

LIFE CYCLE ASTROLOGY

PART I: CONTENTS

INTRODUCTION

Although Freudastrology concurs with most astrologers that the degree of the ascendant is the “orientation point” of a natal chart, our focus upon “the depths” leads us to shift attention to the I.C. at an early juncture. With this shift, the FA-er realizes the need to expand Anna Freud’s developmental process, “secondary autonomy”, out to “tertiary autonomy”, an expansion that is supported by “archetypal” narratives.

CHAPTER 1: CAPRICORN ON THE I.C.

We begin this essay series with a consideration of horoscopes that have a wide arc of “zodiac-house-(system)-phase-shift” because, in their cases, the FA-er may find that the application of a (sweeping) narratives around the I.C. provides a worthwhile context e.g. the individual who has Capricorn on his/her I.C. can make better sense of “familial authority vs authoritarianism” by musing on the back/fore/story of “Moses”.

CHAPTER 2: AQUARIUS ON THE I.C.

Aquarius on the ascendant (e.g. Jung) has the problem of not being “protected” from the “unconsciousness” of the 12th house. By contrast, Aquarius on the I.C. (e.g. Freud) has the advantage of being “protected” by the 1st person thinking that is “built up”, via Anna Freud’s “secondary autonomy”, in the 3rd house. It is, perhaps, a shame that Freud didn’t take advantage of this protection & ‘9 expand’ on “Oedipus Rex”.

CHAPTER 3: PISCES ON THE I.C.

Pisces on the ascendant has the problem of “unconscious continuity” from the 12th house into the 1st house. By contrast, ‘12 Pisces’ on the ‘4 I.C.’, even if it does have its problems (e.g. ‘11 dissociative thinking’ might be rattling the 3rd house), can draw on ‘9 Sagittarius’ (in the 1st quadrant) and “intuit through” “confusions in the family” all the way to “creative beginnings” in the 5th house e.g. “Odysseus’ return to Ithaca”.

CHAPTER 4: ARIES ON THE I.C.

Aries on the ascendant has the problem of initiative spilling over to aggression when being over-fed by the “unconsciousness” of the 12th house. By contrast, although ‘1 Aries’ on the ‘4 I.C.’ will also have its problems (e.g. ‘12 confusion’ in the 3rd house), there also might be enough left hemispheric ‘10 caution’ to see the value of “knuckling down & rowing” to the 5th house... too much, however, and one becomes a “Hamlet”.

INTERLUDE A: GOING FOR TAURUS IN/NEAR THE 7TH HOUSE

A significant reason for our focus on “tertiary autonomy” (= anti-clockwising developments) is C.G. Jung’s epistemological sequence, “sensing tells me that a thing exists, thinking tells me what it is, feeling tells me its value & intuiting tells me whereto it is going”. With this sequence commencing with “sensing-thinking”, FA calls this the “epistemology’s scientific ‘variation’”. Rather than ‘1-5-9’, this begins with ‘2-5-10’.

introduction to **LIFE CYCLE ASTROLOGY**

INTRO PT. I: 12 NARRATIVES for the ID

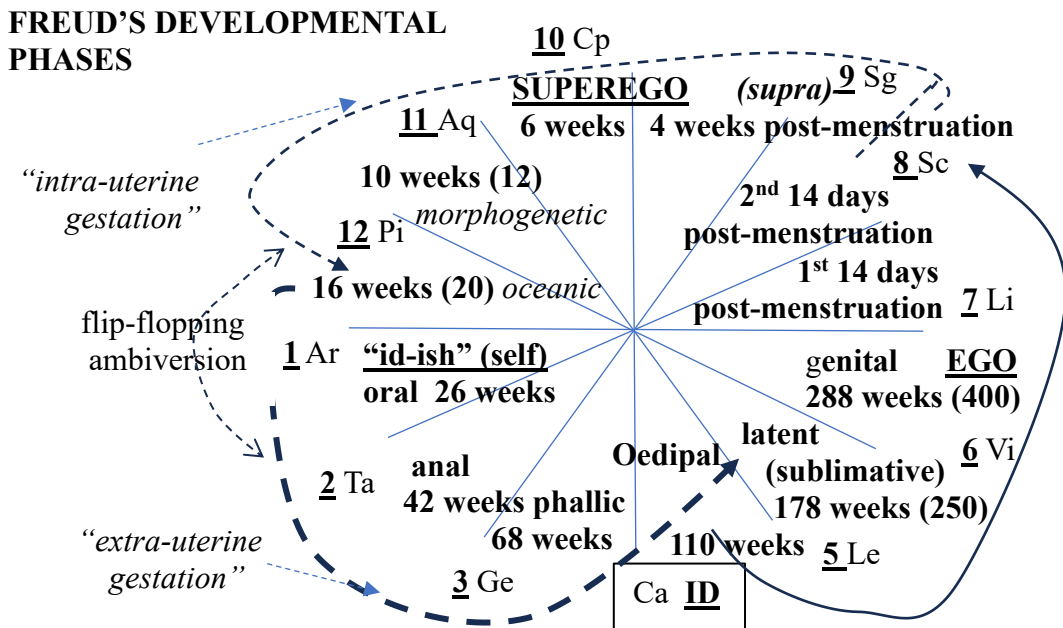
“Intuitive” additions to the “sensed-perceived” fact of the “as above, so below” seasons – astrology – had been part of life for millennia prior to astrologers beginning to “intuit” the day as follows, “if the Moon & the planets (and, even if it is unobserved, the Sun) cycle through the zodiac, is there another ‘as above, so below’ link in respect of the zodiac’s own cycle through the evening & night (and, although it is unobserved, the morning & afternoon) sky?” In addition to “intuition”, these astrologers may also have drawn on “thought”, as follows: “if the zodiac is made up of 12 signs, do we also divide the zodiac’s cycle of the Earth into 12?”. The ancient world would likely have had its share of rebel astrologers who preferred a “house system” that was comprised of 4, 6, 13 (you name it) houses but, in lacking “mind-cosmos resonance”, they fell by the wayside. In the 20thC, “mind-cosmos resonance” would (re)-enter “consciousness” via Eugene Wigner’s 1961 essay, “The Unreasonable Effectiveness of Mathematics in the Natural Sciences”. In Wignerian words, 12 is an “unreasonably effective” number.

The only controversy that would rumble through the 2,000yrs of “houses” that followed was/is the ‘Q’: does the 1st house of a horoscope begin at the “point” whereon the “zodiac-(seemingly)-touches-the-Earth” or does it begin at the 1st degree of “rising sign” that surrounds birth? The astrologer who takes careful note of the symbolic line that connects the “zodiac-(seemingly)-touching-the-Earth” to the image of the unborn “soul” needing to be brought down from the “(airy) as above” zodiac to, in turn, touch (grip) the “(earthy) as below” house sequence will prefer a “quadrant house system” that begins at the “(seeming) touch point/degree” e.g. “Porphyry”, “Placidus”.

More importantly, however, FA takes extra careful note of the post-Copernican “sense-perceived” fact that, after the “point” of birth, the “ascendant itself” continues to cycle “(down)-into” the lower hemisphere of “individual development”. Indeed, the “cycling-ascendant-point/degree” is given the role of (... errrr) “pointing” the psyche, through the 1st 12hrs of life, in a developmental “direction”. After the 12hr mark – the ascendant now ‘rising’ across the 7th house – things become more complicated insofar as the symbolic line is now “pointing” back up into the “air”. If (a reincarnated) Freud were to read what we have written here, he may have deemed it fair enough on its own terms... but, not much time would have passed before he would have been asking the begging ‘Qs’: “in noting the ‘perceived-sensed’ fact of D.N.A.-individuality beginning at conception, why pass this ‘point’ over for the ‘point’ in the life-cycle when the only thing happening is a dependence shift from the placenta to the breast? & noticing that the individual’s genetic makeup is the same prior to & after parturition, why not draw a chart that reflects this 9 months-prior momentous moment?” Yes, we agree, Freud has a formidable argument, here... and, in our view, the best way to answer it is to go to (Freud knew it as) the “Torah”, and invoke the “psychological-historical” depiction of “Eden”, a place that has a “before scene” & an “after scene”, wherein the occupants have the same genome in both scenes. In other words, conception is “too genotypic” to gain priority over the vital importance of a “soul” “embedding” in its “phenotype”.

Despite our view of the ascendant – it is the “orientator” of the birth horoscope; it is the “symbol of” birth “in” a birth chart – we still have enough respect for Freud’s ‘Qs’ to view all 12 houses “resonating” conception insofar as the “Fibonacci sequence”

appears to “resonate” the life-cycle. This is a reasonable proposal because Fibonacci’s number series – 1 + 1 (= 2) + 2 (= 3) + 3 (= 5) + 5 (= 8) + 8 (= 13) + 13 (= 21) + 21 (= 34) + 34 (= 55) + 55 (= 89) + 89 (= 144)... – often (... errr) “crops up” in biological systems. To grasp the significance of the “resonance”, the reader can examine the map below...



... along with (i) an attitude that is not over-strict & (ii) a willingness to examine it as Freud would have out of his “Civilization & its Discontents”. To the details...

& the 1st half of a menstrual cycle is aligned with ‘7 Libra’ but, archetypically (= “not literally”), it makes better sense to align it to the ‘4 Moon’'s (2 weeks) transit, out from ‘1 Aries, through ‘2 Taurus’-‘3 Gemini’-‘4 Cancer’-‘5 Leo’, into-through ‘6 Virgo’, because the ‘4 Moon’'s transit across ‘1 Aries’ makes sense as the archetypal (= not literal) “period” for menstruation... a phase of, as it were, “phantom birth”;

& the 2nd half of a menstrual cycle aligns with ‘8 Scorpio’ but, archetypically, it makes better sense to align it to the ‘4 Moon’'s (2 weeks) transit, out of ‘7 Libra’ (= near ovulation), through ‘8 Scorpio’-‘9 Sagittarius’-‘10 Capricorn’-‘11 Aquarius’ into ‘12 Pisces’; if fertilization happens in ‘8-9’, the Moon’s cycle from ‘9 Sagittarius’ back to ‘9 Sagittarius’ – call it the “pre-karmic tour” – aligns with the egg’s ‘9 long journey’ (if there is no transcendence!) through the ‘9 fallopian tube’ into the ‘10 uterus’;

& the (6 week/42 day) ‘10 uterine’ phase, therefore, becomes the “karmic tour”

& the ‘11’ & ‘12’ phases have been given flexibility in respect of their respective durations so that the Fibonacci addition becomes align-able with gestation’s 40 weeks;

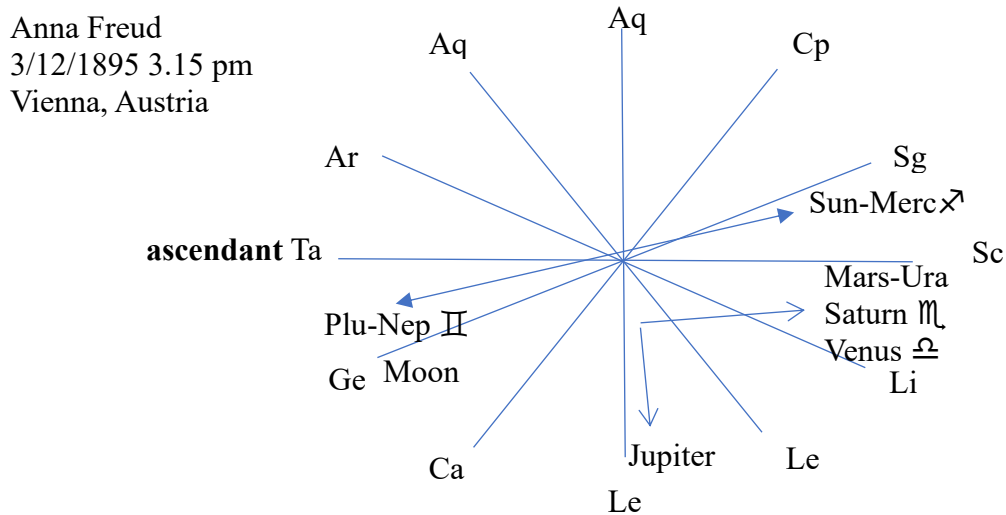
& the ‘1-2-3-4 sequence’ is that which Freud took most interest; Freud knew that knowing about ‘1-2-3-4 infancy’ leads to knowing much about the ‘5-6-7-8 adult’;

& the ‘5’ & ‘6’ phases are also taken to be flexible in respect of their respective durations insofar as the latent phase is closer to 5 years (than the 3½ years that we get with a Fibonacci calculation) & the genital phase is more in the range of 10 years (than the 5yrs that we get with a Fibonacci calculation); call these, “years of civil discontent”

INTRO PT II: “SECONDARY AUTONOMY” (on the way to “tertiary”)

Although the signs of the zodiac and the houses of the horoscope can be sourced to particular archetypes, this won't mean that, say, ‘1 Aries’ “is the same as” the ‘1 1st house’. Rather, it will mean that there is “echoing of” expressions of an archetype e.g. with the signs of the zodiac aligning more with “phylogeny” – the overall evolution of a species – and the house system aligning more with “ontogeny” – the overall life-cycle of a member of a species, we notice that ‘1 Aries’ aligns more with the birth of a species (e.g. Homo sapiens/Genesis) whereas the ‘1 1st house’ aligns more with the birth of the individual expression of the species (e.g. the boy or girl). At another level, however, we notice that the zodiac signs have a more qualitative (adjectival, ungrounded, airy) link to the archetypal source, whereas the aligning houses have a more quantitative (nounal, grounded, earthy) link to the archetypal source. This is why the ‘1 1st house’ will be more “orientating” than ‘1 Aries’, especially in the case of the individual who is in the throes of distinguishing between “individualism” & “individuation” and, in turn, has come to care more for the latter... the phenomenon that links to “consciousness”.

In order to discuss these points further, let's now go to a specific birth chart...



... we chose the chart of Freud’s daughter, Anna, for many reasons, (i) Anna’s birth chart may be even more demonstrative of what the “archetypal birth chart of a psychoanalyst” would look like than Sigmund’s is, (ii) Anna did not have a very wide “arc” of zodiac to traverse if she wanted to experience the “gap” between her species birth (= ‘1 Aries’ is found to be qualifying the house prior to birth, the 12th) & her own birth (= ‘2 Taurus’ on her ascendant); FA gives this “gap” the title, “zodiac-horoscope-phase-shift”, (iii) in being born in the mid-1890s, Anna was, in her way, “fated” to deal with the once/500yrs Neptune-Pluto conjunction – it was a very “depth psychological” planetary conjunction – throughout her life, (iv) like Jean Piaget, this conjunction was natally located in her 1st house (= it was “in her face”) & (v) Anna would give the depth psychological world a strong sense of “life’s spiral” when, with Heinz Hartmann, she instigated the idea of “secondary autonomy”, defined as, “psychological functions of the earlier, primary phases of life will, via a ‘neutralization’ process, become bases for adaptations later in life” – a good example being the 1st house, insofar as it symbolizes

the newborn's attachment & adaptation to the mother and in the years of childhood-into-adulthood, the 1st house symbolizes attachment & adaptation to the outer world – and, so, the analyst's task is to help the analysand assist the “neutralization” process. Specifically, as the ascendant, the Moon, the Sun, Mercury & Venus “spiral” through what was “laid down”, in very fragile form (by the transiting ascendant), through the 1st 12hrs after birth, they will not only “lay down” extra “layers” of experience, they will also, if well interpreted, lead to greater lower hemispheric “autonomy”.

Going, now, to the specifics of Anna's birth chart, we notice that much depends of psychological development because, if she had been “stuck” in her 1st house, her life might have been drawn “down” into the deeper layers of “the unconscious” (agreed, the fact of the Neptune-Pluto conjunction being in airy Gemini would have symbolized a chance for her to “jump layers”... but Gemini, by itself, would, likely, not have been sufficient). However, as you can see, dear reader, Anna's psychological picture begins to cheer up when cycling sails out of the 1st house, (i) Anna's Moon is in Gemini on the cusp of the 2nd house (when Taurus is on the ascendant, there will be some interest in “reaching” the house, the 2nd, that draws on the archetypal source of Taurus), (ii) the “ruler” of the 3rd house is the abovementioned Moon (iii) Anna's “Sun ruler”, Jupiter, is in Leo in the house of the father (although we see that it is somewhat challenged by a square to Saturn in Scorpio) (iv) Anna's “chart ruler”, Venus, is located in the house of the workplace & (v) most helpful of all (perhaps), Anna's Sun-Mercury conjunction is located in the 7th house... a location that can be called “diametrically objective” in respect of the (potentially) troublesome Pluto-Neptune that challenged her 1st house.

We made a point of putting the word, “perhaps”, in brackets when discussing Anna Freud's natal chart because the proper functioning of the Sun has very much to do with the well-functioning of the Moon... but, as you can see, the Moon is very well placed to “pick up” lower hemispheric “autonomies” on its each month journey “back up” to the natal Sun-Mercury. If there is a problem with this Moon, it is in respect of its synastric link to Sigmund's natal Saturn... but, as in all things Saturnian, there is always a chance that the “structuring” aspect of Saturn could be seen as a “positive”.

The ‘Q’ that now deserves to be asked is: is there such a thing as a “preferable” sign on the ascendant? FA's ‘A’: yes, to a minor degree, there are a few signs that could be seen as “preferable” (= the unborn “soul” could, in theory, delay or hasten its birth to enact this “preference”) i.e. ‘2 Taurus’, ‘3 Gemini’ & ‘4 Cancer’ rising would assist the infant to make sense of his/her downward “embodiment” of his/her “me-in-here” I.C.. A new ‘Q’ presses for attention: what about ‘5 Leo’, ‘6 Virgo’ or ‘7 Libra’ rising? ‘A’: in these cases, we notice that the “difficult” “30° arc of Scorpio” will be located in the “bowels” of the lower hemisphere and, so, these signs only become “preferable” if the individual was in possession of the fortunate nature that that could “see” both (all 8?) sides of the 8th archetype (unfortunately, this is not common). In the case of Anna Freud, we notice that her Scorpio sector is in her 6th house... not exactly in the bowels of her lower hemisphere but with Saturn in Scorpio square to Jupiter, a developmental astrologer would keep the potential problems of all this in the back of his/her psyche.

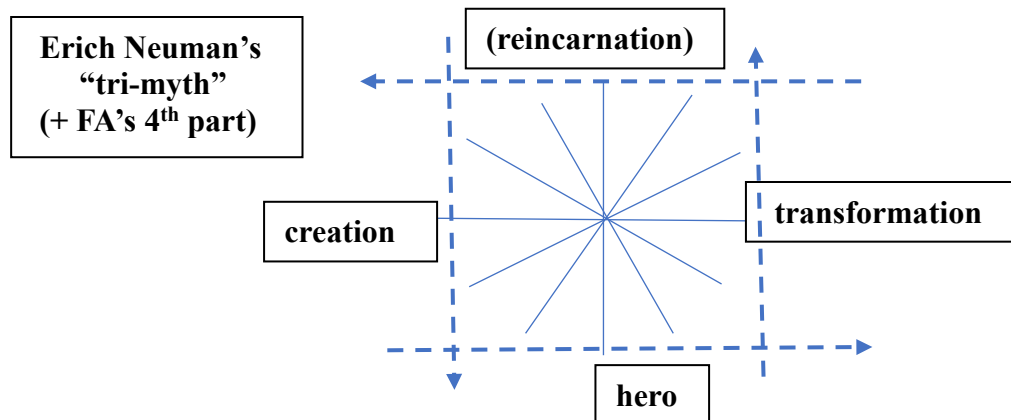
OK, then, so what about the cases of the upper hemispheric zodiac signs placed on the ascendant? (We had recently used the example of Leonardo di Caprio). ‘A’: in these cases, the Freudastrologer ‘1 begins’ to shift his/her attention to Jung-(ians)...

INTRO PT III: FA'S (not mono-myth, but) "TRI-MYTH + 1"

Jung was different to Plato but, nonetheless, Jung also knew that they had their shared "axioms" e.g. (what could be called) the "Timaeus axiom", "1, 2, 3... but where is the 4th?" For Jung, it was axiomatic (= self-evident) that any one-sided attitude held in "awareness (we can't call it consciousness)" will lead to the other side of the attitude to "diverge" into the "unconscious". When something is "unconscious", it will usually express itself in "projection" and, so, the other side is seen in others and, in turn, the "unreflective" individual tries to do to "others" what, earlier, s/he had done to his/her own psyche; at best, "push them away", at worst, "exterminate them". Thus, we have the "theorem" to solve all the unnecessary trouble of the world. The solution is simple; bring both sides into "(we can now call it) consciousness" & look for "a 3rd" & "a 4th" that can work together to bring about a constructive, "(quintessential) integration".

This Platonic-Jungian "axiom-theorem" can be applied to all areas of human interest... to, for example, the "psychological birth of Homo sapiens" and to (as Freud knew it) the "Torah". With Eve eating from the "Tree of Knowledge of Good & Evil", the "primal, unreflective" couple were inclined to see themselves as "good/Good" and "others" as "evil/Evil"... an inclination that would become "more than an inclination" in their sons. Hence, for the next (however many you prefer) X thousand years, Homo sapiens would "stay broken" until it could develop the "reflective" capacity that could allow "opposites" to share the "consciousness stage". And, yes, to be sure, this is much easier said than done. Very, very much easier said than done. And, yes, it may be the case that it can't be done prior to a species "(we need a better word than) developing" the capacity to destroy the world. A large-ish fraction of Homo sapiens might know who Plato & Jung are but, as it happens, it only knows them in that "Catch 22" way of being dismissible as crazier than the already crazy world. It gets even more "Catch 22-ed" when developmental astrologers bring the zodiac to disdainful mob-madness...

FA's longstanding readers know that our basic "narrativization" of the zodiac is drawn from Erich Neumann's "The Origin & History of Consciousness" (1949)...



... and the key to conceptualizing it is to envision over-lapping of the 3-(4) parts of the "tri-(quad-)myth". In other words, each part of the tri/quad-myth involves a "full hemisphere" of the zodiac e.g. the last three signs of "reincarnation", Capricorn, Aquarius & Pisces are the first three signs of "creation". So, if we return to our earlier discussion of the "birth (creation) of Homo sapiens" we now have a conceptualization

of the primary couple “in Eden before the Fall” aligning with the 4th quadrant & “out of Eden after the Fall” with the 1st quadrant signs, Aries, Taurus & Gemini. The first thing to remind a novice astrologer, here, is that the individual who has his/her Moon &/or Sun placed in one of the signs of “the Fall” will not mean that s/he is “f/Fallen” any more than anyone else... indeed, because the individual has a natal Moon &/or Sun in one of these signs, s/he would have every chance to “heroize” the 1st quadrant in a way that allow for access to the 2nd quadrant signs. We have alluded to this many times in our articles when discussing Sun in Aries “heroes/heroines” such as Donald Winnicott & Melanie Klein, Sun in Taurus “heroes/heroines” such as Sigmund Freud & William Shakespeare and Sun in Gemini “heroes” such as Edward Snowden & Bob Dylan. We can also say the same for natal Sun in the 4th quadrant “heroes/heroines” such as natal Sun in Capricorn, Marie Louise von Franz & J.R.R. Tolkien, Sun in Aquarius Charles Darwin & Erich Neumann & Sun in Pisces Nicolaus Copernicus & Albert Einstein. It is even the case that individuals who have natal Suns in the “right hemisphere” would do well to understand the “heroism” of the signs that are opposite the Sun e.g. Sun in Leo C.G. Jung took notice of what Sun in Aquarius, Erich Neumann, was driving at.

Indeed, if we direct our respective imaginations toward Adam, Eve, Cain/Abel, we are inclined to imagine that their respective birth charts would have (not Sun, but) Saturn in the signs that are mixed up in “the Fall”. Alternatively, we can imagine “the Fall” as a “Sun-into-the-(not year, but)-day problem” because, by “rising” along with the “rising sign”, the Sun appears to “resist” a “f/Fall into matter”. In Jungian words, we have entered the realm of the “complexio oppositorum” and, thus, entered the idea that Eden’s snake seduces Adam & Eve into “jumping to a monistic conclusion” about the “Tree of Knowledge”. Given that oldie-but-goodie, “information is not knowledge, knowledge is not wisdom”, it is significant for FA-ers that the archetypal “Tree” is not titled, the “Tree of Wisdom”. As Jung saw it, Adam had, at best, a “semi-knowledge” (= “zero wisdom”) that his “enemy is within”... but that was OK because Christ would appear & balance the ledger, “look within, because God’s Kingdom is ‘there’ also”.

Hopefully, dear reader, you can now see why the “hero myth” makes best sense as “beginning after the Fall” (= in Aries-Taurus-Gemini) but, in any case, the fact that “Christ was (an archetypal) Sun in Capricorn” tells us that we could include the 4th quadrant’s “pre-Fall” in the “hero myth” because h/He was still “around” during the creation of Eden. The debate will probably go on forever as to Christ’s “involvement” in the events of Eden but, for FA, h/He was “around” because h/He would have needed to experientially “know” something about ‘10-11-12’ to make the most of h/His “wise”, diametric-objective understanding of ‘10-11-12’ from h/His “Resurrecting” ‘4-5-6’.

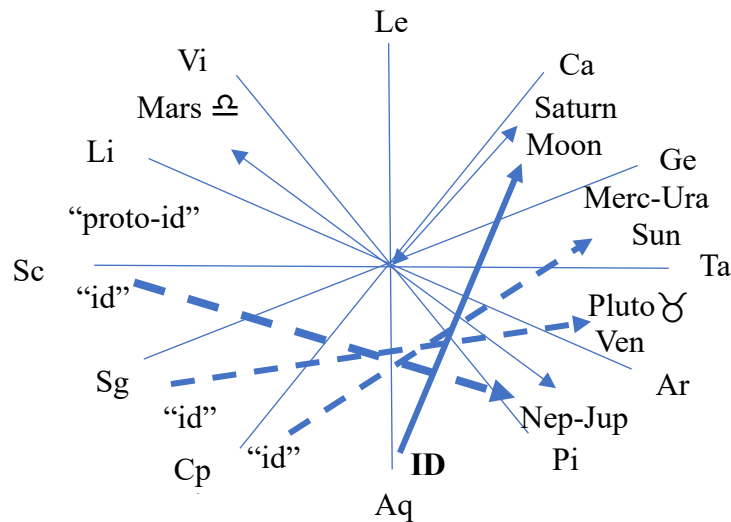
As Western religious history spilled through the “Age of Pisces”, the possibility of reincarnation was (almost) “exterminated” by the Catholic Church and, of course, it is a psychological “truth” that this kind of desperate “defense” will only be mounted when the contents of the “(collective) unconscious” are profoundly threatening... and, to be profoundly threatening, there is a good chance that there is something “true” in them. If reincarnation was “obviously false”, the Church would not have had to go to all the trouble. One of the reasons for the “probably true-ness” of reincarnation is the fact that Christ h/Himself underwent a “(sort of) reincarnation” – call it a “spiritual (paradoxical) reincarnation” – via h/His 40-day “post-Resurrection Ministry”...

INTRO PART IV: NARRATIVES FOR (not the ascendant, but) THE I.C.

During h/His 40 days (= nearly 1½ cycles of the Moon), Christ would have given those who could “hear” h/Him more information about h/His own experience of what lies “at the bottom” of “the Fall”. Agreed, with ‘4 Cancer’ as the sign of “the family”, making the link from ‘4’ to “Hell” will, at first, be strange for those astrologers who see “family” as a place of comfort & security... yet, if one extends his/her “intuition”, s/he could define Hell as, “awareness of the ‘gap’ between the best that a family might offer & the worst that a family might offer”. Adam, Eve, Cain & Able – not to mention the “Corleones” – are not only the archetypical “worst that a family might offer” but also we might assume that every member was “aware” of “the best that a family might offer” and, therefore, suffering the anguish of being “aware” of the “gap”, their lived experience became Hell-ish. Although “modern” astrologer, Howard Sasportas, liked to say, “it’s never too late to have a happy childhood”, it is not difficult to imagine that this remark was implicit in “ancient” Christ’s post-Resurrection Ministry teachings.

For many individuals, the (as Jung called it) “divine drama” is not the “greatest story ever told”. There are historical reasons for this “not-ness”, most notably the fact that Christianity did not (is yet to?) deliver the peaceful civilization that it promised while, all the while, being abused as a “cover” for abusive behaviour (= double abuse). That this was due to “too much mind & too little heart” (= “demon belief”) is not any kind of excuse. And, if your sympathies are atheist-Jewish, you might be the type who prefers “resonances” with the “most relevant story ever told” i.e. “Oedipus Rex”...

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



... and, just as we had good reasons to exemplify lower hemispheric rising signs with the horoscope with Sigmund’s daughter, Anna, so we now have good reasons to exemplify upper hemispheric rising signs via Sigmund himself, (i) Freud realized that the ‘4 family romance’ is “complex enough” that it requires one’s “primary” attention, (ii) confusing ‘12 hypnosis’ is best bypassed in favour of ‘1 attention’ being “directed” to the ‘1 self’s ‘2 ground’, ‘3 triangulation’ & pre-centering ‘4 family romance’, (iii) even if Freud didn’t identify a “primary self”, Freud saw that the “(mere) awareness” of the “primary self” is a puppet of the workings of “the unconscious”, (iv) the “self” ‘likes’ to believe that it is a master of its own house... this leads to “regression” of the

“self” to the “superego” and, in turn, to “pride” (gunning for a f/Fall... that, as noted, is the risk for the ‘morning Sun’) & (v) although Freud couldn’t come at the idea of Christ as the world’s “1st depth psychologist” – in part because his birth chart suffers from a wide “zodiac-horoscope-phase-shift” – he was still (not “post-modernist”, but) “modernist enough” to realize that the “depths” (both family & further down) do well to be conceived within a “meta-narrative” e.g. Oedipus Rex, Moses & Monotheism.

FA tries not to put words into Freud’s mouth but, from time to time, we try to imagine Freud’s responses to our “merging of (Klein)-Freudian theory & astrology”. For example, we assume that Freud’s experiences with ‘(10)-12 hypnosis’ would have led him to see something “id-ish” in the 12th house because, after all, it is a house with a high “unconsciousness quotient”. The reason that FA would argue “against” Freud – i.e. for FA, the 12th house is (not “id”, but merely) “infra-id” – is drawn from Freud’s developmental aphorism, “where id was, ego now is”, that suggests that the individual can “build” something “ego-ish” over his/her “id-foundation” and FA’s doubts that anything can be “built” in the 12th house. (Agreed, prisons & hospitals are “buildings” but FA would argue that they are not “ego-ish” “buildings”). In our “Intro: Part II”, we saw that Freud’s daughter, Anna, made the case for “secondary autonomy” leading to “ego-ish” construction and, so, if Freud were to add that FA-ers might view the 1st quadrant signs & houses as (not only “id-ish”, but also) “id”, we would not argue...

However, in addition to Anna Freud’s “intra-house (vertical)” developments, we won’t shy from adding “anti-clockwise house-to-house (horizontal)” developments (scroll back to see the thickened arrows in Freud’s horoscope). In other words, Freud’s view of the ‘4 family romance’ as a kind of “catchment” for psychodynamics that spill down from the 1st three developmental phases requires an additional term to Anna’s “secondary autonomy”... and, for FA, the most straightforward term that would help highlight it would be “tertiary autonomy”, but this would not be the only candidate...

Alternative terms for “tertiary autonomy” would include “ego autonomy” and “centroverted autonomy” because, when the 4th, 5th, 6th & 7th houses are “built up” in an Anna Freudian “secondary autonomy” way, they will permit “diametric-objective” insight into what is going on in the 11th, 12th, 1st & 2nd houses e.g. “collectivistic tricks”, “collectivistic confusions”, “paranoid-schizoid (&/or monistic) attitudes/positions” & “reduction to instincts” that is the end-stage of creatures who want to have nothing to do with the stories out of Eden... or, if they want something to do with them, they only care for them as a “demon” cares e.g. with the intellect of the “religious hypocrite”.

* * * * *

In the upcoming essay series, we will draw on what we would have told Freud, had he been alive & interested in FA, about his birth horoscope, specifically in respect of his “me-in-here” I.C. that, as indicated above, is straddled by the sign of Aquarius. Specifically, we would have urged Freud to see that, in addition to the story that meant so much to him, “Oedipus Rex”, his ‘11 Aquarian’ qualification of his ‘4 id’ could have the effect of inspiring him to look for another 11 stories (as per the Buddhas’ parable, “the blind men & the elephant”) that might be as (or more) valuable to psychoanalysts who have different signs on their respective I.C.(s). This will be especially the case for analysts who have an upper hemispheric sign on the ascendant because, in these cases, the “typical developmental scenario” has a more “complex” look about it. So, onto...

Chapter 1: CAPRICORN ON THE I.C.

♄ ON THE I.C. & “THE EXODUS”

FA’s longstanding readers are attuned to our view that Freud & Plato comprise a “complexio oppositorium”... Judaic Freud gave Homo sapiens a sense of the “value” of completing one’s “incarnation” (= the full anti-clockwise development through the lower hemisphere) & Gnostic Plato gave Homo sapiens an intuition of the “value” of not “getting stuck” in “incarnation”, however “full” it may or may not be (= the full anti-clockwise transformation through the right hemisphere). The individual who has Capricorn on his/her I.C. may need to experience a couple of Saturn cycles (59+years) through his/her full horoscope to constructively grasp this “complexio” in a way that brings forth a fertile “3rd”. If, during these cycles, s/he wants to lean towards one side of the dyad, an FA-er would recommend that s/he leans more toward Freud because, given the “compensatory” tendencies of ‘10’, the lean toward Plato increases the risk of “spiritual short-cutting” – via “regression” &/or “diametric leaping” – and, in any case, ‘10 compensation’ getting out of hand at ‘4 me-in-here’ is not our only concern...

The individual who has Virgo, Libra or Scorpio on the ascendant is confronted with the challenge of a “confused” Leo, Virgo or Libra in the 12th house “feeding” the ascendant. One very good example of a “confused” Virgo, Libra or Scorpio ascendant is, of course, Libra-on-the-ascendant Hitler... Uranus in the 12th house “fed” confused ‘11 idealism’ into his (not “conscious”, but) merely “aware” ‘7 Libran’ worldview that was unhappy being in a world that he perceived to be unbalanced. Agreed, Hitler can be deemed to have been “correct” in perceiving the world as unbalanced, but his ideas about what to do about it were full of “compensated” wish fantasies that, for a decade or so, didn’t seem to him to be wish fantasies at all. If, in the 1920s, a Freudastrologer hoped to “contain” Hitler’s wish fantasies in a safe container, s/he would have needed to find a way to convince him that “idealism” in any of its archetypal forms – ‘11’ &/or ‘12’ – “feeds” one-sided-ness in “regressive” directions and, in his “Libra rising” case, his ‘1 worldview’ was “surrounded” by idealism... “behind” the ascendant, we see the abovementioned Uranus in the 12th house but also, “in front” of the ascendant, we see the signs of the 4th quadrant. A “re-parenter” would have had the challenge of drawing him down to his Aquarius I.C. and, once arrived, of developing a “better relationship” to “idealized parental images”. Unfortunately, of course, Hitler had placed himself in no position to see the pragmatic value of obeying the 10 Commandments as an ethical “stop-gap” until such a time that the individual achieves “better relationships”. How would things have panned out if Hitler had (not Aquarius, but) Capricorn on the I.C.? ‘A’: most probably, not so different because both ‘11/12 idealism’ & ‘10 compensation’ are equally prone to “resistance” and, in both cases, ‘12 Pisces” 30° will be “confusing” the 2nd quadrant. If there is a reason to prefer Capricorn on the I.C., then it would be that it is the more cautious of the two and, thus, it is more “God-fearing”. We can note, here, that another “non-God-fearer”, Freud, also had ‘11 Aquarius on the ‘4 I.C.’...

Freud, in the last decade of his life, undertook a “scientific” interest in religion. Given that he was writing about “Moses & Monotheism” in the 1930s, it would happen that his dating would need to be adjusted. Presently, it is thought that the reign of the “monotheistic” Egyptian Pharaoh, Akhenaton, spanned 1353-1336 BCE. Meanwhile, the “traditional” dating of Moses, 1393-1273 BCE, tests one’s imagination in respect

of the link from Moses to Akhenaton. And, in any case, scholars now doubt that Moses wrote the "Torah"... it was written by many hands and compiled centuries later. For FA, of course, the 21stC view is a "positive" insofar as it pushes the story of Moses into the "mythic-eternal" realm. When one contemplates the "patterns" that swirl through the "collective unconscious", dates are irrelevant... dates, in fact, "get in the way".

The story of Moses is one of deliverance... from biological paternity to spiritual paternity and, for FA, Moses makes sense as an individual who had a birth horoscope that had Capricorn straddling the I.C. (we don't care so much about Moses' ascending sign, although Scorpio does make good sense insofar as, at birth, his life was severely threatened by the edict of the Pharaoh... probably not Ramesses II). To be sure, Moses was not conceived miraculously but, just as in the case of J.C., Moses' biological father, Amram, would fade into the distance behind Moses' spiritual Father (Who, for Judeo-Christians, is God and who, for Gnostics, is "the demiurge"), Who seems to have been sensitive to the thousands of years that it would take wretched Homo sapiens to realize that His Kingdom is within and, therefore, in the interim, it needs (at least, it tries) to obey His set of external Commands. That, in the 21stC, Homo sapiens wretched-ness has made no "advance" at all is grist for mill of the "lover of despair", Satan. Terrence Malick wrote it best in "The Thin Red Line", "they either want you in their lie, or they want you dead... the only thing a man can do is make an island for oneself... if I never meet You in this life, let me feel the lack... one glance from Your eyes and I'm yours".

It is likely significant that Moses' breaking of the 6th Commandment (before he knew that there were such things) led to his eviction from his Egyptian "Eden" out-to-Midian, because it hints at the "value" of knowing that, if one has lost control once, it could happen again and, so, receiving outside assistance from a more powerful "I Am" than one's own Abrahamic "I am" is gratifying. Moses initial meeting with God, His "Burning Bush", throws up images of "eternity" insofar as His "Bush" does not "burn away" and, so, Yahweh's "Fire" is a different kind of fire to that experienced by men. In the anti-clockwise developmental context, the Capricorn on the I.C. individual will have had a recent experience of Sagittarius (often in the 3rd house) and, hopefully, s/he will know that "diametric leaping" from Sagittarius to Gemini (often in the 9th "fiery" house that can easily "burn away") is a "spiritual short-cut" not to be taken... but, if s/he doesn't know this, a transit of the "ruler" of the I.C., Saturn, through his/her 4th house will, very often, have the "correctional" "family first, philosophy later" effect.

It is also likely that the 10 plagues that are visited on the Egyptians was a way for Yahweh to "warm up" the Israelites to the idea that breaking the Commandments (before they knew that there were such things) may lead to 10 varieties of punishment. The 'Q' that follows hot on its heels is: is obeying all there is to life? The 'A', however, was not so hot on the heels... by waiting 1500yrs, the Jews would become tired enough of waiting that they took no notice. For the individual who has Capricorn on the I.C., however, s/he may find that it takes between 7yrs & 36yrs (yes, this is a tiring duration but not necessarily completely exhausting) to have the '1 Aries (near the descendant)' "dawning" that a "family of loving destination" could operate in a different way to a "family of authoritarian origin". It is likely significant that Moses was protected from Divine annihilation in his 2nd encounter with Yahweh (Moses could only see His Back) because the ancient pre-Israelites did appear to be in need of a physical leadership...

a change” has something “unfair” about it and, so, we don’t know how significant the sentiment, “it was ‘fair’ of Yahweh to give us a chunk of real estate because this helps to square the previously ‘unfair’ ledger”, is. If it is significant, Freudastrologers would remind themselves that the key issue for ‘7 Libra’ on the ‘1 ascendant’ is that, in many cases, Capricorn will be on the I.C. and, in turn, there will be a ‘1 projection’ (down) to the ‘4 home’ that, upon “landing”, brings about a feeling of ‘10 frustration & delay’. As your local depth psychologist will inform you, “reactions” to “frustration & delay” tend to be over-done and, when a (usually) ‘mis’-understood ‘8 Pluto’ (= drawn above as “*Pluto T*”) brings its “intensity” to the brew, “reactions” to “frustration & delay” are accordingly ‘8 intensified’ in the gloomy direction of “none being the wiser”.

OK, so what about the 1st quadrant that, in theory, could connect the worldview to the home (= the 2nd & 3rd houses)? Here, we notice that Jupiter is natally located in the 3rd house... but, although the “tradition” has liked to see Jupiter as “benefic”, this is not necessarily a “good” placement because ‘9’ often stirs up expectations that (here, ‘3 intellectual’) things will go one’s way and, when this is considered psychologically, we know that the gap that separates “expectations” from “a sense of entitlement” is never very wide. As we step back from the 3rd house to the 2nd house, we don’t see any natal planets but, as any astrologer will tell you, the individual is still to take notice of (i) transits through any “empty” house (e.g. the ascendant transits every house of the horoscope every day) (ii) what the “ruler” of the house cusp is doing. When we remind ourselves that the 2nd house deals with (material) “resources”, we don’t need to be the greatest astrologer to connect the 2nd house “ruler(s)”, ‘8 Pluto’ (‘1 Mars’), to the issue of the ‘4 home’. In other words, everything depends on a proper understanding of ‘8’.

Here’s a \$128,000Q: is there any chance of ‘8’’s understanding occurring prior to the transit-by-opposition of ‘8 Pluto’ to Israel’s Pluto-Saturn in Leo the 10th house? ‘A’: we had begun this essay with a nod to the 1% factor... and, here, we would have to say that the odds are very much less than one in one hundred (... one in a gazillion?). As any psychological astrologer who has closely followed his/her own hard transits of Pluto to Saturn (or, reciprocally, Saturn to Pluto) can inform you, everything depends on the degree of “consciousness” that is brought to the transit’s table. For example, if the astrologer who is advising the Israeli government in the lead up to this early 2030s transit is “not very conscious”, s/he might say something like, “OK, this is going to be a time when we are very threatened and therefore we need to arm ourselves even more than we have thus far been arming ourselves”, the depth psychologist in us would only go “uh... oh”. Indeed, if a depth psychological astrologer was given a voice in the lead up to the transit, the “not very conscious” astrologer might say something like, “why are you listening to a voice that is interested in a phenomenon, ‘the unconscious’, that, if it exists at all, is the epitome of gobbledygook... even if there is such phenomena as ‘compensation’, ‘reaction formation’, ‘regression’ etc., there is no evidence that would lead us to align them with a ‘10-8 interaction’... so, like I’ve been saying, arm up!!”.

You don’t have to be a Gnostic to be in touch with the Spiritual Feminine. Yes, atheist-Jewish Freud was not very in touch with Jewish “feminine” principles such as “Shekinah”, but “comparative theologians” know that “She” can be connected to the “feminine” principle that (Christians know as “Mary”, Gnostics know as “Sophia” &) asks “(not really) consciousness” to kneel before the need to “retrieve projections”.

Chapter 2: AQUARIUS ON THE I.C.

⚡ ON THE I.C. & “OEDIPUS REX”

For FA, ‘11’ & ‘12’ are the archetypes that fuel most of the world’s unnecessary suffering. Although psychological astrologers may not object to this remark in respect of ‘12’, the links from ‘11’ to “technological advance”, “friends” & the “(optimism of) the New Age” may well be raising a few antagonized eyebrows. Nonetheless, FA stands by this view of ‘11’ because humans live on the ground & the metaphoric ‘11 sky’ is as uninhabitable as the ‘12 ocean’ is (... the ‘10 mountaintop’ might be stony & cold, but at least it is “ground”). Therefore, the individual with ‘11 Aquarius’ straddling his/her ‘4 I.C.’ suffers from a kind of “archetypal collision”. Yes, the astrologer may find that s/he has happily installed all the latest mod-cons... but, whether this makes up for the problems that accompany being “ungrounded at home” remains a wide open ‘Q’.

Over & above all these metaphors, however, is FA’s view that ‘11’ is “trickster-ish” in the way that it “lifts” the psyche “away” from the “unconscious” and, in doing so, allows the psyche to believe that it is being “lifted” into a realm that is even “more conscious” than whatever dubious “consciousness” it was “lifted from”. Well, no-o-o!, the “supra-conscious” is the “tricky half” of the kind of “unconsciousness” that is the bread & butter of the ‘(10)-12 hypnotist’. Unfortunately, this problem becomes mega-huge in the discipline that is (in part) “ruled by” ‘11’... astrology. In short, if ‘11’ was to become a “person”, he would “spot” astrologers as his easy targets. A good example of ‘11’s “targeting & tricking” of a (would-be) astrologer is C.G. Jung (‘11 Aquarius rising’)... in his auto-biography, he reveals that he played with astrological symbolism but, as he did so, he could see the “trickster” archetype poking its head through. Jung was able to see that his “Psychological Types” was a re-packaged “zodiac types” and, therefore, astrology offered an expansion of his earlier researches but, as longstanding readers know – e.g. Jung’s less than enthusiastic reception of Melanie Klein’s “infant-(gestation) depth psychology” – Jung was not very well placed to expand astrology...

OK, then, (if, of course, he could have taken an interest) was Freud well placed to expand astrology? ‘A’: so far as his birth horoscope goes, we would answer, “yes”, insofar as his expressions of ‘11’ could be said to be “protected”, (i) ‘11 Aquarius’ on the I.C. is accessed through his cautionary ‘10 Capricorn’ in his ‘3 thinking’ 3rd house, (ii) the “ruler” of his 4th house, Uranus, is placed in his ‘7 reflective thinking’ 7th house, (iii) although Mars is placed in his 11th house, it does land in the sign of Libra. In other words, whenever Freud resolved to ‘11 think’ about “immaterial patterns”, he would have been less likely to jump to conclusions. As we know, however, Freud only dabbled in thinking about “immaterial patterns”... although he knew that one of the reasons for the enduring collective interest in “Oedipus Rex” was that it was the “pattern” for the “family romance”, Freud was not Aquarian-enough to entertain the idea that there might be another 11 “patterns” (= 4 more than Jung saw in “Psychological Types”).

Even if (time-travelling Freud) had consulted a Freudastrologer and then had been informed that he would do well to look for another 11 “family romance stories”, he may have replied, “maybe I could look for another 11, but my day-in-day-out work has shown me that it is already difficult enough for the analysand to grasp the Oedipal dimension of his/her inner life and, worse, the analysand may (ab)-use an alternative story as a defense against his/her Oedipal dimension”. And, yes, we would agree with

Freud's reasoning, here... but, in any event, this would not prevent us from pointing out that this reasoning would not stop him from looking for 11 alternatives & keeping them to himself (yep, these very essays are the very opposite of this suggestion!). This looking, in our view, would have the effect of assisting the analyst deal better with the "counter-transference". We will "look" further into this in our "Example B", below.

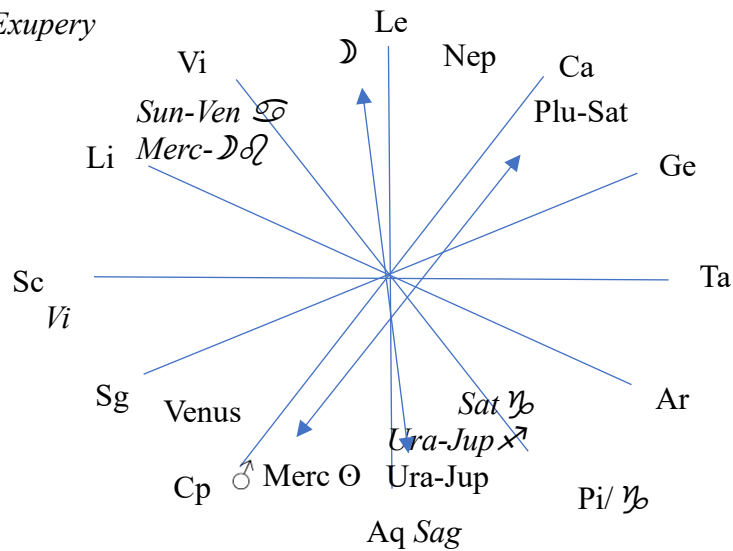
Now, without further ado, let's move along to the details of "Oedipus Rex". As it is in the not very dissimilar story of Moses, the story of Oedipus is one of deliverance from a biological father to a spiritual father... although, in the latter case, the spiritual father does not declare himself and, indeed, this lack of declaration is the basis of the story's tragic element. Whereas Moses' parents wanted Moses, but were forced to cast him into the Nile so that he would be anonymous and, thereupon, protected, Oedipus' parents, King Laius & Queen Jocasta, did not want Oedipus – an Oracle warned them that Oedipus was to become (... errr) Oedipal – and so the case him onto a mountain. Oedipus was rescued by his spiritual father, King Polybus, but didn't inform Oedipus that he was adopted. Yes, it would be unfair to describe King Polybus as a "trickster" but there is an "unconscious" sense in which Polybus' withholding of information had a "tricky" effect on Oedipus because, when Oedipus became suspicious that he wasn't Polybus' biological son, intemperate Oedipus didn't wait to see the "other side" of his "merely aware" suspicion and charged off to find his biological parents. What, then, is this "other side"? 'A': why not confront the spiritual father before confronting the biological father... this may have led to some reflection & this may have been enough to prevent Oedipus from killing his biological father "unconsciously" (Oedipus does not know that the man blocking his path to Corinth & then kills was Laius). FA argues that the positioning of Libra in/near the 12th house has something to do with Oedipus' "submerged" capacity to reflect & Aquarius on the I.C. has something to do with his intemperate attitude to his family situation that he "felt" was "less than '11 ideal'".

The "heroism" that comes out of "Oedipus Rex" is in the audience rather than in the character, Oedipus. Freud's realization that "Oedipus Rex" is a "pattern" that, to varying extents, concerns every individual was "heroic" because Freud would come to the realization that "until such a time that I can find an 'inner spiritual father' that can inform me of my situation, I am Oedipus". In other words, Freud realized that he needed to "become an informative Polybus", first of all, to himself and, if he could become so, he would need to accept that he should not be pursuing (depth) psychology, irrespective of the zodiac sign that might be straddling a particular analysand's I.C..

Let's point out, here, that the Oedipus complex is not a black & white situation of a boy-man (psychologically) "marrying his mother" or "not marrying his mother". Rather, it is a situation of the mother necessarily being a significant player in an infant boy's "modelling" for "love" and, therefore, all boys, to some extent, do "marry their mothers". Because of this, we can say that Oedipus' main issue in respect of his 'mis'-marriage is the P.T.S.D. that comes in the wake of his discoveries and causes Oedipus to dig out his eyes... what Jungians would call an "upper (self)-castration". Therefore, the Oedipal "anti-hero" becomes the "Oedipal hero" via his determination to look at his own "complex" and, with this looking, finds ways to support whatever fraction of it is moving toward psychological exogamy. In order to discuss the converse situation – the so-called "Electra complex" of the girl-woman – let's re-visit a recent example...

EXAMPLE B: MARIE-LOUISE VON FRANZ with *superimposed planets of...*

Antoine de Saint-Exupery
 29/6/1900 9.15am
 Lyon, France



Thorough readers of FA will know that we recently discussed Marie-Louise von Franz in relation to her “Sun ruler”, Saturn, transiting her Aquarius on the I.C. when she had her first encounters with Jung. We return to Marie-Louise because our urges for “chart comparison” lead us to compare her chart with Freud’s. It could be argued that Jung didn’t need any reconciliation with Freud because, from 1933 on, he would receive support from a “female version of Freud” who, because of her femininity, may have provided better support than Freud was able to provide. In other Jungian words, Marie-Louise provided a better “screen” for Jung’s “anima” and, as he retrieved his “projections” from this screen, Jung would have been able to “integrate” a significant chunk of his feelings about Freud. In this regard, we could take (for example) the fact that Marie-Louise’s “descendant ruler”, Venus in Sagittarius, “6th house ruler”, Mars in Capricorn & “8th house ruler”, Mercury in Capricorn, were “stepping stones” (that Freud didn’t have) through M.L’s 1st quadrant that, as they “built up” her “secondary autonomy”, provided “protection” for Marie-Louise against the “power of primordial images” that, if this protection was absent, could have leaped into her ‘11-ed’ 4th house & ‘12-ed’ 5th house. In turn, Marie-Louise was able to become a creative “screen” for Jung’s “projections” as he powered into “(higher)-lower realms” of the “unconscious” despite the fact that C.G’s own chart was, in comparison to M-L’s, “unprotected”.

If Marie-Louise was, in actuality, one of Jung’s “protectors”, we could also say that Marie-Louise could have, in theory, been one of Freud’s “expanders”. Although they didn’t converse about depth psychology, the fact that they had the same signs on their respective angles tells the FA-er that, if they had conversed, they would have had a degree of mutual understanding. As noted above, M-L’s Venus in Sagittarius in her 2nd house (Freud’s 2nd house, by contrast, was “empty”) could have influenced Freud’s sympathy for “expansion” and, in turn, when M-L suggested to Freud that there could be more stories about “families” – according to their shared Aquarius on the I.C., at least 11 more stories – Freud may have been more accepting of her viewpoint than he had been accepting of Jung’s uber-expansions into a “collective unconscious” wherein,

for Freud, there would have been “too many stories” to make any scientific headway. Indeed, if Marie-Louise was have a good conversation day with Freud, she may have been able to “expand” on Freud’s ideas about Oedipus’ “upper castration” (Oedipus plucking out his own eyes, see prior section) by introducing another story that invokes “loss” in the “upper” realms, the life of Antoine de Saint-Exupery (yes, with his story, “The Little Prince”, published in 1943, Freud would have needed to have lived longer).

Now, Antoine de Saint-Exupery did not have Aquarius on the I.C... but, he did have Uranus (& Jupiter) in his 4th house & Saturn in Capricorn (probably) “blocking” entry into his 5th house. When Antoine was 44yrs old – Saturn-entering-the-11th house-opposite-Saturn – his aeroplane crashed, cause unknown, into the Mediterranean Sea. Aircraft wreckage was not found until 2000 and this parallels the story of “The Little Prince” insofar as it told by a 6yrs old narrator who suffers an aeroplane plane crash into the Sahara followed by a very long & imaginative tale of fixing the aircraft before the water runs out. Marie-Louise is widely regarded as the best “interpreter” of Saint-Exupery’s tale and the astrologer won’t have to be Liz Greene (see “Ch.3”) to see why.

One can’t help but notice that, in myth, after ‘10 Saturn’ castrates ‘11 Uranus’, Saturn throws his genitals into the sea wherefrom Venus will be born... and, then, one can’t help but notice that the “great interpreter” of “The Little Prince”, Marie-Louise, has Venus in Sagittarius in her 2nd house. Freud may not have been impressed by the astrology, but we would be very surprised if Freud was not able to interpret castration as the “death of the ‘paternal line’ as a result of an over-powering ‘mother complex’”. It is significant that Saint-Exupery died at mid-life because Jungians concur that this is a time of “the past tending to catch up” and, if the individual has remained a “little prince (or princess)” for too long, “events” that express this “too long-ness” not only become more frequent but they also become more fateful. The thing about “The Little Prince” that Freud would have most responded to would have been that the narrator’s “creativity” was the not-so-good version of “creativity” i.e. the kind that leads “away from reality” (= not the preferred version of “creativity” that leads “into reality”). Of course, this is what Freud was thinking about Jung himself insofar as Freud concluded that Jung’s “creativity” – “Wandlungen und Symbole der Libido” (1912) – was of the kind that was leading “away from reality”. Freud was not exactly wrong in this.

In his 2nd volume of “Introductory Lectures”, Freud made it clear that he had nothing to do with idea that the “Oedipus complex” transferred across the genders in an uncomplicated way to, thereupon, generate a so-called “Electra complex”. Rather, Freud thought that a little girl’s desire for her father was very much secondary to her longstanding resentments – these would be “carefully covered with compensations” – against her mother. It is worth noting that Jung’s assessment of Marie-Louise did run along Freudian lines – Jung realized that Marie-Louise was using his psychology as a refuge from her own “mother complex” – and, so far as we can tell from our distance, Marie-Louise did seem to accept this Freud-Jung “interpretative convergence” to the degree that M-L could “interpret” “The Little Prince (or, as the case may be, the Little Princess)” rather than become a “crashing” “Saint-Exupery”. Indeed, one could state that M-L’s “interpretation” of “the Little Prince” is the story’s “creative correction” that, in its way, is “more creative” than the story itself. Marie-Louise might not have had an “outer marriage”, but she did “land” on her Taurean (“reality+”) descendant.

Chapter 3: PISCES ON THE I.C.

✕ ON THE I.C. & “THE ODYSSEY”

Yes, folks, being the movie buffs that we are, we are looking forward to the next installment of Christopher Nolan’s filmography. Scorsese, Coppola, Spielberg & Scott would all likely agree that Christopher is the living director who is most likely to make more great films than they have. With this story – in particular, the section that deals with Odysseus’ return to Ithaca – having so much seafaring imagery, one can wonder to what extent it had brewed through Chris’ imagination over the full duration of the “double up” transit of ‘12’ (= Neptune’s 2012-26 transit through Pisces). Although we aren’t as critical as some critics are of Wolfgang Petersen’s “Troy” (2004), we do hope that it beats it by some margin. If not, we will just have to return to the living (brother) directors’ witty interpretation of “The Odyssey”, “Oh Brother, Where art Thou?”.

In Joel & Ethan’s version, Homer’s sequence is mixed up somewhat... but that is entirely appropriate to the fluidity of 12th archetype. Whereas Homer brings in the episode of Odysseus’ “resistance” to the Sirens nearer to the conclusion, Joel & Ethan bring this episode into the 1st act... and, this was an astrologically appropriate change because, in the anti-clockwise zodiac cycle, ‘12 Pisces’ precedes the shenanigans of the ‘1-(eyed) Aries Cyclops’. It is harder to imagine a better image for ‘12 Pisces’ than the Sirens because their song is, in essence, “eternity”, the non-place/non-time where there is no suffering of Trojan Wars or, even, of the suffering of debilitating old age. In his, “The Future of an Illusion”, Freud stated that he had never experienced the “oceanic feeling” that was intimately felt by religious acquaintances such as Romain Rolland, but, if we broaden the definition of “oceanic feeling” to, say, “a feeling of proximity to the ocean... and, via this proximity, becoming ‘haunted’ by a lack of ‘oceanic feeling’”, Freud would likely have now admitted to it... even if, with his admission, Freud would have been quick to translate it into “reductive” language e.g. “narcissistic wound”.

The abovementioned “fluidity of the 12th archetype” encourages us to go back to Homer’s sequence and, when we do, we find that we can support it in, at least, two ways (i) “regression”: if Odysseus was a “regressor” through the zodiac, his encounter with the ‘1 Cyclops’ would have preceded his encounter with the ‘12 Sirens’ (although, if we want to see Odysseus as a hero, then we could only imagine him “regressing” in his imagination, not in his actions) & (ii) if we draw a parallel from the Cyclops to the one-sided outlook of an unreflective ‘1 ascendant’ and from the Sirens to the challenge of ‘12 Pisces’ on the ‘4 I.C.’, we have an anti-clockwise sequence that does some justice to the Freudastrologer’s interest in seeing Odysseus as a ‘12-4’ Neumann-ian “hero”.

Now, with ‘(ii)’ above, we have a way to better understand Odysseus’ decisions to (a) instruct his crew to block their ears with wax & (b) to tie himself to the mast. In respect of his crew, you won’t have to be Jung to realize that the “non-heroic” human psyche is something of a Houdini... it is very adept at “dissolving” its “ties”, especially when there is a “song of eternity” in the air. Although there are “(not really) spiritual” traditions that praise the cultivation of psychical “emptiness”, the psychoanalyst will be cautious about this psychological state because, at its periphery, there may also be a potential for “hunger” that the “(not really) spiritual” psyche wasn’t expecting and, when this “hunger” penetrates the meditative “centre”, there will be impulses to “fill” this “centre” with “dissolution”. Indeed, rather than “fill”, we would have done better

to type “tries to fill” because ‘12’s “hunger” sits somewhere between not very satiable and insatiable. It is also worth noting that Odysseus doesn’t instruct crew-members... rather, Odysseus instructs his crew-collective because another aspect of “attraction to dissolution” is the fact that it is stronger in a collective setting. In a number of essays in this website, we have urged our readers get a copy of the important work of Gustave le Bon, “The Crowd”, published in the wake of the Neptune-Pluto conjunction of 1892, and, here again, we re-urge our readers to grasp the “central” tenets of le Bon’s book.

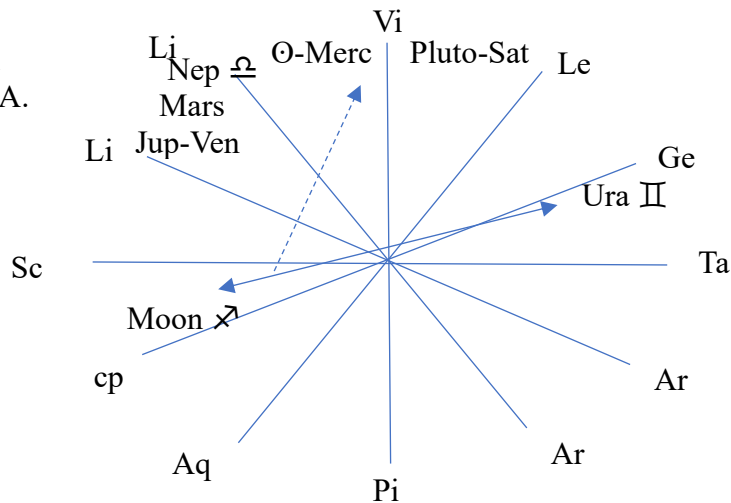
With the issues that surround and infuse “mob psychology”, we begin to realize the importance of the “priest” who is able to hear the “songs” of the immaterial realm without succumbing either to its empty promise of fulfilment or to the urging of a mob (or, even, a group). This is why FA has some sympathy for the 1st Millennium attempts by the Christian Churches to decide what was part of the “canon” and what was part of the “heresy” (our sympathy, however, quickly runs out in the 2nd Millennium). For example, we do have some sympathy for the Church’s rejection of Gnosticism because, for FA, (this) early Gnosticism was not sufficiently explicit in respect of the distinction between “individuality” & “individuation”. After 20thC Jung clarified this distinction, however, our 1st Millennium sympathy becomes obsolete... and, in becoming so, newer ‘Q’s appear on the horizon e.g. is Jung “an Odysseus-ian hero”? ‘A’: yes & no... yes, his “crew” need to hear what Jung heard... & no, “individual members” of the “crew” are to pursue “individuation” not as Jung had pursued it – risking madness – because, for psyches different to Jung’s, Odysseus can easily morph into Orpheus i.e. the path back to (not Ithaca, but) to Eurydice’s “world of the living” becomes too “regressive”.

If we turn to Jung’s birth horoscope, we could propose that it presents a level of “protection” against ‘12’, as follows (i) Jung’s 12th house is “empty” and, in theory, Capricorn on its cusp could have brought a cautionary attitude to it, (ii) accessibility to “a cautionary attitude” is a feature of Saturn in the 1st house (iii) Aquarius, both on his ascendant & taking up a large slab of his 1st house can be seen as a “buffer” sitting between his 12th house and Pisces sector (those who have Pisces on the ascendant – e.g. moi – don’t have this “buffer”) (iv) likewise, Jung’s Aries sector in the 2nd house can be seen as a “buffer” against his Neptune in Taurus on the cusp of his 3rd house... and, so, by the time we get to his Moon-Pluto in Taurus feeding down to his Taurus-Gemini I.C., he was still able to “get Taurean-ly (= extraverted-ly) real” in the (not Platonic, but) “scientific” sense of “reality”; Jung’s 3rd house Moon-Pluto provides a flavour of the episode in “The Odyssey” that tells of Odysseus “protecting” himself with “moly”, a drug provided by Hermes, forcing Circe to restore his crew and allowing him safety as her lover... indeed, Circe gives Odysseus valuable advice for his journey home.

The journeyer-to home who has ‘12 Pisces’ on the cusp of his/her 4th house does well to expand his/her sense of “home”. For FA, wherever ‘12’ is found, it is not a bad idea to “keep swimming” toward a more “grounded” zone of the horoscope insofar as this is the recognition of the “penumbra of hunger” (scroll back up) and, for example, make “something of a home” in, say, the 6th &/or 7th houses in order not to succumb to a “eternity-philia” that, in turn, could lead to a “regression” from the 4th house into the left hemisphere. As we have been hinting for all those who have upper hemispheric rising signs, it is a good idea to draw on ‘9’s expansive attitude to narrative (often, ‘9 Sagittarius’ is found on the ‘1 ascendant’) & imagine “Penelope on the descendant”.

EXAMPLE C: LIZ GREENE

Liz Greene
4/9/1946 12.00pm
Philadelphia, U.S.A.



As it is for Jungian Marie-Louise von Franz, Jungian psychological astrologer Liz Greene's birth chart invites a comparison to Freud's birth chart... although, when we look to Liz' I.C.-M.C. axis, we notice Pisces-Virgo (not Freud's Aquarius-Leo). Yet, as it is for all Jungian analysts, Freud's ideas still need to be "integrated" irrespective of natal chart differences, and Liz demonstrated her "integration" of Freudian theory in her "Neptune: the Quest for Redemption", wherein Liz invites her readers to make sense of the relationship of psychoanalysis to the astrological Neptune (&, if implicitly, all expressions of the archetype that FA dubs '12'). Being an astrologer, Liz knew that she was writing & publishing this book under Saturn's transit of her Piscean 4th house wherein it would form a "finger of God" (yod) to her natal Saturn-Neptune sextile.

In our mini-essay (scroll back up), we emphasized the value of seeing the zodiac as a narrative and, although Liz does include a "cookbook" section in her, "Neptune: the Quest for Redemption", this section is toward the end... meaning, we assume, that Liz intended her readers to absorb a '2 broad' context for Neptune so that her readers won't read the "cookbook" section in non-narrative isolation. We aren't privy to Liz' self-interpretation of her horoscope but, for FA, Liz' natal Moon in Sagittarius toward the end of her 1st house (also opposite Uranus & trine her "Sun ruler", Mercury) looks 'forward' through her lower hemisphere in a way that permits her to make good sense of her Pisces sector. Liz' Moon also speaks to her understanding that the best way to "save" "serious astrology" from becoming bogged down in isolated interpretation-ism is to point out whereto the relevant mythology is going e.g. Eden, like pride, is heading for a Fall. It is worth noting, here, that Jung often remarked that interpreting isolated dreams not a good idea... it is much better to gather a "dream series". Astrology's big problem, of course, is that there is a poor boundary between its "popular" & "serious" sides i.e. "pop astrologers" speak to their populations "seriously". If "pop astrologers" were to become "serious" about therapy, they would make more fun of themselves.

As all psychological (and a significant chunk of non-psychological) astrologers know, Liz takes the view that therapy is necessary for anyone who wants to become a "psychological astrologer". Yet, as noted in our prior paragraph, the sloppy boundary

between the “astrological wings” means that all astrologers who intend to be “serious” need to undergo a course of psychotherapy. In respect of myself, I had the (is this the word?) “good” fortune of getting “serious” about astrology at that time of life (= mid-life) when Jung thought that individuals tend get “serious” about the meaning of their lives. The issue that I had to face more than Liz had to, so it seems, was that I needed to put my Jungian “meaning-of-life” books aside and get “serious” about Freud. This change of focus, however, did not lead to a cessation of astrologizing. Indeed, learning that Liz had a more “protected” Piscean sector than I (I have Pisces on the ascendant) helped me to understand that Liz could “be” Neptunian-ly Jungian without too many hitches whereas I could “not be...”, at least not until after my Freudian groundwork. Note that, at least from our point of view, Jung was “covering” both the upper reaches (= ‘11’ e.g. Marie-Louise von Franz’, “Number & Time”) and the lower reaches (= ‘12’ e.g. Liz’, “Neptune & the Quest...”) of the 360° of “collective un-supra-conscious”.

The inevitable ‘Qs’ beg: to what extent am I “projecting” my own predicament onto the astrological community? might it be OK, after all, that astrology’s “wings” have their sloppy boundaries? ‘A’: yes, of course, “I am projecting”... the key ‘Q’ for me has been: are there others who “resonate” my predicament well enough to want to “click here”? ‘A’: yes... and, although I am not certain, I am assuming that not all of my readers have, as I do, Pisces on the ascendant. Indeed, this very article is directed to my readers who have Pisces on the I.C. (you, dear reader, do have Pisces somewhere in your chart and, of course, you also have natal & transiting Neptune & a 12th house). And, yes, it is because “I am projecting” that I see the value in broadening the context in ways that, say, Freud could not (= “he too was projecting”) because, for FA, Freud’s unexplored scientific, philosophical & religious assumptions led to a very curious type of self-sabotage i.e. in its formative days, Freudian theory was rejected by frightened intelligentsia (= “we need to prove that there is no such thing as ‘the unconscious!’”); Freudian theory would, nonetheless, win out in the decades after Freud’s passing; into ‘our’ decades – those that are surrounding the millennium – Freudian theory (despite “the unconscious” now becoming acceptable) has been squeezed out (as Freud would say) “from both sides”... to one side, academic psychology followed Popper down the path that rejects immeasurables (“souls”) and, to the other side, “New Agers” followed a popular (wrong) version of Jung that views “souls” being able to be “saved” without any need for “embedding in matter”. As Liz succinctly wrote it, “many ‘spiritual’ folk believe that to ‘be spiritual’ all one needs to do is ‘think spiritual thoughts’” No, no... Jung himself said that he wouldn’t breath a word of the “problem of opposites” until the “would-be-spiritual” individual had made Goddam sure that s/he had undertaken a full inventory of his/her “family romance”... and the only way to be Goddam sure of that is to have a qualified psychoanalyst (correctly) interpret your (not “isolated”, but) “series” of “dreams”. Freud claimed that “religion” is what we get when religious feeling is yet to be fully analyzed. For FA, Freud was/is correct until proven otherwise.

I once had a conversation with an astrologer who was defending the idea that living clockwise was OK because the clockwise/anti-clockwise dyad is just one more set of opposites in an “-ology” that is full of opposites. With this, the conversation had run, for its resolution, into its need for a Jungian “3rd (way to move around a clock)”. I don’t know for you, dear reader, but this sure sounds like an Einsteinian 3rd to me.

Chapter 4: ARIES ON THE I.C.

∩ ON THE I.C. & “HAMLET”

God said, “I Am that I Am”... and, of course, there is no arguing with that. At some point in human history, Adam said, “I am that I am”, and the arguing would go on ever since. The God-man came along to say something like, “in point of fact, Adam would have done better to say to himself not only, ‘we-are-that-we-are’, but also, ‘we-are-divided-at-least-into-2 (and, maybe, into as many as 12!)’”. William Shakespeare came along and pointed out that one side of this “we” says, “to be”, and the other side of this “we” says, “not to be”. Then, Sigmund Freud came along to say, “in extra point of fact, this ‘we’ has more than 2 sides... ‘we’ are 3 sides; the first saying, ‘I want’, the second saying, ‘I would be better off not wanting’, and the 3rd saying, ‘oh, bollocks!’”

For FA, “Hamlet” is a character who may well have had a birth horoscope that featured ‘10 Capricorn’ on the ‘1 ascendant’ & ‘1 Aries’ on the ‘4 I.C.’. Freudians like to tell us that, “the only thing worse than an Oedipal defeat is an Oedipal victory” and the beauty of the greatest play ever written is that the “Oedipus complex” is “doubled up” insofar as Hamlet’s uncle, “Claudius”, is the “Oedipal winner” – agreed, Claudius only gets to be the “Oedipal winner” for a limited amount of time – and Hamlet is the “Oedipal loser”. In psychological astrological words, Hamlet, more or less, is “stuck” at his ascendant and “projects” his Capricorn-ish “compensations” around his chart and, when they land on his I.C., he worries that his fight with his father won’t be the fair fight that ‘1 Aries’ desires. (If this is the word) “fortunately”, Hamlet manages to “avoid” his ‘10-1-1-4 frustrated anger’ in respect of his father because, with his father being slain by his uncle, he doesn’t have to fight with his father and, as a result, Hamlet doesn’t have to worry about the guilt feelings that underpin his (fantasy of) victory... still, there will be some feelings of guilt underpinning his (fantasy) of victory over his uncle (= “displacement” from his father to his uncle & back again) but, as Freud tells us, the analysand has put his/her “compensation”, “projection” & “displacement” in motion in order to decrease (± extinguish) his/her “psychological-hydraulic pressure”. And, indeed, the psychoanalytic process of “retrieving” psychodynamic “avoidances” has the effect of re-increasing the “pressure”... and, in turn, so it would appear to the analysand, psychoanalysis “makes things worse” because an increase in “pressure” is synonymous with a decrease in the “pleasure (principle)”. The ‘Q’ that subconsciously resides behind most “resistances” goes, “why should I rid myself of a process that has been giving me relief?” The psychoanalyst’s answer goes something like, “you are not aware enough of the price that you have been paying for your relief... I hope that the more you discuss your inner life, the more that you will realize that your psychological economy is in need of a new budget”. Living many centuries prior to psychoanalysis, poor old Hamlet lived without access to the process that reveals dodgy inner budgets.

By this point in this cycle of essays dealing with the I.C., we expect that readers have taken on board our view that the 1st quadrant, especially if it has been “built up” in the manner of Anna Freud’s “secondary autonomy”, offers “protection” to the I.C. & the 4th house against incursions from the deeper-higher levels of “unconsciousness”, a “protection” that is not available to the “mask-persona”. Now that we are examining ‘1 Aries’ on the ‘4 I.C.’, some readers might be thinking that, in now moving into “the signs of the lower hemisphere in the houses of the lower hemisphere”, this problem of

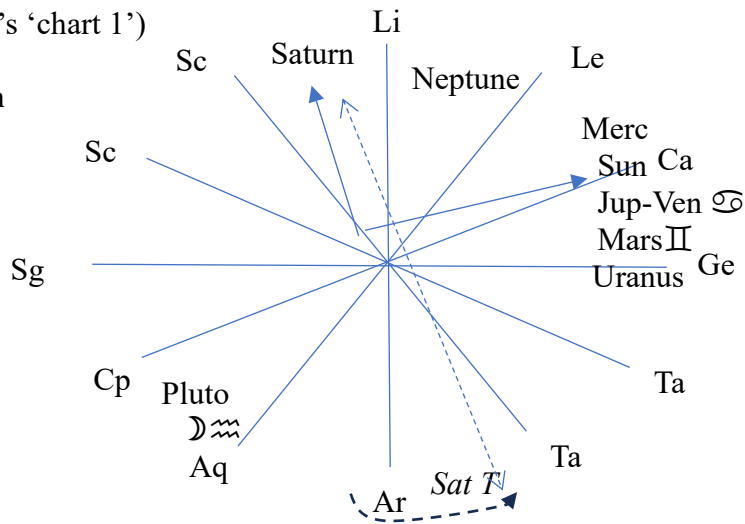
“collective incursion” is behind us. yet, as we have been describing with “Hamlet”, the broader view of “zodiac-horoscope-phase-shift” reminds us to remain cautious insofar as the collectivistic (not houses, but) signs have a capacity to play some havoc with the build-up of “secondary autonomy” in the 1st quadrant. In fact, this is the reason that we would “agree” with Hamlet that “not making up your mind” is a worthwhile thing to do until one can build-up one’s “tertiary autonomy”... for Hamlet, this would mean (i) get a good sense of both Claudius & Gertrude being “left behind” (Hamlet’s ghost-father did suggest this in respect of Gertrude, “leave her to heaven”, but not in respect of Claudius) & (ii) trying to see Ophelia less as a ‘3 sister’ who, therefore, would have to be seen as yet one more conniving “player” (in need of withdrawal to a nunnery) & more as a potential exogamous ‘7-8 mate’. Poor old Ophelia suffers ‘12 Pisces’ version of fate... and, in terms of Hamlet having (perhaps) ‘12 Pisces’ on his ‘3 3rd house cusp’, astrological Bard lovers will have no trouble seeing Ophelia as a victim of “hazing”.

Hamlet’s tragedy is that he can’t see ‘beyond’ ‘3’ & ‘4’ to (perhaps ‘2 Taurus’ on) the cusp of the 5th house, wherein he would realize that “it is never too late to have his happy childhood”. At this point, some readers might be thinking that Aries on the I.C. would symbolize (not the inability, but the) ability to intuit the value of developing through to the 5th house (and beyond) and we would not necessarily disagree with this thought. The puzzle, however, for the fiery sign of “birth” seen on the watery 4th house is that the 4th house is, like all watery houses, a place of “death” and, indeed, in being the “angular” (= earthy) water-house, the 4th house can have more input into physical death than the 8th &/or 12th houses. In this regard, astrological minds very often go to the chart of Princess Diana – her death was rather different to Ophelia’s but, to some extent, she too was victim of “hazing” – that reveals transiting Saturn making its way across Diana’s ‘1 Aries on the 4 I.C.’ when her life smashed into the metaphoric=literal underpass. When we see Diana’s interviews, it is pretty easy to see that, like Hamlet, Diana couldn’t (wouldn’t?) see that “it is never too late to have a happy childhood”.

Now, at this slightly later point, some readers will still be thinking that, if Aries is straddling the I.C., there will still be a number of degrees of (early) Aries not in the 4th house... hence, the paradox of a “birth-ful” Aries qualifying a “death-ful” 4th house will be ‘3 thinkable’ and, yes, again, we don’t automatically disagree with this thought. Indeed, at the beginning of “Act 5”, Hamlet spends a good deal of his thinking on the subject of death – “alas, poor Yorick, I knew him well” – but, the more we examine & re-examine Hamlet’s thinking in respect of death, the more we realize that he is unable to think of death as anything else but a “puzzle to the will”. If another individual, who (i) was in his/her 70s or 80s, (ii) “felt” that s/he had lived a full life & (iii) had a transit of “heavy” Saturn across his/her I.C., stumbled into a graveyard, s/he would probably have seen what s/he had seen in a rather different light to Hamlet. A significant aspect of Hamlet’s tragedy is his “identification” with a “ghost father”... Hamlet would have fared much better if he had “(passively) identified” with the “spirit father”, Polonius, but, unfortunately, Polonius’ “to thine own self be true” was delivered to Laertes, not to Hamlet. And, in any case, the “wiser” the words, the more likely they become pearls before swine. Are FA’s words, “knuckle down & head for the (Bull?) 5th house”, wise? The irony of FA is that you need to have the “tertiary autonomy” to make it into your 5th house and the “secondary autonomy” to build up your 5th house to find out.

EXAMPLE D: THE UNITED STATES OF AMERICA

U.S.A. (astro.com's 'chart 1')
 4/7/1776 5.10 pm
 Philadelphia, Penn



Most American astrologers are currently holding their breath(s). Over the last week of July 2026, transiting Saturn will form a very close opposition-(and station) to the U.S.A.'s "natal" Saturn. We placed the word, "natal", in inverted commas because (i) it takes some imagination to "personify" a nation-state & (ii) there is always plenty of debate about "birth times" in relation to nation-states. Because the U.S.A. has been "alive" for 250yrs, "mundane" astrologers have (i) had plenty of history to survey, (ii) in light of the history, have tended to converge on the chart that we have drawn above (it is astro.com's "chart no.1") (iii) agreed with "psychological" astrologers that, if the U.S.A. were to be "personified", there is little to argue about the image of the U.S.A. as '9 horse-riding cowboy' "positive persona" & a '10 (world's) policeman' "negative persona" (= a 'doubled up' natal '10 compensating Saturn in the 10th house'). It is this "negative persona" that is going to receive an extra "dose" of "concretic clarification" in the upcoming months (and, because of Saturn's back-'n'-forth, retro-antero-grade motion as seen from Earth, this won't be over until 2027). And, in any case, astrologers won't sign off from their interpretations of this "dose" without paying attention to the other zone of '10' in its horoscope... "Saturn-ruled" Capricorn on its 2nd house cusp, wherein we see natal Pluto in Capricorn "feeding down" to its Moon in Aquarius close to the cusp of the 3rd house. Before we take this further, let's re-consider "planets"...

Both "traditional astrologers" & "psychological astrologers" see the "planets" (& "luminaries" ☉☽), whether they be natal, transiting & "progressed", as having the effect of "lighting up" the involved house. For example, Pluto & the Moon can be said to have been "lighting up" U.S.A.'s 2nd (into 3rd) house for 250yrs... indeed, with Pluto now transiting the 2nd house, we could say that it is "double lighting up" the 2nd house. But, wait a minute! Can we really say that Pluto "lights up" anything? 'A', maybe yes, maybe no... so much depends on the "consciousness" that is brought to any "lighting up". In other words, for FA, "lighting up" & "consciousness" are not synonymous.

Indeed, for the Freudastrologer, there is more... it is also possible that "lighting up" could have a "blinding" effect. FA's longstanding readers know that this effect is a big part of why we are cautious about the "Icarus Sun". In other words, a house that

is “housing” a natal, transiting &/or “progressed” planet/luminary may be “blinded” by the planet’s/luminary’s “light”. So, even if Pluto were to “light up” the U.S.A.’s 2nd house, it might go from “dark” to “blinding”. (As a side note, this might be the reason why, perhaps, the Book of Revelation has a City of God without a Moon or a Sun).

One of the reasons why “mundane” astrologers can be successful at predicting what happens to a nation-state is that it is usually the case that there will be very little in the way of “consciousness” going on. (If, dear reader, you are a YouTuber, we would semi-recommend “World Astrology Report”; it is semi-recommended because it does get a little bit wacky from time to time). From the depth psychological perspective, the nation-state is very much like the “infantile” individual who has yet to undertake the task of building his/her “secondary autonomy” and, thereupon, “tertiary autonomy”. Nation-states are “reflexive” rather than “reflective” and, therefore, when the depth psychologist turns to the 4th house of a nation-state, the members of its governing body (irrespective of how well it “truly” represents its populace) will “project” their “inner lives” (yeah, it is better to say “their lacking inner lives”) onto the 4th house. Therefore, a ‘1 attack’ on the 4th house “home-(land)”, whether it be from without or within, can only be responded to with a “knee jerk”. A “knee jerky Sagittarian”, for example, will fire an arrow... and, of course, you don’t have to look far to find a “Yosemite Sam” in high office gunning to be, as Paul Simon laments, a “cartoon in a cartoon graveyard” & his/her “identified” “majority (sin) rules” populace singing his/her pied piper tune.

One very noteworthy house in “mundane” astrology is the 7th house because it has a dual interpretation, (i) when it is not “integrated”, the 7th house points to “open enmity” & (ii) when it is “integrated”, the 7th house points to “partnerships” that have the potential of bringing about healthy 8th house “transformations”... but, of course, nation-states’ “partnerships” are (arche)-typically & gangster-ish-ly “concretic” and, therefore, unhealthy. It doesn’t help the U.S. that it has the “ruler” of the cusp of the 4th house, Mars, and “chop-‘n’-change” Uranus in the 7th house. Mundane astrologers are all over this kind of thing... I can recall many “mundaners” discussing the “post-9/11” friction between the U.S.A. & France over “weapons of mass destruction” being a classic example of ‘11 Uranus’ “chop-‘n’-change” shenanigans... “who cares about that stupid Statue of Liberty! no more French fries for us! we will start eating chips!”

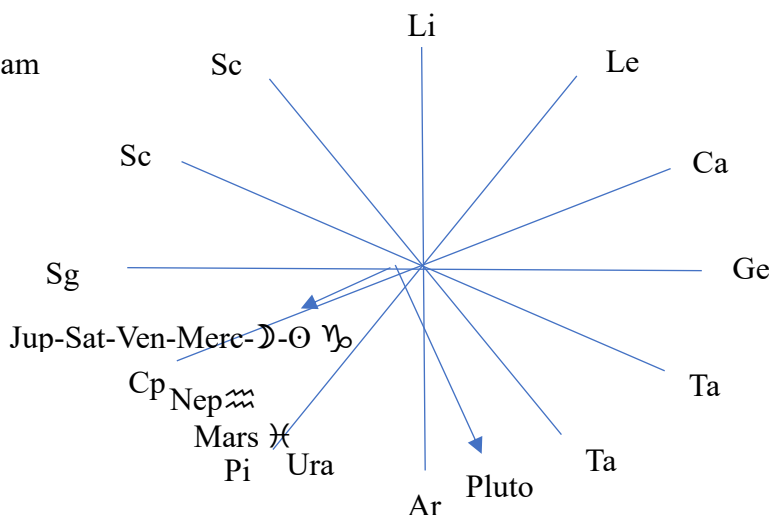
FA’s longstanding readers are well aware that we don’t “single out” the U.S.A. for any kind of kicking – we covered the lamentable “state” of all nation-states in our “Plato’s Republic & the Zodiac” – but 20thC history has been written as one in which (silly) Europeans not getting their 20thC act together led to the U.S.A. (& the U.S.S.R.) “inheriting” the world and, therefore, there is always very good reason to focus upon it (them). Further, FA has very good Freudian reasons for examining the astrology of the U.S.A. because, in 1909 & famously, Freud & Jung would share an ocean liner to & from this “Moon in Aquarius” nation (= over-idealistic “commoners”). This voyage, that took place with Saturn transiting Aries, was decisive for their relationship (movie buffs can check out “A Dangerous Method”) because, even if, 10yrs prior, Freud had overcome his Oedipal complex from the point of view of the son, it was becoming clear to Jung that Freud had yet to overcome his Oedipal complex from the point of view of the father. The context for Freud & Jung’s Oedipal battle was the growing “empirical” mentality in the U.S.A. that, in the 20thC, would expand into “radical empiricism”...

Interlude A: GOING for TAURUS IN or NEAR the 7TH HOUSE

PART I: OVERLAPPING EPISTEMOLOGIES

The individual who has a birth chart that features Capricorn, Aquarius, Pisces or Aries on the I.C. will, in most cases, have his/her 30° arc of Capricorn located in the vicinity of his/her 2nd house. And, in many cases, the 30° arc of Capricorn will straddle the cusp of the 2nd house. Before we head off to ‘2 Taurus’ on the ‘4 I.C.’, let’s consider the value of encouraging the psychological component of the 2nd house to give priority to FA’s “tertiary autonomy” over Anna Freud’s “secondary autonomy”. To ‘get’ what we are typing about, here, we go to an example of a citizen of the U.S.A. who (i) had the same “angles” as his country of birth & (ii) charted the 19thC path from philosophy to psychology & (iii) in 1909, ‘1 battled’ his “(psychological) son”, Sigmund Freud...

William James
11/1/1842 5.25 am
New York, NY



... and, if you want to ponder a “1st quadrant heavy” birth chart, you need go no further than William, who is celebrated as the “father of American psychology”.

For FA, William’s horoscope & life not only highlights the value of prioritizing “tertiary autonomy” over “secondary autonomy”, but it also highlights the problems that potentially go with a house being “lighted up” by a “planet” (see our mini-essay on the U.S.A.). The 1st thing that we notice about William’s chart is that the “planet” of “depth”, Pluto, is in the 4th house but we can’t assume that this placement tells us that the 4th house is, thereby, “lit up” by it. What we can say, however, is that William’s collection of “planets” in his 1st house, especially his Moon & the Sun, are “intensified” by their square aspect to Pluto. For FA, therefore, if there is any house that is “lit up”, then it would be the 1st house... but, then again, the FA-er would begin to ponder the degree to which William’s 1st house had been “blinded”. If, dear reader, your intuition is pumping along, you will know whereto our discussion of this horoscope is heading...

William knew, only too well, that “subjectivity” was/is the bane of the scientist. This meant that the study of “subjectivity”, psychology, would always be the “softest” of “soft sciences” unless the psychologist could find a way to “harden psychology up”, and this is what William tried to do. With William being, first of all, a philosopher, he would give his “scientific method” (for psychology) a name, “radical empiricism”. We

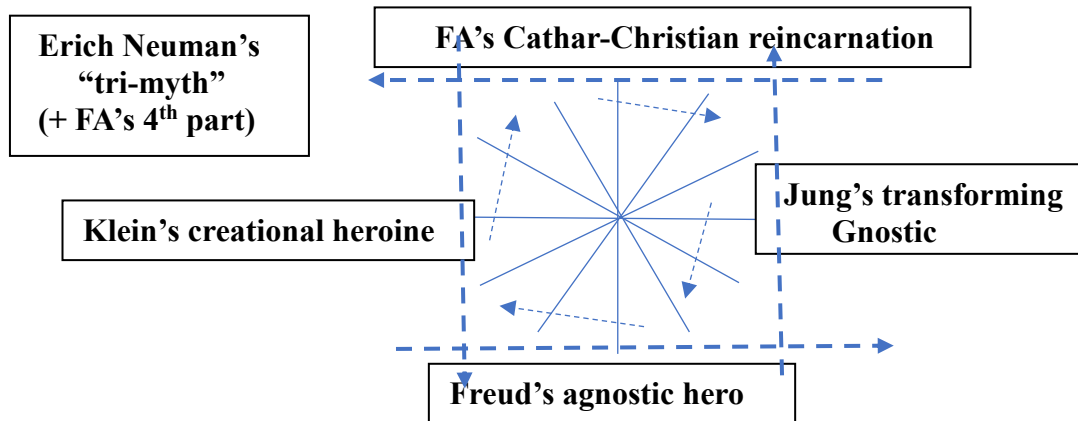
have already made note of the (the path to) “radical empiricism” in our discussion of “gender philosopher”, Judith Butler i.e. out of Francis Bacon & John Locke, (one side of) “modern philosophy” would gravitate to the “blank slate”, the bane of astrologers. If William had been presented with the information that is provided by astrologers in relation to his natal placements, he would have been given the choice; either give your “radical empiricism” up or “harden your anti-astrological, tabula rasa” perspective. So far as we know, William was never so confronted... but, at least, he was confronted by Freud’s counter that “radical empiricism” (radically) opposes psychoanalysis. This confrontation is astrologically symbolized by Saturn’s 1909 transit into William’s 4th house and, in turn, through William’s natal Pluto square to Sun-Moon in Capricorn.

If William had time-travelled a 100yrs or so & stumbled into a Freudastrologer, he would have been confronted with the idea that he was “suffering” from a bad case of “overlapping epistemologies”... not only was he “beginning” epistemology with the “sensing” of his 2nd house, he was also “beginning” epistemology with a “doubled up” 2nd housed “sensing” insofar as Capricorn is a “sensing” sign (the cusp of his 2nd house was ‘fed’, from the end of his 1st house, by Jupiter, Saturn, Venus, Mercury, the Moon & Sun – note, here, that new Moons are “blinded’ by Suns – so it is no wonder that his “empiricism” was “radical”). This means that, in the anti-clockwise (= developmental) scenario, William was separated from “feeling” and, in respect of the type of “feeling” that is important to ‘4’, William was a sitter to be separated from (what would become known as) the “inter-subjective” aspect of (depth) psychology & its key “transference-countertransference” considerations. Agreed, in the Jungian pattern, “sensing” is one of the “auxiliaries” of “feeling”... still, “thinking” (in William’s horoscope, both ‘3’ & ‘11’ versions of “thinking”; ‘11 Uranus’ placed on the cusp of his 3rd house) sits in between ‘2/10 sensing’ & ‘4/1 feeling/intuiting’ (“sensing-thinking-feeling-intuiting” as per Jung) and, therefore, we would not be surprised to see William “resisting” the emphasis that Freud placed on “transference-countertransference”... as he reminded Jung, “it is the main thing” i.e. the analyst learns to “feel” where his/her “transference to” his/her analysand (= “counter-transference”) stops so that s/he can “feel” where his/her “objective assessment of” the analysand’s inner reality is “truly” beginning.

In the coming decades, if we survive that long, astrology, both psychological & non-psychological, will bring forth its next generation of practitioners. Many of these “nexties” will have natal Saturn, Jupiter, Uranus, Pluto &/or Neptune placed (in their respective birth charts) in one of the signs of the 4th quadrant. This constitutes a kind of “doubling up” of 4th quadrant vectors. For FA, this means that astrology’s “nexties” will have plenty to “process” before being able to counsel astrological clients without too much “projection” of their innate “collectivistic” tendencies. If these “nexties” pull back from psychoanalysis and counsel their “post-nexties” to pull back as they do, FA “feels” justified in “predicting” that astrology will become sicker than the already sick non-(anti)-astrological world. Can FA do anything about what it going to happen? ‘A’, probably not but we don’t want to reach our terminus (= our Saturn return in 2033?) without putting in our sixpence worth because this will be a big part of the equanimity that this website hopes to “feel” when that terminus arrives. We have no idea of the degree to which we will be able to “see” what goes down post-terminus but, not unlike William James, we hope to get answers about the “varieties of religious experience”...

PART II: FA'S 8 VARIETIES OF RELIGIOUS EXPERIENCE

When William James published his “Varieties of Religious Experience”, Erich Neumann’s soul was still a couple of years away from being “embedded” in the world. Indeed, Erich’s key book, “The Origin & History of Consciousness”, would not appear until 5 decades had passed after William’s publication... but, for FA, it is Erich’s book that best helps to clarify & summarize the “varieties of religious experience”. And, so, we re-draw our schema presented in “Introduction: pt. III” & superimpose FA’s overview of the “varieties of religious experience”. Whereas, in our earlier schema, we had a sequence of 4, we will, here, expand that earlier sequence to 8 (“varieties”). like so...



... while not discounting our key to conceptualizing it... the “over-lapping” of the 3-(4) parts of the “tri-(quad-)myth” because each part of the tri/quad-myth takes up a “full hemisphere” of the zodiac e.g. the last 3 signs of “reincarnation”, Capricorn, Aquarius & Pisces, are also the first 3 signs of “creation”. So, onto the details...

& Klein’s creational heroine (= the downward-thickened dotted arrow: ‘10-11-12-1-2-3’): aligns with Neumann’s other great book, “The Great Mother”, insofar as, in early (pre)-civilizations, “creation” was more often aligned with “the feminine”; the masculine, impregnating “spirit” crescendo-ed its influence as the millennia unfolded, but it might only have achieved parity with “the feminine” in the recent few thousand years... yet, in these recent millennia, “the masculine” would backslide and, in turn, try to regain its ground via “compensatory” “reactions”; William James’ downplaying of the (“feminine”) “unconscious” led to him also to downplay the hard fact that “The Great Mother” is no less influential today as she was thousands of years ago; FA aligns this variety of religious experience to Melanie Kleinian depth psychology because Melanie implied that the “paranoid-schizoid” superego is not a “de novo” psychical organ of the 4th year of life, but an organ that is influential (not only at, but also) prior to birth; over the recent 2 millennia, “masculine spirituality” would flow through the 1st of these 2 millennia with relatively low levels of “paranoia” but, through the 2nd of these 2 millennia, “reaction” would become dominant (= upward-thin-dotted arrow: ‘1-11’); although priests were-(are) the key “paranoid-schizoid” players, FA notes that astrologers, irrespective of deistic or theistic tendencies, were-(are) not immune;

& Freud’s agnostic hero (= the rightward-thickened dotted arrow: ‘1-2-3-4-5-6’): yes, we know that Freud was an atheist but, if he had time-travelled to the present, we would be confident that, upon being presented with FA’s broader epistemology, he

would have conceded that “agnostic” is the better (and more terminologically correct) term for the “hero” who aims to deal well with his “family romance”; Freud thought that a significant part of “heroic dealing” involves him gaining an understanding that religion is an expression of unresolved &/or undeveloped “infantilism”; yet, the closer that one reads his “The Future of an Illusion”, the clearer it becomes that Freud could have conceded that religion could be an infantile illusion &/or a youth-into-adult-into-senior-citizen authentic enrichment & devotion; in addition, Freud had the advantage of his hypnosis experience that told him that “unhealthy ideas” can be gazumped by “healthy ideas” and, so, “unhealthy religion” can be gazumped by “healthy religion”; despite this, however, Freud would have remained alert to “regression” (= the leftward thinner arrow, ‘5-3’) and he would have remained concerned that this psychodynamic can lead to a failure to properly address sexual development (= ‘5-6-7-8’) that, through the Christian era, grew some pretty sharp teeth; we can assume that, if he was pushed to comment, Freud would have focused upon Christ’s unhealed wound in h/His side;

& Jung’s transforming Gnostic (= the upward-thickened dotted arrow: ‘4-5-6-7-8-9’); in respect of ‘4’, Jung was adamant that the Jungian analyst should not utter a word of the “collective unconscious” or the “problem of opposites” if the analysand had yet to fully process his/her parental “grievances”, “projections”, “identifications”, “displacements”, “avoidances” (you name it); the Gnostic idea that “spiritual” growth is less about a God & more about a Goddess (e.g. Sophia/Mary) needing to be rescued from the “unconscious” demiurge’s “flawed copy” of Heaven (i.e. our world) requires the analysand to, first, acquire a sophisticated understanding of “the unconscious”... something that can’t be acquired if “the immaterial unconscious” is deemed to be non-existent (= “the Devil’s greatest trick was to convince us that he doesn’t exist & his 2nd greatest trick was to convince philosophers that ‘the unconscious’ doesn’t exist”) &/or non-important (“the Devil’s 3rd greatest trick was to convince us to ignore Freudian psychodynamics and to view dreams as chaotic “twitchings”); & even if the analysand has “integrated” most of his/her “family romance”, the Jungian analyst still needs to take care with the “regression” (‘7-5’) that will manifest as the “eternal puer/puella”; at some point in the Gnostic development, the seeker needs to carry his/her “cross”

& FA’s Cathar Christian reincarnation (= the leftward dotted thick arrow: ‘7-8-9-10-11-12’) the “good” aspect of Catharism is that it has an “integrative” attitude to the “basic” “geometry” of “religion”... the Western spiritual “line” & the Eastern soul “(curve)-circle”, in the same way that the zodiac sets up an “integrative attitude” by virtue of it being comprised of 6 “lines/diameters” & a “circle” that mutually share an axial point; Western atheists, agnostics & Protestants, however, will complain that an assumption of reincarnation would permit the individual to be spiritually lazy and, to some extent, FA agrees with this criticism; thus, we don’t exclude the possibility of “regression” (‘10-8’; = the rightward thin-arrow); and, so, the Freudian (let alone the theologian) has a right to analyze the Cathar’s stance – “the world is evil” – as one of “avoidance” of its “evil within” (= its “projection” of “evil” onto the world); now, does this mean that FA is siding with the Catholic Church and defending what it did to the Cathars? ‘A’: nope... the Catholic Church, like any decent Jungian analysand, needed to wait for Mary to provide it with the “3rd thing” that could unite “canon” & “heresy” in a creative, redemptive, merciful, respectful & (most of all) I/Loving way