

## LIFE CYCLE ASTROLOGY (cont.)

### CONTENTS:

#### INTERLUDE PT.III: FROM ANNA FREUD TO MELANIE KLEIN

Although the Freudastrologer's focus "drops" from the (superficial) ascendant to the "depths" of the I.C. at an early juncture, s/he won't "drop" immediately because the ascendant's version of the "self" needs to be assessed for how well it is (& has been) "directing" one's '4 soul' to "atone" through the I.C.. If the ascendant is not "directing well", the reasons for it can be found all up & down the horoscope's "left hemisphere".

#### CHAPTER 5: TAURUS ON THE I.C.

If one has the chance to choose between "religious infantilism" and "reductive science", the FA-er would recommend the latter every-day of the week; the "physical" focus of Taurus won't necessarily mean that the individual with '2 Taurus' on his/her '4 I.C.' will reject the existence of the immaterial "soul"; if Freudian-enough, s/he will explore the possibility of "projection" of "soul", as "Neo" does in respect of "Trinity"

#### CHAPTER 6: GEMINI ON THE I.C.

With Taurus-Gemini having links to "reductive science" & "agnosticism", the presence of these signs on/near the I.C. (e.g. Jung) point to the need to be "reductive" & "agnostic" if one wants to "de-identify" from one's Scorpio-Sagittarian "superego". FA follows the possibility that the birth chart of non-theist Siddhartha Gautama, the Buddha, had Saturn in ♄ & ♀ on his I.C. His search for the Bohdi tree lasted 7yrs

#### CHAPTER 7: CANCER ON THE I.C.

This essay series, now at its mid-point, is also the point at which "zodiac-house-(system)-phase-shift" is at a minimum. If the '1 Aries' "hero" (even if the ascendant is not Aries, Aries will be mixed up in the beginning) is to complete his task, he will need to "differentiate his anima". The "last Ram" of the "Age of Aries" had a divine ability to "differentiate h/His Anima" because "Mother Mary" was key to h/His development.

#### CHAPTER 4: LEO ON THE I.C.

The debate about which of the individual's parents aligns best with the sign on the I.C. (&/or planets in the 4<sup>th</sup> house) may go on forever. For FA, however, Leo placed on the I.C. means that a psychological astrologer would, at the least, see the father & mother both very involved e.g. although his mother dominated his youth, "Parsifal"'s actions indicate that his imaginal life was dominated by paternity (& its 'mis'-takes).

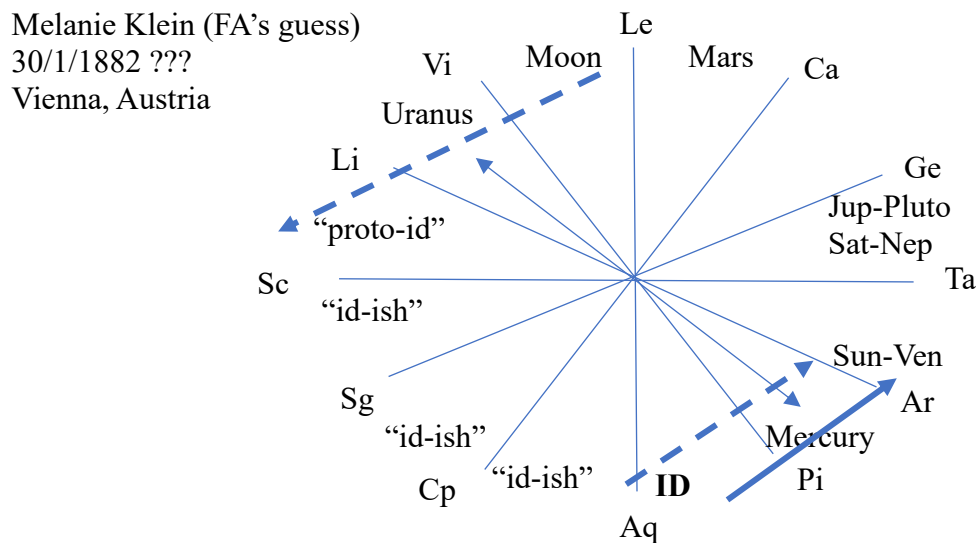
#### INTERLUDE B: GOING FOR VIRGO ON/NEAR THE 7<sup>TH</sup> HOUSE

Homo sapiens is neotenous and, as a result, the archetypes of the 4<sup>th</sup> quadrant, '10' '11' & '12', have more impact on us. This impact is extremely problematic because it is also psychopathogenic. Chimpanzees are nasty... wo/men are nastier because they have the capacity to "rationalize" nastiness. The only thing that can heal this is study of the "subconscious". This is why collectivisms were/are keen to burn Freud's books.

*Interlude A (cont.) – GOING for TAURUS ON or NEAR THE 7<sup>TH</sup> HOUSE*

**PART III: FROM ANNA FREUD TO MELANIE KLEIN**

When we were setting out on this essay cycle, we initially thought to exemplify Aquarius on the I.C. with a “fantasy” of Melanie Klein’s horoscope... Scorpio on the ascendant & Aquarius on the I.C. (= after Freud). Later, however, we decided to stick to the path of exemplifying with those who have “known” birth times (= Marie Louise von Franz, again) & save our fantasy for later. Although, strictly speaking, our fantasy has a 1-in-12 chance of being correct, it persists because it speaks a little to the tension between Anna Freud & Melanie Klein in respect of how Freud’s legacy might be best carried forward after his passing... the so-called “controversial discussions” that were held in the U.K. in the 1940s (and remain relevant today). In both the “traditional” & “psychological” versions of astrology, of course, the 7<sup>th</sup> house can “manifest” as “open enemies” as easily as the 7<sup>th</sup> house can “manifest” as “partners”. One could argue that Anna saw her father as a “partner” (after all, Anna never married) and that Anna saw Melanie as an “open enemy”. Let’s call this, “splitting the descendant”. In any event, we are at the point where “fantasying for later” has become “now”; out of this chart...



... we hope that our perusers are getting a better idea as to why Bable-prone psychoanalysis would do well to closely consider the Buddha’s parable, “the blind men & the elephant” i.e. both Anna & Melanie were each “correct enough” that they really should have got together and searched for their “(Jungian) 3<sup>rd</sup>”. Whereas Anna’s 2<sup>nd</sup> house Moon waning to her 7<sup>th</sup> house Sun was adept at “resonating” the “building” of “ego autonomy” through the lower hemisphere, Melanie’s (yes, theoretical) 10<sup>th</sup> house Moon looking to become full in Libra was adept at “resonating” how the 4<sup>th</sup> quadrant “feeds” the (4<sup>th</sup>+) 1<sup>st</sup> quadrant’s (= “id-ish”, “reflexive”) “paranoid schizoid position”.

If, hereupon, an FA-er were to criticize our fantasy of natal Moon on the M.C., s/he might point out that the Moon is not really the best lens through which one might assess the 4<sup>th</sup> quadrant because, as we have explained in many locations through this website, planets & luminaries (appear to) move anti-developmentally (= clockwise-ly)

through the daily cycle of the horoscope... and, therefore, the depth psychologist does better to “resonate” the developmental (= anti-clockwise) 24hr cycle of the ascendant. To put this in another way... if Melanie was to “resonate” her Lunar cycle in respect of the ‘10-11-12 4<sup>th</sup> quadrant’<sup>s</sup> influence into-&-through the ‘1-2-3 1<sup>st</sup> quadrant’, she would have done better to wait for the Moon to wane through Capricorn and head for her Sun-Venus in Aries in (yes, a theoretical) 6<sup>th</sup> house because, when the focus shifts to phylogeny (= the zodiac), the Moon (& ☉) become developmental anti-clockwisers. And, at the end of the day (pun intended), both Melanie & Anna were well aware that, to be taken seriously as (teleo)-scientists, they would need to distance themselves from their 1<sup>st</sup> personal, “ontogenetic” opinions, and discover something “phylogenetic”.

Indeed, we ‘like’ this criticism so much that we will keep it going as we tackle the problem, that fascinated Freud, of “infantile amnesia”. This problem goes all the way back to Freud’s earliest researches with Joseph Breuer and their divergent views on how “infantile amnesia” comes about. Freud’s working hypothesis in respect of the fact that most have no recall prior to 15-24 months of age was that the trauma of those months is severe enough to instigate severe “repression” of memories and, as a result, the only recollections that “break-through” the “repressions” are disguised by strong (and, typically, distorted) instincts (“Studies in Hysteria” 1895). For Breuer, however, “infantile amnesia” had more to do with the psyche’s “hypnoid background” that had the effect of (not “pushing memories down”, but) “drawing memories down” into the unconscious, wherein they would “drown”. In other words, Freud’s & Breuer’s views comprise a “complexio oppositorum” in need of the “3<sup>rd</sup>” that could permit them to move right along to the next depth psychological issue. As is usual for Freudastrology, the “3<sup>rd</sup>” is the zodiac... and, given that (i) ‘12 Pisces’ is adjacent to ‘1 Aries’ (& only 30° required to reach ‘2 Taurus’) (ii) Homo sapiens, relative to other primates, is born in a womby-neotenus, ‘12 Piscean’ condition, & (iii) 20<sup>th</sup>C neuro-psychiatry research pointing to “dissolution” of neural networks through the first 2 years of life, our initial sympathies would go with Breuer... but, this would not preclude the zodiacal fact that, “behind” ‘12’ (and, perhaps, having a capacity to “spill through” ‘12’), ‘10 repression’ could also access the 1<sup>st</sup> quadrant... either indirectly, via aspect to ‘10’, &/or directly, via ‘10 Saturn’ &/or ‘10 Capricorn’ having a natal location in the 1<sup>st</sup> quadrant.

With this “complexio oppositorum”, we are led to another (potential) point of divergence between late 20<sup>th</sup>C research that points to the idea that the “1<sup>st</sup> person self” does not form until the 15-24 months “phase” of life (i.e. during Freud’s phallic phase; FA’s 3<sup>rd</sup> house phase) & the research, running from Melanie Klein’s early-mid 20<sup>th</sup>C through to John Hopkins Hospital’s in the early 21<sup>st</sup>C, that has highlighted the critical importance of a caregiver’s (mother’s, grandmother’s, father’s, aunt’s etc.) attention during years of life when there may be no “self”. The divergence goes as follows: if the <2yrs infant’s “self” undergoes “dissolution”, how, then, does it “store” the memories of inattention that the Kleinian therapist is trying to “heal”? The straightforward ‘A’: the “self” is a multi-faceted organ... & the facet of the “self” that is established in the 15-24 months “phase” of life is the “cognitive facet”. Applying this to Melanie Klein’s “individuality”, we can say that MK’s “self”<sup>s</sup> ‘10 Capricornian’ “cognitive facet” was cautiously determined to learn about psychological “structure” in a way that did not exclude the relevance of the “personal (as opposed to the collective) unconscious”...

#### PART IV: THE SELF'S VARIETIES OF (UN)-CONSCIOUS EXPERIENCE

We have no idea if any of our readers have some training in neuro-psychiatry, but if there is one or two, we would expect him/her/them to point out that FA's "early shift of focus from the ascendant to the I.C." is an over-shooting shift because, in light of the "cognitive self" appearing in the 15-24 month "window", the shift of focus only needs to "drop" from the ascendant to the cusp of the 3<sup>rd</sup> house. The trouble, however, with this neuro-psychiatric insight is that it makes no distinction between the "levels" of the "unconscious" and, for FA, one needs to have developed across one's I.C. to be able to make this distinction... and, of course, if the neuro-psychiatrist gets "stuck" in his/her 3<sup>rd</sup> house, s/he may begin to think about becoming a "Cain" to FA's "Abel".

To take this further, let's return to "Eden" & to our earlier point that, helpfully, "The Tree of Knowledge" was not called "The Tree of Wisdom". Indeed, in respect of Cain & Abel, we would have preferred that the "Tree of Knowledge" was called "The Tree of Information". One worthwhile bit of "life-cycle astrological information" that could appear at &/or beyond the 3<sup>rd</sup> house cusp is that the 9<sup>th</sup> house cusp – this is the cusp that, from the 3<sup>rd</sup> house cusp, has become "diametrically accessible" – symbolizes the raw information of the fertilized egg. Although there is no "self" to speak of at this stage, there is "potential for self" & this '9 potential' will be sufficient to carry the egg, through the 3 gestational phases, all the way to the "attentive facet" of the "self" that is symbolically indicated by the ascendant & 1<sup>st</sup> house... and, these are "qualified" by the sign on the ascendant & planets in the 1<sup>st</sup> house. If the neuro-psychiatrist insisted that the '1 newborn baby' has no "self", we would reply that neuro-psychiatry has yet to sufficiently take account of the "levels" of the "unconscious" (e.g. '12', '4' & '8').

FA's reply to the neuro-psychiatrist is, in one sense, the reciprocal of our reply to the "traditional astrologer" who, "against" neuro-psychiatry, views the "self" being symbolized only by the ascendant & 1<sup>st</sup> house. In other words, both neuropsychiatrists & "traditional astrologers" are "Adams/Eves/Cains/Abels". Yes, the 1<sup>st</sup> house is "more conscious" than is the 12<sup>th</sup> house, but neuro-psychiatry tells us that the 1<sup>st</sup> house is also "less conscious" than the 3<sup>rd</sup> house. Indeed, the 1<sup>st</sup> house is a "relatively unconscious" location i.e. if you want to "be conscious in" the 1<sup>st</sup> house, it won't be enough to assess the signs, planets & aspects involved (and, then, avail a cookbook)... you will also need to assess your "unconscious foreground" (= your 2<sup>nd</sup> quadrant) well enough for you to develop into it and, from there, develop the diametric skill to assess your "unconscious background" (= your 4<sup>th</sup> quadrant)... and, then, sometime later, develop into your 3<sup>rd</sup> quadrant to permit '7's "reflective consciousness" make a "diametric assessment" of your '1 ascendant' that, for a critical slab of your life, had been operating "reflexively" (= not very "conscious-ly"). Yes, OK. the 12<sup>th</sup> house is "(even) more reflexive" than the 1<sup>st</sup> house – hence, by comparison, the 1<sup>st</sup> house will intuit itself as "being conscious" – but it will never be "as conscious" as a fully developed 7<sup>th</sup> house. And, if your 4<sup>th</sup> house is sufficiently "informed" by your 3<sup>rd</sup> house – as was the case for both Anna Freud & Melanie Klein – your 4<sup>th</sup> house, despite the fact that it is one (of the three) "watery (= un/subconscious) templa", will be "more conscious" than your '1 ascendant/1<sup>st</sup> house'.

So, once again, dear reader, we have returned to the fact that Freudastrologers experience disputes between proponents of "quadrant" & "whole sign house" systems to be relatively uninvolved. Although we accept that there is an increase in 1<sup>st</sup> person "awareness" as the anti-clockwise cycle departs from the 12<sup>th</sup> house and enters the 1<sup>st</sup>

house (= psychological re-birth), the increase may not be enough to get one's knickers in a knot. The key idea for FA is as follows: if a "traditional astrologer" wants to advise you about your psychological predicament &/or development... you won't necessarily need to throw "the Holy Grenade of Antioch"... but you do need to "run awayyyyyy".

In the upcoming mini-essays, we will be considering I.C.s that are embedded in birth charts with (what we call) "small zodiac-horoscope-phase-shifts". Although it may appear that this would make for an easier lower hemispheric development, there is a Darwinian factor that leads FA to take a step or two back from this idea of "easy lower hemispheric development" for the individual who has a birth chart that features Aquarius, Pisces, Aries &/or Taurus straddling the ascendant. Longstanding readers are well versed in this factor... "neoteny": because, so it is theorized, human mothers run faster (from predators) with narrow hips, human evolution was "pushed" in the direction of babies being born prematurely (so that their fetal head could "fit" through the birth canal). Indeed, because the newborn human baby resembles the 2<sup>nd</sup> trimester chimpanzee baby, an "evolutionary astrologer" would say that, irrespective of the sign on the ascendant, this sign is "embedded" in an '11 Aquarian-12 Piscean background'. Therefore, if the individual has a birth chart that features '11 Aquarius' or '12 Pisces' on his/her ascendant (e.g. C.G. Jung; Elizabeth Kubler Ross), the FA-er sees a kind of "doubling up" of the archetypes that "point" the individual "away" from "1<sup>st</sup> personal instigations". For FA, this is a key reason why Jung needed Freud more than he ever knew... and, why, theorists who tend to dismiss Freud & lionize Jung are problematic. We will expand on this when we discuss the horoscope of Jung-phile, Richard Tarnas.

If the astrologer is willing to take on this Darwinian factor, s/he might then take the view that Aries &/or Taurus on the ascendant helps! to re-balance the "double up" effect of neoteny... yet, FA-ers remain cautious because there does seem to be a degree of "spill" from the houses of the 4<sup>th</sup> quadrant houses into the 1<sup>st</sup> house e.g. many birth charts that feature '2 Taurus' on the '1 ascendant' have '12 Pisces' on the cusp of the 11<sup>th</sup> house and, in turn, if with some subtlety, a "(sort of) double up" can be "haunting" the ascendant. This is why, for example, we had much to say about Anna Freud being able to take the anti-clockwise step to her Gemini Moon on the cusp of her 2<sup>nd</sup> house... and, from there, being able to take extra steps down to her '5 Leo' on her '4 I.C.'.

Note, here, dear reader, that the problems outlined in the two prior paragraphs can only become more problematic when the outer planets transit the ascendant & 1<sup>st</sup> house... as Jupiter, Saturn & Uranus will do for everyone who lives long & what Pluto & Neptune will do for every second or third long liver. Moreover, these problems will become even more problematic when there are outer planets in the natal 1<sup>st</sup> house (as, again, we have discussed in respect of Anna Freud & Jean Piaget). Indeed, the more the 1<sup>st</sup> house appears problematic, the more FA would encourage the individual to try to "morph" the 3<sup>rd</sup> house into a kind of '1 ascendant/1<sup>st</sup> house' (this will be easier for the individual who has natal Mars in the 3<sup>rd</sup> house... but, if not, there will always be Mars transit to look ahead to) because, as we have noted elsewhere, it is the "job" of the ascendant & 1<sup>st</sup> house to "direct" the psyche into its 1<sup>st</sup> person-ness. This may not seem to be a difficult "job" but, if we cast our minds to the awful collectivisms of the 20<sup>th</sup>C and the equally awful responses to them by the religions, you won't need to have Jung's intuition to see that "neoteny begets regression" at the drop of a funny hat.

## Chapter 5: TAURUS ON THE I.C.

### ♄ ON THE I.C. & “THE MATRIX”

In our introduction to this essay series, we noted that ‘2 Taurus’, ‘3 Gemini’ & ‘4 Cancer’ could be viewed as the “preferred” signs to have straddling one’s ascendant because they promote an interest in making the most of the houses of “early (= critical) development”. In turn, reciprocating our introductory note, we will now put forward our view that ‘10 Capricorn’, ‘11 Aquarius’ & ‘12 Pisces’ straddling one’s ascendant would not be “preferred” because these bring about a “continuity” with the houses of the 4<sup>th</sup> quadrant... the houses that align with “mob-madness” (capital-‘t’) “Trouble”. Then again, if the individual who has a 4<sup>th</sup> quadrant sign straddling his/her ascendant can “make a second ascendant” in the house that is straddled by ‘1 Aries’ (e.g. the 3<sup>rd</sup>), s/he may find that having ‘2 Taurus’, ‘3 Gemini’ or ‘4 Cancer’ on his/her I.C. makes up for the dodgy beginning. For example, an individual with ‘10 Capricorn’ on his/her ‘1 ascendant’ ‘feeding’ down to ‘2 Taurus’ on his/her I.C. may find that s/he is well able to grasp the difference between “negative sensation” & “positive sensation” and, as a result, is now nicely set up to chart a meaningful journey to (mediating) ‘6 Virgo’. Yes, dear reader, you won’t have to be Marie-Louise von Franz or Liz Greene to work out that we had C.G. Jung in our mind as we were pursuing this line of thought.

When Joseph Campbell formulated his “heroic cycle” he noted that it has two “dangerous transitions”, the first happens when the hero “descends” into the “deeper, madness-inducing” layers of the unconscious, the second happens when he “ascends” into the “world” that, (arche)-typically, is not so willing to receive him. It is interesting to FA that the Wachowski brothers’, “The Matrix Trilogy” (1999 - 2003), reflected this “transition duality” insofar as the first installment was a critical & commercial hit but the second/third installments were critical & commercial misses. (Readers might also recall that the same thing happened with final installments of “Star Wars”). In respect of the 1<sup>st</sup> installment of “The Matrix”, its success had much to do with its “Aquarian” focus on technology and the rise of the personal computer in the wake of the collision of the 4<sup>th</sup> quadrant archetypes – in the early 1990s, Saturn, Uranus & Neptune were all within “orb” of each other in Capricorn and, by 1999, Uranus had shifted into the sign that it “rules”, Aquarius – and the consequent realization of those who were tuned in-to their personal computers that computation was a “double edged sword”... if the personal computer bolstered individual power, the governmental computers bolstered their powers in a more exponential way... and, so, we watch personal computer nerd, “Neo” (Keanu Reeves), battling a self-multiplying government computer nerd, “Agent Smith” (Hugo Weaving), in that “takes one to know one”, “criminal = cop” way.

When we first encounter Neo, we see him as a worker-bee and, therefore, many astrologers’ minds might go to Virgo & the 6<sup>th</sup> house... but, for FA (recalling our notes on Fritz Lang’s “Metropolis”), Neo makes better sense as someone who is “orientated” toward ‘11 technology’ in a way that has ‘12 imprisoned’ him. By contrast, the “happy worker” of Virgo & the 6<sup>th</sup> house is “happy” because she understands that ‘6’ follows ‘5’ and “steps up” to ‘7’. And, so, Neo is “stuck” on his ascendant, most likely because he wants his life to be “one”... but, of course, the human individual does poorly when s/he “self-conceives” in a way that rejects its “two” (= superego) and/or its “three” (= id) and, so, Neo needs to have this spoon fed to him by “Trinity” (Carrie Anne Moss),

who has the role of expanding Neo's "(over-reduced) one-ness" and, then, of delivering him to '12 Piscean' ("father-ish") "Morpheus" (Laurence Fishburne), who (i) has the capacity to "regress" from '12 Pisces' to the '11 simulation' (as it was with Trinity, Morpheus first encounters Neo in a simulated room) (ii) has the capacity to "progress" to (let's call it) his "Pisces in the 2<sup>nd</sup> house resource", the "Nebuchadnezzar", yet, (iii) remains '12 confused' in respect of who-really-is-who(?) in the redemption stakes. Is the son supposed to save the father... or the father to save the son? Is there a 3<sup>rd</sup>? This need for a "3<sup>rd</sup> (= father-son combo)" reflects our present context that neither Neo nor Morpheus express the quality of the '2 Taurus' straddling the '4 I.C.' type of "father".

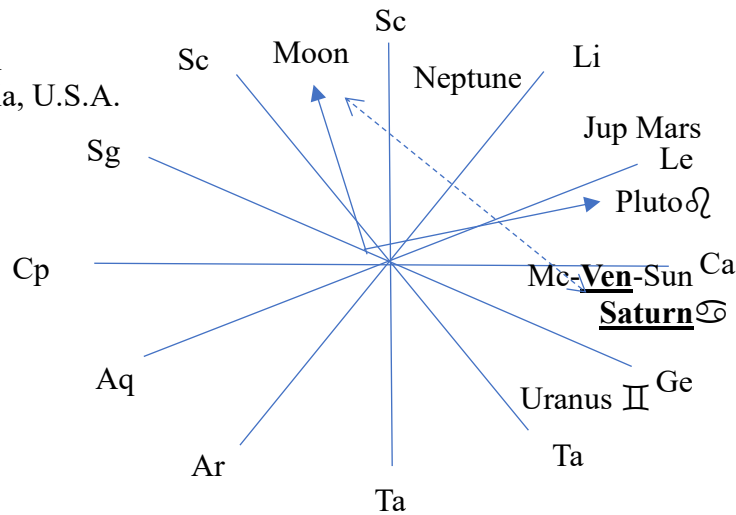
The 21<sup>st</sup>C key puzzle – are computers serving humanity, or is humanity serving computers? – has only grown teeth through the Saturn cycle that unfolded in the wake of "The Matrix". The Wachowskis did make a 4<sup>th</sup> installment – Saturn's 2021 waning square – but it flopped, in part because the simulation idea is now too familiar. It may need the 5<sup>th</sup> installment (perhaps, 2028) – Saturn now returning to Taurus – for critics & audiences to re-warm themselves to an aspect of simulation that is fresh and under-discussed. One of the more interesting problems that the promotion team may have to deal with is the crescendo in anti-sentiment, through the 2020s, towards Zionism. One probably reason for the flopping of the 2<sup>nd</sup> & 3<sup>rd</sup> installments was the seeming cynical action by the studio/Wachowskis to stretch out Joseph Campbell's "second dangerous crossing" across two films, when one would have been better. It was as if the studio (± the Wachowski's consent?) had "become the Matrix" in the real film-business world. It appears that the business end this "creative(?)" decision led to a narrative that had rather too much dithering inside a '2 Taurus' on the '4.I.C.' "Zion" and an insufficient sense of anti-clockwise action that would have symbolized Neo's "return" to the signs of the 2<sup>nd</sup> quadrant – '4 Cancer', '5 Leo' or '6 Virgo' on the '7 descendant' – as if the sign on the I.C., '2 Taurus', was manifesting, to the full, its reputations as "fixed".

It is in the 3<sup>rd</sup> installment that the "Gnostic" aspect of the trilogy comes to the for... Neo & "the Oracle" (Gloria Foster/Mary Alice) have begun to realize that Agent Smith has become something of rebel in the mind of the "demiurge-like" machine and, to defeat Smith they imagine Smith as a '4 I.C. father' in need of "at-one-ment" and, therefore, they both permit Smith to "absorb" them (= "passive identification"). This step is a dangerous step because "to become" that which one has (long) "opposed" is the formula for a cynical "inflation" that could lead to (in this case, world) destruction. In horoscopic words, the "retrieval of the (paternal) shadow" "back" to the ascendant is the "formula" for destruction. FA's longstanding readers are aware that the location of the horoscope that fosters a creative "retrieval of (one's own) shadow" is an ego-ic '7 descendant' that has been nurtured with both Anna Freud's "secondary autonomy" and FA's "tertiary autonomy". "Shadow retrievals" need to occur "anti-clockwisely" and this is why psychoanalysis (arche)-typically is conducted over a number of years. Psychoanalysis' first couple of years involve "preparations" in the lower hemisphere.

The "Bigger" story behind Neo, the Oracle & Agent Smith is the "at-one-ment" of "the demiurge" & Yahweh. Gnosticism takes the view that these 2 g/Gods are one and the same... but, for FA, they are "o/Opposites" in need of a creative "3<sup>rd</sup>" that, as you, dear reader, have surely worked out by now, are to be mediated by the Shekinah, Mary & Sophia. We look forward to how much of this is included in "The Matrix 5".

## EXAMPLE E: RAYMOND MOODY

Raymond Moody  
 30/6/1944 8.00pm  
 Porterdale, Georgia, U.S.A.



Although American, William James, had resolved to keep “(soft) psychology” in touch with “(hard) science” – out of which came B.F. Skinner’s “behaviourism” – we need to take care not to over-generalize “American psychology”. Despite his hopes for “radical empiricism”, William James did hypothesize that the brain might be more a “filter” (of an external, physically independent c/Consciousness) than a “generator” of (1<sup>st</sup> personal) consciousness. Further, “the science of subjectivity” (= “soft-but-true psych-e-ology”) is alive & well in America is the “division of perceptual studies” at the University of Virginia (founded: 1967) that, if indirectly, draws on Kurt Godel’s 1931 “incompleteness theorem”... at some point, “hard psychology” will acknowledge that its “self-reduction” to “deductive” & “inductive” approaches is “anti-psychological” (and, in turn, “anti-loving”) and, it may take someone with ‘2 Taurus’ &/or ‘3 Gemini’ on the ‘4 I.C.’ (e.g. see the birth chart above) to help it to realize that it would do well to add “im-ductive” feeling to its brew. If there is something to remain cautious about in respect of “American psychology”, we would note the inception year of the “division of perceptual studies”, 1967, and ponder the extent to which it might be over-focused on what might be “coming down” from the “supraconscious” (= Uranus-Pluto) and, reciprocally, under-focused on might be “coming up” from the (infra-subconscious) “collective unconscious” (= 1892’s Neptune-Pluto). Ditto for “American astrology”.

C.G. Jung is known as a “depth psychologist” but, in another sense, he was also a “(height) philosophical psychologist”. This “other side” of Jung is nicely described in his autobiography, “Memories, Dreams & Reflections”, that includes a recollection of what the “philosophical psychologist”, Raymond Moody, would come to call, “the near-death experience”. Jung’s “N.D.E.” occurred in 1944... in the year of Raymond’s birth. Jung’s desire to be taken seriously by the scientific establishment was one of the reasons why he played down his “N.D.E.”. Raymond also wanted to be taken seriously by the scientific establishment and, with Capricorn on the ascendant & Taurus on the I.C. (we will deal with Jung’s I.C. – is it ♉? is it ♋ – in in our next chapter), it makes sense that he would try to play down the “individuality” of the “experiences” and play up the “common features”. It didn’t help him much... the scientific establishment was

still reeling from the implications of quantum physics (e.g. “non-locality”, Einstein’s refutation, “spooky action at a distance”) and was quick to reject his findings. Indeed, the scientific establishment would continue to refute Raymond’s findings (published in his book, “Life after Life”) for 47yrs... until it awarded its 2022 Nobel Prize to Alain Aspect, Anton Zeilinger, John Clauser for their repeatable experiments that “proved” the validity of the idea that our universe works more like the universe that is depicted in “The Matrix” than the universe that was presented by (reeling) “classical physics”.

The so-called “empty” houses that spill down & across from Raymond’s rising sign & I.C. lead the astrologer to inspect the locations of their “cusp rulers”... and, as we have highlighted above, both “rulers”, Saturn & Venus, are in “(developmentally) forward” locations. Although the FA-er has cause to worry when a 4<sup>th</sup> quadrant sign straddles the ascendant – the first few years of life are often infused with more than a little “denial” – our worry abates a bit when we also notice a relatively uncomplicated 4<sup>th</sup> house and a 4<sup>th</sup> house “ruler” that is conjunct the Sun. It is no great surprise, then, to learn that Raymond’s father was a “agnostic surgeon”. A scientific father who can admit that does not know what lies “beyond science” gives his son a valuable gift.

At this point, we expect that some readers will be taking the view that our focus on Raymond’s I.C. is overdone and, instead, we should be focused on Raymond’s 8<sup>th</sup> house... wherein we find natal Jupiter & Mars (e.g. Aries on the cusp of Raymond’s 3<sup>rd</sup> house points to his ‘3 communication’ – “Life after Life” – in respect of the “house of certainties... death, sex & taxes”). OK, although we won’t disagree that natal Mars & Jupiter are playing their part in Raymond’s life, we would still point out that many (most?) “N.D.E.”s have the apparent “purpose” of helping the “experiencer” to admit that s/he has not yet “completed his/her incarnation”. Yes, the “soul” was “in his/her body”, but his/her “soul” is not fully “integrated into his/her body”... and, for FA, this is a task that is set down in the 2<sup>nd</sup> quadrant. So, looking once more at Raymond’s 2<sup>nd</sup> quadrant, we notice that he was (& still is?) challenged by the placements of Uranus in the 5<sup>th</sup> house & Saturn in the 6<sup>th</sup> house. In psychological words, Raymond’s interest in the content of the “messages” of N.D.E.-ers is, in part, due to the “projection” of his ascendant & I.C. “into” his 2<sup>nd</sup> quadrant. In other words, even when the 4<sup>th</sup> house is “empty” & the 8<sup>th</sup> house is “lit up”, don’t downplay the developmental value of the 4<sup>th</sup> house in particular and the 2<sup>nd</sup> quadrant in general. In more other words, it is well worth considering the distinction between the “N.D.E.” & the “O.B.E.”... the former can be more about “rounding out” one’s incarnation whereas the latter might be more about considering the distinctions between “transcendence” & “reincarnation”.

The distinction that we have made in our prior paragraph may not be clear to Raymond because his 3<sup>rd</sup> house, although he has done well to make it into an alternate, ascendant-ish house of ‘1 initiative’ (see our “Interlude: pt.IV”), he may not have been able to sufficiently distance himself from the “monistic” tendencies of Aries to be able to spot them “objectively”. Because the first location that can deal with Aries’ monistic tendency is Gemini, the FA-er would, if given the chance, encourage Raymond to take the “tertiary autonomy journey” from ‘1 Aries’ on the 3<sup>rd</sup> house cusp to ‘3 Gemini’ on the 6<sup>th</sup> house cusp. The problem that he faces in this journey, as noted, is natal Uranus in Gemini. All expressions of ‘11’ are trickster-ishly deceptive and they are only more so when ‘11 Uranus’ is transiting ‘3 Gemini’... as, so it happens, is right now.

## Chapter 6 – GEMINI ON THE I.C.

### II ON THE I.C. & “THE BUDDHA”

There is a funny scene in an episode of “The Simpsons” when, on encountering new twin students at her school, Lisa naively asks, “which of you is the evil one?” For FA, however, Gemini only “splits” in this “permanent” way when there has been some pre-Geminian psychological trauma. If the developments into the Gemini sector have been smooth enough, the 3<sup>rd</sup> sign will easily live up to its ‘3-ness’ i.e. there are not only “two sides to every argument” but, 3<sup>rd</sup>-ly, Gemini knows that it is well worth switching between the “two sides”. If there is a problem with Gemini, it is that the switch occurs so quickly that the “centre position” is undervalued... but, provided that the intellect can imagine the path to ‘7 Libra’ – it is the sign that builds a “centre” so that the “two sides” can be assessed in a balanced way – ‘3 Gemini’'s quick back-‘n’-forth remains a plus; this forward imagining to ‘7’ helps to “free up” ‘3’ to do its “job”, “keep things mobile”... and, when (prior) ‘11 Aquarius’ & ‘2 Taurus’ have been over-exerting their “fixity”, Gemini is given the additional, very valuable “job”, “reinstating mobility”.

If there is a religious figure who is the exemplar of being in need of “mobility”, then it is hard to go past the Buddha, who waited a full Saturn cycle (?from Taurus to Taurus?) to, finally, become curious about the duality that is embedded in existence – enjoyment vs. suffering – and, then, work out what can be done about it. The “vehicle” of the Buddha’s working out became famously known as “the Middle Way” (between the “necessity” of opposites; let’s also note that Taoists tell us that the Buddha received it through the Tao). Although debate about the when of the Buddha’s birth continues, it was either near the Pluto-Neptune conjunction in Taurus of the mid-1<sup>st</sup> millennium B.C.E. or during the (drawn out) sextile of Pluto-Neptune that began decades later. In either case, the Buddha would have had urges to bring ‘8’'s “death-birth” dynamic to the “non-dynamic” of ‘12’ and, as we noted above, this looks to have been “triggered” by the cycling “return” of the planet of “frustration”, Saturn... and, as the Buddha’s story tells the Freudastrologer, the focus on Taurus & Gemini, the signs that point us to agnosticism (not necessarily atheism), give us an idea as to why the Buddha did not need to bring divinity into his “Way”. If, in his horoscope, the Buddha had ‘3 Gemini’ on his ‘4 I.C.’, we would not have been surprised insofar as ‘3’'s interest in “opposites” would have extended to ‘4’'s “me-in-here” emotionality... and, so, the Buddha would have had access to “both sides” of “suffering”, physical & emotional. And, if he also had ‘4 Cancer’ on the cusp of his 5<sup>th</sup> house, this access would not have to look very far forward to grasp the possibility of “spiritual suffering”. We are not so sure, however, if there is such a thing as “spiritual suffering”... unless it was defined as “the suffering that results from lack of spirit” because, so it appears to FA, “true spirituality” is that which is ever surmounting “suffering”. So much for 3 (of the 4) psychical functions...

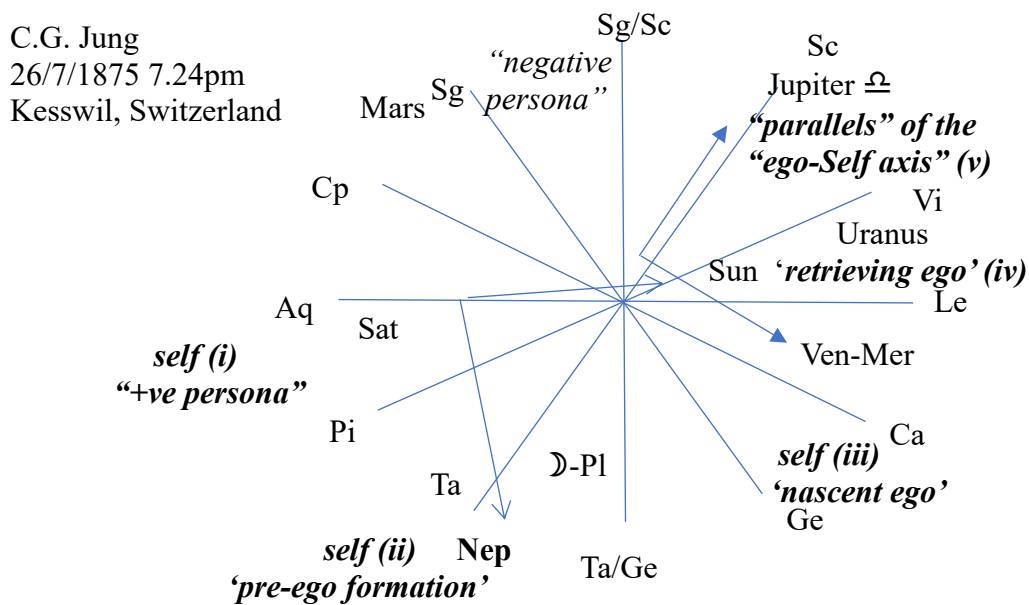
OK, then, what about “mental suffering”? ‘A’: this is slightly more “complex” insofar as the “objective”, “drawing back” action of the mind brings about a distance from “suffering” that reduces it – take, for example, T.E. Lawrence’s (Peter O’Toole) remark in “Lawrence of Arabia”, “it is not about whether it hurts... it is about not minding that it hurts” – but “drawing back” could, in any case, be behind (what Freud would call) a “false psychol-o-economy” e.g. “dissociation” may lead to a decrease in “suffering” but, down the track, the lack of “suffering” can lead to “unconsciousness”

as to the “value” of “suffering”. As we have argued many times in this website, the use of medication (irrespective of the “legal vs. illegal” dimension) has carried the world into the jaws of “false psychological economies”, and we have no real way of working out the price that we are paying. Indeed, we could also ask these “economic” questions in respect of psychoanalysis itself e.g. Freud had the advantage of “radical objectivity” in respect of the “family romance” – his Aquarius on his I.C. – but it is still not clear whether Freud’s “drawing back” had a knock on effect in respect of the devolution of psychotherapy, starting with Alfred Adler & C.G. Jung, into something of a Babel.

Returning, now, to the Buddha, we can mount an argument that his religion is a bit “risky” insofar as the distinction between “spiritual” surmounting of “suffering” and “mental” distancing from “suffering” is often not well made. Indeed, this appears to be behind Jung’s advice to Westerners to take special care with “spiritual tourism” into Eastern religions because its distancing motive (from monotheism) might well be stronger than its surmounting motive (of monotheism). Agreed, it may “Truly” be the case that the individual “soul” had “planned” a childhood in the secular/monotheistic West in order to appreciate the shift across to the Eastern perspective, but Jung would still not let this reasoning go unchallenged. And, yes, dear reader, I (i) have ‘3 Gemini’ on my ‘4 I.C.’ & (ii) prior to learning about Jung’s warning, had been more attracted as a young adult to the Eastern “religions eternal cycle” than to the Western “religions narrative line”... and, eventually, I started to realize that I was distancing myself from (what Jung called) the West’s “divine drama” rather more than I was surmounting it. Catharism emerged as a bridge between the West & East... but, even there (scroll up to our “8 varieties of religious experience”), I would, eventually, see that the economic problems of distancing also “haunt” reincarnation-al attitudes “within” Christianity.

For Jung, the proverbial elephant in the room in respect of Buddhism is that it does what so many religions do – downplay the individual – and, as FA’s longstanding readers know so well, ‘1-2-3 individuality’ is the bridge from the ‘10-11-12 collective’ (leave-it-behind A.S.A.P.) to ‘4-5-6 individuation’. There is a sense, therefore, in which Buddhism is “good” in respect of “nothing in excess” (i.e. the “Middle Way”) but not so “good” in respect of “know thyself”. It is relevant to FA that, since the most recent Neptune-Pluto conjunction of 1892 (not in Taurus but, now, in Gemini), the history of the East has featured the incapacity of Buddhism to resist the toxic collectivisms that were formulated in the West. In his way, then, Jung could be seen as the reincarnation of the Buddha that Buddhism might need if, in the future, it wants to have the spiritual “substance” to help Easterners to resist the “opium” that, in turn, leads to the “opium wars” that, in extra turn, lead to dissolution of social order. This year, 2026, has been identified by Western astrology as a key year insofar as a number of the outer planets, Jupiter, Uranus, Neptune & Pluto, form a set of sextiles & trines in the signs of Aries, Gemini, Leo & Aquarius and, therefore, there may be (if not awakening, then at least) highlighting of the 1892 Neptune-Pluto conjunction in Gemini that, by being “closer” to “individuation” than was the 578 B.C.E. Neptune-Pluto conjunction in Taurus, may help the Easterners to become a little “wiser” about how not to succumb to the tricks & confusions of ‘11’ & ‘12’. FA-ers don’t “resist” the idea that, in the fullness of time, we will learn that there is no such thing as (individual or collective) “souls” or “selves” but, on the “Middle Way” to this Revelation, these do appear to be necessary “as ifs”.

## EXAMPLE F: C.G. JUNG & his “debatable I.C.”



When Jung discussed the “transformation process”, he would (the appropriate word, here, is) “gravitate” towards alchemy. And, in keeping with Jung’s tendency to vacillate between “3” & “4”, Jung, at turns, cited both a 3-phase & a 4-phase process. For FA, Jung’s vacillation is nicely symbolized by the uncertainty we have with respect to the sign on Jung’s ‘4 I.C.’... is it ‘2 Taurus’? or is it ‘3 Gemini’? Some will say that it doesn’t matter so much because the rulers of Taurus & Gemini, (respectively) Venus & Mercury, are, in any case, conjunct in his 6<sup>th</sup> house in the sign of Cancer (& squaring ‘9 Jupiter’ in his 8<sup>th</sup> house). FA agrees... the best thing about Jung’s I.C. is that, once he reached it, he would have been “drawn ahead” by the “ruler(s)” of his I.C. into his 2<sup>nd</sup> quadrant. Indeed, Jung might only have needed to “reach” his 3<sup>rd</sup> house because the “ruler” of his Taurean Moon, Venus, was also in his 6<sup>th</sup> house and, like Anna Freud, Jung would have benefitted from his Pluto-intensified monthly Lunar “feed” through his 2<sup>nd</sup> quadrant “up-into” his Sun. This would not entirely make up for the problem of his natal Saturn & Neptune but, for FA, this glass is (not half-empty, but) half-full.

Whatever that case, we ‘like’ the fact that Jung’s 4-phased aphorism, “sensing tells me that something exists, thinking tells me what the something is, feeling tells me the value of the something & intuiting tells me whereto the something is going” ties in with the 4-phased alchemical process, “nigredo (= blackening), albedo (= whitening), citrinitas (= yellowing), rubedo (= reddening)”, in a (perhaps not perfect, but) striking way. Moreover, when we realize that, for this description to be helpful, the analysand will need to (i) access his/her ‘9 Jupiterian’ symbolizing capacity & (ii) accept that s/he may need to remain ‘9 Jupiterian-ly’ in tune all the way through Jupiter’s full transit, out from ‘2’ (Taurus &/or the 2<sup>nd</sup> house), across ‘3’ (Gemini &/or the 3<sup>rd</sup> house) & ‘4’ (Cancer &/or the 4<sup>th</sup> house), and into ‘5’ (Leo &/or the 5<sup>th</sup> house). And, if the analysand does so, s/he begins to understand the ‘4 value’ of “remaining in the alembic” for (what is commonly thought to be) the (arche)-typical “duration” of therapy, 3 or 4 years. If the analysand is able to endure his/her “alembic” for however long s/he “truly” needs

to endure it, s/he will be rewarded with a sense of his/her “individuation-al purpose”. OK, so let’s now make a few notes on each of the phases of Jung’s 4-phase process...

& “nigredo”: the “pre-analytic” psyche will have distributed itself around the horoscope in the accordance with the ways & means of its family of origin (e.g. balance vs. imbalance; patient love vs. impatient authority; authentic love vs dependent love etc.); usually, something will be out of whack and, in turn, there will be various sized “pockets” of “negative persona”, “positive persona” & “pre-ego formation” that have led to “unconscious reactions” that go on to form the “shadow”; in time, the analysand has dreams revealing the “morphology of his/her shadow” and, the further “back up” these “pockets” are located (= the closer to the “negative persona”) the more difficult it will be for the analysand to acknowledge the “reactions” (Freud once described an analysand who was introduced to her shadow and she reacted as a kind “art critic” to dream images, “ooh, how interesting!”... but nothing registered “1<sup>st</sup> personally”); the Jungian analyst doesn’t want the analysand to immediately begin “retrieving” his/her “shadow” because this might precipitate and “inflation” of the above-noted organs; if the analysand does have some development of his/her descendant “ego”, s/he will have an easier “retrieval time” but it still won’t be pleasant; scoffers are unable to bear it; and, as we have noted in “Plato’s Republic & the Zodiac”; the scoffers are controlling us... and, until we recognize their epistemological impoverishment, we are doomed

& “albedo”: one of the key reasons that Jung was engrossed with alchemy was the fact that it was pointing the psyche “down” into “matter”; as we noted above, this is a reason why we ‘like’ “material-minded” Taurus straddling Jung’s I.C. but, either way, Gemini is a “mind sign” that wants to process “material experiences” with words – the so-called “concrete mind” – and, as your local mother will say to her child, “use your words”, hoping that her child will, thereby, “connect & process” his/her physical experience into his/her feeling experience e.g. “bad”, “not fair”; mother’s Lunar light is not a very bright light but it has the effect of keeping experience in the subconscious (= it can be re-called as necessary) rather than in the “repressed unconscious”... the psychological location that requires lengthy “excavation”, lest it becomes “eruptive”;

& “citrinitas”: whereas the “albedo” has more to do with the differentiation of the “anima”, the “citrinitas” (yellowing) has more to do with the differentiation of the “animus”; although it won’t always be the case, the male analysand may incorporate this phase with his “albedo” process... hence, we have the reason for Jung’s vacillation between his 3-phase & 4-phase sequence; with Jung’s own Sun placed in its own sign, Leo, in his “reflective” 7<sup>th</sup> house, we realize that Jung had the capacity to “reflect” on his “animus” “via” his “anima”... a large fraction of his female analysands, however, struggled far more than he: one often-cited example is the woman who had asked Jung about his thoughts about the after-life and Jung, not wanting her become “a Jungian”, replied that his thoughts would do her no good at all as she lay on her own death bed

& “rubedo”: this is the phase where the “wise old woman” or “wise old man” appear to provide the analysand with the “inner” tools that help him/her to “integrate the opposites”; if we take Jung’s I.C. to be Taurus, he would have, in any case, an arc of Gemini in the 4<sup>th</sup> house that was, as it were, standing on the porch and looking into his Gemini-cusped 5<sup>th</sup> house; the ruler of the cusp of his 5<sup>th</sup> house was in his 6<sup>th</sup> house; in developmental words, his 2<sup>nd</sup> quadrant nicely “stepped up” into “transformation”

## *Chapter 7 – CANCER ON THE I.C.*

### **☉ ON THE I.C. & “MOTHER/VIRGIN MARY”**

Those who hold the “tabula rasa” view of gender will point out that the act of giving a doll to a 2-5yrs old girl is a “sexist” act that, when placed in the context of full human history, is a potent symbol for oppression of women. From the Freudstrological perspective, however, the problem of giving a doll to a 5yrs old girl is that it will force a little girl to deal with the “temporal upside-down-ness” of being a mother before she really gets the chance to be a daughter, maiden &/or wife. And, so, although we agree that “liberation” of “the feminine” is important, we would be less inclined to withhold dolls from 5yrs old girls and be more inclined to help 5yrs old girls “develop through” their respective interest in dolls. And, if they managed to do so, we would go on to look at how best to help them to deal with the archetype of “the virgin”... in astrology, ‘6’.

It is difficult to “deny” that the anthropological moment of male Homo sapiens realizing the link between sexual intercourse & babies was a “Big Deal”. Prior to this realization, males would have assumed that either (i) women were “almost goddesses” (mothers weren’t immortal, but they could create what men could not), or (ii) mothers were impregnated by immaterial beings/gods (to account for women who were being denied desires for motherhood). When, at this vital point, men realized that they had a stake in the creation of the next generation, they would have begun to wonder if they (too) were “almost gods”, and, given that their children would outlive them, they could also rejoice in the fact that fatherhood conferred a “consolatory pseudo- immortality”. Men might still have admitted that they were not “full gods” but, in knowing that they had a key role, they were brought nearer to the assumed superior power that the gods had; and, in the same way that nearness to fire permits the lighting of a candle, so the human condition of being nearer to a god might also confer access to a god’s power.

The next vital point in the history of Homo sapiens would have been when men realized that, in societies with successfully imposed restrictions on sexual intercourse, no babies were being born and, therefore, the gods had much less stake in the creation of the next generation than had earlier been realized. In other words, within, at least, “this” realm of human experience, men could entertain their fancy that they had more power than their gods... but, in short turn, men would also begin to wonder if the gods did not ‘like’ their realization and, further, men would also begin to wonder if the gods were vengeful enough to “hit back” in other areas of human struggle (e.g. famine, fire, flood) and, so, “just in case”, men would decide that it might not be a bad idea to offer brides to these (overall) more-powerful beings whom, men would hope, would at least be appeased by their gestures... and, who knows(?), one of these gods may, after all, have the power to impregnate one of the brides! and, if a god impregnated her, would his baby be different? would the baby be more powerful? would the baby be a “hero”?

Something rather different to all this happened to a Jewess in the months prior to the birth of Christ. For centuries & millennia, the Jewish fathers had already been instructed to refrain from sacrificing their sons (= Abraham), refrain from sacrificing anyone else (= Moses) and, most definitely, to refrain from sacrificing their daughters. Yahweh, so the Story goes, became His Spirit, bypassed His Jewish “middle-men”, & informed (soon to be) Mother Mary directly that, although she didn’t need to sacrifice her life, she did need to sacrifice her “choice” of mate, Joseph, to some-t/Thing “Big”.

Indeed, so the Story goes, the whole idea of “sacrifice” was now in need of being turned upside down... the point in Homo sapiens’ history of had arrived to have an impotent “h/Hero”. No longer would men need to sacrifice to gods or God, God was to sacrifice to men. But why? ‘A’: Yahweh was omnipotent and, therefore, He was not omniscient (= being omnipotent “means” that one must be ignorant of impotence)... therefore, a point in history will have to arrive for an omnipotent Being to address this shortfall.

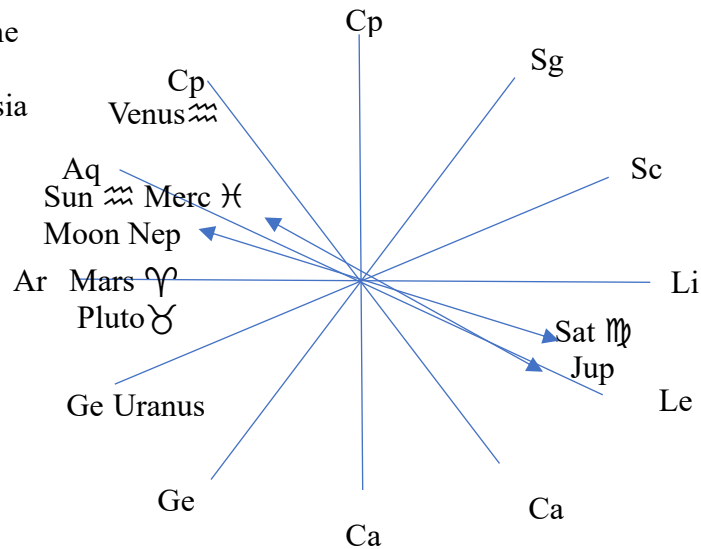
To achieve this turn around, Yahweh would also have turn around the idea that men could achieve “consolatory pseudo-immortality”. Mary did not only sacrifice her choice of mate... she would also be asked to sacrifice her feeling of pseudo-immortality insofar as she would have to outlive her s/Son. It was, so the Story goes, Mary (& not Joseph; it is thought that, by the time of the Crucifixion, Joseph had passed) who wept at h/His feet. In the language of the zodiac, FA views the Mary who was informed by the Holy Spirit that she will be receiving a s/Son (“Annunciation”) into her ‘10 womb’ was the “Capricornian Mary”... and, the Mary who wept at h/His feet (“Crucifixion”) was the “Cancerian Mary”. In both cases, therefore, we can see a sacrificial “heroine” who did not “begin” at ‘1 Aries’ but, rather, a sacrificial “heroine” who “began” along the ‘10-4 axis’... with her experiences of ‘4’ – at ages of 5yrs, 18-23yrs and, ultimately, 48-50yrs – Mary came to her “understanding” of her ‘10 (Annunciation) experience’.

And, so, we return to our opening remarks about 5yrs old girls and the difficult fact that they play with dolls before they learn about daughter-hood, maiden-hood & spouse-hood. In 1<sup>st</sup>C B.C.E Jewish culture, it is thought that daughter-hood shifted to maiden-hood within a year or so of commencement of menstruation (that, irrespective of religious affiliation, begins between the 10<sup>th</sup> & 11<sup>th</sup> birthdays). Indeed, a 1<sup>st</sup>C B.C.E. Jewess could be married as early as 12½yrs of age. Assuming that Mary was 16yrs old at the Annunciation, we realize that she did experience a few of years of maiden-hood prior to her pregnancy (one/two of which included betrothal) and, in turn, we realize that Mary had the chance to reside ‘in 6’ and, ‘from 6’. “understand” ‘12’ to a degree that was not available to other 1<sup>st</sup>C B.C.E. Jewesses. And, so, Mary is now a symbolic figure for the value of multiple years of post-pubertal virginity, a value that, 2,000yrs on, Freud would pick up on... it is from ‘within 6’ that the psychoanalyst is well placed to “understand” the self-hypnotes that well up out of ‘12’ and bring about neuroses.

OK, so having “covered” the ‘10-4 axis’ and the ‘12-6 axis’, what, then, can we say in respect of Mary’s symbolic influence on the remaining “feminine axis”, the ‘2-8 axis’? Although it had long been “assumed” that, instead of dying, Mary underwent a bodily “Assumption” into Heaven – this is not “r/Resurrection” because Mary was/is not divine – this was not declared until the 20<sup>th</sup>C. For the Freudastrologer, this timing fits nicely with the “Age of Aquarius” because this age features an overlapping of signs of the same zodiacal gender – sidereal Aquarius over tropical Aries, sidereal Scorpio over tropical Capricorn etc. – and, so, the “Gnostic Sophia”, the “goddess of wisdom” (= the “goddess of philosophy”), & Mary can now be said to be in direct contact with each other. If, in addition, the astrologer follows FA into seeing symbolic links between “after the Fall Eve” & ‘2 Taurus’, s/he will, like us, begin to get a sense of Mary-Sophia as the “redeemer” of Eve. Christ may be necessary to conceive of & to enact the “step ups” from Leo-to-Libra and Libra-to-Sagittarius but, for FA, these steps are very wide and, therefore, Mary’s steps from Cancer-to-Virgo & Virgo-to-Scorpio are a blessing.

## EXAMPLE G: LOU ANDREAS-SALOME

Lou Andreas-Salome  
 12/2/1861 9.00am  
 St. Petersburg, Russia



In our “Interlude A”, we had made the point that Anna Freud & Melanie Klein were in need of a “3<sup>rd</sup>” thing that could “bridge their (mutual) opposite-ness”. If we had a time-travel machine to carry us back to the 1940s, we would have recommended to these great psychoanalytic “daughters” that they take a second look at the “mother of psychoanalysis”, Lou Andreas-Salome, who was younger than Freud by 5 years and was older than Melanie & Anna by, respectively, two & three decades. In 1914, Freud wrote his essay “On Narcissism: An Introduction”, with Lou in his mind. FA’s reason for directing Melanie & Anna back to “mother” is that it is very difficult to imagine a birth horoscope that more indicative of the “narcissistic psyche” than is Lou’s. Yet...

Unlike many (so-called) “narcissists”, Lou “knew” that she was “a narcissist”. In other words, “narcissism” doesn’t necessarily mean that one is dishonest. Indeed, if the individual is able to be honest about his/her own “narcissism”, s/he ‘1 begins’ to “heal” one’s own (what, later, came to be called) “narcissistic wound”... like opinions & distal orifices, everyone has a “narcissistic wound” because, after all, no-one’s natal chart lacks the “archetypes” that express “narcissism” – “left hemispheric” ‘10’, ‘11’, ‘12’, ‘1’, ‘2’ & ‘3’ – and everyone is capable of sticking their respective developmental feet into their respective 3<sup>rd</sup> houses and, from there, “holing back up” (= “regressing”) into their respective 4<sup>th</sup> quadrants. This is what beautiful Lou had done when she, (i) married without love (she appears to have had no qualms “using” husband, Friedrich Andreas, as a shield against marrying for love... she remained married to him for the duration of his life and, so biographers point out, she never permitted consummation), (ii) sent Nietzsche around the twist (exactly what all feeling-less philosophers deserve), (iii) became a kind of immaculate mother for the poet, Rilke, who, even if he was only 15yrs her junior, might as well have been 35yrs her junior (it is worth reading Freud’s essay to get a sense of how “narcissism” is re-born in mother-child bonds), & (iv) knew that Freud was onto something and needed her help so that Freud could make better sense of the “narcissistic neuroses” i.e. the “anti-erotic” analysand who, because of the inaccessibility, can’t be healed through the “intersubjective relationship”, threatened

to be an intractable mystery. Lou's "insight" would help to unlock the '10-11-12-1-2-door' into '3-4-5-6 psychoanalysis'. The \$64,000Q would become answerable: to what extent can the "narcissistic" analysand who has stuck his/her feet into his/her 3<sup>rd</sup> house intellect be educated into sufficient respect for 4<sup>th</sup> house feeling to (re)-lift his/her feet and take one more anti-clockwise step? '1-Aries-on-the-1-ascendant' Lou might have '1 begun' the answer... but, it would take '5 Sun in 1 Aries' Melanie to provide the '5 mid-point' of the answer: learn how to "hold" the "splitting" that occurs in the psyche of the "narcissist" in a way that doesn't inflame the "narcissism" and, therefore, in a way prevents the "narcissistic" analysand from not only leaving his/her analysis but also from embarking on a "post-analytic failure" predatory attack on psychoanalysis.

Lou suffered from a (maximum!) "triple up" of '12's version of "narcissism", Neptune in Pisces in the 12<sup>th</sup> house... let alone Sun-Mercury "spilling down-through" Neptune's conjunction with the Moon to, then, "land on" the Mars-Pluto conjunction on her ascendant. In other words, all the rulers of her lower hemispheric cusps, Mars, Venus, Mercury, Moon & Sun, were "holed up" in her 11<sup>th</sup> & 12<sup>th</sup> houses in Aquarius & Pisces... so, how on earth did Lou manage to care for the journey "from narcissism to (authentic) erotism" (yes, Lou's biographers may think of her as an "erotic woman" but, unfortunately, biographers are, very often, not well trained in terminology)?

FA's 'A': her memories of Rilke. OK, to the details... Lou began her maternal "relationship" with Rilke at age 36yrs (Rilke was at age 21yrs). This means that Lou's "progressed Moon" was not only "progressing" through '4 Cancer', it was also about to "progress" through '5 Leo'. As FA's longstanding readers know so well, interactions of '4' & '5' speak to "endogamous (royal) unions". We weren't there to know for sure, of course, but, 15 years on (Lou now at age 51yrs), and her interest in analysis peaking, Lou would have realized the "maternal" nature of her liaison (it might not be correct to call the liaison a "relationship") with Rilke. Thereupon, she also may have realized that the sexualizing of the relationship was, in retrospect, not a great idea. The idea of the endogamous psycho-analytical "relationship" is that physical-ization stands in the way of consciousness. Hence, the psychoanalyst never lets a psychoanalytic treatment stumble into physical expressions. We will have more to say about this when we return to the ongoing problem of Jung's acolytes not being sufficiently transparent in respect of Jung's ('5 Sun' in '5 Leo') inadequate understanding of "feminine" archetypes.

For FA, Lou was a "heroine" of psychoanalysis insofar as she was able to follow atheist/agnostic Freud across the lower hemispheric, '1-2-3-4-5 sweep' of signs... but, Lou's convenient marriage precludes FA from seeing her as a "transformative" figure. Yes, a woman can be "transformative" as a '6 maiden' but, as we discussed in our "8 varieties of religious experience", a woman needs to carry her "cross" of maiden-hood "up-into" her 3<sup>rd</sup> quadrant "inner marriage" for us to consider her a Jungian-Gnostic "transformer". At this point, some readers might complain that there is no reason why a fake marriage would preclude an individual's development into an "inner marriage" but, for FA, the "ruling out" of the possibility of an "outer marriage" can only render one suspicious that her "inner marriage" was collateral damage of this decision. Yes, there is a sense in which Lou psychologically married Freud as they both entered their autumn years but, in this case, it would have been altogether too "stuck" in endogamy to qualify. In order to become "sacred", an "inner marriage" needs to be exogamous.

## Chapter 8 – LEO ON THE I.C.

### Ω ON THE I.C. & “THE SEARCH FOR THE HOLY GRAIL”

In the introduction to this cycle of essays, we emphasized the value of “Genesis” for the astrologer who wants to make better psychological sense of the left hemispheric signs & houses. Adam & Eve may have gained some knowledge but, without wisdom, their descendants would not take long to come up with their own “variations” of “the Fall”. An early “variation”, of course, is “Babel”... in psychological words, the human “self”, overrating itself, builds a vertical edifice to access its Godhead but all this “self-variant” manages to achieve is the lesson, “how to become a politician” i.e. the hollow authority figure who is contemptuous of (“true”) psychology. If Adam & Eve “broke” humanity, then the “Babelers” smashed its “broken pieces” into “smithereens”. If you, dear reader, are a movie buff, you might now be thinking of Tevye singing “Tradition” but, if you are a surface psychologist, you might be thinking of the “Dunning Kruger effect”... one-sided “knowledge” & blind obedience to tradition feeding ignorant bias.

The unavoidable ‘Q’ of the recent 2,000yrs is: why has the religion that lionized “inner life”, Christianity, failed to reassemble the “smithereens”? Indeed, it appears that Christianity (was)-is yet one more “variation” of “the Fall”. As your local Jungian will be sure to inform you, this “Fall variation”, that has “broken” Homo sapiens from smithereens into quarks, has much to do with “Christian authority” – an oxymoron if there ever was one – parading their idea that “e/Evil” is “privation of g/Good” (= the “privatio boni”). For Jung, Christ’s “Good-ness” “blinded” the majority of Christians to the “r/Reality” of “Evil”... and, if “Evil” is to be defeated, the human individual is faced with a couple of tasks (i) acknowledge its existence & (ii) work out how to “distil” “Evil” out of “ignorance” (when Christ says, “forgive them Father because they know not what they do”, a corollary is implied, “Father, don’t forgive those who know what Evil they do”). For Freudastrology, however, the problem of the ‘mis’-understanding of sexuality may be even more causative than “distilling (can’t vs. won’t) ignorance”. What is our reasoning for this claim? ‘A’: Christ’s blood spilled into a grail that came from a wound in h/His side... and, if you are symbolically attuned, you will recognize this “blood from the lower regions” as “fertilizer” for the “problem of sexuality”. Jung tended to dismiss sexuality but, for Freudian FA, Jung was seriously ‘mis’-taken.

The context of Jung’s ‘mis’-take are the “Arthurian legends”. King Arthur was no hollow man politician supported by an army of spin doctors. Arthur “proved” that he was neither populist nor tyrant by doing exactly the opposite of what a sycophantic “majority” would have urged him to do... he drew a sword from a stone. Arthur might not have become the “King of kings” but, at least, Arthur was a bona fide “king”. The problem for Arthur was that his kingship was too swordy & stony (too much thinking & sensing) and his intuition and, especially, his feeling was under-developed. And, so, it would be no surprise that his marriage to Queen Guinevere was “too endogamous” for its own good. And, arguably, this is why Christ did not marry Mary Magdalene... if h/He had married her, would this marriage have also been “too endogamous”?

It was also no surprise that Guinevere would “displace” her guilt feelings about her endogamous union onto someone who might have been able to kill two birds with one sword & stone... Lancelot might have appeared to be an exogamous mate but FA would have informed Guinevere that Lancelot was more a case of frying pan into the

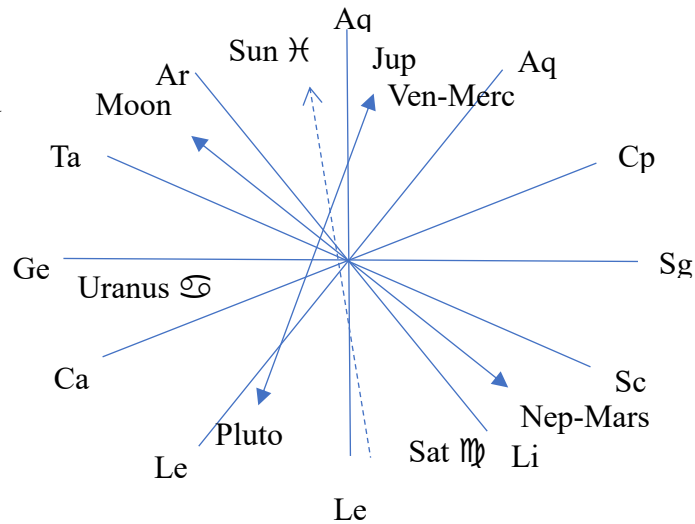
“endogamous” fire. In short, Arthur, Guinevere & Lancelot were “stuck” in a “garden variety” Oedipal triangle that was bereft of any wisdom as to where exogamous unions might be found. It is this image of “two birds with one stone” that leads us to the view that Arthur’s horoscope (being a legend, we can never know it, but that won’t prevent us from imagining one) may have had ‘5 Leo’ on the ‘4 I.C.’ because this means that his earlier degrees of Leo would be in his 3<sup>rd</sup> house (= brother/father Lancelot) and his Cancer sector would be mixed up in the early degrees of his 3<sup>rd</sup> house (= sister/mother Guinevere). Yes, Arthur had a “diametric objective” understanding of the hollow man – Aquarius on the M.C. (= ‘10-11 interaction’) symbolizes the politician who is adept at shuttling between sterile ‘10 pragmatism’ & equally sterile ‘11 idealism’ – but this understanding was of no use to him. Arthur needed to know more about exogamy and, so, Arthur’s “subconscious” surfaced the intuition that this “knowing more” might be availed if he &/or one of his knights could find the “Holy Grail”. After all, the signs of “exogamy”, Libra & Scorpio, were only one sign away... all a knight needs to do is to traverse 30° of ‘6 Virgo’! easy schmeezy! easy schmeezy!!... uh oh, not easy schmeezy?

One of the reasons why this was not so easy is that Arthur’s drawing of his ‘3 sword’ from the ‘2 stone’ speaks to the West’s “over-reductive”, materialistic attitude to the one thing, above all else, that needs an “expansive” “(teleo)-scientific” attitude. As Freud reminded us, the problem of physical incest had been recognized and solved by primitive &/or ancient societies (the fact of physical incest returning as a problem today is a reflection of the root-less-ness of the “(post)-modern” world) but, of course, when focus shifts across to psychological incest, the primitives & ancients, very likely, did no better than we “Piscean Agers” and, in part, this is why the Arthurian legends were mixed up in the receptacle of the “Blood of Christ”... it is a problem that reaches back into the mists of pre-Christianity and, then, runs through the esoteric streams of “Piscean Age” religion, especially in the alchemical union of the ‘4 Moon’ & ‘5 Sun’.

Given his close interest in alchemy, many Jungians would counter our view that Jung was overly neglectful of sexual development but, for FA, Jung was something of a “King Arthur” insofar as he knew of the importance of psychological endogamy but left it to his “knights” to look for the “cup” that would “heal” it. For FA, the “cup” is less about “secondary autonomy” in the 4<sup>th</sup> house & more about “tertiary autonomy” “from” the 4<sup>th</sup> house. In other words, the analysand accepts (i) that, like everyone else, s/he has a constantly “active” Oedipal complex, (ii) to some degree, any marriage that s/he enters into will have an Oedipal component that is further “activated” every time the I.C. undergoes a transit &/or “progression” & (iii) whatever “happens” with these activations becomes the raw material for “fiery sublimation” & “earthy sublimation” in, respectively, the 5<sup>th</sup> & 6<sup>th</sup> houses. Upon the transit &/or the “progression” making its way into the 7<sup>th</sup> house, the analysand can assess the “success” of the “sublimations” by considering the degree to which s/he has an increased sense of “equality” in his/her partnership... if his/her ‘7 intellectual’ consideration is “off”, this will probably make itself know in his/her 8<sup>th</sup> house. Still, no worries, the cycle continues... so, after another “f/Fall” through the left hemisphere, s/he can “do better next time”. Anyone who has been a psychotherapist for any length of time will tell you that the question, “I don’t know if I should leave my partner?” is a frequent one. FA’s ‘A’: “I don’t know either, but a ‘build up’ of your ‘inner marriage’ will lead to you answer that ‘Q’ for yourself”.

## EXAMPLE H: RICHARD TARNAS

Richard Tarnas,  
21/2/1950 12.30pm  
Geneva, Switzerland



If there is a “philosopher of astrology”, Richard is by far the best credentialed. His philosophical treatise, “The Passion of the Western Mind” (1991), managed to find a revered place on the shelves of thinkers who had zero respect for astrology. For FA, Richard’s historical survey of philosophy provides nice “balance” to the anti-Platonic bias that permeates Bertrand Russell’s, “The History of Western Philosophy” (1945). One wonders if Richard’s book had a balancing effect on one of FA’s favourite surveys of philosophy, Roger Scruton’s, “Modern Philosophy: an Introduction” (1994).

There is, however, at least two kinds of “balance”, “intra-philosophical” (as per our paragraph above) & “extra-philosophical”, the kind that is relevant to the (depth) psychologist who is “suspicious” of philosophers who are over-focused on “universals” at the expense of “the 1st person” e.g. Erich Neumann (we will be examining his natal chart soon, “pt.3”). The FA-er can’t help but notice that Richard’s natal chart has the look of someone who might be at risk of “extra-philosophical imbalance”... the outer planets in the lower hemisphere & and the inner planets in the upper hemisphere.

On the side of “intra-philosophical balance”, however, we can say that Gemini rising is “personal” insofar as it “directs” the individual to the house that has a share in the “universal” (archetype) that, in the zodiac, expresses as Gemini... the 3<sup>rd</sup> house. In order to reach the 3<sup>rd</sup> house, however, Richard’s ‘1 initiative’ was (& is) faced with the “extra-personal” challenge of Uranus in the 1<sup>st</sup> house (in very-early Cancer). Then, upon reaching his 3<sup>rd</sup> house, he comes up against a couple of factors that have potential to “draw” him across his horoscope into “extra-personal” realms, (i) Leo on the cusp of his 3<sup>rd</sup> house leads to an inspection of the “cusp ruler”, the Sun, and the astrologer discovers that it is in Pisces on the M.C. & (ii) Pluto in Leo in the belly of the 3<sup>rd</sup> house is discovered to be in opposition to Jupiter in Aquarius in the 9<sup>th</sup> house. In short, these factors lead the Freudastrologer to worry about “spiritual short-cutting” and, we can only worry further when we learn that Richard’s research into “universals” travelled the path of those who were giving reports after “dropping acid”. Going forward from the 3<sup>rd</sup> house, we run into more concern when the “ruler of the I.C.” is also discovered to be the Sun on the M.C. (= the dotted arrow) and, of course, one can’t help but notice

that '5 Leo' Jung would have presented himself as a psychological father-figure. Going further forward from the I.C., we come up against two more worrying "un-balancers" (i) Saturn in Virgo in the 4<sup>th</sup> house & (ii) (Mars)-Neptune in the 5<sup>th</sup> house opposite the Moon in the 11<sup>th</sup> house. If, dear reader, you don't find all of this "worrying", you might think again before you imagine yourself to be a "balancing psychological astrologer".

OK, then, what are we to do with Richard's output? Are we to pay no attention to it, lest we too become "un-balanced"? 'A': not necessarily... we can learn plenty of psychological astrology by "filtering" what he says (in his books & podcasts) through the lens of his birth chart. For example, while reading his magnum opus on "mundane astrology", "Cosmos & Psyche" (2006), we can accept the extensive discussions of the outer planetary inter-cycles as informatively valuable on their own "mundane" terms. Then again, when the "personal" dimension of "Cosmos & Psyche" is considered, we need to put our Erich Neumann-ian hats on and notice the absence of '2-3-4-5-6-7'... and, in turn, worry about whether he is correctly self-interpreted his Sun in Pisces i.e. is Richard suffering from a kind of "Icarus Sun" and has yet to recognize it?

For FA, the Sun on the M.C. is a complicated placement. When the FA-ers sees this placement, we don't deny that the M.C. becomes a point of "visible responsibility" but, before we sign off on this, we would want to know how well this Sun is being fed by a full development through the right hemisphere and, as we have noted, the employ of "substances" leads to "spiritual short-cutting" that, in the horoscope, is symbolized by "regression" & "diametric leaping"... notice Richard's 2 oppositions in masculine signs & masculine houses. Yes, the Sun is in feminine Pisces but, as we have discussed many times, '12' is an archetype to be studied only after one has a good grasp of '4' & '8', and the problem for Richard is that all three of his natal expressions of '4', the 4<sup>th</sup> house, the Moon & the Cancer sector, are "challenged" by "collectivizing" factors.

Being a (very good) philosopher, Richard knows that collective popularity has absolutely nothing to do with "truth". It worries Freudastrology that Richard tends to put Freud down – a phrase pops up more than once, "Freud was fishing... but Jung realized that Freud was sitting on a whale" – and doesn't want to present Freud as the psychologist that was the whale upon which Melanie Klein was sitting. The chances of Richard thinking about Jung as a failed "King Arthur" seem remote. If, one fine day, Richard decided to enter psychoanalysis, he might discover that Jung's therapy is not "meant" for the majority of potential analysands even if it might have been, for him, a good way to begin. Speaking for myself, I can say that the early days of my analysis were full of chit-chat about my "anima" but, eventually, I could see that this chit-chat was leading me away from my lower hemispheric development (longstanding readers will know that, like Richard, my natal '4 Moon' "suffers" from "aspects" to '12').

The problem of populism – whether it be political, scientific or astrological – is a huge one. Because the M.C. needs, first of all, to be "self-responsible" before it takes on "trans-self-responsibility" means that Richard needs to write another book about the potential problems of populism. Richard won't need to begin with Freud... rather, this book would do very well to begin with references to a figure whom Freud himself referenced, Gustave le Bon. Like Richard, Gustave was a polymath who, thus far, has not received the popular recognition that he deserves. Does "truth" lead to "Truth"? We will consider Gustave's birth chart below but, first, we need some context for it...

## **Interlude B: GOING for VIRGO ON or NEAR THE 7<sup>TH</sup> HOUSE**

### **PART I: THE BANALITY OF POST-MODERNISM**

In our introduction to this cycle of essays on “life cycle astrology”, we inverted the Freudian order from Sigmund to Anna because Anna had the arguable advantage over Sigmund of a minimal “zodiac-horoscope-phase-shift” – ‘1 Aries’ on the cusp of her house, the 12<sup>th</sup>, is adjacent to her ‘1 Aries-ish’ house, the 1<sup>st</sup> – that brings overlap to ontogeny & phylogeny. This means that, if Anna could develop well across her I.C., she would have set herself up for “diametric objective” “reflections” on both the signs & houses of the 4<sup>th</sup> quadrant. For example, “from” her ‘6 Virgo’ sector in the 5<sup>th</sup> house, Anna would be able to “reflect” on her ‘12 Pisces’ sector in her 11<sup>th</sup> house and become “conscious” of it... and, in turn, Anna could roll this “reflective-ness” forward to her ‘7 Libra’ sector in her 6<sup>th</sup> house and “reflect” on her ‘1 Aries’ on her 12<sup>th</sup> house cusp. Yes, Anna was not an astrologer, but you don’t need to be an astrologer to understand the overall idea of why the “reflective” capacity is a consequence of a complex process and, if there are blocks to this process, the individual will remain “reflexive”. The only thing that Anna did not have was the language that we are using here... in every other sense, we have no issue seeing Anna as a “developmental psychological astrologer”.

At many junctures throughout this website, we have explained that Jung often advised psychotherapists to have nothing to say about the “collective unconscious” or “the problem of opposites” until a client had processed his/her “personal unconscious” that Freud had mapped out. This means that “transpersonal psychologists” – Richard Tarnas (scroll up), professor at the “transpersonal-orientated” “Californian Institute of Integral Studies”, is a good example – need to award the Freuds their pride of place. If FA was in charge of the “CIIS”, we would not introduce any Jungian ideas until the senior year/s. Indeed, we would begin the 1<sup>st</sup> semester with the phrase, “being ‘aware’ of the ‘collective unconscious’ is very different to ‘being conscious’ of the ‘collective unconscious’”. Too many “transpersonal psychologists” are over-keen to “prove” that the “trans/extra-personal psyche is real” & under-keen to discuss its “real” dangers.

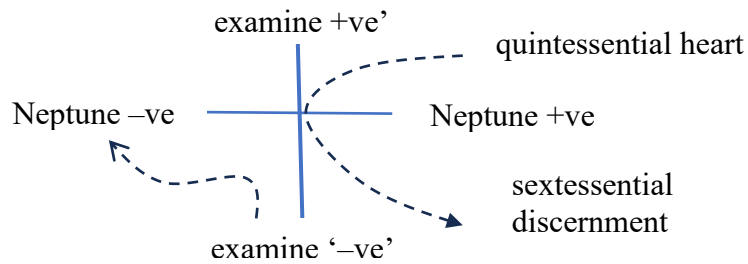
To the uninitiated, the “problem of opposites” is a formula for “relativism” e.g. “if ‘being good’ necessarily generates my ‘evil shadow’, then what would be the point of me ‘being good’?” In other words, “relativism”, a “philosophy” that has numerous links to “post-modernism”, has a dispiriting effect. If Jung had been alive to witness the “post-modern” world where “my truth” is equal to “your truth”, he might have called this a kind of “global nigredo”. The trouble for “the globe” of course, is that it is not “contained” in an “alembic” and, therefore, it can’t/won’t “transform”. This is a problem that also haunts astrology... “my astrology” is equal to “your astrology”.

One example of this that struck me recently was a comment by one of Richard’s podcast listeners on “Archetypal View” that the Neptunian archetype was something of a “bridge to nowhere” (my ears perked up, I felt I knew what he was talking about) and Richard countered this “complaint” about Neptune by reminding the listener that all archetypes have a +ve & a –ve and, therefore, the listener might be “unbalanced” in his view... thus, Neptune, for Richard, is “equally” a “bridge to somewhere”.

But, who, really, is the “unbalanced” one in this exchange? Yes, we agree with Richard that archetypes have a +ve & a –ve... yet, the issue persists of which polarity needs to be (exhaustively?) examined first. For FA, this means that examiners need to

be 'aware' that "examination-itself" is a kind of archetype with a +ve & a -ve. In short, this means that, without a "cross", the examiner might lose his/her "balance"...

**BEYOND THE  
BANALITY OF  
OPPOSITES**



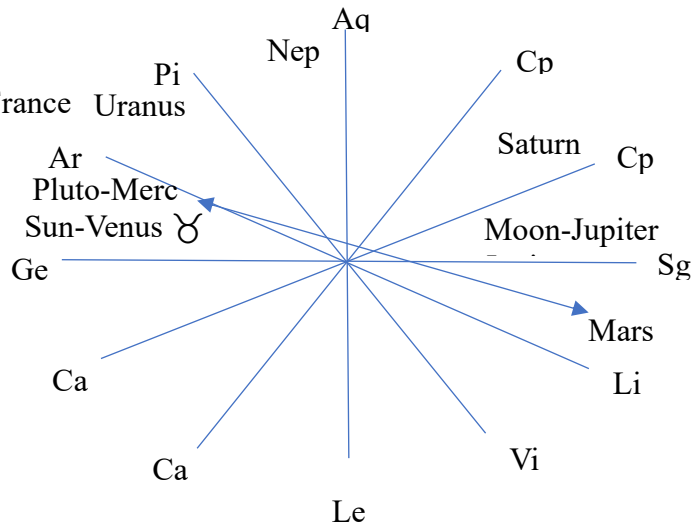
... but, why would the depth psychologist do well to begin with an examination of the -ve polarity of Neptune (e.g. confusion, mob madness, deception, mirages)? FA's 'A': because, when Neptune is active, the individual does not want to accept that s/he is "confused, mob-mad, deceived or chasing non-existent water". In other words, it is the task of the depth psychologist to "balance" him/herself against the "unreflective" attitude of the analysand. Agreed, merely saying that Neptune has a +ve side does not constitute "enabling" "confusion, mob-madness, deception, mirages..." but, from the point of view of the 'meta-balance' that sits in the 'transference-countertransference', it comes too close to it. In FA, Jung's "problem of opposites" needs to be avoided until the analysand has some sense of the "problem of crosses"... then, s/he can track back to the opposites (e.g. of Neptune) and realize that '4' (& '8') precede '12'. And, more importantly, the archetype that comes after '4', '6', has the "diametric objectivity" to make a correct assessment of '12' e.g. '12' says; "why struggle through '1-2-3-4-5'?" and '6' replies, "if you want to be more than 'aware' (= 'conscious') then you will need to 'struggle'... therefore, the answer to this 'why' is: do you want to be 'conscious'?". This is the "message" that I personally received from Sun in Virgo, Liz Greene, from her book, "Neptune & the Quest for Redemption". Every now & zen, over the last few decades, I have said to myself "awww, f...k that consciousness s...t, I'm sick of it" &, a few hours or days later, I would say to myself "hmmm, my Neptune has been getting the upper hand lately". Whenever I encounter others who say stuff like, "awww, f...k that developmental astrology s...t!!" I have my Neptune to tell myself, "let it go..."

We are, however, now a long way into FA... readers who have read this far into FA will, by virtual definition, be "questers for consciousness" more than "questers for oblivious awareness". You, dear reader, by virtual definition, are someone who cares about what exists 'beyond' any "problem of opposites" &/or "problem of crosses"... and, by virtual definition, you care about ("quintessence/s" &) the "sextessence/s" that become available in '6 Virgo'. And, if like Anna Freud (and, yes, like moi), your natal chart is narrowly "zodiac-horoscope-phase-shifted", you will see the "advantage" of "reaching" your '6 Virgo' sector that will be close to your "reflective" 7<sup>th</sup> house. But...

wait!, what about the "not-very-phase-shifted" Richard Tarnas? What is going on there (Richard's Virgo sector is near his 6<sup>th</sup> house)?! 'A': it looks as if we need to take the natal planets into serious consideration – Saturn in Virgo; Neptune in Libra – as "blockers" against FA's "Freudian" developmental journey into the 2<sup>nd</sup> quadrant. Now, with this context for the "problem of '12 Neptune'", we are ready to examine...

**PART II: (after Anna & Richard) ANOTHER LEO ON THE I.C.**

Gustave le Bon  
7/5/1841 5.30 am  
Nogent-de-Rotrou, France



Unlike Anna Freud & Richard Tarnas, Gustave formulated his own theories in respect of “The Crowd” long before father-figures, Freud & Jung, came along. Freud did publish “Studies in Hysteria” at the time of Gustave publishing “The Crowd” but, there, Freud’s book dealt in the 1<sup>st</sup> personal aspect of hypnosis... Freud did not inspect the mega-issue of collective hypnosis until his 1921 publication, “Group Psychology & the Analysis of the Ego” wherein he did take close notice of Le Bon’s 26yrs old book...

Gustave’s ‘3 Gemini’ on the ‘1 ascendant’ speaks to his overall curiosity about anything & everything. Reading through his achievements tells us that he was, indeed, very “Mercurial”. When we look to his “chart ruler”, Mercury, we find that its natal placement is in Aries... in the house where the “1<sup>st</sup> personal” is most-embedded in the collective. In astrological words, therefore, Gustave was “sensitive” to the “collective” in a Mercurial way... but that would not automatically make him into a “collectivist”, such as Karl Marx (or, even, your local democrat) was-(is). It is important to realize that “sensitivity to the collective” can go two (or more) ways, (i) +ve about dissolution into the collective, (ii) –ve about dissolution into the collective (& (iii) somewhere along any dissolution spectrum). This “sensitivity” parallels the two (or more) philosophies that can be formulated out of dissolution, (i) “I don’t care that existence ‘is’ or appears to be chaos; chaos, order... it is all the same in the end, I will just learn to ‘like’ chaos” or (ii) “I am experiencing chaos & I don’t like it, so I hope that humanity might learn to understand it better”. Gustave belongs to the latter philosophy. If, dear reader, you have digested these dichotomies, you will be able to understand that “prison-hospital” 12<sup>th</sup> house experiences can also go two (or more) ways, (i) “I can’t wait to get out... of being treated collectively” or (ii) “I quite like it here and I hope that I am not paroled into ‘myself’” (film buffs know of this syndrome in “The Shawshank Redemption”).

Given that Gustave belongs the “I don’t like it” philosophical wing, we wonder if this is further supported by a generally +ve attitude toward the “1<sup>st</sup> personal” lower hemisphere... and, yes, it all looks pretty +ve to FA, (i) the sign on the cusp of both the 2<sup>nd</sup> & 3<sup>rd</sup> houses is Cancer & the ruler of these houses, the Moon, conjuncts Jupiter in Sagittarius in the “reflective” 7<sup>th</sup> house. Indeed, in the anti-clockwising-developmental

sense, we encounter the 12<sup>th</sup> house ruler, Mars, in the 6<sup>th</sup> house opposite natal Mercury, a placement that would have “sensitized” Gustave to the collective even more that he was already. All this astrologizing, of course, has yet to touch Gustave’s natal Neptune, transiting Neptune &/or his 30° of Pisces. For FA, Gustave’s natal Neptune in the 10<sup>th</sup> house speaks to Gustave’s paradox of having written a book about the negative aspect of “popularity” that, errrr, “became popular” (Gustave denounces “popularity” as a phenomenon that leads the throng away from “truth”... &, to its extent, “popularity” leads the throng away from “Truth”). It is likely that, given the sign on his ascendant, he chuckled at the irony of becoming popular through a denouncement of popularity.

Now, of course, Gustave lived during an era that was without any psychological astrological counsel but, in respect of him describing Neptune’s –ve expressions (well) before airing thoughts about Neptune’s +ve expressions, we realize that Gustave had no need for Freudastrological counsel (our usual counsel in respect of expressions of ‘12’ is “the ocean is not a human habitat, you would do well to keep swimming – you know the direction – for shallower waters”). For FA, Gustave did a pretty good job of swimming his way “down” from his natal Neptune in the 10<sup>th</sup> house, across Uranus in Pisces in the 11<sup>th</sup> house & his personal planets in his 12<sup>th</sup> house. into his “1<sup>st</sup> personal” lower hemisphere. Note, here, “mutual reception” of Gustave’s Neptune & Uranus...

Our advice in respect of ‘11 Uranus’ parallels our advice in respect of Neptune: “the air-sky is not a human habitat, you would do well to keep gliding – you know the direction – toward a smooth runway upon which you can land without breaking your bones”. Yes, the runway of his ‘3 Gemini’ on the ‘1 ascendant’ is airy, but ‘3’ refers to “jumps from branch to branch” than it does to the “f/Fall” from the stratosphere. The overall point we are making is that ‘11’ & ‘12’ work as a pair to bring out collectivistic idealisms that have a very hard time accepting that they work against “individuation” and, therefore, they work against “true” (& “True”!) psychological development.

OK, then, what about Saturn? For FA, a “balanced” response to Saturn is the opposite of our responses to Uranus & Neptune... because the psyche experiences ‘10’ more as a –ve than as a +ve, the psychological astrologer needs to counter-balance the client’s experience by “talking up” ‘10’. This, of course, is what Liz Greene did in her, “Saturn: a New Look at an Old Devil”. Yes, no doubt about it, Saturn brings as much psychopathology to the world as Uranus & Neptune do but, for the sake of addressing the experience in a healthy way, the psychological astrologer urge the client to find the +ve aspect and, usually, this will have something to do with “self-discipline”. Gadding about various podia trying to discipline others is not the way to deal with Saturn. For Gustave, of course, one does not get very far trying to discipline individuals about 8<sup>th</sup> house matters... so, in respect of his 8<sup>th</sup> house Saturn in Capricorn, he probably would have quickly worked out that might do well to keep “astral body stuff” to himself.

Now, to be clear, “talking up” Saturn does not mean over-focusing on ‘10’... it means that, as soon as ‘10’’s temporary protective function is on the wane, it needs to be treated like ‘11’ & ‘12’ e.g. “the stony ground of the mountaintop might not be as prohibitive to human habitation as the sky & the ocean, but it is still not a location to occupy for any longer than is necessary, therefore, the journey down the mountainside is to be valued over the journey up the mountainside”. Agreed, Edmund Hillary would likely have objected to this view... but Edmund didn’t know about “identification”...

### PART III: “VARIETIES OF IDENTIFICATION EXPERIENCE”

It is (perhaps) unfortunate that depth psychological terms have made their way into “layman psychology” in a distorted way e.g. “Mr. ‘X’ has such a huge ego!!” We placed brackets around the word, “perhaps”, because the distortions may, in fact, be fortunate insofar as they help to define the difference between “authentic psychology” & “pseudo-psychology” e.g. the properly developed (= balanced) “ego” is precisely the thing that prevents any form of – superego-ic, self-ic, id-ic – psychological “hugeness”.

Although, unlike “ego”, the word, “love”, had been in use for centuries prior to the advent of depth psychology, it too has a role to play in working out the difference between “authentic psychology” & “pseudo-psychology” e.g. “love is a state that exists ‘beyond’ dependency”, “love is not a feeling (of, for example, ‘12 compassion’)”, “love is a ‘5 heartfelt’ ‘7 reflection’ on one’s ‘4 counter-transference” (in astrological words, “love begins in the 4<sup>th</sup> house”). A ‘Q’ now begs: why is ‘12 compassion’ not “love”?...

The word, “identity”, is even more problematic than the word, “ego”... at one level, “identity” speaks to the 1<sup>st</sup> personal search for uniqueness & authenticity while, at another level, it speaks to the very opposite of the 1<sup>st</sup> personal search for uniqueness & authenticity. One only needs to read Jung’s view of the yet-to-be-developed psyche of the newborn floating around in a Motherly sea of “passive identity” to realize that the word, “identity”, lends itself to ‘12 confusion’ (as a side note, we remind Kleinians that ‘1 projective identification’ is not mutually exclusive of ‘12 passive identity’; and, indeed, when we are reminded of the biological-evolutionary feature of Homo sapiens, ‘12 neoteny’, it is correct to say that ‘1’ & ‘12’ work in a mutually inclusive way). For FA-ers, therefore, the term, “identity”, is another that can be taken as “fortunate” for the process of differentiating “authentic psychology” from “pseudo-psychology” e.g. if, dear reader, you hear or read a “(self-declared) psychologist” mouthing or writing, “ego”, “love” or “identity” without clarifying how s/he is using these words, you will do very well to assume, until proven otherwise, “pseudo-psychology” is going on.

The \$64,000Q for psychological astrology follows: to what extent can the natal horoscope help us with this differentiation? ‘A’: to the extent that the anti-clockwise sequence of houses is conceived as a developmental sequence. For example, newborns undergo ‘1 projective identification’ with (what FA calls) the ‘1 phallic mother/world’ and this forms the basis of the two developments that we discussed in our introduction to this present essay series, “secondary autonomy” & “tertiary autonomy”... but, as we had also noted in our introduction, “tertiary autonomy” is the key that permits the individual to “de-identify” from “identifications” that, although they were a “natural” part of his/her early development, become “unnatural” when hung onto ‘beyond’ their respective “use by” dates. This is why the astrology that views the 1<sup>st</sup> house as symbolic of “the individual”, “traditional astrology”, can only ever be a “pseudo-psychological” astrology. Therefore, dear reader, if you encounter an astrologer who uses “traditional techniques” to help you to gain “psychological insight” and, thereby, “advance your ongoing individuation” (= the alternate meaning of “identity”), tell him/her to stop.

And, although we are sorry to say it, most non-psychological astrologers suffer from (what FA calls) “inert identity” (= a form of “identification”) with the “superego” and, as a result, they present “their” non-psychological astrology in an “unbalanced” & “compensatory” way that brings about a kind of “unnecessary suffering” in “their” non-psychological astrology e.g. when one of “their” concrete predictions turns out to

be “wrong”, the potential usefulness of non-psychological astrology is, very justifiably, dismissed. (The FA-er will always remain uncertain as to the potential usefulness of non-psychological astrology... yes, it is interesting, but is it “truly” useful?). Whatever that case, when “mundane” astrologer, Richard Tarnas (see “Leo on the I.C.”) tells us that anti-astrologers view astrology as “the gold standard of superstition”, we can see why... too many astrologers have been too unbalanced for too long. 500yrs in fact.

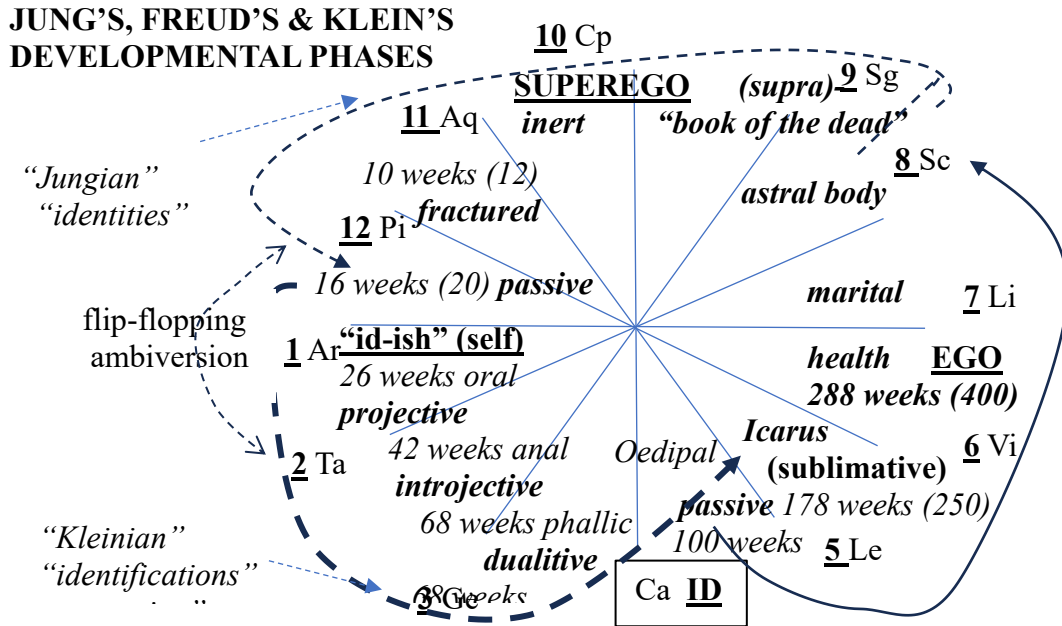
One of the great subtleties of psychological astrology is that there will be times when Anna Freud’s “secondary autonomy” needs to be promoted even if, for a while, it will look as if it is promoting “cyclic stuck-ness”. For example, an individual who is “over-identified” with his/her M.C. – very often, such an individual comes across as a “know all” but, more usually, his/her “knowledge” is too unbalanced to ever grow into “wisdom” – might need to focus on his/her 3<sup>rd</sup> house... because this promotes interest in what lies “below the horizon”. In a number of other locations on this website, we have explained that “depression” is often symbolized by an “M.C. (negative persona)-in-the-throes-of-decompensation” that is keen to punish all aspects of “persona-hood” and, so, the ascendant’s “positive persona” gets caught in its self-destructive web. Yet, “worse”, individuals who are “defended against” “depression” (e.g. “democratically-elected” politicians) will punish others before ever considering that the world would be better off if they admitted to their respective psychological imbalances & illnesses and, in turn, devoted themselves to bringing in a different political system that places developed (“non-compensating”) individuals in its seats of authority (... longstanding readers know that we have a long essay about this, “Plato’s Republic & the Zodiac”).

Having made the case that “identification” has some developmental value, we can now make the point that there is no need to rush into a “de-identification” process. Indeed, the FA-er would not recommend any “(active) de-identification” prior to the building of significant Anna Freudian “secondary autonomy” in the 4<sup>th</sup> house (FA-ers could call this, “building one’s inner home”). And, although the “inner home” is not a difficult image to grasp, it is, nonetheless, subtle insofar as building it commences with one’s “passive identification” with an “inner parent &/or parental couple”. We could, here, replace the term, “subtle”, with the word, “paradoxical” i.e. “de-identification” becomes possible in the 4<sup>th</sup> house, yet it is “built on” an “identification process”! Or...

To put this paradox plainly, the “de-identification” process of the 4<sup>th</sup> house is “diametric” i.e. the more one builds up one’s “inner home” the less one worries about one’s “M.C. authority” (= “structural superego”). Indeed, FA sees “de-identification” as a “right hemispheric diametric process” & the 4<sup>th</sup> house-to-10<sup>th</sup>-house opposition is its model e.g. the more one builds up one’s 5<sup>th</sup> house of the “inner child”, the less one has to “identify” with 11<sup>th</sup> house “friends & ideals” (agreed, not many will “worry” about “friends & ideals”); the more one builds up one’s “inner ritual & psychosomatic health” in the 6<sup>th</sup> house, the less one “identifies with” the “self-undoings” (sometimes hospital-prison-bound) of the 12<sup>th</sup> house; the more one builds up one’s “inner spouse” of the 7<sup>th</sup> house, the less one worries about the “projections” of the 1<sup>st</sup> house that have a knack of generating “open enemies”; the more one builds up one’s 8<sup>th</sup> house “astral body” the less one “identifies with” the physical body of the 2<sup>nd</sup> house & the more one builds up one’s 9<sup>th</sup> house “spiritual philosophy/higher mind” the less one is “identified with” his/her 3<sup>rd</sup> house “concrete mind”. Meanwhile, back at the ranch, the ‘Q’ begs...

**PART IV: IS THERE “IDENTIFICATION” IN THE RIGHT HEMISPHERE?**

‘A’: to an extent... recall, for example, our view that “Luke Skywalker” rejects the return to the ‘7 world’ and intends to play on within his 5<sup>th</sup> house world of hobbies & enjoyments... we call this “identification” with the “puer” archetype. This leads us to summarize the “varieties of identification experience” around the zodiac, like so...



& inert identity: as we discussed in the opening section of this interlude, it is at its most toxic in the tyrant (&/or elected official who, nonetheless, becomes tyrannical; a psychologically attuned soul would have pre-seen his/her tyranny lurking in his/her background); its roots are gestational and can be linked to the matriarchal (= not the maternal) aspect of the mother; “power” is hung onto as a “defense” against the idea that the psyche is radically underdeveloped and, therefore, the journey to any kind of spiritual authenticity (via the dispelling of karma) is a very long one; the only way to deal with this stuff is to begin with “self-responsibility” and, in turn, this means going easy on the 1<sup>st</sup> house because this is where the “self” begins; it also means going hard against forces that would trick or dissolve the 1<sup>st</sup> personal “self”, ‘11-12’, as follows...

& fractured identity: Uranus is a “tricky” planet & Aquarius is “tricky” sign; the 11<sup>th</sup> house may not “sound” tricky – friends, guilds & ideals – but, for FA, this lack of “sound” is its “trick”; if an individual decides to join a group without, first, building up a level of lower hemispheric “autonomy”, s/he will be a sitter for “infection” by the “group shadow”; many groups, of course, are benign – the proverbial stamp collecting society comes to mind – but too many groups are malignantly political; in other words, the 11<sup>th</sup> house is “tricky” in the way that it sets up “mob psychology” and, if a group establishes itself (astrological groups included) without consideration of its “shadow potential”, the FA-er’s advice to the individual is not to join it... it won’t take long for this group to hate a member who spots its “shadow” & goes on to inform its members’

& passive identity: Kleinians tend to object to the idea that babies are born in a sea of “self-less oceanic feeling” but, as we have noted in respect of neuropsychiatric

research and neoteny, '1's "attentive self" is constantly being eroded by the dissolving effect of the 12<sup>th</sup> house; in other words, the earlier that the individual realizes that s/he needs to leave the ascendant behind A.S.A.P., the better chance s/he has of building an ego that can avoid a Satanic "monism" (or dualism; it is also wrong) about something or other; some '12-ish' types 'like' dissolution more than formation and, in turn, tend toward addiction; other '12-ish' types don't 'like' dissolution & fight their way into...

& projective identification: "projection" in the context of "identification" leads to "splitting" a-la-the-Garden-of-Eden; any threat to the "attentive self" brings about a feeling of annihilation to be violently rejected and, unfortunately, the "attentive self" is constantly under threat by (i) the vectors behind it & (ii) the qualities of any planets in the 1<sup>st</sup> house; the individual who is "stuck" in his/her 1<sup>st</sup> house, from the Freudian perspective is untreatable; but, from the Kleinian perspective, s/he will have a chance e.g. Richard Tarnas is "projectively identified" with '11' (to the point of placing the +ve aspect of Uranus ahead of its -ve aspect... Kleinian Rx would be "correctional");

& introjective identification: physical recognition of "my body" occurs months prior to the "cognitive recognition" of "my body"; "cognitive psychology" has trouble recognizing the difference between these two recognitions, but psychoanalysis has no trouble because Kleinians examine the dream (...errr) "material" that highlights it;

& dualitive identification: the phrase, "playing the devil's advocate", is a useful phrase because it implies that one can see the devil's point of view without having to "act out" (= "possession"); thereupon, the "mobility" of the 3<sup>rd</sup> archetype encourages the psyche to look for 3<sup>rd</sup>, 4<sup>th</sup> & 5<sup>th</sup> things on the way to a return to "mobility" at '6'.

& passive identification: for this to go well, the analysand needs to understand the value of "voluntary sacrifice" of prior "identifications" in the left hemisphere; the analysand who can't see its value, "involuntary sacrifice" waits as a snake in the grass;

& puer/puella identification: we discussed this one at the head of this section, and, earlier, with regards to "The Little Prince"; it is an interesting "identification" insofar as it may be impossible to argue against it... until, at least, Icarus gets "hot"

& health identification: it may also be difficult to argue against the proverbial "healthy lifestyle" – a huge industry has built up around it – but, as we shall consider in our "life (not style, but) cycle astrology: cont+", there are times to begin arguing

& marital identification: yes, equality in marriage is the goal of psychological development, so what on Earth could be wrong with "marital identification"? 'A': the word, "equality", always deserves a closer (sometimes, reincarnation-al) inspection;

& astral body identification: one funny moment in an "N.D.E." conference that was chaired by John Cleese had John reporting that his friend cared much less about "is there life after death?" & much more about "is there sex after death?" 'A': yes, he will have "sex after death"... in a next life; FA would direct him to the "Bardo Thodol"

& higher mind identification: yes, there is no escape from "identification"; the very fact of you wanting to escape "identification" brings about your "identification" with your want to escape; so, is it all hopeless, then? FA's 'A': no, it is less about your "identification" with your "want" and more about your awareness that there are times during your life when, yes, you will be able to escape; these times are not predictable;

As we discuss our 3<sup>rd</sup> set of I.C.s, it will be clear that the final 4 "identifications" listed above will, to their extent, be mixed up in "passive identification". So, onto...