yet (ii) “reaching” a ‘5’ that is not only “deeply unconscious” but also (iii) 330° into the developmental future & (iv) collective, would surely comprise too many bridges to cross even for the wisest developmental astrologer. To be sure, Judith’s Sun is now “progressing” through Taurus and, therefore, it could look healthily into some Freudian ideas... but, it may not be until her Sun has “progressed” into Gemini that she will begin to communicate them and, in turn, bring her philosophical outlook into a healthy “two-sided-ness”... with the ambition to advance to “four-sided-ness”.

Such “Geminian (post-Pandoran) hopefulness”, however, depends on Judith’s Lunar “progression”. We have a few years yet before Judith experiences her next new “progressed Moon” that, in the years following this “beginning”, will “light up” the 3 signs that are so “central” to psychoanalysis, Gemini, Cancer & Leo. Then again, and who really knows(?), “this incarnation” might be all about that fact that, in a “prior incarnation”, Judith was a misogynist male and, so, she needs to live the other side.

Chapter 4: FROM TAURUS TO CANCER-(LEO)

'2': THE PHASE OF "SOLIDIFYING SELF-ATION"

The 'role' of the 1st archetype in the human psyche is to initiate a "direction". Under developmental (= "normal", so-called) circumstances, the "direction" would be to '2' (= the outer world), specifically, a mother's eyes & breasts. As astrologers know, from the time of birth, the ascendant will take about 2 hours to cycle down-around to the 2nd house and, through this time, the mother is anticipating that her newborn will begin to see her as the receptacle of her newborn's "direction". In significant part, the newborn achieves this via an "active identification" with his/her mother's own "active identification" with her newborn. This mutuality sets up the "pattern" of engagements that ensue over the first day, week & month. A particular baby may be a "slow starter" but, with all babies having a capacity to "catch up", no mother would conclude that a "slow starter" is "abnormal". And, so, the first rule of "newborn development-ology" becomes, "don't jump to conclusions... is it possible that early mother-baby bonding difficulties could 'trigger' latent 'learning capacities' in the mother, baby &/or both".

From 'Chapter 3', the reader will recall that we don't fully agree with Freud's term, "oral", for the first phase of life. This disagreement will, of course, have a knock-on effect... although we don't doubt that the baby experiences "oral" sensations when s/he is feeding, we take the view that it is minor in comparison to "attention support" that the baby's mother is providing as she feeds the baby. We (... errr) "support" this view from 2 "directions" (i) when Kleinian analysts are training they notice that, when babies are feeding, they "tend" to simultaneously "eye" their mothers & (ii) evolution tells us that taste won't be "important" until later in life when the baby is able to grasp a potential food item and insert it into his/her mouth... now the baby, and not his/her mother, is the "checker" of potential nutrition value, poisonous content etc. As a result, we would have preferred that Freud had called his second phase, "orifice-awareness". Although this phase is focused on the mouth, there is concomitant growing awareness of the "orifice at the other end" that seems, as it were, to be taking up the slack of '1's "attention build up". Indeed, the discharge of faeces could be said to "combine" both the masculinity of '1' (= "directed" outwards) and the femininity of '2' (= its "sensual experience") and, indeed, it may be because of this combinatory factor that the psyche 'likes' to focus on it... let alone the feeling of "power" over the "when" of its discharge (by, contrast, with the "when" of urinating, "you've gotta' go when you've gotta' go!").

Moving from Freud to Jung once again, FA finds itself in "not full agreement". In Jung's case, we adjust his view that archetype & instinct are the poles of a spectrum because the zodiac tells us to circularize... and, when we do so, polarities have a way of becoming adjacencies. For example, '12', a very "archetypal archetype", and '1', a very "instinctual archetype", are adjacent. This is why, to understand the ascendant, one needs to be "in tune" with both poles of Jung's "spectrum-(adjacency)". However, when it comes to '2' – especially the cusp of the 2nd house – the first assessment can be (and usually is) predominantly "instinctual". When, however, the "true psychologist" realizes his/her need to prioritize (i) the analysand's "personal unconscious" (= '4') & (ii) "intersubjectivity", s/he may find that it is helpful to re-introduce an "archetypal" perspective, because, 'at 3', the "role" of words (recall the motherly request, "use your words!") has a very important part to play in the "build-up" of not only "subjectivity"

but also, and critically for psychoanalytic practice, “intersubjectivity”. Development of “intersubjectivity” – this occurs in “training analyses” – brings about a “deepened” understanding of what is found in the “middle” of the “archetype-instinct spectrum”, “emotion”. It is the common ‘mis’-take of “intellectuals” that emotions need to be put aside when there is a need to understand something because, so it seems, that emotion (&/or feeling) is the reason why ‘mis’-understanding occurs. For the psychoanalyst, however, ‘mis’-understandings are the result of emotions (&/or feelings) having been put aside. Yes, to be sure, the flow of emotion by itself (= catharsis) won’t bring about understanding but “centred” understanding comes in the wake of “flowing” emotion.

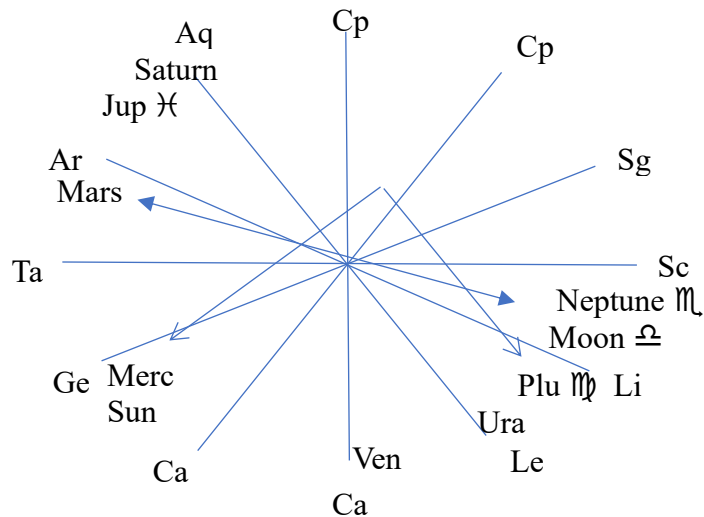
When we turn to the zodiac-horoscope and look to “flowing emotion”, we begin with the basic symbol of “flow”, the daily cycle of the ascendant (recall, here, our notes on the 2 hours that it takes for the ascendant to “flow to” & ‘1 trigger’ the 2nd house). The problem, however, with the “flowing ascendant” in respect of emotion is that ‘1’, of itself, is intuitive, whereas emotions are most often conceived as combos of sensing & feeling. Then again, for many psychological astrologers, this problem is no problem anyway because emotions can easily be taken as combos of sensing, feeling & intuiting. After all, the “emotions” that align with ‘1’, “desire” & (when inhibited) “anger”, are expected to have an intuitive component. Despite this, the Freudastrologer won’t sign off on the idea that “desire” & “anger” are “emotions” when there is no “subjective” component. In definitional terms, an “instinct” is a “reflexive” phenomenon that lacks “subjectivity” and, of course, “desire” & “anger” can be (very often are) nothing more than “reflexes” (= “subjectivity, per se” arrives after “desires & angers” die down).

OK, so what does all this mean in the zodiac-horoscope? ‘A’: to put it in terms that we had used for the 2 hours after birth, the newborn has to endure 6 hours of life for the ascendant to “flow” to his/her I.C./4th house... wherein his/her “subjectivity” will be ‘triggered’. The next ‘Q’ is hot on the heels: OK, to what extent can ‘triggering’ in a baby bring about the capacity to process emotions? The most straightforward & difficult to deny ‘A’ is: very little, the baby will need to experience a couple of years of ‘ascendant triggers’ (700±) before “emotional process” becomes significant. But wait!, over the course of these 2± years, there will have been 26± cycles of the Moon through the I.C./4th house and, so, in the first two years, there may well be more “subjectivity” and, in turn, more “emotional processing”, than first meet parental-observing eyes.

Indeed, it is because of the natal, transiting & “progressed” Lunar symbolism that Freudastrologers will always tread carefully and avoid “jumping to conclusions” in the same way that the mother doesn’t jump to conclusions about her baby-bonding at the 2-hour mark. In the end, the Freudastrologer may find him/herself turning from the client’s birth horoscope so that s/he can focus better on what is going on in his/her own “subjective” space... the better s/he can focus internally & “process” his/her own “counter-transference”, the better s/he can “process” the “intersubjective situation”. It is worth re-stating, here, that “instinct” & “archetype” have a yin-yang reciprocity and, as such, a dealing with an individual’s “instinctual self” will be partnered with a dealing with an individual’s “archetypal self” (e.g. his/her birth horoscope)... and, do you really want to deal with an individual dominated by “instinct”? OK, so let’s now turn to a (very) public figure who has a very good intellectual grasp of much of what we have been discussing here, but the ‘Qs’ of his “counter-transferences” have ‘Qs’...

EXAMPLE D: JORDAN PETERSON (once more, in light of Taurus-Gemini)

Jordan Peterson
 12/6/1962 2.49am
 Edmonton, Canada



Any Freudastrologer worth his/her salt would likely halt a bit before s/he would characterize Jordan as a “wise” public voice for the “promotion & integration” of all forms of psychology, but there is little doubt that Jordan is the “most entertaining” public voice. For FA, Jordan does look further into the puzzles of “depth psychology” than most other academic psychologists and, to his credit, he knows that the rejection of Freud by the academic psychological community is “predicted” by Freudian theory itself i.e. even if there was convincing “evidence” (either for or against) Freud, it would be psycho-dynamically “resisted” because “resistance” is laid down in the psyche long before any high school &/or university educators enter from “stage right” and proceed to superimpose their (inherited) “ideas” above it. And, to his credit, Jordan points out that the “New Age” & “Jung” are not the same thing... “new agers” are often invested in avoiding “the shadow” that, for Jung, is the key initiating task for any futurist who intends to “be Jungian”. And, as we have noted in “Chapter 3: from Aries to Gemini”, Jordan’s opposition to Judith Butler is good evidence that he would be sympathetic to “gender nuances” that, courtesy of astrology, deserve a place in all “gender debates”.

When the FA-er sees a lower hemispheric sign – Taurus, Gemini, Cancer, Leo, Virgo – on the ascendant, s/he will hold the view that the individual who is symbolized by his/her birth chart will, to some extent, want to develop towards the house that the ascending sign “naturally rules”. In Jordan’s case of Taurus on the ascendant, we hold the view that his psyche would be keener to hang around his 2nd house more than most other Taurus rising folk because its cusp is where we find his natal Sun & Mercury (in Gemini). At this point, some psychological astrologers might get a bit angry because, for many, the first thing to register, after registering the sign on the ascendant, is the “chart ruler”... for Jordan, this is Venus on the I.C. (in Cancer). Well, there is no need to get too angry because, we agree, this placement is no less interesting than are those of the cusp of the 2nd house. And, yes, many astrologers will want to add that Jordan’s “chart ruler”, being in the sign of Cancer, is in “mutual reception” with the Moon that is (in the sign of Libra) in his 6th house of “work & health”. Well, dear reader, we have now covered all the “inner planets” bar one... Mars. And, yes, dear reader, what has,

thus far, been a group of “arche-bits” that symbolize a certain “developmental ease” & a talent for “avoiding stuck-ness”, we have now deal with the Mars in the 12th house in Taurus opposite Neptune in Scorpio “arche-bit”. Indeed, this ‘1-12’ interaction’ has a problematic side that prevents us from quickly characterizing Jordan as “wise”...

The “jump” from “academic psychology” to esoteric, 12th archetypal concepts, such as “impersonal karma”, is, of course, a big one. Perhaps, if Jordan were to ever permit his psyche to entertain the 12th archetype, the FA-er would approach him with a “traditional astrological” link to the 12th house, “hidden enemies”, because he would be able to see the symmetry of this link that that of the 11th house “(open) friends”. As FA’s longstanding readers are aware, however, our linking of ‘11’ to “friends” isn’t as straightforward as, perhaps, many “traditional astrologers” would view it... our view is that the “hidden-ness” of “hidden enemies” is something of a photo-negative of the “(partial) collective shadow” & “sheep’s clothing wolves” that often “build up” in the 11th house. Indeed, when Jordan admitted to the risks that he was running by lecturing about contemptible figures, such as Freud & Jung, in a university (e.g. “no tenure for you!”), we see this photo-negativity of ‘11-down-to-12’ in action. None of this is helped, of course, by his “compensating” Saturn in Aquarius on the cusp of his 11th house...

When we take the next 12th house step – from “hidden enemies” to “impersonal karma” – we are coming up against this issue of “boundaries” and, unfortunately, at the very bottom of the psyche, this is very little in the way of psychological “boundary” to be found. By this, we are not saying that Jordan’s ‘1 Mars’ is not “his”... it is more a case that Jordan’s ‘1 Mars’ is easily infected by others’ ‘1 Mars-es’ to the point that no-one is in a position to know who is the ‘1 aggressor’ and who is the ‘12 victim’. This is why expressions of ‘12’ attract the descriptive term, “dust-bin”. So, what might one do when expressions of ‘12’ are mixed up in their “arche-bits”? (don’t forget that JP’s Mars is not only in the 12th house... it also opposes Neptune). Answer: first of all, the individual will do well to simply acknowledge that whatever boundary this expression has, it will be very porous and, secondly, as we have discussed extensively elsewhere, the psyche needs to “keep swimming” to shallower waters (yes, OK, boundaries in the shallows aren’t great either, but they are more handle-able than those in the deep).

There is another 12th house step that, in the end, we need to make... and, that step is a step into one’s ancestry because the “boundaries” are not only porous in the “present”, they are also porous through “deep time” (= one’s ancestral tree). We have no idea, of course, but we find it easy to imagine that “past-life Jordan” was somehow involved in the Inquisition’s “anger” and, in this life, to some extent, his spirit is keen to re-visit the problems that come with proselytism. Here, FA’s longstanding readers may recall our notes on Mel Gibson and the risk he is always running in respect of the breaking of the 3rd Commandment... but, in Jordan’s case, he doesn’t tell us, “I am a Christian”... rather, he prefers to discuss Christianity from an academic point of view that, by the implication of the academic attitude, requires no “belief” to be nonetheless interested. And, if he doesn’t “believe”, then he isn’t breaking the 3rd Commandment.

There is a question, however, that persists for those who would publicly discuss Christianity irrespective of the degree to which they “believe”: to what extent are you “blocking” your listeners’ pathway to a belief that would be genuinely heart-ful e.g. a belief that “knows” that it is better to die for Love than kill for a “pax Romana”?

Chapter 5: FROM GEMINI TO LEO-(VIRGO)

‘3’: THE PHASE OF “TRIANGULATED SELF-ATION”

In “Chapter 3: from Aries to Gemini”, we had made the point that, although a newborn baby may not be doing much in the way of ‘3 thinking’, his/her inhalations & exhalations ‘spark’ him/her in thinking’s direction. Then, in the 2nd half of the 1st year of life, the infant, having become aware of the duality of ejection & introjection, is now ready to think about additional dualities that are plentiful in the outer “mother-world”. Indeed, by the end of the 1st year of life, “mother” & “world” themselves will be taking on a dual character... and, by the end of the 2nd year of life, the “world” side of this ledger is seen as the home of “mother’s minions”, siblings (researchers of infant behaviour observe “sibling rivalry” beginning in the post-weaning phase e.g. attempts by the infant to stop parental intercourse). One of the most straightforward dualities of life’s 2nd year is that things “in” the world are both “things themselves” & “things’ names”. Thus, we notice the infantile origin of the Cartesian “body-mind problem”...

For Freud, the “most psychodynamic” dichotomy operating in life’s 3rd phase is “gender”. Although it may not “surface” until the end of life’s 3rd year, when it does, it is “based” on the “ideation of loss”. The infant girl learns that she has lost something & the infant boy is threatened by the possible loss of something. For Freud, the ideas that swirl around loss &/or its threat don’t have ready answers and, so, they have the effect of ‘sparking’ the imagination & the intellect to learn as much about “the world” as possible because this action may bring out the sought after answers. Freud realized that the protean character of the imagination tends to shoot at answers before enough “worldly” information is gathered. Indeed, until one has entered puberty, the answers will have a stronger connection to “hunting” (i.e. ‘1-2-3-4’) than they have to “mating” (i.e. ‘5-6-7-8’). Thus, Freud could explain “sado-masochistic” & “narcissistic” aspects of a phenomenon that, across the “bigger picture”, links to “love”. FA’s longstanding readers know that, in any case, we prefer to adjust Freud’s term, “infantile sexuality”, to “infantile sensuality”. Even if Freud’s term remains unadjusted, we see that Freud’s 3rd phase has links to the infantile origin of “pseudo-knowledge” (= “conflation”).

Freud called his 3rd phase of development, “phallic-(Oedipal)”, but, once again, we will pick a bit of a bone with Freud over his call... as, dear reader, you have noticed in our titling above, we prefer “triangulated self-ation” because it is the logical follow through from “solidifying self-ation”. If Jung were alive today, he would probably nod his head in assent because he thought that Freud was over-focused on sexuality... but, although we prefer another title, we don’t throw out any Freudian theory, not to least because the focus on the “phallus” leads the psyche developmentally forward into the “family romance”. Whatever Jungians want to add to the shenanigans of Gemini and the 3rd house is fine – it is, after all, the house of the “10,000 things” – but, for FA, ‘3’ is an archetype that operates at its best when it is “connective” & “inclusive”. Yes, ‘3’ is not the most “integrative” of archetypes... but ‘5 Leo’ is within ‘3 Gemini’s’ sights...

Indeed, it is ‘at 3’ that the psyche becomes able to “triangulate” the “loss-gain” dyad e.g. is it the case that one needs to “lose” ‘1’ so that, later, one might “gain” ‘5’? The infant who can’t-(won’t) access the value of loss – e.g. the losing of “this” is “good” because it “makes room” for the gaining of “that” – has troubling tendencies toward “developmental arrest”. It is the task of the psychoanalyst to help the analysand to see

that there is another “triangulation” on the other side of the dyad that puts “loss” into a “new light” (and, in doing so, the geometer will know that a square has been formed that, when geometry turns to psychology, leads to an infant’s access to his/her “soul”).

With Gemini-to-Leo being, functionally, a parallel of Aquarius-to-Aries, there is a sense in which this ‘Ch.5’ needs to rhyme our earlier ‘Ch.1’. In the earlier chapter, we made the case that ‘11 thinking’ has the capacity to warn ‘1 intuiting’ against the jump to a “monistic” conclusion... and, as it does so, it can push for the developmental advance to ‘3’. And, so, in our present chapter, we examine the capacity of ‘3 thinking’ to warn ‘5 intuiting’ against the jump to “quintessential” conclusions... and, as it does so, it can push for the developmental advance to ‘7’. So far, so good, but what on earth are we talking about when we coin & apply the term, “quintessential conclusion”?

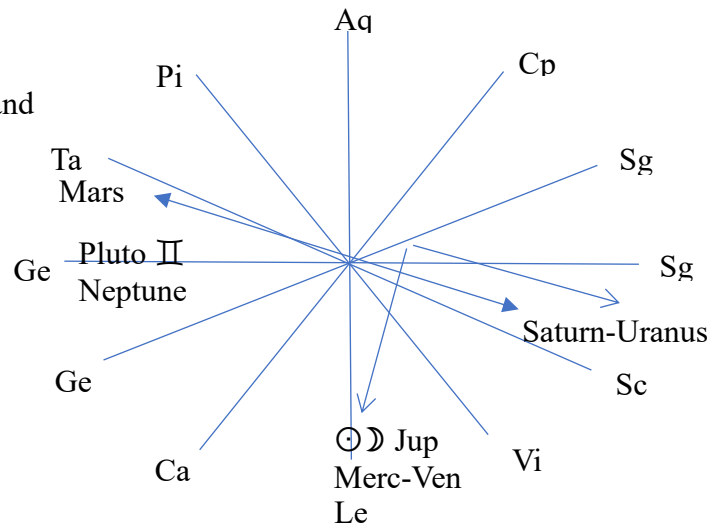
Answer: FA’s longstanding readers will already know that ‘5’ brings forth the problem of “identification with the centre”. In other words, because circles are, in one sense, a dyad of centre & perimeter, the location wherefrom one can usefully “reflect” on his/her relative proximities to (i) the centre & (ii) the perimeter will be, say, halfway along one of the circle’s radii. Put it like this: if an individual declares, “I am going off to ‘centre’ myself”, the developmental astrologer would reply, “not a great idea... you are putting yourself at an ‘Icarus-inflation’ risk”. To be sure, the individual would not do him/herself any favours if s/he were to locate him/herself outside the perimeter, but that is why the 7th archetype has so much to offer the psyche in terms of “balance”. It is worth noting that ‘7’s planetary ruler, Venus, cycles at around 67 million miles from the Sun and the Earth cycles at around 93 million miles... not quite the half-way mark, but Venus is close enough to it to be a symbolic reminder that we would do well to take a leaf out of Kepler’s book... ellipses are aesthetic balancers from circles to spirals.

FA’s longstanding readers also know that we ‘like’ the symbolism of the descent of the “soul” through the planetary “spheres” because (i) it points to the “soul” having the chance to “pick up” useful planetary “resonances” on the way to its “registration” of its “earth-Sun axis” & (ii) the descent itself is “balanced” by the ‘post-Solar’ ascent of the “soul” (back) through the planetary “spheres” to the “second heaven”, during which it has another chance to “pick up” useful ‘post-Solar’ planetary “resonances”... that, of course, are vital in preventing the “ego”’s “identification with the Sun”. Thus, although an expression of ‘5’ might “intuit-feel” as if it is a “soul destination”, we hold that an expression of ‘5’ is better conceived as a middle point of the “soul journey”.

Another ‘Q’ that can be asked ‘at 3’ but, in any case, won’t give any definitive answer is: when does the infant’s “inner life” begin? In FA’s view, it won’t be until the individual has developed through to ‘7’ that s/he is able to answer this ‘Q’, as it were, “diametrically objectively”... ‘at 7’, it becomes clear that, although there are ‘sparks’ of “inner life” at the ascendant, the “idea” of “persona-self” vs. “thinking-self” won’t appear until the 3rd house. The 1st appearance of this ‘post-spark duality’ is, of course, troubled by the problem of “deceit” (= the “persona-self” can say something different to the “thinking-self” and, very often, it is a sibling that introduces “deceit” to his/her “intruder”). After this, the individual has to deal with duality within deceit – “deceit vs. delusion” – and, once again, s/he will need to “reach” ‘7’ to sufficiently understand how the poles of this duality become entangled in psychological knots. Without access to the ‘4 soul’, the task of growing from ‘3’ to ‘7’ is made very much more difficult.

EXAMPLE E: JEAN PIAGET

Jean Piaget
 9/8/1896 12.45 am
 Neuchatel, Switzerland



In the 20thC, “human development-ology” had the “fortune” of being flanked by a duality: on the “feeling” side of the ledger, there was Freud and, on the “thinking” side of the ledger, there was Jean Piaget, 40yrs Freud’s junior. Given the age difference of Freud & Piaget, no-one is surprised to learn that, early on in Jean’s career, he would take an interest in psychoanalysis but, eventually his interest turned to the “cognitive” side of development. And, in the same way that Jordan Peterson’s Taurus rising points to an urge to develop “down-into” his 2nd house, so Jean Piaget’s Gemini rising points to an urge to develop “down-around” to his 3rd house... and, when we inspect Jean’s 3rd house cusp, we notice that it is straddled by Cancer. And, just as it was for Jordan Peterson, we note that Jean’s “chart ruler”, Mercury (for Jordan, it is Venus), is found in a forward location, the 4th house, that has the effect of tying an initial interpretation to “infant” development. In contrast to Jordan Peterson, however, we note that Jean’s Mars in the 12th house is opposite Saturn (Neptune for Jordan) and, of course, in being born near the turn of the 20thC, Jean’s chart features the Pluto-Neptune conjunction that, as we have noted many times herein, symbolizes the break-away of “psychology” from the (natural) “philosophy” that had ruled the academic roost through the 19thC. Indeed, if we had learned that Jean had no interest in Freud, we would severely doubt Jean’s birth time that places the Pluto-Neptune conjunction on his ascendant...

Nonetheless, as we noted at the outset, Jean’s career led him to the “cognitive” end of the developmental psychological spectrum. In 21stC academic circles, there are a number of reservations in respect of his researches, not the least the reservation that comes about because his “samples” were too small to allow statisticians to confirm his theoretical claims. For example, it is now conjectured that Jean relied rather too much on what he had learned as a father of his own children (= this is just about as far from a “randomized, double blind, placebo-ed” clinical trial as it is possible to get). So, here in the 21stC, Jean’s theory has undergone some marginalization... even if it has been rather less than what happened to Freud. Still, as we pointed out in respect of Jordan Peterson’s notes on Freud, Piaget’s theory, unlike Freud’s, does not have an “inbuilt”

theoretical aspect that explains the psychodynamic “mechanism” of marginalization. If Jean were alive today, he might have responded to the criticisms by declaring that 21stC academic psychology had not yet learned to obtain “object constancy” in respect of his theory... modern day psychologists are still playing “peek-a-boo” with Piaget!

OK, let’s now go to Jean’s developmental phases and look at how they might “resonate” the zodiac’s ‘meta-archetype’. As it is for the Freudian phases, nothing is cut & dried... the phases are expected to exhibit some overlap & temporal variation...

& “sensorimotor” from birth to 2yrs: the developmental astrologer, of course, would adjust this to “motor-o-sensory” because ‘1 action’ precedes ‘2 reception’; Jean subdivided this phase into (a) “simple reflexes” birth to 1 month; FA-ers would adjust this to “archetype-instinct adjacency” (‘12-1’; see ‘Ch.4’), (b) “first habits & primary circular reactions”; from 1 month to 4 months; the word, “habit”, provides a sense of continuity from the “pre-inner life” term, “reflex”, to the “inner life” term, “emotion”, insofar as “habits” deliver the psyche from physical comfort to emotional comfort & “comfort, per se” is significant aspect of astrological interpretations for the Moon; (c) “secondary circular reactions” from 4 months to 8 months; speaks to the new capacity of the infant to “insert” a non-body object or a non-body sound into the mouth or ear e.g. the baby can grasp a rattle and, upon hearing it, will grasp it again; for this phase, of course, Winnicottians will point out that the baby is now in a phase of “transitional objects” that can “survive” the baby’s attempts to annihilate them; (d) “coordination of secondary circular actions” 8 months to 12 months; we are happy that Jean employs the term, “coordination”, because it provides a sense of continuity from the “pre-inner life” term, “direction”, to the “inner life” term, “integration”; astrologically, this can be viewed in terms of the 3rd phase/house being the “link” between the 1st house & 5th house (e) “tertiary circular reactions” 12 months to 18 months; the infant is now more curious and explorative and, therefore, follows the Buddha into the “10,000 things” & (f) “internalization of schemata”; speaks to the first “cognitive” throes of “inner life”

& “pre-operational” from 2yrs to 7yrs; upon the heels of “object constancy” (= the infant is no longer especially amused by “peek-a-boo”) and, although the infant has not acquired any “logical” understanding, s/he is able to establish continuity from concrete “thinking” to symbolic “(not quite) thinking”; Jean subdivided this 2nd phase into (a) “symbolic function” from 2yrs to 4yrs; the infant “self-rewards” with the use of crayons to draw family members, not caring that the proportions don’t match, (b) “intuitive thought” from 4yrs to 7yrs; the “10,000 things” are now cluttering the mind and, so the child looks for ways to coordinate information and, to an extent, the child will look to employ his/her earlier phase of sensorimotor coordination as a “template”; note that “intuitive” & “thought” are, astrologically & epistemologically, worryingly one-sided in respect of “masculine vs. feminine”; hence the vital importance of Freud

& “concrete operational” 7yrs to 11yrs: “inner life” is now “building up” into the child’s feeling that s/he is more than a “cog” in his/her “family of origin machine” and, indeed, is “intuitively-thinking” for him/herself; Kleinians-Freudians, however, would be keen to point out that there will be “pockets” of “self” that are more attached to the family of origin than any member of the family of origin is aware, so when the

& “formal operation” 11yrs-on phase, urges for a flowering of teenage abstract reasoning, puberty jumps into the brew and abstract reasoning may begin to “crack”.

Chapter 6: FROM CANCER TO VIRGO-(LIBRA)

'4': THE PHASE OF "SOUL SQUARING"

There is an interesting parallel that can be drawn between Freud's psychology & psychological astrology... the most controversial aspect of Freudian psychology, the boy's urge to bed his mother, parallels the most controversial aspect of psychological astrology, the meaning of the 4th house... wherein Freud, if he was an astrologer, would locate this "subconscious" urge. There is little back-'n'-forth argument around this... one side stands behind its "truth" & the other side stands behind its "truth", and both are puzzled by the fact that the other side exists at all. If, however, the psychological astrologer is devoted to understanding the 'base' of an individual's "psychodynamic predicament" (= his/her "complexes"), s/he will need to have made some headway into the controversies that well up from '4'. Before we head there, however, let's review...

In our introduction, we emphasized the "superficiality" of '12 Pisces' because it 'feeds' the "superficiality" of the '1 persona'. In emphasizing this so, we expect that some readers who have (i) an emphasis of '12' in their (respective) birth charts, & (ii) an awareness that '12' has symbolic links to the oceanic "depths", will be disagreeing. For FA, however, this disagreement is "born" of disinclinations to deal with the "inner life" of the individual. If the individual "drops" through the tidal sea-shore all the way to the oceanic trenches, s/he may discover that his/her psyche has been squashed down and, upon re-surfacing under the sway of an attack of "psychological bends", his/her psyche is no longer very fussed over tidal sea-shore "complexes". As FA's longstanding readers are well aware, we take the view that "traditional astrology" is correct that '4 Cancer' is the first water-sign... so, deal with first things first; worry about '12' later.

There is a sense in which "inner life" doesn't begin until '4'... yes, back 'at 1', there were 'sparks', 'at 2', there were perceptions (following on from sensations), and, 'at 3', there were words for the "10,000 things" including the word, "me", but FA-ers take the "I.C. words" of psychological astrologer, Howard Sasportas, "me in here", as an affirmation that "inner life" begins in the 4th house. As we noted in earlier chapters, the transiting ascendant 'triggers' the I.C. 6 hours or so after birth but the transiting & "progressing" Moon is the primary symbol of whatever "builds up" in the 4th house in the months & years that follow. Yes, the "I.C. ruler" & other planets will be involved in this symbolic "build up" but we don't view their symbolism as "primary". Now that we have re-introduced the vitally important "natural ruler" of Cancer/the 4th house...

At this point, the psychological astrologer will press us with a 'Q', "what, then, about the natal placement of the Moon in the 12th, 1st, 2nd or 3rd houses? would not this indicate the beginning of 'inner individual life' prior to the I.C.?" FA's 'A': "yes, to some degree... indeed, the Moon in these locations, to their extent (e.g. taking note of aspects to difficult planets), symbolizes a comfort-making helpmate for developments through the 1st quadrant and into the Moon's 'home'; in being a 'planet' (to be precise, a 'luminary'), even the natal Moon has a dynamism about it... but, no-one misses out on the monthly dynamic visit of the transiting Moon, through their '1-2-3', to help the 'ensouling' of whatever needs to be 'ensouled' in this quadrant". With this 'A', we tilt at the controversy of when a "soul" enters the body – at conception? during gestation? at birth? after birth? – and, arguably, this thousands-of-years-old controversy leaves "Freudian Oedipal-astrological" controversies for dead. For FA, "ensoulment" covers

a good deal more than the 4th archetype and, so, this mini-essay is not a useful location to launch into a discussion about it. Suffice to say, here, that we are in semi-agreement with Pythagoras who claimed that “the soul is a square” i.e. the thinker might be adept at triangulation but, unless s/he is adept at “squaring” triangulations, s/he won’t be “ensouling” them. Why do we only semi-agree with Pythagoras? Answer: his claim is too “over-reductively” Parmenidean... to satisfy FA’s “Heraclitean half”, Pythagoras would have needed to declare “the soul is always in the process of becoming a square”. Thus, dear reader, you have FA’s backstory of why (i) we discussed Lunar placements in the 1st quadrant & (ii) why Cancer/the 4th house & the Moon go hand-in-hand.

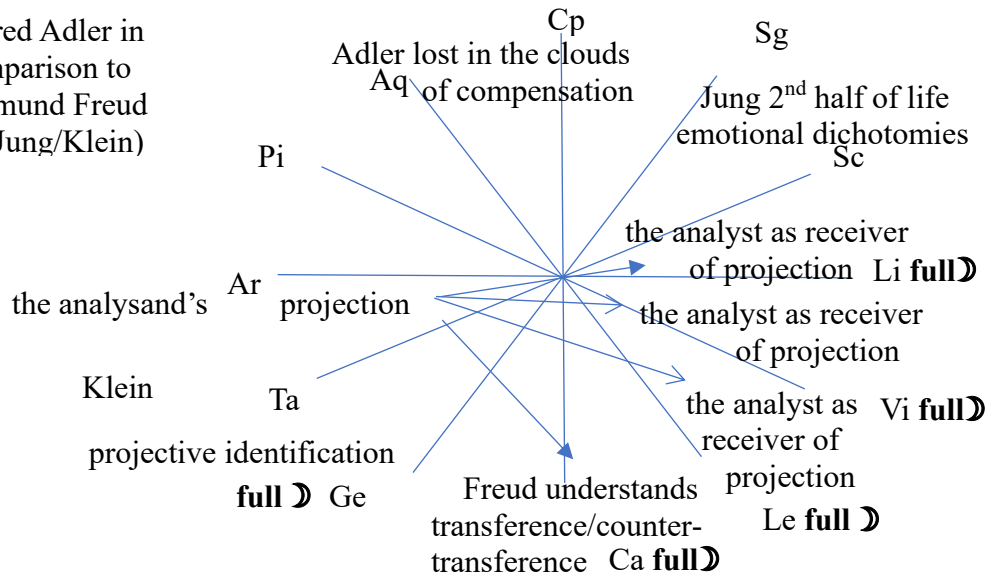
OK, onto the ongoing psychological astrological controversy that has engulfed the I.C. & the 4th house that flows (in most “house systems”) anti-clockwisely out from it... is it more a symbol of mother or father? Answer: we can at least begin it by saying that there is no controversy that the I.C./4th house has to do with “family” and, so, the most appeasing answer is that both mother & father have symbolic connections to the 4th house. Freudastrology’s answer, however, has to do with developmental psychology and, with the mother having dominated psychical life from conception, we take the 4th house to be a “complex continuation of mother” e.g. at the M.C., mother was a uterine protector, at the ascendant mother was “me/the world” and, now, at the I.C., mother “continues” but now the situation is “complicated” by the awareness that mother has another “big” figure behind her. To be sure, back at the 3rd house, there were figures standing to each side of mother – real & imagined siblings – but, at the 4th house, there is someone standing, as it were, behind her who seems much less the (sibling) “player” & much more the (established) “winner”. There are a couple of reasons why, when we examine the 4th house, that this “winner” appears more often to symbolize the sign on the I.C. &/or the planets in the 4th house (i) the mystery surrounding this figure leads to stimulation of the child’s imagination in his direction & (ii) when he is at home, he tends to let his masculine “go-getting” slip away so that his feminine “relating anima” can come to the surface of his psyche. Indeed, this is one of the common problems that upset nuclear families... the mother has spent much of her day dealing with the child’s “dos & don’ts” and, finding that she is recoiling into her ‘10 matriarchy mode’ (rather than her ‘4 maternity mode’), is non-plussed when father arrives home from work & hijacks her ‘4 maternity mode’ e.g. “hubby, stop being the softie!”. This might be OK for a Capricornian “type” mother, but it won’t be so for a Cancerian “type” mother.

In amongst all this, of course, Freud enters the scene to point out the many and various permutations of the “family romance” and, as anyone who has thought about this for one “50 minute hour” can tell you, the threat/actuality of loss in the 3rd house leans into the 4th house and ‘triggers’ the “psychodynamic zoo”... “denial”, “anger”, “bargaining”, “depression”, “suppression” (is like “repression” but now there is no need to hear of it in psychoanalysis), “projection”, “identification”, “displacement”, “reaction formation”... you name it, they will be there in some shape or form. Of these psychodynamics, however, “projection” (“transference”) has pride of place because it is the psychodynamic that allows the psyche to flow ‘out of’ its “(primary) narcissism” & ‘in-to’ its “erotic extraversion” that, in turn, forms the basis of the “intersubjective” attitude and, in extra turn, healing. If the therapist fails to acknowledge (what Freud called) this “essential thing”, s/he is likely to wind up as a forgotten “pretender”...

of “projections” of the analysand’s ‘4 inner parent’, ‘5 inner child’, ‘6 inner ritualizer’ & ‘7 inner partner’. These additions won’t alter our view of Alfred Adler very much because the “ruler of his descendant”, Saturn, is placed in the 6th house, meaning that Alfred had a good deal of “personal karma” to deal with before he would be in a good position to be a psychoanalyst. Only God knows how well he had dealt with that.

The “up-in-the-air-ness” of Adlerian therapy is driven home by his other natal placements (i) Uranus on the ascendant, (ii) his “chart ruler”, the Moon, is placed in his 11th house & (iii) his Sun-Mars is placed in Aquarius in the 9th house. OK, so much for the negative... is there something positive that we can say about Adlerian therapy? ‘A’: yes, it can be viewed as a precursor to Melanie Kleinian therapy that appeared in the decades that saw “Adlerian-ism” on the wane; with the following zodiacal map...

Alfred Adler in comparison to Sigmund Freud (& Jung/Klein)



... the FA-er could have counselled Alfred that his Sun in the 9th house needed the “reflection” of a full Moon in his 3rd house (+a full Moon in Gemini), to understand the concepts that Freud had, heretofore, yet to instill in him. Then, with the full Moons in Cancer, Leo, Virgo & Libra, the FA-er would go on to counsel Alfred that he needed to have enough “training analysis” to help him to “field” his analysand’s “projection” of the ‘4 (nuclear) family’, ‘5 inner child’, ‘6 inner ritualization’ (= no use of “magic”) & ‘7 inner spouse’ onto him and, as necessary, wait for the sufficient development of his analysands that would permit him to “give back” what had been “projected” onto him. Very little of this will be “intellectual”... most of this will be “emotional”.

You may have noticed, dear reader, that, in the above zodiac presentation, the full Moon in Scorpio has not been included. We didn’t include this ‘4-8-(5) interaction’ because, in our view, it is a full Moon that is better discussed after good sense has been made of the full Moons in Leo, Virgo & Libra. Indeed, with this discussion of Alfred Adler, we have arrived at the halfway point of this cycle of essays. Before we embark on the journey up through the right hemispheric signs & houses, let’s go back to the mid-2nd millennium, the era of Homo sapiens becoming self-consciously “Modern”...