

(expanded) INTERLUDE: DEVELOPMENTAL ASTROLOGY

PART I: KEPLER'S THEISM to FREUDAstrology's AGNOSTICISM

For FA, the psychoanalyst is well placed if s/he takes up the Socratic approach of "I don't know". This "empty grail" view is the ticket that allows "intersubjectivity" to flourish in psychotherapeutic sessions. To be sure, the psychoanalyst "knows" quite a lot about "transference-countertransference" (= 'im'-duction), but a big part of this form of "knowing" is its 'half-full-ness' because it is the analysand who is faced with "telling him/herself" what the analyst could have "told him/her" after a few weeks of 50 minute hours. In other words, because Freudastrology is a "telling" website, FA, like Alfred Adler, is pretty useless as a therapeutic tool. If, dear reader, you do no more than read this website, you won't be delivering yourself from triangles to squares, let alone to the more "complex" shapes inside the zodiac-horoscope's "right hemisphere".

Hopefully, by now, our readers have "digested" how important understanding the I.C. is for psychological astrologers. In the same way that Copernicus came along to help astrologers & astronomers to grasp the cosmos in an untangled way, so it was that Johannes Kepler came along to help astrologers & astronomers grasp the cosmos in an untangled way. Whereas Plato harboured the idea that planets cycled (the Earth) in perfect circles, Kepler realized that planet(oid)s carve out ellipses (around the Sun). The varying speeds of the ellipses led a student of Kepler, Placidus, to devise a "house system" that recognizes the need for space & time to lean towards their "integration" (this would be taken further by Einstein) and FA is 'happy' to use the "Placidus house system" because it sees the I.C. being "integrated" with the 4th house cusp. The "equal house system", by contrast, usually sees the I.C. floating around somewhere inside the 3rd or 4th houses and, as such, constitutes a worrying de-emphasis of an "angle" that, like the ascendant, is "orientating" for Kleinian-Freudian-Jungian psychotherapy.

In the pre-Copernican era, there were many "house systems" and, to an extent, we 'like' this many-ness because it points to the concept of "individuality" that stands as an important "bridge" from "collectivism" to "individuation" but, despite this, we hope that psychological astrologers look for a "house system" that recognizes the key role of the I.C.'s connection to the 4th house. Yes, we have noted that, in the astrological blogosphere, the pre-Copernican "whole sign house system" has gained traction in the recent decade or two... it is a Ptolemaic (= incorrect) system that does to the ascendant what the "equal house system" does to the I.C. (= floating about the 1st house), and, as many of our readers are aware, there are many 'non-psychological astrologers' who see the "orientating" role of the ascendant in the chart-reading and, as a result, worry about this recent de-emphasis. What, then, in FA? Do we worry about the "whole sign house system"? The 'A' is "yes" only when the astrologer looks to take his/her practice into psychological places... the astrologer who has a "surface", "mundane" curiosity that was part of the ancient world can let his/her imagination run free. The astrologer, however, who takes on the responsibility of advising another individual about "where s/he is inwardly headed" is advised to spend a few years in therapy so that s/he might grasp the gravity of giving psychological advice. Note that, in all this, there is no need to invoke religious morality, not the least because "Freud-the-atheist" had an excellent grasp of all this from his "reductive", "scientific" & "psychological" perspective. One of the problems of non-psychological, "mundane" astrology, of course, is that it has a

tendency to 'bleed' into psychological practice... and we can't help but wonder if the dodgy boundary between non-psychological astrological & psychological astrological practice is symbolized by the passage of Neptune through its own sign from 2012-2026.

One "parallel" that often presents itself to us when our interest turns to "house system" controversies is that which can be drawn to the controversies of Christianity, because they both (i) date from the centuries on either side of the birth of Christ & (ii) invoke the "collective vs. individuality" dichotomy. Agreed, there are many more sects of Christian thinking than there are astrological "house systems" but you get the idea.

At one end of the "Christianity spectrum", we spot the "collectivistic-monistic" attitude, "our (or, even, my) way is the 'right' way", that, as we have discussed has the problem of "partial collective shadows" that, through history, have methods that have shown themselves to be no less nasty than some notorious-atheist tyrannies. Therefore, in the same way, FA hopes that the astrologer takes care when joining an astrological group that is insistent on singular meanings about anything in astrology, not excluding the "house system". So, what does this mean for FA? Should our answer follow Jung's "thank God I am not a Freudastrologer"? 'A': because this website "exists" upon my '1 desire' for more than one astrologer in the world to crescendo his/her sympathy for Freud (22yrs ago, was I the only one?), we don't follow Jung in this way. This means that, if FA were to consider a Freudian "Wednesday Evenings in Vienna" approach to the "merging of (Kleinian)-Freudian theory & astrology", such a (proto)-group would need to be inaugurated with a meditation on its potential "shadow". And, as you have already read in this 'Interlude', we are generating a "shadow" in respect of the choice of "house systems". Indeed, everything that is purported in this website could be taken as a "shadow generator". But, let's not stick to astrology... it is likely that no matter what is done in the world (e.g. squeal for mother's breast, compose symphony that is better than Beethoven, post a website on falconry in Northern Scotland) there will be some level of "shadow generation", especially in Scotland where the shadows are long.

At the other of the "Christianity spectrum", we spot the "post-Protestant" (call it, "post-modern") attitude that rejoices in the 10,000 different denominations because that will make sure that no-one will be left behind e.g. "Chrislamics" & "Chrindus" are all part of "God's family". Yes, this all seems very liberated, but whether this view avoids the "generation of a shadow" is another 'Q' altogether. Indeed, it might not be a bad idea to head further east of India (and, for that matter, Eden) and consider the yin-yang symbolism that tells the "Christian spectrum" that both ends create enough shadow for dark to transform into light and light to transform into dark. Translating this idea into astrology, there seems to be a need to stand back far enough to see where astrology might have swung so far that it is now generator a "shadow" that is far more trouble than it is worth. No, we are not claiming that we are standing far back enough, but we are claiming that we are trying to do so... and, yes, folks, even this very trying is generating an extra "shadow" all of its own. Therefore, it is not so much about the generation of a "shadow" and more about the contemplation of this "necessity". This is one of the tasks that is laid down in the 8th house... but, as noted at the end of 'Ch.6', we view this to be a task best confronted when our "projections" onto the 2nd quadrant & descendant are "retrieved" "from" a descendant that has been "built up". So, with this pre-amble, we are ready to move right along to "Leo-Virgo-Libra"...

PART II: “PRE-HISTORY VS. TRADITION”

Before we examine FA’s depth psychological “version” of ‘5-(6)-7’ (wherein we pave our path into “teleo-science”), it might be worth clarifying what we mean by our “post-Empedoclean astrology” that, in its way, “bypasses” “traditional astrology”.

Human interest in connections between the predictable sky & less predictable earthly events began in the “pre-historical era”. We use inverted commas when typing pre-historical because debates continue as to when this “era” began. Many historians see history beginning with Herodotus (484-425 BCE) but, in their way, the astrologers of the 2nd millennium BCE were historians insofar as they were interested in recording what was happening in the sky in tandem with what was happening on the “historical” earth. Whatever that case, FA rolls human history further back in time to our interest in how the zodiac may have “emerged” in our pre-(proto)-civilizations. No-one can be certain about anything in this era (we have skulls, but very little about the “inner life” that rumbled inside these skulls) and, so, we are forced to draw on “reasonable-ness” in the face of its “discovery” (or, for those who are skeptical of astrology, “invention”).

It is difficult to deny that, thousands of years ago, the ancients had noticed that, over the course of a stretch of time that came to be called a “year”, the Sun “rises and falls” in a similar way that, over the stretch of time that came to be called a “day”, the Sun would “rise and fall”. It would not have taken much ancient imagination to “split” the annual Solar “rise and fall” once more to, thereby, conceive the year as being made up of four seasons. In the same way, even if the perceived transit of the Sun across the sky’s “underside” could only be assumed, “night and day” would also eventually find itself “split” into four, “evening” & “night” along with “morning” & “afternoon”.

For FA, all this forms a rough & ready parallel to the essay written by the 20thC mathematician, Eugene Wigner, “The Unreasonable Effectiveness of Mathematics in the Natural Sciences”, insofar as your ancient-mathematically-minded scholar would have begun to wonder about the link between numerical abstraction & concrete years & days. This wonder would have been bolstered by the fact that each season could, by virtue of the cycle of the Moon, be divided into 3 (yes, there are those pesky 5½ days, but that would have led to further head-scratching rather than “cancelling”). Yes, we don’t know whether the early astrologers simply “deduced” that the 3 x 4 Moon-Sun inter-cycles pointed to the value of having 12 zodiac signs or whether there were some influential ancient astrologers who had “intuitive revelations” and sufficient charisma to be taken seriously by “seasonal astrologers”, but history tells us that one of these 2 proposals happened... FA’s preference: the 2 proposals underwent an “auxiliation”.

As the millennia unfolded from this “(probable) auxiliation”, astrologers would notice more & more about each month and, at some point in this “development”, they would ascribe names & animals to the sky’s “zoo-(diac)”. FA becomes “Wigner-ian” in the face of the historical fact that consensus was able to be reached (& maintained!) through the millennia because there was (is) a “resonance” in respect of the collective psyche and the patterns in the sky. Yes, there are differences between the Western & the Eastern zodiacs but, like those pesky 5½ days, these differences would lead to extra head-scratching & less “cancelling” e.g. ?“layers” in the “collective unconscious”?

Thus, we arrive at the state of play in the 1st Millennium BCE and the next key “(pre)-historical” step was taken by the (pre-Herodotus) mathematician, Pythagoras, because, now, philosophy & religion would get involved in what had, for the most part,

been “science” (psychology, however, still a long way off). When the contemporary of Herodotus, Empedocles (494-434 BCE), arrived on the Greek scene, astrologers were left to wonder about the link between the zodiac’s “12-ness” & Empedocles’ “science”. As longstanding readers of this website well know, this is the departure point for most of what has been presented herein. And, critically, this is also the point wherefrom FA “bypasses” the “astrological tradition” that grew teeth in the post-Alexander-ian era.

Thus, we have our “context” for why we find phenomena such as “house system controversies” relatively uninvolved. Although many of the possible “house systems” were in use in & around the time of Christ, the astrology of this time was too empirical (& too “pre-Copernican”) to be of much psychological value. Although we concur with Jungian, Edward Edinger, that Christ was, in effect, the “1st Depth Psychologist”, our “historical” lens doesn’t see Christ’s “Psychology” being taken seriously at this time... nor, for that matter, throughout the “Age of Pisces” (Christ’s “philosophy” was taken seriously but this one-sidedness simply led to awful “mind vs. heart” “dissociations”). Nor do we expect “psychological astrology”, whether it is “Christian” or otherwise, to be taken to heart by astrologers in the near future because new astrologers don’t seem to care for the ideas of (i) the “house system” being “the zodiac brought down to earth” (ii) the “ascendant” as “the orientating symbol for being brought down to earth” (look east, and you see the zodiac seemingly “touching” the earth) (iii) how the “grounding”, anti-clockwise ascendant (& the Moon on its heels) “directs” the “soul” (iiia), down-out of its 4th quadrant psychotic “cage” (iiib), through its 1st quadrant (“narcissistic”) “embodiment” & all the way across to its 2nd quadrant “incarnation”. Quel damage.

Of course, dear reader, I have no idea whether you are one to attend astrology courses &/or conferences. As you have probably worked out, we have little interest in these ‘11 groupings’ because, although there is some respect for Jung, Freud is pretty much “persona non grata” anywhere except for psychoanalytic circles. As we pointed out in respect of Jordan Peterson, we often wonder about the “wisdom” of painting a target on your forehead. And, dear reader, when you read what we have to say about the 5th, 6th, 7th, 8th, 9th & 10th houses, you will be even clearer about why we can’t/won’t involve ourselves with “(partial) shadowy” ‘11 groups’ arguing about ‘10 tradition’.

Perhaps, at this point, dear reader, you are now reviewing FA’s birth horoscope and wondering about our natal Mars in Taurus in the 11th house and you are unlikely to be shocked that our self-reflection on this placement goes: ‘1 aggression’ toward ‘11 groups’ that can’t/won’t give Freud’s Taurean insights into ‘2 embodiment’ their due; in turn, this ‘1 aggression’ generates a “shadow” and, to deal with it well, we need to envision the journey from this ‘pre-beginning’ to, first of all, our ‘3 Gemini’ ascendant, wherefrom, in part, we can ‘1 begin’ to “see the other side” of our ‘1 aggression’. Then, as you might remember, we “fall” onto our Saturn in Cancer in the 1st house, wherein we are likely to “compensate” and over-do our focus on the ‘4 nuclear family’. If, (still reading) dear reader, you have absorbed this survey of our (as the “tradition” likes to call them) “malefics”, you will begin to see why we are a “Han Solo”... we have enough problems of our own. And, yes, these placements “Force” us to look forward to things more “benefic”... our 2nd “Jupiter return” will occur next year, 2027, and, in this light, we draw on ‘1 Aries’ psychologist, Viktor Frankl, who helped us to see that “meaning” is the best thing to look forward to, and, for all its faults, Jupiter heads in its direction.

it is also ‘10 cautious’ toward the “shadowy” optimism of the upcoming ‘11 New Age’; it is at its “regressive” worst, however, when it indulges “cancel science” that is a dime a dozen in universities & halls of politics; Monty Python’s advice, “run-away-y-y-y”

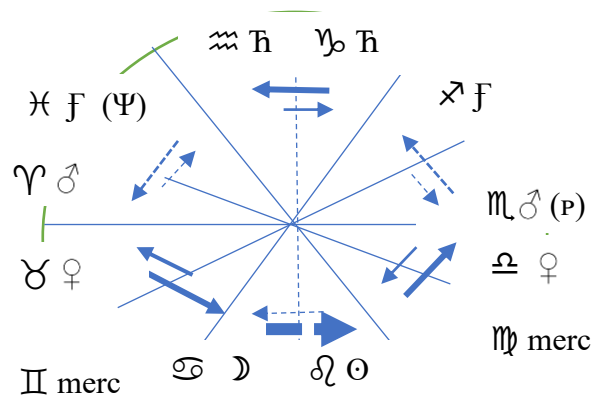
& ♃-to-♂ (♂-to-♃) extraverted religion; is at its best when it sings, “♪♪ He’s got the whole (outer) world in His hands ♪♪” because this means that you don’t have to do anything other than wait for “spiritual opportunities” that come your way when you are developing toward centroversion; one hopes that, as opportunities appear to grow an un-hypocritical heart, they are taken; it is at its “regressive” worst when ‘1 war’ is declared against those who point out the “infantilism” of extraverted religion

& ♃-to-♀ (♀-to-♃) extraverted science: we have already discussed this in an earlier chapter when we neologized the term, “emergent science”; it is at its best when it considers the possibility that “reduction” & “teleology” may have lost their balance; it is at its “regressive” worst when the “reductionist scientist” makes pronouncements about the “truth” of “singularities”; Kurt Godel “proved” that these are nonsenses a century ago; a century already! w.t.f. is wrong with scientific arrogance? God knows

& ♁-to-♄ (♄-to-♁) centroversed religion; to be OK with introverted religion, one first needs to be “good” with centroversed religion; from our notes in these essays, the pre-requirement would be a facility with Jung’s understanding that the alchemists were “projecting” their “spirituality” into “matter”; this is a study that has remained “underneath” the crust of exoteric religion for 2,000±yrs... a flowing river of extropy; it is at its “regressive” worst when there is an “inflated identification” with a “centre”

& ♁-to-♃ (♃-to-♁) centroversed (teleo)-science; it may be correct that, if we could all become “teleo-scientists”, the world would be healed; to be sure, we will still get old & die... and, so, if we want to “round out” a healed world, we would also need to “return” to introverted religion and make better sense of the entropy-extropy dyad; it is at its “regressive” worst when “mating” (not only sexuality but also marriage and civilization i.e. Freud) is not awarded the 1/3rd of biological attention that it deserves

Rather than clutter the zodiac drawn above, let’s now re-present a zodiac with the (i) “Age of Taurus 4,000-2,000BC” orientation & (ii) “rulers” of the zodiac signs...



J.C.’s “atonement with father”

... because, by bringing forth “sign ruler symmetry”, the ‘4 Moon’ & ‘5 Sun’ “understand” (i) ‘(11)-10 Saturn’ & (ii) Joseph Campbell’s “atonement with father”...

PART IV: SCIENCE'S LEGITIMATE "RESISTANCE" TO ASTROLOGY

Also, before we head off to the '5-(6)-7' journey, let's invest another section on the journey that is the hub of "intersubjective" psychotherapy... the journey from '4' to '5'. This journey is "multi-valent" insofar as it speaks of, (i) Cancer to Leo, (ii) the 4th house to the 5th house, (iii) aspects of the Moon to the Sun (e.g. the full Moon could be called, an "indirect influence of '4' back to '5'", & (iv) the waning Moon, that, when it "returns" to the next new Moon could be called, the "direct influence of '4' into '5'". "Multi-valency" is a term that most of us are introduced to in high school chemistry and, therefore, it "directs" the psychologist towards Jung's essays on the psychological version of chemistry, alchemy. In other words, we have a case of '1 direction' pointing the psyche, through '2 chemical sensation' & '3 plural-thinking', down to '4 subjective emoting-feeling' that 'feeds' a '5 now subjective-integrative direction'. One only needs to read Jung's writings on alchemy for an hour or so to realize that the symbolic Moon & the symbolic Sun are the key players. In being so, FA recommends these writings to astrologers who have had their fill of "astrological scientism"... to put it bluntly, there is a straight-ahead parallel that can be drawn from "traditional astrology" to modern "academic psychology" insofar as (i) neither are "truly psychological" ("psyche=soul" is not accessed with an "empirical" mindset) & (ii) both focus on what may (may not) be going on "out there" in the land of miserable surfaces. Indeed, we extend our view with the claim that "traditional astrology" is no less the victim of lamentable "physics envy" as "academic psychology" has been and, so, it is yet another part of the problem (not the solution). And, yes, with our view, we re-confess our "shadow"... that we need to keep a close "reflective" eye on, from, say, our Sagittarian '7 descendant'.

One of the difficulties for literal-philic (as opposed to the symbol-philic) "type" of psyche is what a symbologist will call, "the multivalency of symbols". Not only do symbols have a "positive" & "negative" aspect... symbols also have an interconnected "web" of associations that worries "scientistic types" because there is a 'Q' that spews from the "surface": at what point does a symbolic "web" become so tenuous that it is no longer correct to view it as "symbolically connected"? For example, FA is happy to make the claim that the symbolic Moon needs to be assessed prior to the symbolic Sun because, in the anti-clockwise-developmental context, the sign preceding (= "feeding") the Sun's sign, Leo, is the Moon's sign, Cancer (we also have our corollary: if the Moon is troubled and, so, is not properly "feeding" the Sun, then an even well-aspected Sun may become troublesome) but, in claiming so, there will always be objectors who take the view that our "parallel" drawn from anti-clockwise numbering to psychological development-&-meaning is "too skew" to be considered significant. Or, our view that, if an analysand is having trouble with his/her '4 (inner) family romance', s/he will find that s/he won't have easy "realization" of his/her '5 (inner) child', is also "too skew". The tennis match, of course, goes on forever... but it will now take a lot of convincing for FA to "bypass" the idea that to put the "inner child" prior to "family romance" is to put the cart before the horse e.g. the tarot's image of a Sun-child on a horse.

The first solution that presents itself to FA for this "boundaries of the symbolic zone" problem is a "law of 3" i.e. if we notice (i) the idea (e.g. "anti-clockwise feeding") having coherence, (ii) working in other contexts e.g. all around the zodiac & (iii) inner synchronous "clicks" during a transit, the objector may accept FA's "connection" of '4 Moon' to '5 Sun'. Thereafter, symbol-philic will be open to the intuition of the Moon

“feeding” the Sun in more than one way (i) as discussed in respect of the Resurrection, the full Moon “feeds” the Sun with the image of whereto, over the upcoming 6 months, the Sun will develop-towards & (ii) 2 weeks after the full Moon, the waning Moon will return to the Sun (not in the prior “geometric”, but now) in the “direct feed-ful” way.

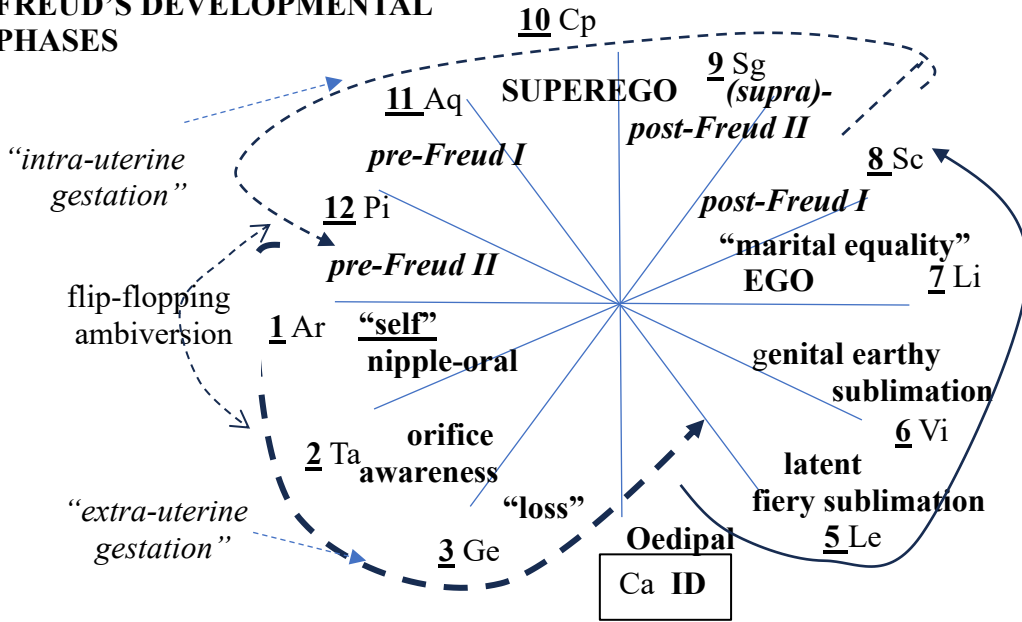
Throughout the first half of this essay cycle, we have tended to ignore the value of the symbolism of the waning Moon. Indeed, this ignoring may have been at a pitch that allows our critics to accuse us of flouting the Delphic oracle’s “nothing in excess”. Yes, our critics have a point... so, yes, it is a point that we will here address. We expect that most of our readers can recall that the first full Moon that took our interest was that which arrives 2 weeks after the new ‘4(5) Moon’ in ‘11 Aquarius’ (= the full Moon in ‘5 Leo’ or ‘6 Virgo’ NB* if the full Moon is in Leo, the Moon moving into Virgo will still be full-ish). To recap... for FA, the new Moon in Aquarius, although it symbolizes the capacity for Aquarius to “warn” Aries not to get carried away with finalities – e.g. one first needs to account for at least 11 alternative stories (e.g. the Buddha’s parable, “the blind men and the elephant”) – this new Moon may need another couple of weeks (& 6 months) before ‘11 Aquarius’ is able to “self-reflect” (via ‘5’) and warn itself that ‘11’ symbolizes a “dissociation risk” from the day-in-day-out earthly humanity (that, for humans, becomes the “protector” against urges toward extra/trans/humanism).

When I first came to astrology via “Linda Goodman’s Sun Signs”, my intuition was sufficiently impressed that I had no thoughts about “cancelling” it in the way that many “scientists” do. But, as was explained in the introduction to this “Developmental Astrology”, “directional” intuitions, by themselves, don’t get us very far in the pursuit of “knowledge” (let alone of “wisdom”). When “scientists” tell “astrologers” that they are suffering from a bad case of “confirmation bias”, FA-ers will have some sympathy for these “devils” because, in our view, too many astrologers play too fast & loose with the symbolism of astrology. Yep, I do my share of “surfing the net” to read what other astrologers are saying about “X-in-aspect-to-Y” (recently, I wrote of my displeasure in respect of the recent Saturn-conjunct-Neptune) and, as you, dear reader, are surely aware, I find this fast-ness & loose-ness rather dispiriting... it is a bit like reading an ancient text wherein “anything can mean anything” and, soon enough, “everything is meaning everything”. All this seems, to me, to be very ‘12-Pisces-Neptunian’ and this is why we take Jung’s essays about the “Age of the Fishes” seriously. In our view, a lot of the astrology of the “Age of Pisces” isn’t worth the ground that it isn’t standing on. Maybe we need more than a “law of 3”... maybe we need a “law of 3++++”. (I will say, here, that this may be one of the reasons for the dispute about “house systems” i.e. the “older astrologer” has spent decades hoping for greater acceptance in our “Modern”, secular, scientific world... and along come the “young rebel astrologers” who seem to want to drown astrology in an “everything means everything ocean” to, thereby, offer the “Modern” world extra grist for its “confirmation bias” “cancel culture” mill). Yep, maybe we could use a “law of 12”. Maybe not today, maybe not tomorrow, but soon and for the rest of time, astrologers will take “modernity” seriously... or they won’t...

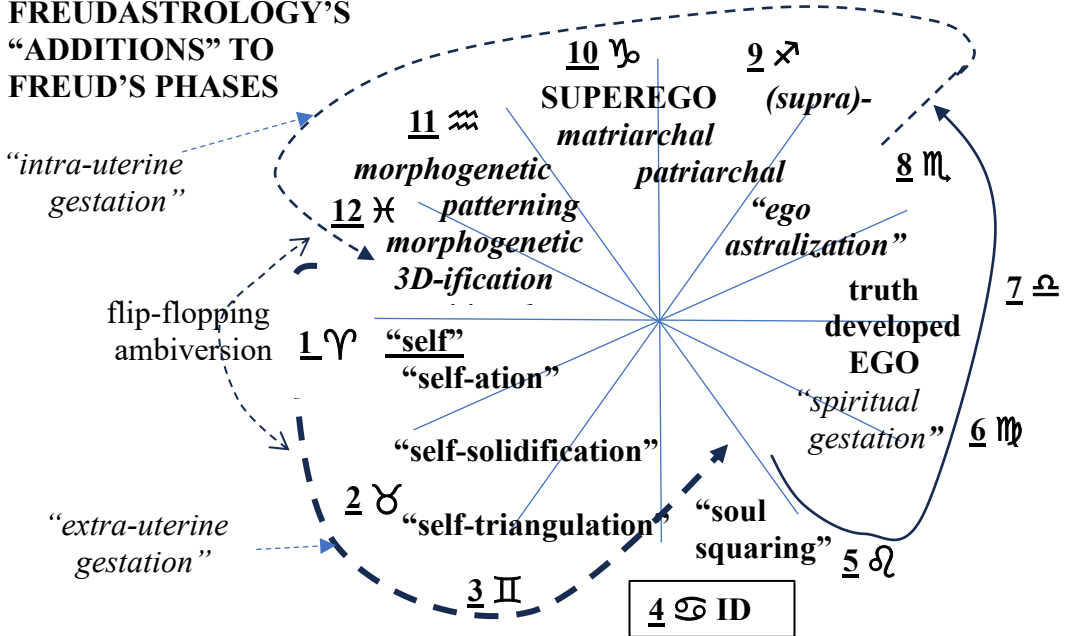
Here we are again, then, encouraging our readers to give value to temperance even when the Sun is rolling through the “centroverted” ‘5-6-7-8 signs’. If ever there were to be a course called “Freudastronomy 101”, it would be a course that lasted a full year. There is nothing in life that does not deserve a full 360° “circumambulation”.

BASICS OF DEVELOPMENTAL ASTROLOGY
book 2 (of 2)

FREUD'S DEVELOPMENTAL PHASES



FREUDAstrology's "ADDITIONS" TO FREUD'S PHASES



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ZODIAC MAPS & CONTENTS

CHAPTER 7: LEO (across Virgo) To LIBRA

(pg.1)

(pg.3)

There is a sense in which Freud contradicts himself when he calls his 5th phase, "latent". Across the span that stretches from his/her 6thyr through to his/her puberty,

the child has opportunities to “sublimate” his/her libido... and, taking them, becomes “creative” (= not “sterile” &/or “destructive”), preferable to, say, “creation-mania”. Would-be parents who desire a child to “heal” their own childhoods need to take care.

CHAPTER 8: VIRGO (across Libra) TO SCORPIO (pg.11)

“Traditional astrologers” link the 6th house to “service/work, rituals & health”. A symbolically sensitive soul might wonder what all this has to do with the “virginity” of ‘6 Virgo’. If s/he views these traditional links as expressions of an “earthier” version of “sublimation” than that which is found in pre-puberty, things begin to make sense. For FA, 6th house “service” to be preferred to any ‘10 M.C.’ “career minded-ness”.

CHAPTER 9: LIBRA (across Scorpio) TO SAGITTARIUS (pg.15)

Virgoan (but, often, not very virginal) teenagers know that “sex exists”, but it is not until adult Libra that “knowing what sex is (in a more rounded way)” becomes attainable. Similarly, it won’t be until entry into Scorpio that one can “(roundly) value sex” and entry into Sagittarius provides “knowing the teleology of sex”. For “mating” to be couched in a fully circumspect context, it needs to be distilled out of “hunting”.

CHAPTER 10: SCORPIO (across Sagittarius) TO CAPRICORN (pg.19)

Throughout history, the religions have tended bring marriage into their moral systems. In large part, this has spun out of the moment in history when men realized that men, not the gods (or God), were the “fertilizers”. The current religions have been losing their moral authority because they refuse to acknowledge (let alone “integrate”) the “depths” from which the history of the psyche “emerges”. Very naughty little boys.

CHAPTER 11: SAGITTARIUS (across Capricorn) TO AQUARIUS (pg.23)

The \$64,000Q in respect of the sign of “transcendence”, Sagittarius, is whether “transcendence” avails at its beginning, middle or end. If one reads the “Tibetan Book of the Dead”, s/he will discover that “transcendence” can occur any time after death, but the “soul”’s best chance to “transcend” is availed in the first moments after death. Thus, the “line of availability” inclines down through 0°-to-29° of Sagittarius, and...

CHAPTER 12: CAPRICORN (across Aquarius) TO PISCES (pg.27)

When anti-clockwise development “reaches” ‘10’, the “line of availability” (for transcendence) is bottoming out. This developmental issue, now, is more one of “back to earthy-karmic tasks”. In FA, this issue is about mastering that which is symbolized by Saturn/Capricorn/10th house. Mastery is proceeding to the point that one’s ‘10-ed’ material no longer instils fear. The “soul” humbles itself to ‘11-12-1-2-3-4-5-6-7-8...’

CONCLUSION: FROM FA’S AGNOSTICISM TO FA’S THEISM (pg.31)

Now that we are completing this cycle of essays, it is a good idea to review the sign of the “New Age”. To be sure, ‘11 Aquarius’ is “less collective” than ‘12 Pisces’... but ‘11 Aquarius’ is not “less enough” to allow Freudastrologers to think that mankind will transcend “collective shadows”. Christianity has its “collective” aspect but, thank God, it also has its “individual” aspect... for Jung, the latter aspect is the stronger.

Chapter 7: FROM LEO TO LIBRA-(SCORPIO)

5: THE PHASE OF “FIERY SUBLIMATION”

At ‘1’, the psychological task is to establish (& re-establish) one’s “extraverted direction”. The glyph of the planetary expression of ‘1’, ♂, tells us that the “direction” is straight. The task of ‘5’ is to (re)-establish one’s “centroverted direction”. The glyph of ‘5’s planetary expression, ☉, tells us that our heretofore straight “direction” needs to give way to a cycling “direction” e.g. Mars cycles the “heroic” Sun, not vice versa...

Very famously, Joseph Campbell’s mapping of the “hero’s journey” became a critical source for George Lucas 6-chapter map for “Star Wars”. The interesting thing about George’s recourse to Joseph’s map is that George did not seem fussed about the challenge that faces “the hero” after he achieves his “atonement with father”. George would eventually lose interest in sequels of “The Return of the Jedi”. When the sequels did finally hit the screens, many whined, “George shouldn’t have handed them over!”. For the Freudastrologer, this whining can be translated as, “after what the Disney-ites served up, we realize that George has proven himself a much better ‘sublimator’ than the Disney-ites”. Freud calling his (5-11yrs) 5th phase, “latent”, can be sourced to his interest in impending puberty. For FA, however, primary schoolers can be viewed as much more than “latent”... we prefer the mouthful, “fiery (sublimating) ego-ation”.

Freud had made the point that there are 2 “types” of “creativity”, (i) the helpful kind that delivers the individual further into (lower case ‘r’) “reality” & (ii) the dodgy kind that draws the individual further away from (lower case ‘r’) “reality”. And, with FA holding the (‘from 1’) counter-clockwise cycle being the ticket into (lower case ‘r’) “reality”, ‘4/5-feeding-6’ is our preferred aspect of it. (‘2 Taurus-1 ascendant’) George Lucas has ‘6 Virgo’ “contained” in his 5th house’ & his 5th house cusp is straddled by ‘5 Leo’ & his “cusp ruler”, the ‘5 Sun’, is in ‘2 Taurus’ in the ‘1 1st house’ conjunct his ‘1 ascendant’. Overall, then, not unlike ‘1-Taurus-on-2-ascendant’ Jordan Peterson, George has the planets ‘of’ the 2nd quadrant helping passage through his 1st quadrant.

If we consider the planetary archetypal expression of ‘2 long journeying & long narratives’, Jupiter, we notice that, in 1977, Jupiter was transiting through the midst of the lower hemisphere (♃-♁). Most of the world may not have been fussed with the ‘2 big picture’ of the ‘1-2-3-4-5-6-7 hero’s journey’ but, through 1974-77, George was.

Who knows what “Star Wars” would have become if George had not consulted Joseph Campbell. but, in respect of the “collective unconscious”, it is difficult to deny that Joseph’s input bolstered its global (= “species”) success... the psychical structures “in” Homo sapiens “resonate” the narrative structures “of” Homo sapiens. When, in “The Empire Strikes Back”, we see “Luke” (Mark Hamill) being educated by “Yoda” (Frank Oz), that ‘10 fear’ & ‘1 anger’ leads straight to the “Dark Side”, an astrologer’s “psychological structure” will lead him/her to wonder if Luke is in a position to learn about them from a place of ‘4 understanding’ and, of course, given the swampy quality of the “Degobah planet”, it is also difficult to deny this interpretation. The key hurdle for Luke, however, is that he suffers the “devil’s curse”, “intemperance” (in respect of the ‘3 sibs’ that are in trouble), and, so, he “regresses” to ‘3’, “jumps” along the ‘3-2 axis’ to the ‘2-ish’ “Cloud City” and, then, confronts a figure who is “inertly identified with his/Luke’s mother”. No surprises, then, that Luke doesn’t “atone”. If there is any “atonement” after Luke “f/Falls” back along the ‘(10-to)-4 vertical axis’, it is with his

“father figure” (Yoda), who symbolizes not only Luke’s “inner life” but also, critically, the fact that one need’s “temperance” to adequately ‘4-5-6 contain’ one’s “inner life”.

A new ‘Q’ presses: what, then, about the ‘7 geometric perspective’ of ‘1’? Note, here, that we don’t use the word, “understanding”, because, if there is any sign that is “under” in the ‘7-1’ pair, it is ‘1’; unless, of course, the zodiac is rotated 30° to George’s (Age of) Taurus ascendant. ‘A’: with “Obi-Wan Kenobe” (Alec Guinness) focused on re-balancing “the Force”, he is FA’s personification of ‘7’. Agreed, when Obi-Wan dies in the 4th episode, he has, to an extent, cycled, from ‘7’, up to ‘9’. Indeed, that fact that Obi-Wan lives on ‘2 Tatooine’ speaks to his capacity for “geometric objectivity”, from ‘8’. ‘down-across’ to ‘2’ (as noted in our “Interlude”, the Moon in Scorpio is something best considered after one has a good understanding of the Moons in Leo-Virgo-Libra).

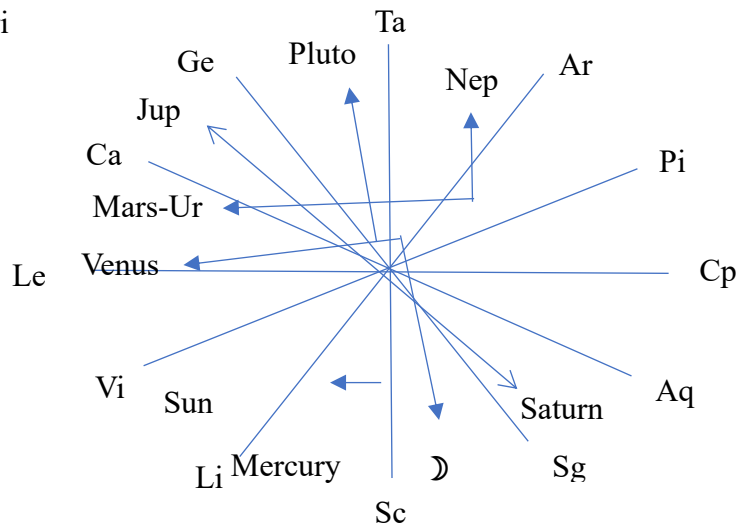
So, yes, “atonement with father” is not the most straightforward noumenon... to “understand” its “understanding” sounds paradoxical and, yes, we suppose that it is. The first thing for the considerer of the “hero cycle” to determine is the degree to which “father” is a “(matriarchal) mama’s boy”... if he is – and, unfortunately, many fathers are – there won’t be any “I.C. atonement”. All that the hero can do is “resist” “father’s compensated control system” & focus on his “inner father”. If he can “atone inwardly”, he may discover that “atoning” things happen in the outer world (through “synchronous” agencies) that lead to “atoning both fathers”. Yet, as we have noted in respect of “Star Wars”, any “inner-outer-father-(combo) atonement” won’t happen in an “intemperate” environment. The narrative irony of an “atonement with the-father-who-is-not-a-mama’s-boy (= Yoda)” is that this father’s “maternal anima” presents as yet another hurdle to be hurdled... yep, it is one of those frying-pan-into-fire things...

And, so, we are back with George Lucas’ disinterest in having Luke find a way to reach his descendant. Indeed, in “The Force Awakens”, Luke has made the decision to have nothing to do with the (would-be) Libran world. In the schema that is set forth in “The Hero With a 1,000 Faces”, the hero has the challenge of returning to the world with the elixir so that the world can use it and Luke (= George) doesn’t appear to have read this chapter. The first phase of a boy’s “rising challenge” to Libra/the-descendant is to “dis-atone” from his father enough to develop his ‘5 inner child’. If a boy remains “passively identified” with his ‘4 father’, he won’t go on to uncover “who he is”. This uncovering is provided by the ‘5 inner child’ “romantically enjoying” his “hobbies”.

OK, so what about little girl “Leia” (Carrie Fisher)? The “temperate” fans of “Star Wars” would discover that poor, post-birth Leia was immediately “cut off” (call it, “castrated”, if you like) from “Padme” (Natalie Portman). For Freud, a little girl’s (secret or unconscious) resentment of her mother leads to “compensations” that can, in turn, lead either to being “overly maternal” or “underly maternal” (&/or switching back-forth between these poles). Leia spends a lot of time being ‘1 angry’ with “Han” (Harrison Ford) because, like Padme, he presents as a “cut-off-ing-abandoner”. And, so, the little girl has a different challenge to the little boy... her development involves a “gradual unfolding” in the direction of a ‘7 balanced’ attitude to maternity & overall femininity. And, yes, in the longer run of Libran androgyny, the little girl will have to ‘7 balance’ her femininity against her masculinity (Jung’s “animus differentiation”). She won’t be achieving this during her primary school years and, so, the little girl also faces the challenge of learning about the value of “temperance”. For example...

EXAMPLE G: MARIA MONTESSORI

Maria Monetessori
31/8/1870 3.30am
Chiaravalle, Italy



As indicated in her birth data, Maria's influence on the cognitive development of children began to assert itself prior to that of Jean Piaget. Indeed, as she came into prominence in the Italy of the 1920s, Maria found the approval of none-other than the leader of Italy at the time, Benito Mussolini, but it would not take long before feathers were ruffled... Maria did not approve of the fascist approach to anything, let alone to the development of children and, so, she felt forced to live (most of) the rest of her life outside of Italy. The authoritarianism problem would also haunt her in Spain, another country in which she lived many adult years... and another that she decided to leave.

Going, now, to Maria's birth chart, we re-state our view that the ascending sign indicates an urge to reach the house that shares their archetypal source i.e. in the case of Leo on the ascendant, there will be some interest in reaching the 5th house that, as we have noted, is the house of "creativity". And, in turn, we re-state our view that the journey from the ascendant to the 5th house is worth close attention... and, in Maria's case, as it was in Jordan Peterson's (but not Alfred Adler's) case, we observe that her "chart ruler", the Sun in Virgo, would have worked as a vital "stepping-stone" for her 120° journey from '1' to '5'. Indeed, Maria's "Sun ruler", Mercury in Libra in her 3rd house, presents as another helpful "stepping-stone" especially upon noticing that the "ruler" of the 3rd house cusp, Venus, is in '5 Leo' & placed on her '1 ascendant'.

When, however, we look closer at Maria's natal Venus, the time has arrived for a more nuanced level of interpretation because Venus is square to both Pluto in Taurus in her 10th house & her Scorpio Moon in her 4th house (their degrees may not be close enough to tag this as a T-cross). Most astrologers would agree that this configuration has much to do with Maria's engagement (& disaffection) with the authoritarian, top-down power mongering that was rife in the 20thC. Maria's biography tells us that she had come up against authoritarianism in her childhood... her father was dead against her becoming the doctor that Maria wanted to be. The late 19thC was a time for girls to be educated in the direction of domesticity & motherhood. If a girl had an interest in joining the workforce, she would have to set sights on teaching. Yet, as noted directly above, Maria had enough "stepping-stoned" self-knowledge on her side to refuse this

collective expectation. It may be the case that Maria's battling with her "mama's boy" father was a good "training" for the battles that would come her way after her career took off. It is likely that her life "felt" like a constant battle, especially when we notice her natal Mars-Uranus conjunction rumbling around her 12th house square Neptune. Through this '1-11-12 complex', it is not difficult to imagine Maria's playing a similar role in the 20thC to that which Jordan Peterson is (or seems to be) playing in the 21stC.

Now, let's go to Maria's "reaching" her 5th house, we come up against another placement that insists on a nuanced interpretation... Saturn in Sagittarius is opposing Jupiter in Gemini in the 11th house. Is this yet another "battling complex"? A: maybe, but, with Jupiter as the ruler of the 5th house, it may have been less of a "battler" than those already mentioned. From this, the developmental psychological 'Q' that presses for attention is: to what extent did Maria access her "inner child" and to what extent did Maria "project" her "inner child" onto "outer children"... not only her own child, Mario, but also her workaday children that were, in many ways, also "hers"? 'A': we will never know for sure but, from this distance, we would start at 50-50 a move ahead from there. Specifically, Scorpio on the I.C. can be so consuming that the psyche often has some trouble instigating the re-birth into '9 Sagittarius' and, when, the Sagittarian sector is "blocked" by Saturn, the trouble continues and, so, we now have grounds to see Maria "projecting" her "inner child". Now, this leads to an interesting question...

'Q': could it be that, at a collective level, it was a "good" thing that Maria did not retrieve her "projection" because, if she had, perhaps she would have focused too much on herself and, as a result, her collective would have suffered? This complaint, of course, is a familiar complaint against psychoanalysis-in-general – "psychoanalysis is too much navel gazing & too little productivity!" – and, indeed, Maria could be seen as a good example of why this "type" of complaint might be substantial (by contrast, the world would have been a happier world if, say, Mussolini had better access to his "inner child"). Then again, if we look closer at what Maria was focused on, maybe we have to 'keep intuiting' and, as it is with all our intuitions, avoid hasty conclusions...

Maria was no fan of the "tabula rasa" idea of children being sponges (thus, she deserves to be revered by astrologers & Jungians). Maria thought that there was some kind of "structure" in the child's psyche that led the child to find a task that is suitable to his/her unique-ness & to complete it. Therefore, "Montessori classes" played down external structures so that the child's internal structure could "breathe". For FA, this speaks to the Sun – zodiacal structure is formed around the Sun – more than it speaks to Saturn – Saturnian structure (i) exists at the perimeter & (ii) stop-gaps until a more "Solar" structure "emerges" – and, therefore, the greater chunk of Maria's collective contribution comes from her Sun in Virgo and her "Sun ruler", Mercury, in Libra in the 3rd house, whereas the lesser chunk of her contribution sources to her 5th house.

When Maria was 28 – Saturn running through her 4th house into her 5th house – Maria seems to have "displaced" her father image onto a work colleague and, with him, she had a son outside of marriage. Perhaps, here, we spot a trace of her Aquarius on the descendant (= the brave new world of marriage). Maria had hoped that neither her nor Mario's father would marry, but this may have been a "projection" of her Sun in Virgo because Mario's father did go on to marry another woman. No matter, Maria had 50 more Virgo-an years to see how marriage can be a dodgy external structure.

Chapter 8: FROM VIRGO TO SCORPIO-(SAGITTARIUS)

'6': THE PHASE OF "EARTHY SUBLIMATION"

Before we enter the controversies that are seemingly unavoidable in respect of "teenage development-ology", let's approach the zodiac's "sign of chastity", '6 Virgo', with a recollection of the "geometric" character of '6' in respect of the zodiac's sign of "confusion", '12 Pisces' i.e. '6' has the advantage of "diametric objectivity" in respect of '12'. Indeed, when the '4 Moon' (\pm new '4-5 D-0') is in '6 Virgo', this "objectivity" is enhanced. When an astrologer "spans" this '6-12 opposition' from the triangulating 3rd position, we can view him/her as the "triangulat-or" and, in being so, s/he may be more sympathetic to FA's view that '12 Pisces' is the zodiac's "(if foggy) 3D-ifier"...

It is well worth noting that '1-2-3-4 quantum physics' has revealed itself as "too grainy" to allow physicists to "integrate" it into Einstein's "smooth" spacetime... yep, the physicists' (physicalists') "T.O.E." is a chimera. Specifically, the tiniest "unit of 3D measure" is a "grain", the "Planck length tetrahedron". This grain, therefore, is given the status of "building block of physical (small 'r') reality". For FA, all this is music to our ears because the tetrahedron, by virtue of it having 4 triangular faces, 6 edges & 12 angles, points to the numbers (= archetypes), '3', '4', '6' & '12'. In extra turn, if the astrologer makes the most of the archetype that 'feeds' '6' (= '5'), s/he can draw on the role that '5 Solar (smooth) circularity' might play in the "integration" of any '6 (grainy) tetrahedron' that will be only one sign ahead. Despite this, there is a snag...

In Plato's cosmology, the tetrahedron is not the "building block" of "earth"; it is the "building block" of "fire" ('1-5-9 energy'), so are we running up the wrong tree? 'A': maybe not... recall, here, that, in Einstein's cosmology, via $E = MC^2$, "fire = earth" and, so, the shift from the "fiery" tetrahedron to the "earthy" cube (= '2-6-10 matter') is no big deal. We keep "air" (octahedron) & "water" (icosahedron) for a future essay.

Let's now roll back from 2-3D geometry to the 1D line of numbers. In algebra, "integration" means "the opposite of differentiation" and, therefore, it can mean "the 'reduction' of the number line to '1'" ... but, as we had earlier noted, in psychology, as in nuclear physics, it is not helpful to "reduce" to '1' and, so, psychologists reserve the term, "integration", for '5-ish' things e.g. stay 2D and consider cartesian co-ordinates that are "good" for the organization of (4+) items in a coherent-good relationship. This is why, in astrology, the '5 Sun' is more a symbol for "psychological integration" than, say, '1 Mars'. Despite this, and in light of the '5 Sun' being a "ball of tetrahedral fire", the psychologist notes the importance of (what is called) "psychological containment". In geometric terms, this means putting a "tetrahedron inside of a cube". Translating this to the zodiac, we say, "'6 Virgo' can 'contain' '5 Solar fire' as '5' rises through the right hemisphere". This capacity of '6' is astronomically symbolized by the "sphere of Mercury" that is the first step up-away from "perihelion". And, no surprise, '7 Venus' "sphere" symbolizes the next step of this "containment". (We will consider '8' later).

Yes, we admit that this must seem altogether too abstract for the advancement of developmental astrology, but we stand by it because this (... errr) "serves" to instill a positive attitude to the 6th house... a house that, like the 12th house, has tended to get more than a tad of bad press from astrology's "tradition" e.g. after the "enjoyments" of the 5th house, things flip over to the "health challenges" & "underling worker-bee" frustrations of the 6th house. Here, then, is the "block" against the "(Luke)-hero" who

cares not for a '7 Libran' world. As for "health" in the 6th house, we see it as a meeting "ground" of the bodily 2nd house & the mental 3rd house i.e. "mind-body integration". In other words, although the "soul" might "enjoy" one's "body" in his/her 5th house, the "soul body" may not be yet "incarnated enough" and, therefore, a health problem that is expressed when the 6th house is active becomes a "psycho-somatic instruction" to (re)-assess one's '1-2-3-4 embodiment'. This begins with "diametric reflection" on (unconscious) ideas that have been aerating the 12th house (so, here we are, back with the geometric considerations with which we began this essay). And, so, there you have it... the critical importance of Kleinian-Freudian depth psychology to "health". If the astrologer claims that s/he understands the 6th house yet, at the same time, s/he won't have anything to do with depth psychology, we recommend that you see him/her (not as the understander, but) as a superegoic "over-stander" in need of psychoanalysis.

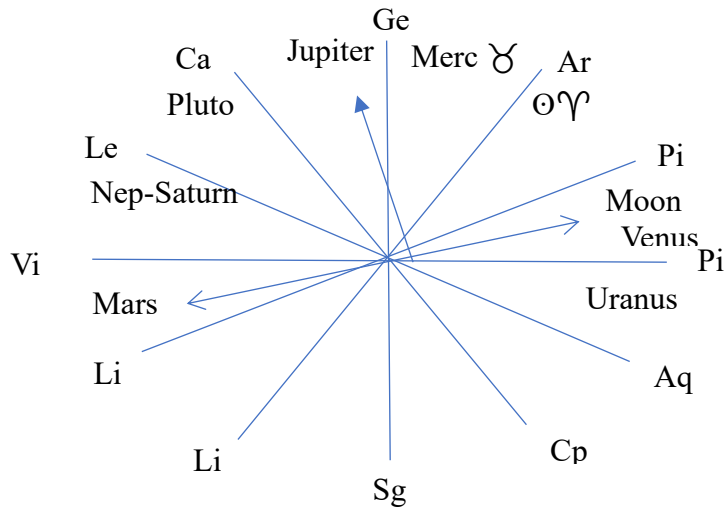
This problem, "superegoic over-standing", is also acute in vocational guidance. The astrologer who talks up the symbolism around the M.C. as a goal worth pursuing is making a 'mis'-take born of the fact that s/he is bypassing the developmental value of earning a living through 6th house "work". Although we will come back to the M.C., we will say here that it is a symbolic location to "avoid in the world" because, without analysis, one can't know degree to which one is '10 compensating'. If one is requested to hold an office of '10 responsibility', it is only 'right' to do so if there is no-one else; OK, you might not be as dire as "Darth Vader", but there is a very good chance that you are more damaged than your alternatives. No-one needs much in the way of depth psychological nous to know that "self-appointing" is dodgy. Yes, those who have their natal Sun(s) placed on the M.C. are exceptions but even they need to take care. If you are frustrated being a '6 server underling', the answer is not a '10 compensating' plan to become an 'overling'... it is solved by "filling out" your '12-1-2-3-4-5...' life.

Having covered "health" & "service", the next port of call is "ritual". The key, here, is to "get" that the cart is not to be placed ahead of the horse. Unfortunately, too many "rituals" are performed with the intention that they will "build something up" in the psyche that, in turn, prepares it for "transformation" (e.g. the "host" of Catholic "mass")... psychologically, however, such intention is "too magical". The individual is better off focusing on the '12-1-2-3-4-5 development' and, if incarnation is sufficiently "lived", the ritual works as a "rounding out" of the lower hemispheric developmental process. In short, all species of "magic" (yes, even "white") need to be re-visioned. The enjoyment of the David Copperfield type of "magic show" is part of that "suspension of disbelief" thing... the Mass pre-requirement, however, is a "heart-ful belief" thing.

So, finally, we arrive at "teenager-dom" and Freud's "genital phase", wherein the teenager is asked by (not only society) but also his internal Solar "Montessorian" structure to develop his/her sexual responses in the direction of a penis being inserted into a vagina. As just about everyone who has experienced a few years of post-pubertal life knows, sexual responses begin around the mouth and head off in many directions. Rather than the term, "perversion", a more precise term would be "diversion" insofar as any sexual activity could work as a "stepping-stone" that leads back to sex's overall "purpose"... back to Jung's aphorism, "Virgo tells me that sex exists (while also telling me to "suppress" it), Libra tells me what sex is (proceed when one has a partner with whom ones feels equality), Scorpio tells me the value of sex... but, before we go there...

EXAMPLE H: BETTY FORD

Betty Ford
8/4/1918 3.45pm
Chicago, U.S.A.



Every movie fan knows about president's wife, Betty Ford, and her "Clinic" as the destination for the "too much too young" Hollywood brigade. "Why did you want to become a star? didn't you know that you were 'compensating' for your humungous 'narcissistic wound' & didn't you know that no amount of success, adoration, money & drugs could fill it?" The star says, "yes, they tried to tell me, but I had decided that I was so special that they were wrong... no Lynchian 'Mulholland Drives' for me!!"

Let it be said, here, however, that we do have a good deal of sympathy for those who have heard these psychological warnings and ignore them anyway because, after all, these warnings are coming from a place of '10 compensation' and, in being so, they often "feel wrong". This is a corollary of our earlier point that the only thing that heals is "intersubjective relationship" i.e. being "told" something does not work... for good reasons. Whatever successes emerge from BF's Clinic would be due to its "midwifing" attitude that allows the self-healer to tell him/herself that any "short term gain" is so heavily paid for in the "long term (loss)" that it won't be worth it. Another reason for a Betty Ford success is that the addicted individual "admits him/herself" into the clinic (= "how many psychologists does it take to change a lightbulb?") i.e. "self-admission" points to the addicted individual's readiness for an "internal" re-assessment. It is most often the case that, at this time, the astrologer will spot planetary transits to & from the individual's ascendant because "self-admission to the clinic" is an "admission" by the individual that she is '1 beginning' something new. Here, we could draw a parallel to the individual who is ready for a spiritual re-assessment and, as a result, s/he takes him/herself into a religious establishment (... and, yes, in this case, depth psychologists can do little more than keep their respective fingers crossed that "intersubjectivity" is given its proper place in the chosen religion). Whatever transits the astrologer sees...

There is a sense in which a "birth horoscope" is the very image of a "narcissistic wound"... not only because the "wounding" occurs at birth but also because this chart gives an account of the "vectors" that might be 'feeding' into it. For FA, there are five vectors, (i) the non-self-ness of the 12th house can "ghost" the self-ness of the 1st house, (ii) the 4th quadrant in general is the source of the "superego" & "(super)-ego ideal"

that, as Melanie Klein implied, spills downward into the neonatal phases, (iii) aspects to planets in the 1st house can be viewed as the ‘feeders’ of a “narcissistic wound” (iv) ‘1 projection’ into the lower hemisphere can “block” attempts to develop ‘down-away’ from the “wound”, & (v) the 8th house symbolically links to the “genetic” backstory.

When we go to a birth chart, we can build up a richer picture of these “vectors” and, very often, we can sum them to get a sense of the “direction” of the “narcissistic wound”. In respect of Betty’s natal chart, let’s note that, although alcoholism was an issue in her genetic backstory, her own addiction was primarily to Valium and, as her biography tells us, she overcame this drug at her 2nd Saturn return. To the specifics...

& (i) Saturn-conjunct-Neptune in the 12th house: knowing that Betty addressed her addiction at her 2nd Saturn return tells us that this was a very significant “vector”; in a way, we could describe her 2nd Saturn return saw a re-equalization of ‘10’ & ‘12’ i.e. prior to 1978, Betty had ‘double 12’ & ‘single 10’ but the arrival of Saturn brought in a ‘double 10’ to match the natal ‘double 12’; recall, here, that the 12th archetype is, first of all, the archetype of “confusion” and those who deal with addiction notice that the sufferer of addiction is typically “confused” about many things; FA’s longstanding readers know of our interest in the “Tibetan Book of the Dead” insofar as it explains that “confusion” is a big part of re-birth into the world (by contrast, “clarity” is most accessible at the moment of ‘8-to-9 death’); unfortunately for ‘1’ – in the case of Betty, Virgo rising – ‘12’s “confusion” “spills” into it, and, although Betty had Mars placed in her 1st house, it would not have been immune to this “spill” (many astrologers would interpret Mars in Virgo in the 1st house as “interest in dance”... and, yes, Betty was a keen dancer and, indeed, her optics-concerned husband, Gerald, was faced with how it would look if he married a “divorced dancer”); the “karma” of the 12th house, tends to be separate from the “family line” and, so, the fact that Betty was “conscious” that alcoholism was problematic in her genetic family may have been more of red herring than a “player”, especially when we inspect the “family inheritance” houses, (i) the 8th house points to the physical & (ii) the 4th/I.C. points to psychological inheritances.

& (ii) Betty’s superego-ic 10th & 11th houses may need a nuanced interpretation because Betty not only had “benefic” ‘9 Jupiter’ in the 10th house she also had Jupiter involved in a T-cross configuration with Mars in the 1st house and Moon-Venus in the 7th house; a big part of the need for nuance traces to the sign on Betty’s descendant... ‘12 Pisces’ and, therefore, it points to the problem that haunts all individuals who have Virgo on the ascendant i.e. if the “goal” of development is achieved the individual will be (re)-immersed into the ‘12 ocean’; here we are, once more, back at George Lucas’ “why would I (or Luke) want to ‘return to the world’ when the world is too ridiculous for words?”; Pisces on the descendant (and, for Betty, Moon-Venus in Pisces!) always reminds me of (Virgo-on-the-ascendant) Woody Allen’s joke about not wanting to tell one’s deluded partner that she is not a chicken because he needs the eggs; in noticing Betty’s T-cross, we have been covering the narcissistic vector that was labelled, ‘(iii)’;

& (iv) Betty’s lower hemisphere is “empty” (until we reach Uranus in the 6th house... but, even a traditional astrologer will tell you, “no house is ‘empty’ (e.g. there will always be a house cusp “ruler” to consider)”. Nonetheless, we can say that Betty was not “as blocked in the lower hemisphere” as others who had/have addictions and, so, the FA-er sees this “vector” as one that “directs” the “soul” to Jupiterian optimism.

Chapter 9: FROM LIBRA TO SAGITTARIUS-(CAPRICORN)

'7': THE PHASE OF "EGO INITIATIVE" (the "mask" of the "hero")

In our discussion of '4' (and our subsequent 'Interlude'), we raised the issue of astrological controversy. FA's 'A' to that controversy, "even if the father accords best with the symbolic picture of the sign on the I.C. &/or planets in the 4th house, keep the mother's M.C.-to-I.C. symbolic relevance in mind", may not ruffle many astrological feathers. Here at the '7 descendant', however, our break with "traditional astrology" reaches its 'zenith'... and, the only astrologers who will be able to go with us now are those who prefer the approaches Liz Greene & Howard Sasportas to the approaches of the "tradition". Specifically, a reader will only go along with FA's discussion of '7' if s/he cares for "the inner marriage". In psychological astrological words, "your birth chart is about you... this means that your 7th house is about you much more than it is about 'others'" Indeed, we go so far as view the descendant as the "t/True goal" of a development that was 'sparked' at the ascendant & 'inhibited' in the 4th quadrant.

In our discussion of "Star Wars", we had made the case that George "Lu/k/cas" was 'happy' to remain in his 5th house and let the Disney-ites worry about the problem of the "hero's return (to the world)". And, yes, we sympathize, "fair enough, George, why on earth would anyone want to anything to do with the shit show of a species that wants nothing to do with the Jungian depths?" To be sure, Joseph Campbell became popular but his "popularity circle" was too small to stop the world's (let alone surface psychology's, science's, philosophy's & religion's) descent into "horror... the horror".

Indeed, we had made a fuss of the controversy at '4' to 'prep' our (still reading) readers for the controversy at '7'. FA's longstanding readers know only too well that we view the '7 descendant' as the location' of the psychoanalyst i.e. the analysand will '1 initiate' his/her analysis 'at' his '1 ascendant' but, from a prior cycle, s/he will have already learned (in his/her 3rd house) that there are "two sides to everything, especially psychology". And, in the space between surface psychology & depth psychology, there is Howard Sasportas' description of the I.C. – Howard was the "flip" of Alfred Adler i.e. Capricorn ascendant & Cancer descendant (we will consider Howard's horoscope in 'Ch.12') – as "me-in-here". And, "under" Howard's "me-in-here", we take the view that there is a significant chunk of "subconscious" '4 id' that, via the "intersubjective" experience & training of the psychoanalyst, needs to be "brought up" into the "light" of the '5-6-7 ego' (we will get to '8' in the next essay). Thus, the analyst is a '7 beacon'.

We don't know how many of our readers are still reading but, at this point, we will address the \$64,000 'Q': "wait on! I have (e.g.) Gemini on my ascendant, and my wife is very Sagittarian/Jupiterian... and I love her!! are you telling me that I made a 'mis'-take by marrying her?" 'A': "absolutely not! your wife is many things, amongst which is being a symbol of that which 'you' need to develop more; whatever qualities are symbolized at the descendant, your development proceeds in such a way that you will eventually 'feel' to be her 'equal'; if your wife is carrying too much of your (e.g.) Sagittarian/Jupiterian side, you will likely have (or, eventually, will have) problems".

In a prior essay, we had made the point that, because '7' is about "balance", it may be (to use a Winnicottian term) "enough" to take a 50-50 share with one's spouse in respect of the qualities of the sign on the descendant and the planets in the 7th house. Although we still stand by this today, we certainly would not argue against those who

want to raise the descendant figure to 65-35. If, however, the individual wants to raise the percentage to, say, 80-20, the FA-er would worry that “compensation” might have too much influence at this point. This is why it isn’t a bad idea for the single individual to have a business partner... s/he will be well placed to spot a creeping inequality.

Now, if the “goal” of development is to attain “ego (not self!) initiative” at one’s ‘7 descendant’, what about the so-called “top of the ‘10 M.C.’ mountain”? is this the “goal beyond the goal”? FA’s ‘A’: no, the 10th house is a the “home of compensation” and, therefore, it is the home of one-sided sterility... thus, it needs to be “neutralized” by, at first, conceiving it as a symbol of “self-responsibility”. In “karmic” words, the 10th house needs to be “(re)-introverted” so that the individual can “get” that s/he has a long developmental path to tread if s/he is to “process his/her karma”. The last thing that the individual needs is to pursue ‘10 visibility’ because this would constitute a low priority for spotting his/her “compensation against introversion”. Astrologers who see the M.C. as a goal in the outer world are making a ‘mis’-take and, if they are advising clients to make a “goal of their (respective) M.C.s”, they need to enter psychoanalysis.

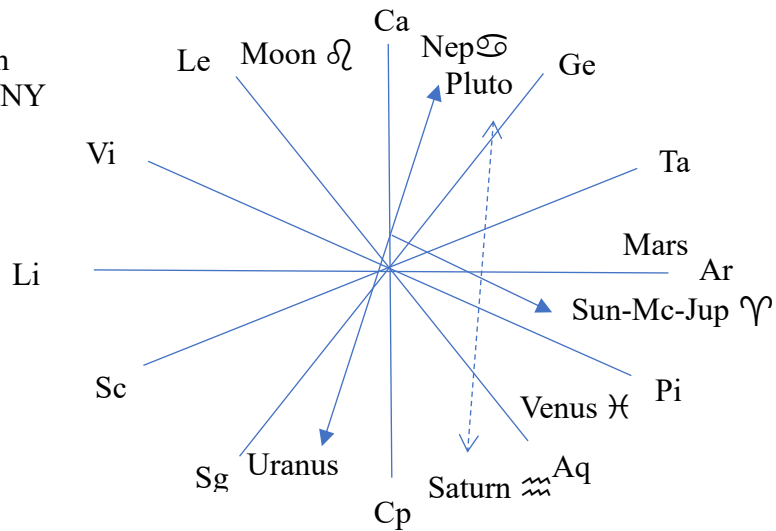
Yes, (still reading) dear reader, FA parts ways with “traditional astrology” in a (likely) irreconcilable way with this view... but, this is why we have invested so much in the many ways in which one can understand the zodiac (& house system over which the zodiac lays). For those readers who are still reading but are teetering on the brink of never coming back to this website, we hope that they spend a bit of time considering the need for a “3rd” in respect of Jungian typology, “centroversion”, because this could be a “key” toward the realization that the 10th house is primarily about “introversion” and the 7th house is primarily about “centroversion”. Yes, of course, if the astrologer spots “complexes” in these houses, interpretative subtleties will come thick & fast but, for FA, all astrology, for far too long now, has been too mired in “confirmation bias”.

A large chunk of “interpretative subtlety” arrives courtesy of the development through Scorpio/the 8th house, into Sagittarius/the 9th house, not the least of which is around the issue of “good vs. evil”. We have covered this elsewhere but, here, we will note that FA would never claim that an astrologer who ‘mis’-directs a client is “evil”. There is nothing in FA that would lead us to use this adjective without knowing the capacity of the individual to (re)-balance him/herself... and, as we have pointed out elsewhere, we are Winnicottian-ly “religious enough” to admit that God only knows the capacity of a particular individual’s “learning cup”. We will claim, however, that astrologers who are devoted to “empiricism” & “prediction” are skating on thin moral ice and, if there is a Self (Jung’s view & FA respects Jung), s/he is heading to a difficult “N.D.E.-ish” event... “OK, now that I (of ‘I AM’) have your ‘3-4-5-6-7-8 attention!...”.

Because of the “rhyming” aspect of the cyclic zodiac, we rhyme our views that were stated back at ‘Aquarius to Aries/Taurus’: the individual ‘at Libra’ needs to set a course that stretches beyond Sagittarius to the next air sign – Aquarius – lest s/he is so convinced of his/her holiness that s/he will transcend the zodiac cycle & not have to worry about any “psychological reincarnation”. The best way to ‘de-convince’ oneself is to pay attention to one’s dreams... these are the phenomena/noumena that provide the best information about “one-sided imbalance” & “compensation”. Yes, films such as “Star Wars” are helpful, but, because these phenomena are directed to collectives, they have their limits. OK, but what about that “hero” whom George consulted?...

EXAMPLE I: JOSEPH CAMPBELL

Joseph Campbell
26/3/1904 7.25 pm
White Plains, NY NY



Yes, here we are again, looking to (re)-balance the discipline, astrology, that, in our view, became (always has been?) un-balanced i.e. too much air, not enough water! And, dear reader, you will immediately notice the irony of us referring to a chart that has an air sign on the ascendant! Well, to mount our defense, we would refine our view to say that astrology has been mired in too much ‘static 11’ & ‘arche-bits-&-pieces 3’, not enough ‘7’ (& ‘4-8-12’). Specifically, astrology has, for too long, been mired in airy delineations that led to a playing down the flowing-ness of the zodiac-horoscope cycle that, in turn, led to an insufficient interest in narrative continuity. This insufficiency would lead, in extra turn, to an inadequate interest in human development-ology. This imbalance was not adequately addressed until the “Jungian” astrologers, Liz Greene & Howard Sasportas, came on the astrological scene in the 1970s. Jung was no longer alive at that time but one of his “Jungian” narrative experts, Joseph Campbell, was....

A 30 second overview of Joseph’s natal horoscope is one of those “c’mon, there has gotta’ be something to this astrology-thing!” experiences... “awww, the bloke that made Jung and, in all likelihood, Lucas household names has (i) his “ascendant ruler”, Venus, in the creative 5th house in the sign of the collective unconscious that is “feeding up” to a Sun-Mercury-Jupiter conjunction in Aries that goes on to generate a T-cross configuration with the Uranus-Neptune opposition that was a part of everyone’s chart who was born at the turn of the 20thC!”. Needless to say, dear reader, when I was new to astrology and looking for “reasons to keep going” in the “face of 1,000 anti-heroes” who, with varying degrees of “compensation”, would “tell” me that my mind was lost, this would be one of those go-to charts that I would not desist from puzzling over.

The reason that the “hero” has a “1,000 faces” is because, if the “hero” is to be received by “his” collective with understanding, “he” needs to wear a mask that makes sense to his collective. As you can see in Joseph’s natal horoscope, he has plenty going on in those houses that, at we have noted, George Lucas was not particularly invested i.e. Joseph had ‘2/7 Venus’, his “chart ruler”, in ‘12 Pisces’ in the 5th house and it was ‘feeding up’ to his very tight Sun-Mercury-Jupiter conjunction in Aries in his 6th house and all this was ‘feeding’ up to his descendant ruler, ‘1 Mars’, in his 7th house. Joseph

was received by his collective as a “hero” because he couched his “elixir” in ideas that were pretty well digested by the year of publication of “The Hero with a 1,000 Faces”, 1949, such as “monomyth” & “collective unconscious” (borrowed from, respectively, James Joyce & Carl Jung). Indeed, when we go to the sky of 1949, we note that Saturn was in Virgo and coming into opposition to J.C.’s Venus in Pisces... here we are again with the image of ‘6 Virgo’ as the “diametric objective” studier of collective stuff that swirls around that narrative-philic species, Homo sapiens. (We can remind ourselves, here, that even dry, skeptical, reductive scientists like to narrativize science and lionize their narratives with their heroes, Copernicus, Galileo, Descartes, Newton & Kepler).

OK, now to Joseph’s ‘7 Libra’ on his ‘1 ascendant’. This is the first (of a series of 6) ascendant(s) that have the added “tension” of (what FA-ers would call) the “night sea journey challenge”... the development of Joseph’s “self” & “ego” were challenged by the “night time” signs, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, in the lower hemisphere. Some astrologers might object to our characterization of Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces as “night-time” because the houses that align these signs are “shined on” by the day Sun. As longstanding readers are well aware, however, FA takes seriously the reality of the (“regressive”) Sun as a “blotter outer” of the zodiac-horoscope. In other words, it is a “good” thing that the Sun “blots out” the zodiac during the day because it allows the psyche to focus on the ascendant’s counter-clockwise cycle through the developmental lower hemisphere (and, yes, here we have yet another reason that we see our astrology as “post-Keplerian astrology”).

Meanwhile, back at the ranch of Libra on the ascendant, we take the view that the individual who has this in his/her birth chart will have a something of an automatic “snapshot” of the extraverted world that is sensitive to what appears to be unfair. This appearance can lead to an initiative that is almost as strong as that seen in those who have Aries on the ascendant. (FA ‘likes’ the aphorism, “Libra is a polite Aries”). The trouble, here, of course, is that the outset of the “hero’s quest” is very different to the middle (\pm end) of the “hero’s quest”... and, so, ‘7 Libra’ on the ‘1 ascendant’, like any other sign on the ‘1 ascendant’, can run the full gamut. Almost every astrologer knows that both Mahatma Gandhi & Adolf Hitler had Libra on their respective ascendants and, therefore, it won’t ever do to focus interpretations upon the ascendant-mask. For FA, the descendant is “another mask” but, instead of being a confused “self-mask”, it is an unconfused “ego-mask” (that is, of course, if expressions of ‘12’ such as Neptune & Pisces are keeping their distance e.g. J.C.’s Venus in Pisces in the 5th house is OK).

You will notice, dear reader, that, as we move through the ascendant signs that are ‘of’ the upper hemisphere, we will be using examples – Joseph Campbell, Marie-Louise von Franz, Hans Christian Anderson & Howard Sasportas (we have discussed Jung & Kubler-Ross) – who had a greater sensitivity to narratives than our examples that were ‘of’ the lower hemisphere (they had/have a more straightforward Freudian-Piagetian approach to development). It is very possible that J.C. & the examples that follow may not have garnered interest in human developmentology had their only way into this subject been dry theory. This means that practicing astrologers need to grow the capacity to recognize clients who are more likely to respond to narratives than to “astrological cookbook” tidbits. As Viktor Frankl would no doubt want to remind us, s/Stories infuse that quality that permits “endurance of evil”, a sense of “purpose”.

Chapter 10: FROM SCORPIO TO CAPRICORN-(AQUARIUS)

'8': THE PHASE OF "EGO ASTRALIZATION"

At '4', the psyche learns that the "unconscious" needs to be taken seriously. If the psyche has done so, it finds that, at '8', the "ego" does not have to be "defeated"... rather, the "ego" can become 'happy' about "course corrections". These corrections, of (... errr) course, direct to the zone between the physical body & the "astral body"...

Nonetheless, "ego astralization" will be 'felt' to be "self de-solidification" if the individual has an undeveloped '4-5-6-7... ego'. Astrologers are sensitive to diametric pairing (e.g. '2-8') and, so, upon recalling '2''s links to bodily (sensations)-perceptions, they will turn their '8 attention' to non-bodily (not so much sensations, as) perceptions. At this point, we acknowledge that there will be readers who, for weird reasons, have stumbled into this chapter from the perspective of "reductive science"... and who will be concluding that, by talking about "astral bodies", we are now indulging in the latest gobbledygook fashion. Well, OK, for the sake of this kind of stumbling entrance, let's re-commence this discussion of '8' with '8''s "earthiest" expression, the 8th house...

In "traditional astrology", the 8th house is viewed as diametric "answer" to the 2nd house... "my possessions & resources" looks across the zodiac axis to "the other's possessions & resources". However (and, for FA, it is a huge however), as we noted in 'Ch.9', a Freudastrologer will be unsatisfied with this link because "'your' horoscope is a description of 'you' and, so, if 'you' zero in on 'others', 'you' will be missing 'your' point". In other words, we hope that our readers will prefer to look past the 8th house's usual suspects, "death, taxes, financial inheritances", and, at least, take on the idea of "genetic inheritance" i.e. the results of "sex" – one's genotype – won't be as obvious or substantial as the usual suspects, but the more that is thought & felt about "sex" in its teleological sense, the more the meaning of the 8th house comes to the fore. In 'Ch.8', we had pointed out that "sex" is not restricted to the 8th house. Indeed, "sex" begins where pretty much everything begins... at '1 desire'. Therefore, the key is to grasp the overall-ness of "sex" as a '1-2-3-4-5-6-7-8 developmental sequence' that, you guessed it, '8 ends' with the "little death" of orgasm. Now, of course, one can reach an orgasm under the sway of a '1-2 oral kiss' and, so, we need to '6 refine' our view of '8''s special contribution to "sex"... the orgasm will be at its "most fertile" when the penis is in the vagina. And, agreed, at this point, a man who has had a vasectomy will complain that fertility couldn't be '8''s issue... however, at this point, the FA-er will remind this man that "fertility, per se", like the 8th house itself, is not restricted to its physical aspect.

FA's longstanding readers will know that "the development of the sexual urge" requires that the individual can "develop through" "sex"'s '1-2-3-4 hunting' aspect (= the path into the endogamous Oedipus complex), emerge on its other side, and, then, "develop through" "sex"'s '5-6-7-8 mating' aspect (the '9-10-11-12 running' aspect is asexually "viral"). For this reason, FA is not 'happy' with Jung's view that Freudian theory is "reductive"... no (Jung!), Freud's theory is as "teleological" as anything else out there and, so, the FA-er has to take the view that Jung was "stuck" in his "Oedipal complex" and deserves to be criticized for it, despite his travels into "deep depths".

Turning now to what is 'behind' an orgasm, we arrive at (what is often called) the "out of body experience" ("O.B.E."). For a few seconds, the orgasmic individual(s) will be "transported" into his/her-(their) "astral bodies". For FA, the "astral body" is

a long way short of any kind of “transcendent body”. Indeed, it is not correct to coin the term, “transcendent body”, unless the word, “body”, is conceived with the kind of “metaphoric height” that, effectively, places it out of conceptual reach. For most of us, we have our orgasms & are ‘happy’ that, for a few minutes, hours, days or weeks, we have been relieved of a ‘1 desire’ that, as Plato would be keen to remind us, is the best example of an appetite that keeps humans tethered to their wheel of suffering. One of the historical “solutions” to this tethering, of course, was castration... it can be taken as a “literal” version of the 3rd house’s developmental phase that, archetypically, is the phase wherein the infant (if unconsciously) worries about loss of sexual capacity and, under its influence, undertakes an “(interim) solution”, “passive identification with a parent”. Whatever the case for the infant, the “literal historical solution” would have to be deemed “too dissociative” to be dignifyingly & fairly seen to be a “good solution”.

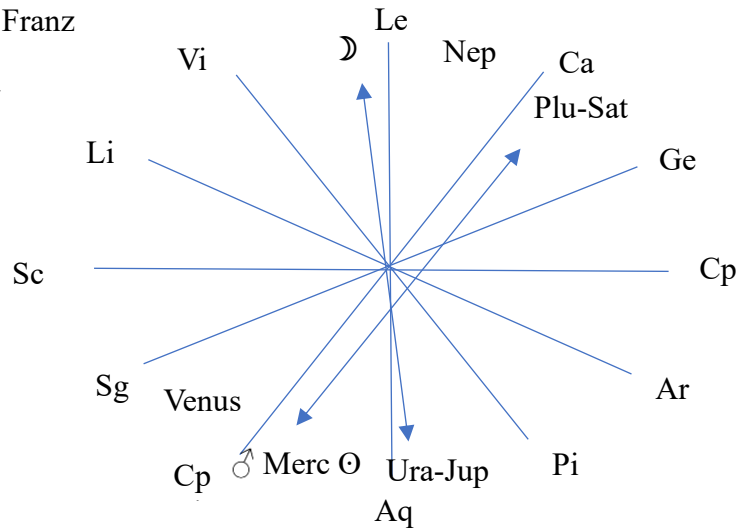
For many in the 21stC, the religions are seen as “hijackers” of human sexuality and, in the same way that your local “hijacker” needs to be overcome, so it is thought that the religions need to be overcome. With what the religions have served up through the recent 1,000yrs, one can only sympathize/empathize with the position that “love” is more likely to be found outside the religions than inside them. For, FA, however, it is less about “religion-ism vs secularism”, more about “collectivism vs. individuation”. Or, to put it bluntly, “love” is found outside of “collectivisms” & all that is to be found inside of “collectivisms” is the epitome of “anti-love”, (that Jung called) “the shadow”.

The key issue with overcoming the religions in relation to sexuality is the need to be precise with one’s terms & conceptions. It won’t be enough to claim, “I love my partner... so our sexual relations are justified”, because “love” is too much of a catch all word. Psychotherapist, M. Scott Peck, has the worthwhile aphorism, “love is not a feeling” because a lot of sexual love is “identified” in one’s feelings. As a corollary, the depth psychologists would declare that, “love is doing the ‘right’ developmental thing despite the intensity of feeling”. Therefore, a pair of would-be lovers need to gain the level of intersubjective mutual knowingness that both are confident that, if they were to proceed to intercourse, they would also not be doing any ‘dis’-service to each others’ ongoing sexual development. Yes, we have easy-to-spot, gross examples of this having not been gained – the seduction of children, rape, prostitution – but we also have more difficult-to-spot subtler versions that are rife in marriages & committed partnerships. Note that, in this paragraph, we are re-introducing the term that we earlier introduced in our discussion of endogamous ‘4’, “intersubjectivity”,... and, so, as it is in analysis, it can be that “truly serving” a partner’s development means not proceeding to union.

Returning, now, to the “astral body”, we realize that, although we might want to spend more than a few seconds inside it, we can’t go overboard for, if we were to do so, we would surely die a black widow spider’s husband’s death. Because the 8th house, Scorpio & Pluto deal with an immaterial world, however, it is important that we spend enough time inside ‘8’ to realize that ‘8’s immateriality is something very different to ‘11’s & ‘12’s immateriality. The former has “(re)-centering” quality that informs us that, when we are journey through it, we are supported by “angels”... the latter have an “eccentering” aspect that can unravel all the way to “idealistic” excess & to places where very unsupportive “demons” are prowling. After you, dear reader, read your way through “The Tibetan Book of the Dead”, we recommend that you consider...

EXAMPLE J: MARIE LOUISE VON FRANZ

Marie Louise von Franz
4/1/1915 2.25 am
Munich, Germany

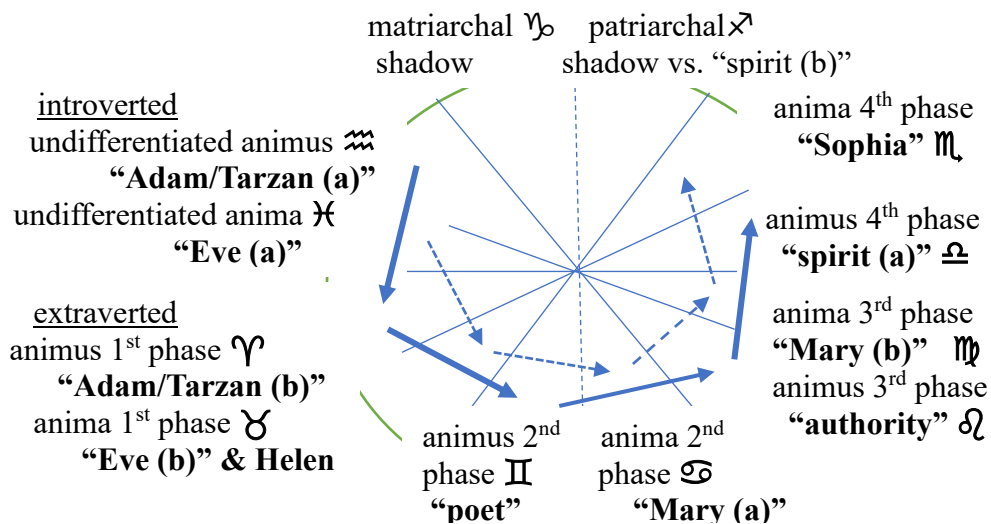


FA's readers who have horoscopes with (what we call) "wide zodiac-horoscope-phase-shifts" – Virgo, Libra, Scorpio, Sagittarius rising – might do well to investigate our examples insofar as they all cared about the "flow" of a narrative. One very good "guiding light" for this kind of investigation is Jung's very-long-serving acolyte, Marie Louise von Franz. As you can see above, dear reader, although Marie had Scorpio on her ascendant (= birth feeling like death), she did have her "downward draws", Venus in the 2nd house in Sagittarius, Mars-Mercury-Sun in her 3rd house. These would have been pretty good "stepping stones", even if her Mars did oppose her "chart+Sun ruler conjunction" in her 8th house. Marie's "vertical axis", however, was more touch & go insofar as her Moon on the M.C. was opposed to her Uranus-Jupiter in Aquarius near her I.C. All this would need to be taken on board before we consider another "pass"...

For a second pass, we can compare M-L's transit of Saturn through her lower hemisphere to Jung's. Recall, here, that Jung's relationship with Freud "fell" towards its ending in this transit... but, in the case of Marie-Louise, the transit of "Sun ruling" Saturn looks rather different. Not only did she not meet Jung (as Jung met Freud) at the transit of Saturn to her ascendant, she would meet Jung at the Saturn transit time when Jung set off on his own from Freud i.e. into her 4th house. As Marie-Louise tells it, she felt that, almost immediately after her introduction (in 1933), a whole new world of "inner life possibility" had been opened up to her. Because Marie-Louise's family had suffered (as most families did) from the financial crash of 1929, Marie-Louise had to pay for her tertiary education and a significant part of her paying involved helping Jung by translating obscure texts that had pushed to the front & centre of Jung's own researches. Marie-Louise learned to talk in her 2nd year of life and upon this 3rd house "basis", s/he would build up plenty of 3rd house skill via the dynamic that Anna Freud & Heinz Hartmann would call "secondary autonomy". It is worth noting that it would have been in Marie's 3rd year of life that Saturn would have transited her natal Moon (opposite Uranus) in her 10th house and we can assume that Marie's mother might not have been very nice to Marie at this time... nor for that matter, would Marie's mother had been very nice throughout the subsequent 14yrs as Saturn "fell" through Marie's

left hemisphere. A young girl's resentments against her mother are often "suppressed" &/or "repressed" to the point that a "father figure" does well to come along to provide some "relief". Marie-Louise may (or may not) have "solved" her relationship with her biological mother but it is clear that she made a decent amount of headway with her "inner mother". Perhaps Marie-Louise made more than decent headway... we are too far away to know, but it is clear that she did have a good grasp of the development of the "mother image" especially as it plays out in the "archetypal" human male...

Marie-Louise wrote many fascinating books on the interpretation of fairy tales, but the first chunk of Marie-Louise's writing that Freudastrology recommends is her section in Jung's layman-orientated introduction to analytic psychology, "Man & His Symbols". Marie-Louise had the Sun-Mercury-Mars 3rd house "gift" of being able to discuss difficult Jungian concepts, such as "the individuation process", in a less dense way than Jung himself could. After describing the so-called "apprentice phase" of the process of "individuation" – the "integration of the shadow" (although FA would not claim that the "shadow" is fully concordant with Freud's "superego", we do claim that there is plenty of overlap) – Marie-Louise expanded into the so-called "master phase" of the process of "individuation", "the integration of the anima/animus syzygy" that speaks not only to the "love affairs" in the world but also, & critically, it speaks to the "inner love affair" that, if genuine, assures the individual that s/he will make a success of any worldly foray into "true love". FA "plots" Marie-Louise's discussion like so...



... and, yes, given the overlap of the zodiac & house system, all this looks rather simpler than it is. If you agree with our placements, you will probably realize why we began this cycle of essays at '11 Aquarius'. Note that, in Jungian analysis, there is no hard & fast decision that a man "differentiates & integrates" his "anima" & a woman "differentiates & integrates" her "animus" but, in most instances, this is how it plays out. Notice also that we position both "Adam & Eve" in both the 4th & 1st quadrant(s) because of the straightforward "before & after" scenes in Genesis. Looking to Mary, the "anima" of the 2nd quadrant, there is also a sense that she shares the 8th archetypal stage of '8 Sophia', especially after her Assumption. OK, so what about the "Self"?...

Chapter 11: FROM SAGITTARIUS TO AQUARIUS-(PISCES)

'9': THE PHASE OF THE "PATRIARCHAL SHADOW"

If, after a few years of Jungian therapy that had coincided with, say, the transit of Jupiter across an analysand's descendant & into his/her 9th house, it was discovered that the analysand had not yet "differentiated & integrated" his/her "anima/animus syzygy", your local FA-er would begin to think of him/her as something of a "Parsifal". Most lovers of narrative know more than a little of Parsifal, the "Knight of the Round Table" who stumbles into the "Grail Castle" but fails to learn "the Secret of the Grail" and, so, as a kind of "punishment" for his failure, he must wander around the kingdom in a kind of haze... this haze is what Freudastrology calls the "patriarchal shadow".

What is the poor analysand to do? For FA, the answer is to admit that s/he has to undergo another '10-11-12-1-2-3-4-5-6-7-... cycle of differentiation' and admit that this may be 11 or 12 years in the undergoing because this is the duration of Jupiter's cycle (back) down through the left & lower hemispheres of the zodiac and, then, back up over the descendant and into the 9th house. Freudian analysis can go on for Woody Allen-ish lengths of time... but, if the Freudian analysand hasn't made much headway by the 3-to-4-year mark, s/he should be looking for a new (Kleinian)-Freudian analyst. By contrast, Jungian analysis may need to extend to 12(+) years before the analysand to make a decent fist of the "anima/animus syzygy" (scroll back to our essay on Marie-Louise von Franz). If the analysand has made little headway with the "shadow" &/or the "syzygy", s/he is very unlikely to make very much headway with the "Self".

If we stick to the established, "exoteric" Western spiritual development, we are faced the problem of "one shot at Heaven" (in large part, due to the Catholic Church's attempted genocide of the Cathars) that puts a lot of "spiritual pressure" on believers to simplify the afterlife into a "Heaven vs. Hell dyad". Although exoteric Christianity will have zip to do with physical reincarnation, the exoteric Christian who has some respect for symbols will acknowledge that a "year" is symbolic of the "reincarnation of the Sun"... "below" the arctic circles, the Sun almost disappears during winter, but it fights back 'up' into the spring sky. Upon this being taken on board, ideas of Jupiter doing something similar over 12yrs to what the Sun does each year can also be taken on board. Thus, we have a temporal "rationale" for the minimum duration of Jungian analysis... but, of course, with the Biblical length of the human life running between three score & 10 and four score, it is easy to work out that there are 6± opportunities to explore the zodiac-horoscope with one's "Jupiterian eye". Note that Jung himself would have agreed with FA, here, because he noticed that, on occasion, ex-analysands would "return" to his circle and reveal to him that psychologically valuable things had occurred in each of their (respective) intervening, post-analysis Jupiter cycles. This is why FA itself made of fuss of our Jupiter cycle nearing its 2nd conclusion in 2027. And, it is also why we have been fussing more over films that might illustrate Jupiter's stay in a particular sign (we are referring here to articles on our "articles" webpage).

Now, if, dear reader, you have been following our line closely, you will already be asking this 'Q': if '9' brings forth the "patriarchal shadow", why on earth are you recommending that the astrologically literate individual pays close attention to his/her '9 Jupiter' cycle? would it not be the case that a focus on '9' by the seeker of spiritual development, transformation &/or transcendence would lead to a lengthening of the

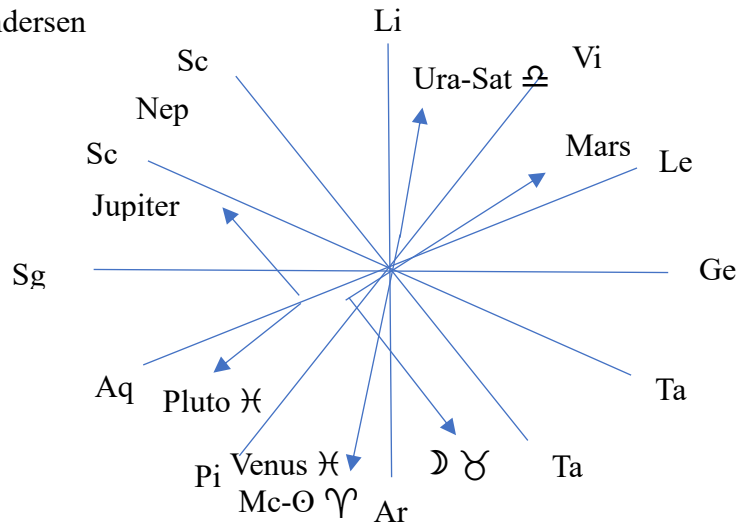
dreaded “shadow”? FA’s ‘A’: yes, if the individual is not attuned to making the most of his/her “anima differentiation” (and, yes, women have an “anima” too). This is why, in our view, “Parsifal” is not “Parsifalette”... for a woman to properly “balance” her Jupiter cycles, she needs to access her “animus” & “differentiate” it well enough that she can also see the “anima” that is percolating underneath it. This is also why, in our view, the overall “differentiation” of the “anima/animus syzygy” begins at the location wherein we find “undifferentiated animus”... ‘11 Aquarius/the 11th house/Uranus’, an archetype that leads too often leads the individual into a “sterile deistic” outlook that is a dime a dozen in all those arid-intellectual debates that (over)-fill the mass media.

As FA’s longstanding readers know, we take a pretty dim view of intellectuals who pretend that “unconscious reaction” doesn’t exist. And, indeed, because astrology presents “symbols of the unconscious” in (just about) any place that is examined in a birth chart, we take an equally dim view of astrologers who pretend that “unconscious reaction” doesn’t exist. So, in terms of Jupiter’s cycle, we take the view that Jupiter’s passages through water signs &/or houses to be junctures when astrologers do well to examine the history of depth psychology after it blossomed ‘up’ out of Pluto-Neptune’s ‘watery’ conjunction. We ‘like’ the fact that, soon after this 1890s conjunction (in what we deem the ‘wateriest’ air sign, Gemini) both of these watery planets entered the sign of the family, Cancer. And, because we ‘value’ counter-clockwising developmentology, we also ‘like’ the fact that both Pluto & Neptune made their way through to the ‘other side’ of Scorpio, Sagittarius, by the turn of the 21stC. All astrologers know that “9/11” (no, not the archetypes, but the date... although we don’t throw out the significance of these numbers) was a Pluto in Sagittarius “Parsifal-like” event... the difficult issue with Pluto, of course, is that its cycle is a lot longer than 12yrs. In fact, Pluto’s problem – its cycle is very much longer than three score & 10 – is that the “soul” won’t “cover” a full Plutonic experience in one lifetime... and, so, in the wake of “9/11”, the West has had cause to re-wind “religious history” to the medieval era of the Cathars examining their “reincarnationist” theology. If, dear reader, you accept psychological versions of reincarnation but continue to be “resistant” in respect of the physical versions of “soul (re)-cycling”, that is, of course, OK... but, a ‘Q’ quickly begs: on what grounds do you believe that you are one of the 144,000 who are “perfect enough” to whisk through the Pearly Gates? It might only take 5 minutes of analysis of your unconscious to establish that you are deluded. My dreams, at least, tell me that I am not one of the “perfected” but at least they aren’t so dire that I will be one of the 144,000 heading the other way.

As for FA – it is coming near to its 2nd Jupiter return – perhaps a website won’t have to worry about the various after-life possibilities. As we pointed out in “book 1”, Mother Mary has plenty of Cancer-up-to-Virgo about her. Here, we took another step ‘up’ through the “spiritual feminine” to propose that Mary also shares the stage with Sophia. In our view, this is what occurred at the “Assumption de Mariae” in 15/8/1950 (Pope Pius XII declared it on 1/11/1950). Going to the ephemeris, we see that this date was a day after the new Moon in Leo (the Sun was conjunct Pluto)... and, to complete the picture, it occurred with a ‘4 Moon’ in ‘6 Virgo’ (separating from an opposition to Jupiter in Pisces) that was running up to Mercury-Saturn in Virgo. Moving ahead to Pius XII’s declaration, we notice a Moon in Cancer that is separating from its 60° trine to Venus-Mercury-Sun in Scorpio. Will “She who must be obeyed” be “obeyed”?

EXAMPLE K: HANS CHRISTIAN ANDERSON

Hans Christian Andersen
2/4/1805 1.00am
Odense, Denmark



With ‘♊ Sagittarius’ as the “most philosophical” of the 12 zodiac signs, this is a good juncture to review the philosophical roots of developmental psychology. We have already mentioned one of the “sides” of this psychology when we discussed “feminist”, Judith Butler... on the “side” of nurture, there was John Locke (1632-1704) & on the “side” of nature, there was Jean-Jacques Rousseau (1712-1778). Although it would be incorrect to declare that England (& the Anglophone tradition that reached across the ponds to the U.S.A.) was biased toward the “side” of the “tabula rasa” (after all, Marx was German) & France (& the Continental tradition) was biased toward the “side” of “innate patterns”, it is worth noting that sympathy for astrology is strong in France.

OK, heading north to Denmark, we may not have a fully-fledged “philosopher” who wrote stories for children but we do have someone who, from the “philosophical” position of Rousseau, composed a story about why parents do well to look for hidden talents that may not blossom until the child is older... and, indeed, it may be the case that the child’s talents may have blossomed earlier if the parents had not been taking the child as a “tabula rasa”. We are, of course, talking about “The Ugly Duckling”.

The biography of Hans tells us that he had written “The Ugly Duckling” largely from his own experience. His father was a cobbler who, nonetheless, instilled in Hans an interest in narrative and, as he grew into his youth & adulthood, Hans would apply his interest to his own feelings of being an “ugly duck” who hopes that, one future day, would blossom into a “swan”. We don’t know for sure, but many biographers tell us that Hans feeling had something to do with his (as Freud would call it) “polymorphous perversity”... we hear that he had both hetero-sexual & homo-sexual proclivities. The thing with sexuality is not so much about the “hetero- vs. homo-” dyad and more about the “desire to be loved for who one is” and, if the little boy believes that he has a better chance of being loved by this father than his mother, he will (unconsciously) “decide” that his father is to be pursued as an “object”. OK, then, so what is going on with the mother? ‘A’: yes, a mother may be very “loving” toward her son, but (unconsciously) the son may be perceiving the “consumptive” aspect of motherhood – in all this, dear reader, don’t forget that the psychologist is dealing with maternal images as much as

s/he is dealing with biological mothers – he becomes “frightened” of this “love”. Thus, the very “distance” of the “father” makes him “less consumptive” and altogether the better bet for the kind of “being loved” that doesn’t instill the anxiety of “being eaten”.

Now, immediately, any reader who is still with us and ready to complain, will point out that myth tells us that it is a male, “Chronos”, who is the “consumer” of the child, not a female. And, so, here we are at the familiar “sexual developmental tennis match” that, in all probability, will rattle on until the end of time. Still, for what it may be worth, FA hits back over the net to the idea that “Chronos” is one of “m/Mother’s minions”. FA’s longstanding readers are well versed in our view that ‘12 Chaos’ is the mother of ‘11 Ouranos’ & the grandmother of ‘10 Chronos’ and this “mother in their background” is why ‘10’ castrates ‘11’ (take your pick – being castrated, being eaten – they are both sources of an anxiety that precludes the feeling of being loved). Hence, for FA, a significant slab of the “development” to into homo-erotic attraction sources to the 4th quadrant. The ‘1 desire’ of the ascendant looks ‘down’ towards the ‘4 father’ as a figure who may relieve the anxiety of being overexposed to the archetypal realm.

OK, with this preamble, we can go to Hans’ birth chart and ponder the degree to which he was exposed to the archetypal realm, (i) Uranus-Saturn in Libra in the 9th house tells us that the “castration complex” is ignited whenever his thoughts turn to “philosophy”... it would not surprise to learn that Hans saw “philosophy (+ religion)” as something that was for adults and, therefore, the best “reaction” is to remain a child for as long as possible, (ii) Libra on the M.C. tells us to look at Venus and, upon finding that it is in ‘12 Pisces’ (note the similarity here to Joseph Campbell), we notice another orientation to the archetypal realm being curse & gift in equal measure, (iii) Neptune in Scorpio in the 11th house tells us that the “consuming m/Mother” was alive & well in any group that he might be thinking of joining, (iv) Jupiter, his “chart ruler” in his 12th house square Pluto in his 2nd house, in its way, is similar to ‘(ii)’ & ‘(iii)’ above. All this means that the Moon in the 4th house in Taurus would become something to which Hans would jump down to... ‘4’ was “an object to be desired” rather than a “subject to passively identify with”. The desire was amplified by the square of the Moon in his 4th house ‘up’ to his Mars in Leo in his 8th house. Overall, then, we have a psychological sense of Hans using his aspects as “leaping lines” that hid the importance of step-wise developments through his lower hemisphere. Sagittarius on his ascendant can be seen as another “aspect” – a ‘1-9 interaction’ – that wanted to “leap” into an easier life than he had. ‘9’ is correctly linked to “dangerous activities” because, unconsciously, there are impulses in us all to “transcend” the awfulness of this miserable “soul cage”.

Would Hans have entered psychoanalysis if had lived a couple of centuries in the future? This is a bit of a silly ‘Q’ because he would have had a different chart and, so, our essaying above would be rendered null & void. But, having Sagittarius on his ascendant tells us that, in theory, he would have been sensitive to “moral judgements” of his “polymorphous-ness”. His difficult chart tells us that he is easy to forgive... still, the psychoanalyst will want to help him develop his image of a Mary-ish mother, the mother who “Loves” without “consumption”. Instead of “the power of Christ compels you! the power of Christ compels you! the power of Christ compels you!...”, the chance always exists for “the love of Mary draws me away! the love of Mary draws me away! the love of Mary draws me away...”. And, if not in “this life”, then, in the “next”.

Chapter 12: FROM CAPRICORN TO PISCES-(ARIES)

'10': THE PHASE OF THE "MATRIARCHAL SHADOW"

"What's Capricorn, then?", asks "Mandy" (Terry Jones) in "Monty Python's: Life of Brian". The astrologers don't care to give Mandy a lesson in the zodiac, "h/He's the Messiah!". Well, if the 4th astrologer, a Freudastrologer, was accompanying them, s/he would have replied, "a Sun in Capricorn is a Sun that will be 'called' downward to Cancer when the Moon is full, so that it will assist the 'soul' becoming embedded in its incarnation!". With this, no doubt, matriarchal Mandy would have lost her temper, "frankincense, myrrh... and, now, this rubbish! get out of here, go on, off you go!"

The Sun in Capricorn, like the Sun on the M.C., is something of a contradictory placement. The middle of winter is a time for hibernating (Jung tells us that the bear is a Self-symbol)... but the Sun is the awakener. So, whenever we see this kind of Sun, we recommend that the astrologer who has this '5-10 interaction' in his/her birth chart considers its contradictory nature early on so that, when s/he "ascends" to a '10 office of authority', s/he can do so in a way that respects both sides of its responsibility. Those who don't have '5-10' will have less contradictory time... and, in Freudastrology, this involves, "letting sleeping 4th quadrant dogs lie". Nothing good happens after 2.00am.

It is a puzzling experience to encounter astrologers who "resist" psychological astrology. When (i) in "Saturn: a New Look at an Old Devil", psychological astrologer, Liz Greene, explains that a one-sided "look" at anything, let alone '10 Saturn' – i.e. it is (not "benefic", but) "malefic" – has a dispiriting effect, (ii) in "Man & his Symbols", C.G. Jung explains that, by definition, a symbol is (at least) a 2-sided expression of a (phenomenon)-noumenon that has/is proven/ing too difficult to define, (iii) in all forms of astrology, the astrologer has to deal with symbols far more than is the case in (just about) any other "science" & (iv) we bring '(i)' '(ii)' & '(iii)' together, the obvious next move is to replace the "traditional" view of "Saturn-the-malefic" with the "modern", "Jungian" view that would have astrologers give priority to Saturn's "polarity" (&/or "multivalency")... and, if the astrologer can imagine a Jungian "3rd", well great.

Those who have read Liz' book know that, as it is for seasons, Saturn's polarity requires a doubling... call it a "crossing", if you like, because, after all, the symbol for Saturn is a "cross sitting over a scythe". For FA, the symbol for Virgo, "a cross sitting under an 'M' (... errr) 'points' to the "grounding" value of Virgo (no other symbol of the 12 signs of the zodiac has an "under-cross"). Indeed, Saturn's "over-cross" points to why Liz tells us that Saturn (is not only both "bad" & "good", but also) has a strong tendency to tip over into both "overcompensation" & "undercompensation". Putting this another way, '10 Saturn's "under-scythe" is felt to be not supportive enough on its own and, in response, the psyche builds up a biceps without a triceps and, in doing so, risks a bony fracture when one-side of the Saturn's one-sidedness gets excessive.

This image of the "bone" is relevant to '10' because Capricorn, the sign that is "ruled by" Saturn, is associated not only with the knees but also with the full skeleton. After '8 death', what remains? 'A', the '10 skeleton', including, of course, the primary symbol of bony gestation, the pelvis. When we think of the function of the pelvis as a "protective shield" (for pregnancy etc.), it is a cinch to include the ribcage & the skull-(spine). All this points to the focus of '10-in-general'... vulnerability. And, one of the first words that we come to when translating "vulnerability" to the psyche, will always

be “fear”, a psychodynamic that can express straightforwardly as “anxiety” but, when we add in the idea of “compensation” (against fear) we realize that it could secondarily express as “fearlessness”, “aggression”, “predation” & “narcissistic defiance” etc.

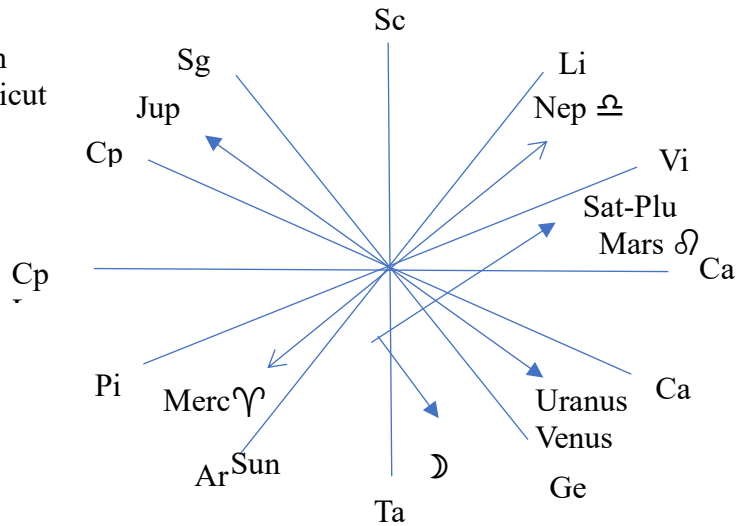
The huge ‘mis’-take that is made by everyone around their expressions of ‘10’ – Saturn, Capricorn & the 10th house – is that building an external “protective shield” is all one needs to worry about. The psychological astrologer, however, knows that this ‘mis’-take needs to be corrected by a long process of “neutralization” because, if there is some “overcompensation” in the aware psyche, you can bet your bottom dollar that there is some “undercompensation” in the unconscious psyche (&/or vice versa). This is the generator of what FA calls, “the matriarchal shadow” and the sooner that it can be “neutralized” the better because it can grow some serious teeth and, in the manner of “father-Chronos”, it can eat one’s “inner child” until there is nothing left. We call ‘10’ “matriarchal” not only because Capricorn is a “feminine”, “earthy-(also watery)” sign but also because we need to identify Chronos as a “mama’s boy” who, if he were to morph from being a Greek god into a human being, would be in need of a 15+yrs developmental course through the left & lower hemisphere of the zodiac... all the way through-to & through-beyond ‘6 Virgo’. Because we always have to think double &/or quadruple in respect of the “matriarchal shadow” it is a good idea to approach it as one approaches a dream... if the dreamer wakes and believes that s/he instantly knows what the dream means, s/he is, almost certainly, wrong. The whole point of the dream is to inform “awareness” that something has gone awry in “(not really) consciousness” and the dream is trying to pick at the seams of what is awry... like the “Self”, dreams are, at best, “course correctors”, and the “(not really) conscious” psyche is much like the “Queen Mary”, a huge ocean liner with such great inertia that it takes a big chunk of time to turn it. This is why we describe ‘10’s phase as the “phase of inert identity”. In a way, the 30yrs cycle of Saturn “maps out” one’s “grand course correction”.

So, where-toward does the “course correction” of the 1st Saturn return point? ‘A’: as it is in all things ‘10-ish’, it points in two directions, (i) to making the psychical perimeter more flexible (&/or, as the case may be, less flexible) in respect of that which lies beyond the perimeter (e.g. psychical dangers, “dissociation” & “confusion”) and (ii) to the realization that the better anti-dote to the many & various psychical dangers will be found at or near one’s psychical centre (e.g. near the “ego construction” of the ‘4-Moon-into-5-Sun’... and, yes, assisted by Mercury & Venus). If these two directions are well accounted for through the upcoming cycle of Saturn, one can enter old age with a “neutrality” that permits the disassembling of the perimeter. No fear of death.

A Christian astrologer, if s/he so wished, could propose a “full Moon theorem” that goes, “if the Resurrection is symbolized by a full Moon in Libra, Christ’s cycling around through to Ascension is symbolized by a full Moon in Scorpio & the Paraclete’s reception of the Trinity’s-Baton is symbolized by a full Moon in Sagittarius, then the full Moon in Capricorn (= the reciprocal full Moon of our first paragraph; scroll up) is symbolic of a reminder that “narrow is the way” through the right hemisphere and, so, it is not such a bad idea to become ‘4 familiar’ with “psychological reincarnation”, even if the Christian is unable to digest the physical version that was wiped out in the Middle Ages. Yes, if you can’t imagine all this, then your “salvation” won’t be affected but, if you can imagine this psychology but won’t, “be ‘10 afraid’ be very ‘10 afraid”.

EXAMPLE L: HOWARD SASPORTAS

Howard Sasportas
12/4/1948 1.46 am
Hartford, Connecticut



Although Howard was not the first psychological astrologer, he was the first to make psychological astrology accessible to the psyche that is/was attuned to “science”. I can state this because, after I was first introduced to astrology, via Linda Goodman’s “Sun Signs” in the 2nd half of the 1970s, I was told that, if I wanted to take my interest further into “psychology”, the next step was to read Dane Rudhyar but, unfortunately (perhaps) for me, I couldn’t “digest” him at all. 10yrs on, however, and being guided to Howard’s & Liz’s books, my “digestion” proceeded. The idea that astrology could speak to “inner life” in ways that the “surface-behavioural psychology” (= my tertiary educational stint) would/could not was novel and if you, dear reader, are still reading, you will know by very definition of your reading this far, it has been a fascination ever since. Indeed, you may now be asking the \$64,000 ’Q’: is FA’s editor “possessed”? ‘A’: hmmm, of course, I will never know for sure... but I do ‘keep intuiting’ about it.

One of the first items that I gleaned from Howard’s books was that “traditional astrology” was unbalanced in a number of ways, (i) its emphasis on “empiricism” led to a “surface psychology-like” approach that rolls astrology into the abyss of “cancel culturing” (= “consciousness is an illusion!”, “unconscious development is nonsense!”) (ii) it was too one-sided in respect of “malefic” & “benefic” qualities e.g. Saturn was too much about “misery”, “frustration” & “delay” and not enough about “discipline” and “benefic whenever the psyche was in need of a stop-gap” etc. (iii) the synchronicity of the “planetary narrative” was not nearly emphasized enough e.g. Chronos is both the son Ouranos and the grandson of Chaos and, so, there is a difficult to “deny” hint here that “regression” is a significant psychodynamic in the 4th quadrant, not only in the zodiac but also in the horoscope, & (iv) it glosses over the Platonic archetypes that are ‘feeding’ into the astrological “arche-bits” e.g. call it ‘10’ or call it something else, but don’t be satisfied that Saturn “rules” Capricorn for no reason at all, because this is the approach that leads to sterile statements such as (as Howard writes it), “sorry, old chap, but your Saturn in the 11th house means that you won’t have any friends”... if, alternatively, the individual can get to the bottom of Saturn’s psychodynamic, s/he just might find that s/he winds up with better friends than another individual who has

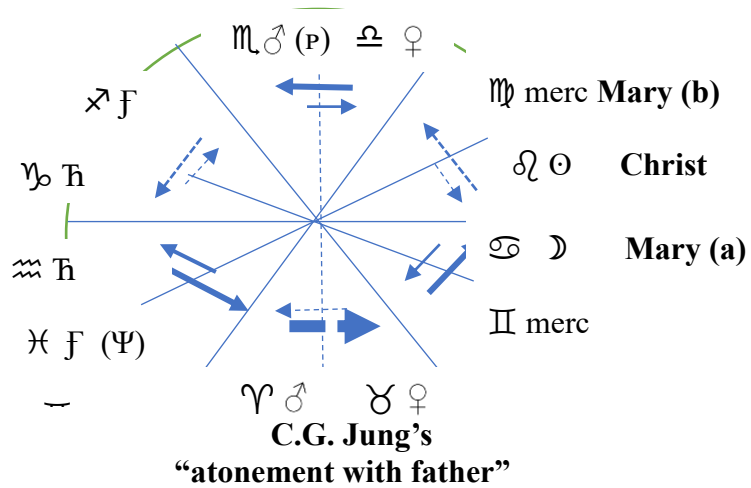
Jupiter in the 11th house. For FA, Howard's book, "The 12 Houses", is the book for the novice astrologer to read. And, after the novice gets through this one, s/he would do very well to go on to the essay that inspired the essay series that you are reading now, "The Development of the Personality". We sure hope that Howard's spirit has looked down onto this essay and given it a tick of approval. We will have to wait to find out.

A corollary of Howard's "modernization" of astrology is his implicit argument that the newly discovered planets help the astrologer to make better sense of the signs that, prior to their discovery, had been "ruled" by a single planet. For example, if we go to Howard's "chart ruler", Saturn, we see that the distinctions between Capricorn & Aquarius were rendered easier to "digest" when the "modern ruler" of Aquarius, Uranus, came onto the astronomical-astrological scene. Whenever I read material on the internet that is posted by a "traditional astrologer" who weighs in on, for example, the latest outer planet craze – Saturn-Neptune is a big one now – I am soon wondering why s/he continues to call him/herself a "traditional astrologer" (kind of a cheat, isn't it?). Whatever is going on there, the 3rd book to go to after Howard's "The 12 Houses" & "The Development of the Personality" is "The Gods of Change", because it provides a '2 Jupiterian' expansive survey of the narrative dimension of the 3 "outer planets" and, therefore, it provides great assistance for those who are "changing" and, as they "change", are realizing that outer planet transits (if the orbs are wide) will cover many years. When there are "many years", having an over-arching narrative is invaluable.

Going, now, to Howard's birth chart, we see that, a bit like Marie-Louise von Franz, his "chart ruler" & "M.C. ruler" are in conjunction (in Leo in his 7th house) & are involved with the "traditional ruler" of Scorpio, Mars. When we discussed Alfred Alder's birth chart, we took the view that it would take a long time for him to become "Freudian", not the least because he had Capricorn on his "ego mask" (= descendant) and the ruler of this descendant was in this 6th house. Because, however, analysts also "work" from their (respective) 6th houses, there is a sense in which FA views Howard's chart as one that does not preclude "Freudian" insights because, when we look to the cusp of the 6th house, we see '4 Cancer'... and, if we look to the "ruler" of the cusp of the 6th house, we discover that this "ruler", the '4 Moon', is located in his 4th house in the sign of Freud's Sun, '2 Taurus'. Despite this, most astrological eyes would, first of all, be likely going to Howard's Sun in Aries in the 3rd house because it is obvious that he was a very talented & forthright '1 Aries' '3 communicator'. Also, no doubt, these astrological eyes would not be missing the oppositions that were supporting his talent, Uranus in the 5th house opposite Jupiter in the 11th house and Mercury in the 2nd house opposite Neptune in the 8th house. This means that every "outer planet" was, to some extent, impinging on an "inner planet" & it is no stretch of the imagination to assume that this is why Howard's book, "The Gods of Change", is one of those books that the reader wishes that the publisher spends the dough on a good binder because it is taken down from the shelf so often. I tried not to read his essays on Pluto when I was in my own psychoanalysis – I had dropped out of the C.P.A. because I "felt" that I was using astrology too much as a "defense" (against change) and, in the same vein, I also tried to put my astrology books away – but, as my psychoanalysis went on, I was unable to put away my interest in narrative. The fact that I could not put this away is a big part of why I continue to go back to Howard's & Liz' books. Maybe this is your story too.

CONCLUSION: BASICS OF DEVELOPMENTAL PSYCHOLOGY

PART I: GRET BAUMANN-JUNG'S ?FATHER TRIBUTE?



Jung had a number of children, one of whom, astrologer Gret, devised a chart for the “Age of Aquarius”. In the manner of the worldly-mundane “whole sign house” (= let’s not get fussed about north-to-south planes that “cross” the east-to-west planes) approach to drawing a horoscope, Gret superimposed Aquarius’ 30° over the 1st house of this “Age” and, by doing so, it is difficult to avoid the impression that, at some level of her “consciousness”, Gret was offering a tribute to her ‘11 Aquarius on 1 ascendant’ father. The ‘Q’ that immediately begs, of course, is: when did/will the Age of Aquarius begin? ‘A’: it depends... on how one defines an “Age” and, therefore, the best current consensus is, “it is in the throes of beginning”. Although Jung himself would propose the year 1997, the newer breed of astrologers have been very keen to put forward the recent 21/12/2020 Jupiter-Saturn conjunction in Aquarius. Because the inter-cycles of Jupiter-Saturn, like the inter-cycles of the Moon & the Sun, take years/days to become “full” (= Jupiter-opposite-Saturn), most astrologers would withhold their judgement about this until those years have passed. The opposition will be exact on 19/11/2030.

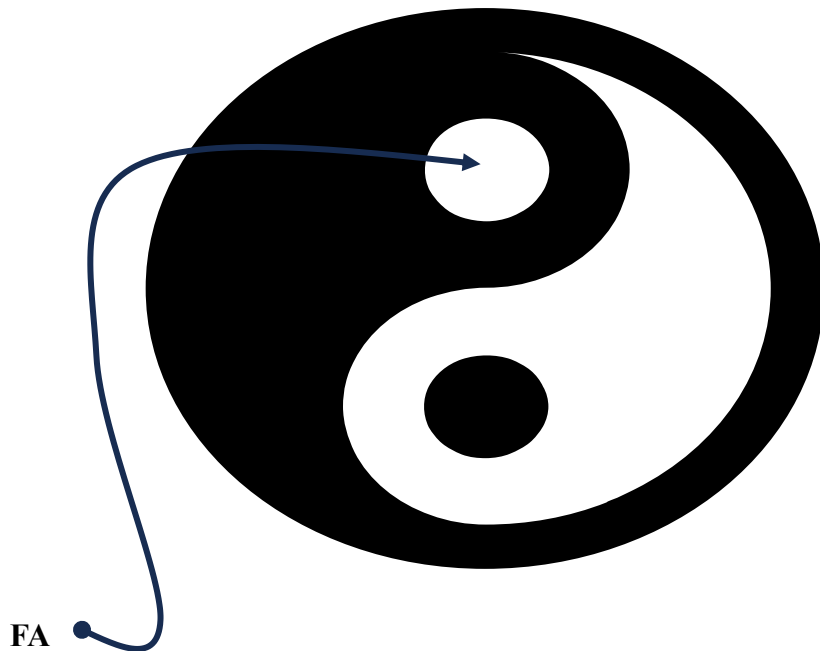
As you can see above, dear reader, we have also plotted the “Age of Aquarius” location of Mary’s Cancer-to-Virgo ‘sweep’ up-through the horoscopic houses that are the “beacons” of psychological development. FA has made its case, through the body of this “book 2”, that, if ‘8’ is fully understood, it is not as one-sidedly “consumptive” as some astrologers will claim that ‘8’ is. A full Moon in Scorpio “belongs” to Mary as much as it “belongs” to Sophia/Christ. In turn, we would not argue with astrologers who are holding the view that the “New Age” began in the year of the Assumption.

FA, of course, ‘likes’ Gret’s chart and, dear reader, you will be unsurprised to discover that we ‘like’ the chart because it revisits one of the transits that we discussed in these pages i.e. Jung’s Saturn transit of Taurus/Gemini coincided with his “break” from “father-Freud”. FA’s longstanding readers know that “Saturn can be read both ways” and, therefore, this was both a “good” thing & a “bad” thing... “good” because it gave Jung the freedom to pursue his vision, “bad” because it seems to have been the proto-type for the many Babel-ish splits in the depth psychological world in the 20thC

that, in turn, provided the scientific, religious, philosophical & surface psychological worlds with an easy basis to make claims that are familiar to astrologers, “c’mon, you uncritically minded, confirmation biased, empty heads... it is all gobbledygook”.

Therefore, it might not be a bad idea to return to this proto-typical “break” & wonder what would have happened if Jung had understood that, yes, he, like any son, did need to “dis-identify” from his father, but this leaving won’t necessarily mean that, in the future, he will have nothing to do with him. To give him his due, however, Jung repeatedly emphasized that supping with the “collective unconscious” was a bad idea for uncritical minds and, prior to supping, Freudian analysis is advised. We hope that, by now, our readers are aware that a lack of self-criticism is rife in astrology, “I don’t have to consider developmental astrology because I have my astrological ‘cookbook’!”

Over the years of publishing & compiling articles for this website, I have taken the view that Freudastrology isn’t so much a feminine yin... it is, instead, more of the yang-masculine “dot” that sits in the heart of the feminine yin, diagrammatically...

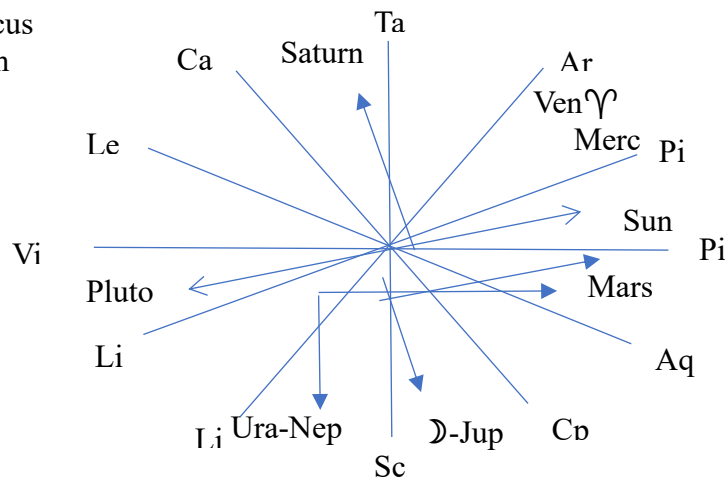


... and, so, eventually, the astrology’s imbalance will swing in Freudastrology’s direction. In the same way that the “Age of Aquarius” is in the throes of its beginning (and who knows? when it truly begins), so this website is a beginning (but who knows? when, as in Churchill’s famous words, “FA is at the end (or even the midst of the end) of the beginning”?) When it comes to “the end”, the Church has always made the case that, without “transcendent values” – and, of course, the Church believes that it is the only body that can stipulate them and, therefore, we are to ignore the fact that it has forfeited its authority – we are doomed. In short, the Devil loves “post-modernism” & its self-refuting “truth” that there is neither “Truth” nor “Value”. The Devil is wrong.

PART II: DID THE “AQUARIAN AGE” BEGIN WITH COPERNICUS?

We began this essay cycle with Freud’s notorious “triumvirate” idea because it points to the “v/Value” of humility. “t/True humility”, however, is a more complicated phenomenon than it might first appear... this is why we take interest in the Carmelite friar, St. John of the Cross (1542-1591), who realized that “secret pride” is a big issue for overt (and, even, covert) “religious humility”. For FA, it is a bit of shame that Jung did not bring in St. John when discussing (humble?) Job. It is worth noting, here, that St. John lived in the temporal space between Copernicus & his follow-upper, Galileo, who suffered the threat of torture by those who didn’t care about St. John’s wisdom... a wisdom that takes “heart-ful” notice of Christ’s declaration to, we assume, Christian hypocrites... “I never knew you”. Now, as we peruse Copernicus’ natal horoscope...

Nicolaus Copernicus
19/2/1473 5.13 pm
Torun, Poland



... we notice his “intense” Pluto in Virgo in his 1st house while, at the same time, realizing that Nicolaus would not have known that his interest in ‘6’^s aspect of (small ‘r’) “reality” was being intensified by a symbolic body that had yet to be discovered.

For FA, the orb from natal Pluto to his “square-ish” Jupiter-Moon conjunction in ‘9 Sagittarius’ in his 4th house is too wide to be counted a “straightforward square” but, when we notice that his Sun in Pisces is within 10° orb of its (i) opposition to Pluto & (ii) square to Jupiter-Moon, there is a sense in which we can combine all this into a “complex”. More straightforwardly, Nicolaus’ Saturn in the 10th house does generate a T-cross configuration to Pluto-Sun. The “double up” of ‘10’, Saturn in the 10th house, is widely accepted as a placement that leads the individual in the direction of “science” but, by being in the sign of Gemini, this placement would also be symbolic of Nicolaus’ responsibilities in respect of Poland’s economy. Whatever that case, we do know that Nicolaus first presented his revolutionary views about the Solar system during his 2nd Saturn return (1533) and, after another semi-cycle of Saturn (1547), his defining work, “De Revolutionibus Orbium Coelestium” was published. The biographers don’t agree when Nicolaus came to an initial private conclusion about the Solar system, but it does appear that he did so in the years around his 1st Saturn return. There is evidence that he put the idea forward in social circles but, upon being made fun of (Newton’s view that gravity was strong enough that it would gazump any centrifugal force that would throw people from the face of Earth was still more than a century away), he pulled his

head back in. Astrologically, we can make note of the “tension” between his Saturn in the 10th house, Pluto in the 1st house (= anything that is ‘1 born’ is put under immediate threat) & a “comfortable” Moon-Jupiter conjunction in his “me in here” 4th house to assume that Nicolaus’ private feeling was nourished enough to keep it all to himself.

As all historians of science know so well, the Copernican system took a couple of centuries to be widely accepted (the Catholic Church would take an extra century... it repealed its rejection of heliocentricity in 1835). Thus, finally, we arrive at the ‘Q’ posed in the title of this section: did the “Aquarian Age” begin with Copernicus? ‘A’: there is a sense in which it can be rolled back to the decades in & around the discovery of Uranus (1781) when there was an undeniable ‘11 revolutionary’ “air” (e.g. U.S.A., France, industrial). As for astrology, however, the “air of liberation” that was blowing through the 18thC & 19thC was never going to be particularly welcoming in respect of astrology’s tendencies toward “fateful prediction”. It would not be until the 20thC that psychological astrologers would enter the scene to explain that ‘11 freedom’ might not be always a “good” thing... indeed, there is “positive freedom” & “negative freedom” and, therefore, the astrologer would first need to consider any underlying psychology before s/he begins to worry over any (irreducible) “fate vs. free will” dichotomy. Thus, the “New Age” may have fired some sparks 245yrs ago, but it would not be until Jung westernized the “Tibetan Book of the Dead” that a Freudastrologer would accept that a “True New Age” of astrology was possible i.e. Jung pointed out that the phases that precede re-birth are a haven for deceivers and, therefore, archetypes that are ‘feeding’ ‘1 (re)-birth’ – especially “confusing” ‘12’ & “tricky dissociating” ‘11’ – require that the individual develops “away” from his/her birth A.S.A.P., putting as much distance between his/her “self-(developing-into-ego)” and his/her 11th & 12th houses as s/he can.

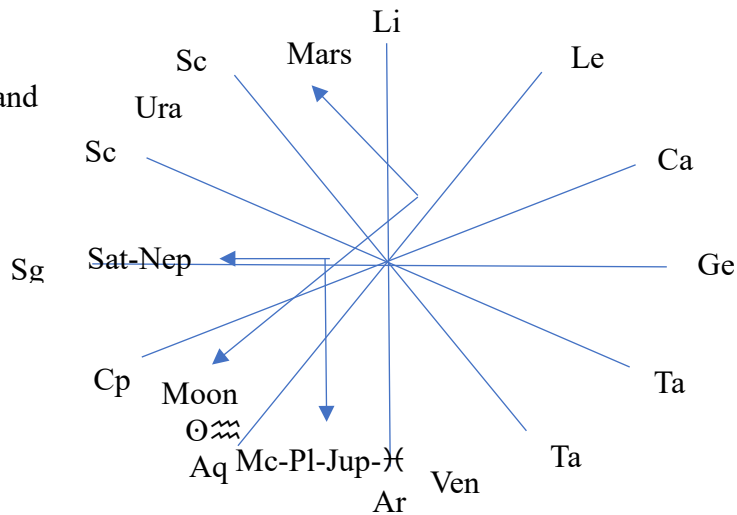
For FA, there is a lament that the Copernican revolution has not had the effect of “flipping the ascendant”. “Traditional astrologers” laboured under the assumption that the Earth was fixed (&/or flat) and, therefore, each dawn, the Sun & Sun-hugging planets would “rise” in the east to “culminate” at the M.C.’s “mid-sky-day” when, in post-Copernican fact, it was a case of the Earth spinning to the I.C.’s “mid-under-sky-day”. To put this in “psychological astrological” words, “morning” is the day-phase of “planets” being placed at risk of be(com)ing ‘12 deceived’, ‘11 dissociated’ &/or ‘10 authoritarian’. This is especially the case for the Sun because, as we have noted many times throughout this website, the Sun has the Icarus-risk of “identification-inflation” and, therefore, in order to bring about the “distance” that the “soul” needs to gain its “Valuable” perspective of ‘12-11-10’, it is best advised to “ride” the ascendant “down” & “away” to, through and beyond the I.C.. With 21stC astrology seemingly “stuck” on a “regressive” path to “traditional astrology”, it looks as if the Devil has “won” it.

At this point, no doubt, some readers will be expecting us to propose a need for a re-titling of “the ascendant” (e.g. maybe there is a need to “flip” the horizontal axis & re-name the “ascendant”, “descendant”, & vice versa?). You may be a bit surprised, dear reader, but we would not want to do so because, in our view, it is a very good idea to keep the (Icarus) “identification±inflation” risk at the front of our minds every a.m. And, yes, with the Moon also “rising” (to the M.C.) at some point during the day/night, we extend our caution accordingly to the planet (luminary) that has such a key role in “saving” the Sun. First up, “save” the soul... then, “with the soul”, “save” the spirit.

PART III: DID THE “AQUARIAN AGE” BEGIN WITH DARWIN?

By now, dear reader, you will know that we are dispirited by what has unfolded in astrology in the decades after Jung gave astrologers little excuse for ignoring what, across the recent 500yrs, has unfolded in science, religion, philosophy & (even surface) psychology. (An astrologer only needs to expose him/herself to 5 minutes of the debate about “house systems” to realize that 21stC astrology is in dire need of being “saved” from “itself”). This, however, carries us to the \$64,000Q: does astrology, after all, have any kind of “soul” that needs to be “saved”? Longstanding readers will know that we have queried whether FA itself, despite having natal, transiting & “progressed” Moon placements, has a “soul” that needs to be “saved”. And, these same readers will know that we don’t see any easy answers. Whereto, then? ‘A’: having considered the first of Freud’s “triumvirate of humility”, perhaps we might move right along to the second...

Charles Darwin
12/2/1809 3.00am
Shrewsbury, England



... and, in noting that Charles Darwin was born after the discovery of Uranus (& was alive when Neptune was discovered), we can return to our ‘Q’ in respect of the “New Age”. Given that “The Origin of Species” was published in 1859, ought we draw a parallel from Copernicus and focus less on this date & focus on the time that it took for the views proposed in this book to be widely accepted? If the answer is, “yes”, then we are looking to the 1920-30s, a time when depth psychology was making its mark.

There is a very odd thing about Darwinism. Your proverbial man-in-the-street takes the view that Darwinism drives a wedge in between religion & science and forces men to choose between them yet, the more one examines Darwinism, the more that it looks to be a “(pro)-Christian theory” i.e. ‘11 Lamarck’ proposed that, rather than by a process of “random mutation followed through with natural selection”, evolution is a result of “purposive striving” of parent creatures imparting their “striving success” to their offspring... this Lamarckian “free will” is, of course, “sin” and, therefore, it needs to be replaced by a theory that “heals” “purposive sin”. In other words, the only problem with Darwinism for a religious individual would be the word, “random”, yet, somewhere in the “shadows” of “random-ness”, there may well be a degree of “order” about to break through. “Order-ful mutation followed through with natural selection” is a far less “sin-ful” way to evolve. Going to Darwin’s horoscope, we note that he had

a strong connection to “random-ness” by virtue of his Saturn-Neptune conjunction on his Sagittarian ascendant square his Mercury-Pluto-Jupiter in Pisces in his 3rd house. If challenged on his use of the word, “random”, he may have conceded the possibility that “random-ness” could be a ‘1 appearance’ that was hiding a subtler ‘5 order’ (&/or “Order”) that lay beyond man’s “belief” in his own ‘11 eugenic-ingenuity’. Then, with this idea, the FA-er would do him/herself a favour to (re)-consider FA’s favourite flic...

“2001: A Space Odyssey” is a big deal to FA because it has important references to (i) Darwin, (ii) the Moon, (iii) the “eugenics” of “H.A.L.” (“open the pod bay doors, Lamarck”) & (iv) beyond ‘9 Jupiter’. The challenge of the movie is that it demands a very “hermeneutic” attitude. Things become very “interpretative” when the audience (& the apes) spot the black obelisk... what does it mean? Perhaps it has 8,000,000,000+ meanings? One of the meanings that is familiar to lovers of this film is that (not unlike the “trees of knowledge & life”) the obelisk was “planted” by a superior intelligence and, in the same way that the human brain works as a “receiver” of “(a small part of) universal consciousness”, so the obelisk works as a “receiver” of what might be going on in human minds that are “(detached from) universal consciousness”. We are left to wonder if this obelisk is eventually buried under the Earth..., but, when it comes to the obelisk on the Moon, we don’t have to wonder (... as for the Sun, we can only guess if it too houses an obelisk). The odd thing about the Moon’s obelisk is that the astronauts think it a good idea to use it as a photo-opportunity... it seems to have cost them their hearing. One needs to have one’s hearing if one wants to hear a “v/Voice” that intends to warn mankind against becoming too dependent on “artificial intelligence”...

“A.I.” is the epitome of ‘11 Lamarckian’ evolution... it sources to a “purposive, striving, limited, sin-ful, human free will”. “A.I.” can be sourced to the mental attitude that brought forth “eugenics”, the human “project” that stunk (& still stinks) to high heaven. There is no thought that, on the other side of this mental “striving”, there is a “reaction” forming that will reveal the lack of balance between “(no, it really can’t be called) consciousness” & “the unconscious... that can balance random-ness & order”. In other words, the world, if it wants to “save itself”, needs Darwinism more than ever.

On the way to ‘9 Jupiter’, the “narcissistic wound” of H.A.L. is uncovered too late... but, maybe it doesn’t matter too much because, “Dave” (Keir Dullea), still gets the chance to explore what might be going on ‘beyond 9 Jupiter’. Does Dave transcend the world? And, from this transcendent location, does Dave get to (intuitively) “point” to the spiritual awakening of mankind? ‘A’: to borrow a song-lyric from Brian Wilson, “♪♪ wouldn’t it be nice ♪♪” & George Harrison following through, “♪♪ here comes the Sun ♪♪”. Awww, I dunno about this ‘A’... the “cancel culture” has got us by our short & curlsies. This is no fun, fun, fun, but it won’t stop us from hopping along to...

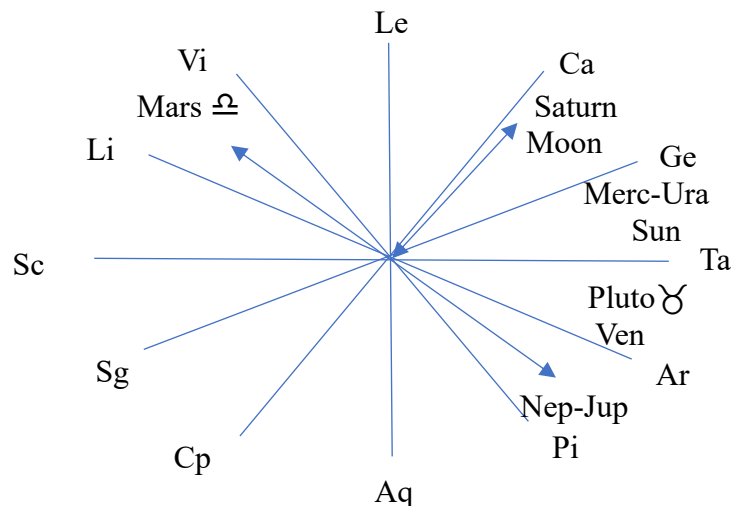
There is a sense in the debates about evolution as to why the Mind has devised a Solar system that is seen by our self-(ego) through a lens of “equinoctial precession”. The mind of Homo sapiens has urges for “regression” that, arguably, are stronger than its urges for development. It seems, at least to FA, that astrologers need to ponder the “precession of equinoxes” in the same way that they ponder the “retrograde phases” of planetary cycles e.g. not a lot of headway will be made... but they give a chance to re-think initial thoughts. “Equinoctial precession” asks us to re-think the psyche that can’t (won’t) imagine a Sun as the centre-maker of “balanced random-ness & order”.

PART IV: DID/WILL THE “AQUARIAN AGE” BEGIN WITH FREUD?

The month of August of the year 1950 was a big month for the Catholic Church. Three days prior to the Assumption of Mary, Pope Pius XII declared Darwinism to be an acceptable theory of biological evolution (that includes the species, *Homo sapiens*). And, so, rather than the 300yrs that lapsed for Copernican theory to be accepted, the Catholic Church rocked up to the Darwinism party <30yrs after it established its wide acceptance (= the “modern synthesis”). The odd-ness in all this is that common sense would tell us that the Sun-centred Solar system should have been easier to accept than Darwinism because, after all, the Sun-as-a-symbol-for-Christ (check the artworks) is a slam-dunk for the image of Earthlings cycling the Sun (and not vice versa). If it was going to accept Darwin in <30yrs, it really should have accepted Copernicus in <3yrs.

When it comes to Freud, of course, the popes would have zip to do with Freud’s views on sexual development. The odd-ness here (& to its degree, the evil-ness), is that, when the systematic corruption of the Church was discovered (& even if many “weak priests” were “secretly” dispatched into psychoanalysis), there was no announcement that it had been wrong about Freud. Given the sheer “heinousness” of this corruption, the Church should have accepted Freud <3 months after discovery. Freud himself was not alive to defend his theory against papal rejection and, as you, dear reader, can see in the chart below (& having read about Marie Louise von Franz’ Scorpio rising and its sensitivity the structure of long narratives e.g. “Oedipus Rex”, “Divine Drama”)...

Sigmund Freud
6/5/1856 6.30 pm
Freiberg, Moravia



... that it may take someone with a Scorpio ascendant and a deep sympathy for Freud to jolt the Church in his direction. FA has Gemini on the ascendant and, so, we would like to think that we could be supportive in respect of ‘3 communications’. The world, however, is so far away from narrative sensitivity that accepting Freud’s theory looks as if it is 3,000yrs away (& Freudastrological theory 30,000yrs asway! oh well)...

You won’t have to be Jung to work out that the astrological community of the recent semi-millennium has not only “paralleled” the Catholic Church, but it has also been tardier than the Catholic Church! The most startling tardiness in the astrological community is its recoiling, from conceiving the ‘1 ascendant’ as the orientating symbol of “falling (developing) to the I.C.”, back to the “traditional (= Ptolemaic = incorrect)”

astrological idea that the Sun ‘begins’ its journey through the day by “soaking up” ‘12 confusion’. So, if the Catholic Church is 3,000+ yrs from accepting Freud’s theory, the astrological community may need 6,000 years to accept Freudastrological theory. And, so, the \$64,000Q begs: why bother when the nuclear arms race will, in all likelihood, blow us to smithereens in less than 60 yrs (or, going on the latest news, less than 6 yrs)?

Freud was a very “internally divided” figure. On the one hand, he was hoping that his “Project for a Scientific Psychology” would “reduce” the psyche to material causes... but, on the other hand, he knew that not only could “ideas” gazump “ideas” but also “good ideas” could gazump “bad ideas” & he was yet to find out that material causation is a “bad idea”. What might have happened if Freud had understood his ‘11 Aquarius’ straddling his ‘4 I.C.’ being a “good” symbol of his need to keep at least 11 alternative narratives “alive & well” in the practice of psychoanalysis. This would not mean that “Oedipus Rex” should be discarded... rather, it means “rounding out” the mythic cycle with 11 additional, non-mutually exclusive myths. For Freudastrologers, one of the first myths to be added to “Oedipus Rex” would be “Perseus & Medusa”...

And, a very worthy discussion of this myth is availed in Erich Neumann’s, “The Origin & History of Consciousness” (1949). It is difficult to underestimate the “Value” of Erich’s book insofar as it explains in detail why the “differentiation & integration” of the “animus/anima syzygy” is, in the end, beyond gender i.e. although the boy often finds that his Jungian (not “apprentice-ship”, but) “masters” kicks off with his “(inner feminine) mediatrix”, sooner or later, his “(inner masculine) mediator” will appear on his inner scene and, reciprocally, although the girl may find that her (not “apprentice-ship”, but) “masters” kicks off with her “(inner masculine) mediator”, sooner or later, her “(inner feminine) mediatrix” will appear on her scene. Therefore, the individual who intends to tackle this “mastery” will, independent of his/her gender, discover that the image of “frozen feminine rage”, the Medusa, needs to be “processed”. Jung would have said that Freud did not manage to do this because, toward the end of his life, he focused on the masculine figure of Moses in “Moses & Monotheism” and, in a way, he did abuse this focus as a “defense” against the capital ‘F’ “(spiritual) Feminine”.

Thus, returning to Perseus & his qualifications as an authentic “hero”, we find that his mission (Jim) was to avoid being turned to stone before he could win her head. This winning required Perseus to gain an indirect view of the Medusa via a mirror... an image, for FA, of the “reflective” capacity of a ‘7 descendant’ that has been “built up”. And, as any mirror user can tell you, the image will need to be “inverted” in one’s “mind’s eye” to get an accurate picture of whereto one’s arrows will be heading. This is another way of saying that the individual who believes that s/he immediately knows what a dream means one minute after s/he wakes will, in all likelihood, be wrong even though s/he “saw” everything in great clarity. (This, by the way, is why we are cautious in the face of any “(it was realer than real!) revelation” e.g. O.B.E.s, N.D.E.s, acid trips are full of “flipped images” & their “True” meanings may be their exact opposites).

Astrologers are keen to tell us & themselves what things “mean” but, we worry about astrologers who wake up and, a minute later, for whatever reasons, “know” the “meaning” of a particular archetypal interaction. The Freudastrologer won’t “know” a cookbook meaning immediately... rather, s/he takes interest in every possible factor – scientific, religions, philosophical & (deeply!) psychological – that is pointing to one.