

preface: AN OVERVIEW OF “BASICS”

A FEW BIOGRAPHICAL & HISTORICAL POINTERS

Welcome, dear reader, to Freudastrology’s nitty-gritty. This website was set up for those who would “google” the words, “Freud” & “astrology”. At the time of my own entry into psychoanalysis in 1996, I had not heard the verb, “to google”... so, as I realized that Sigmund Freud’s/Melanie Klein’s psychologies deserved equal (greater?) status to Jung’s psychology, I had little idea that I would eventually become interested in reaching out to “googlers”. When that eventuality arrived in 2003, the verb, “to google”, had been around for a few years... and, by the middle noughties, it would find its way into the dictionaries.

Over the (now) 21yrs of FA’s existence, I had worked on the underlying assumption that not many Freudians are interested in astrology & not many psychological astrologers are interested in Freud, but there must have been some because Liz Greene, in her book, “Neptune: & the Quest for Redemption”, included a chapter on Freud & psychoanalysis and most psychological astrologers read Liz. With Liz’ book being published in 1996, you won’t have to be Einstein to work out that I was studying this chapter in parallel with my own psychoanalysis. I wasn’t too long before I was working on how to (re)-birth my natal Moon in Pisces in the 12th house. My answer: give ‘room’ for all aspects of (what FA calls) the 4th archetype – Lunar transits & “progressions”, the 4th house & Cancer – to ‘breathe’. It was a worthwhile answer because, without it, I would have remained in the grey zone between “I can’t help it” & “I won’t help it”, wherein lies the key issue of “good vs. evil”.

Prior to entering psychoanalysis, my Sun-Saturn-Mercury in Sagittarius had been fussed with wondering why astrology seems to “work”. I was (and, to a degree, I still am) OK with the 21stC’s prevailing paradigm, “scientific agnosticism”, but, given the “Mind” aspect of astrology, I had not chased this paradigm down into the rabbit hole of atheism, whereto Freud had chased it down. For this reason, I knew that my discussions of Freud would, at turns, be both reverential & critical. I also knew that I wanted to ‘(re)-connect’ Freudian/Kleinian ideas to the Jungian ideas that are psychological astrology’s bread & butter. The more I connected Freud/Klein to Jung, the more I realized the need to connect “deism” (= the “abstract” Divine Mind that Einstein and, we guess, the larger fraction of astrologers care/d about) to “theism” (= the “immanent” Mind that Jung and, we guess, the smaller fraction of astrologers care/d about). Jung’s “Aion” & “Answer to Job” would be FA’s ‘beacons’ for the ongoing challenge of ‘(re)-connecting’ Freud/Klein to Jung. If, dear reader, you have read this far into Freudastrology, I am guessing that you too take an interest in not only why astrology “works” but also why millennia-old astrology might need to be ‘(re)-connected’ to modern depth psychology. A key reason for FA’s connections from ancient ideas to modern depth psychology is laid out in the 4th of our “basics” essays. In this essay, let’s make a few historical points in reference to the 1st, 2nd & 3rd essays...

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Prior to the abovementioned 4th essay, we have fashioned three essays that deal with the historical aspects of the philosophy of science, astrology & Freudian psychology. With the 4th essay, that presents a broader typology than Jung presented (in his “Psychological Types”), we feel that we have covered the basics well enough for our ‘further in’ webpages, “full Moon”, “Sun”, “context”, to make useful sense. If, dear reader, your understanding of Freud & astrology is already sophisticated, you can skip our “basics” essays but, if you

are relatively new to Freudian/Kleinian/Jungian or astrological ideas, we expect that you might need to read these first. Longstanding readers can tell you that we are fans of Bob Dylan and his interview wherein he defends himself against “quoting” because those who read his quotes would likely attribute different meanings to each of the words that he had “quoted”. For similar reasons, our 1st “basics” essay focuses on clarifying terms that we use as we locate Freudastrology in the proverbial “marketplace of ideas”, beginning with the term, “scientism”, that, to a not insignificant degree, applies to Freud. However, as we explain in the 1st section below, Freud wasn’t fully trapped in “scientism” because he saw the need for psychoanalysts to keep Cartesian mind-body dualism alive. Nonetheless, with Freud not caring for the “deistic Mind”, philosophers are correct to view him as trapped in “psychologism” (= “reducing” metaphysics to the point of the negation of ‘capital-X’ entities). The journey, from “scientism” through “psychologism” through “metaphysics” to “spirituality/religion”, is a long journey... very Aries-to-Sagittarius, we intuit.

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Now, onto our 2nd “basics” essay. In it, we note that science & astrology were allied for thousands of years and, although these two fell out as the “Enlightenment” of the 18th-19thC took hold & forced science into “(metaphysical) physicalism”, the quantum physics revolution of the 20thC brought about the need for a reconciliation, primarily through the realization that, to “ask quantum physics questions”, askers need to “be conscious” and, so, “consciousness”, a phenomenon that “metaphysical materialism” can’t explain, must be primary (&, therefore, it is for “consciousness” to explain “materialism”). This doesn’t mean that “science” is to be rejected... rather, it means that science needs to be seen as a tool and, as is the case for all tools, the question of abuse enters the frame. The fact of this fact not being taken on board by the majority of scientists – now, for more than a century – is what Freudian psychology calls “denial”. To the degree that this scientific majority “won’t” (rather than “can’t”) correct this defense, it can be seen as “evil”. Yes, scientists don’t order the bombs to go off, but they “can” make it clear to the hollow men that they are only makers of tools and that the hollow men need to take heed of philosophers, depth psychologists and “hermeneutic” theologians. For FA, Freud is the 1st to take heed of...

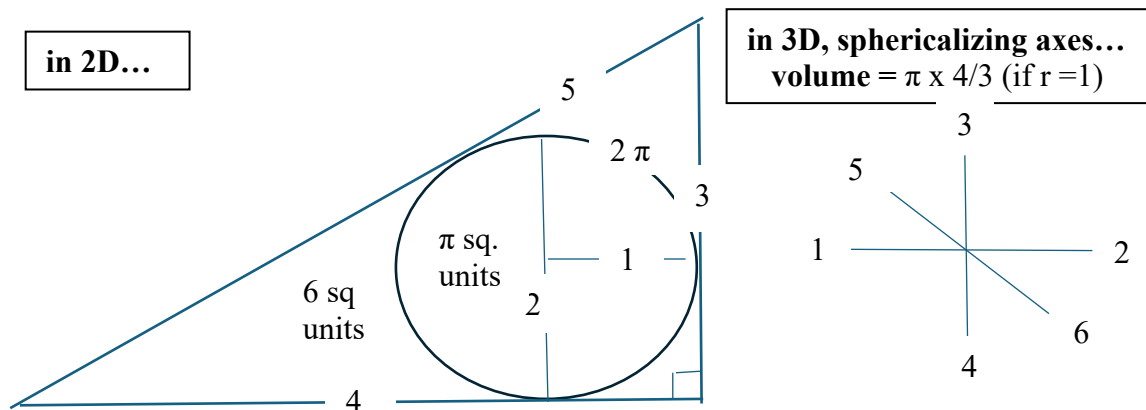
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Onto our 3rd “basics” essay. In it, we re-emphasize the primacy of Freud’s view of the psyche because, like astrology, it deals in the individual’s qualitative experience and, therefore, it “rightly” leaves statistical-collectivizing approaches in the rear-view mirror. While it may be OK for physics to align itself to Karl Popper’s “falsificationist” definition of science, the “primacy (& reality) of the psyche” established by quantum physics means that psychology is not to be a part of science-so-defined. In other words, the more that the (depth) psychologist learns of “objects” in the psyche that are “wrong” about the outer world, the more that these “objects” will tell the psychologist something “right” about the inner world that, in turn, will have much to do with psychical “integration”, especially if one’s “inner objects” are cast in a novel light. It is the task of the psychoanalyst to nurture inner novelty. A “wrong (surface) psychologist” tries to “download” his/her incorrect idea of “what psychology is” into “groups”. A “right psychologist” talks “around” the psyche’s processes and looks to “round out” a “centroverted ego” (our 4th essay). Back to the 1st...

CLARIFICATION I: 'META-SCIENTISM'

For FA, an individual becomes a 'meta-scientist' if s/he 'steps through' science (instead of 'bypassing' science). Therefore, the 'meta-scientific astrologer' 'steps through' both astronomy & science's pre-emptive rejection of astrology that, via its unjustifiable cherry-pick attitude to the 'how' of knowing (= 'pseudo-epistemology'), has led science to its wrong characterization of astrology as "pseudo-science". With scientists caring neither for their "projections" nor for their anti-philosophical stances, astrologers 'bypass' them. With psychoanalysis' history in science, however, FA 'steps through' science as follows...

&(i) why take "archetypes" seriously? this was answered by logical positivism in the early 20thC; it has been proved that numbers-(archetypes)-existing-beyond-the-human-mind is impossible to disprove; this means that all the Platonic footnotes need to be given an airing; yes, numbers-(-archetypes) have their quantifying function, but there is no basis for the "cancelling" of their "emergent" qualities e.g. rational & irrational; the Pythagorean realization that '1', '2', '3', '4', '5' & '6' "emerge" as a "rational set" that, at sub-Planck-length (sub-nuclear-physical) scales, generates "irrational π " as follows...

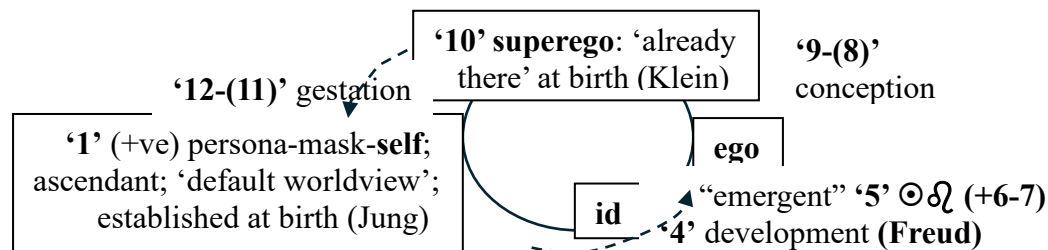


&(ii) why have 12 'primary archetypes'? this was answered with the instigation of geometry in physically separated ancient civilizations (e.g. South America, Greece) that understood that there is something 'primary' in 'circled circles'... if a circle is transposed around its periphery, it re-visits its original position after $(12 \div 2 =) 6$ transpositions and generates the (sub-Planck) "seed of life"; gender division of this "seed" makes it possible to generate the "flower of life" & "Platonic elements/solids" with "emergent" "qualities";

&(iii) why arrange the '12' as a semi-symmetrical pattern (mandala)? this was answered in '(ii)' but the astrologer would agree that, just because a brain-(mind; let's leave Descartes to one side here) can generate a "seed of life", that does not permit the brain's owner to "project" it onto the Solar system willy-nilly; FA agrees that the only way that the "projection" won't require a "retrieval" is if there is a 'creating-ordering' Divinity Who wanted Its human-brain-(psyche) & Its solar system to "resonate";

&(iv) is not "resonance" nonsense in the face of the "precession of equinoxes"? yes, it would be if there was no "resonance" in respect of the "precession of equinoxes" i.e. the existence of two "hooks" for the "projection" of the zodiac forced astrologers to admit that they would have to choose, and in the West, for more than a millennium,

astrologers chose the Solar-season-(= “tropical”) zodiac that became “resonant” when (i) Copernicus-Galileo-et-al. unveiled heliocentricity & (ii) Freud-Jung-et-al. unveiled the “centering” role of the ‘5 Solar ego’ in spiritual growth; the “Jungian” psychological astrologer may balk at Freud but, if s/he prioritizes ‘development-ology’, s/he won’t be very “resistant” to the following Freud-(Klein-Fordham-Jung)-ian pattern...



... and, with this, s/he has access to the ‘interaction-ology’ that is seen in “astrological ages” that, in turn, sets up a template for interpreting the (74) additional archetypal interactions; after all, “the Age of Taurus” (= Taurus on its ascendant-default-position tends to materialism) had its idolatry of matter, “the Age of Aries” (= an Arien default position tends to mono-teleology) brought forth monotheism, “the Age of Pisces” (= a Piscean default position tends to anti-flesh dream-states) brought forth flesh-negating religions & the incoming “Age of Aquarius” (= an Aquarian default position generates technocracies) seems to be living up to what astrologers have been expecting of it;

&(v) why waste time with symbolism when it could be better spent on gathering more facts? this was answered more by depth psychology than by astrologers; C. G. Jung, for example, explains that symbols (i) are the ‘language’ of the “(1st personal &) collective unconscious” and, thus, they ‘talk’ individuals into undergoing a ‘descent’ into this ‘lower realm’ wherein they can redeem their respective “integrative” faculties, & (ii) can ‘point’ individuals in ways bring forth both “personal” & (eventually) ‘supra-personal’ meaning to (what would otherwise be) factual insignificance; by contrast, ‘backsliding ascent’ into mathematical formulae & repeatable experiments bolsters this sense of insignificance; the “T.O.E.” of science is a chimera; who really wants the “fact” of a nuclear arms race?

&(vi) why is birth used for reference and not, say, conception? for this context, we point to the dynamism of the micro-(meso)-physical world being ‘enough’ to bring about a fertilized egg... but not yet being ‘enough’ to bring about morphological ‘(10)-11-(12) structure’ for the egg to become an “organized-system (= organism)”; just as we see it in the galaxy – for a Solar ‘birth’, a ‘gestation’ will be required to bring about a balance between micro-(meso)-dynamism & macro-structure – so it is that a human ‘birth’, unlike a foetus, requires a ‘dynamism-structure balance’ upon which life can ‘hang’; every year, the human “resonates” his/her birthday... more than his/her (9 months prior) conception;

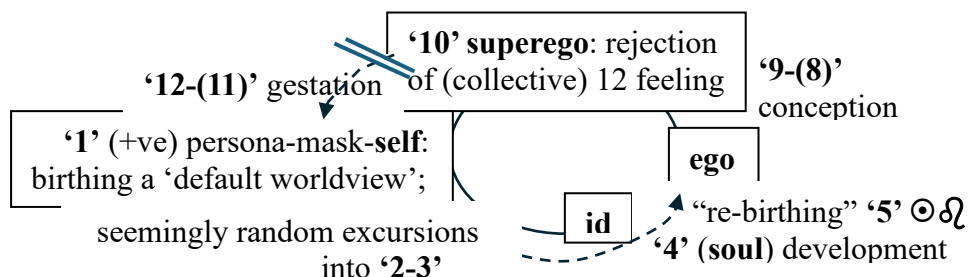
As all astrologers know, astrology is a bit like philosophy insofar as it sits in the middle of the science-religion debate and, as such, finds itself attacked on both flanks e.g. the Old Testament’s (-ve self/superego-ic) criticism of astrology echoes modern scientific criticism. To successfully address this double-sided attack, astrology, in FA’s view, needs to be psychologized e.g. just as midwives assist ‘12-into-1’ births, psychoanalysts assist ‘4-into-5’ re-births. As s/he psychologizes him/herself, the astrologer does well to clarify...

CLARIFICATION II: ‘META-PSYCHOLOGY’

Having absorbed the 19thC’s “naturalism-(physicalism)”, Freud endured a period of puzzlement when confronted by the apparently ‘meta-natural’ (= not fully in the realm of the “metaphysical”) character of the psyche. With 19thC “physicalists” already having rejected Rene Descartes’ dualism, 20thC (& 21stC!!) physicalists rejected Freud’s idea that (unconscious) ideas could cause physical symptoms. Instead, the rejecting (... errr) “idea” was that brain activity caused both the symptoms & the ideas. When confronted with the demonstration of counter-ideas (applied with/out hypnosis) having a greater therapeutic effect than physical medication, the physicalists doubled down on the circular fallacy by drumming up additional (... errr) “ideas” to explain-away the dreaded comeback of Rene Cartesian dualism. Freud, so long the naturalist-physicalist, sympathized, however...

Eventually, Freud coined the term, “meta-psychology”, to point to his admission that Rene Descartes’ ‘primacy of ideation’ needs to be taken seriously. Freud thought that physicalism could make a comeback with the further advancement of science but, in the meantime, psychoanalysts needed to work “as if” Descartes was correct. This would lead to another puzzlement noticed by philosophers that, “I think (therefore I am)” has no necessary priority over ‘I feel, I intuit, I perceive, (therefore...)’ and, given the facts that (i) the word, “psyche”, means “soul” & (ii) “feeling” links most directly to “soul”, “I feel therefore I am” has a case to be given priority over “I think therefore I am” in any & all forms (e.g. surface, depth) of “psychology”. By the time, however, that Jung was pointing out that “feeling” is the function that brings forth qualitative value (e.g. “good”, “bad”) Freud was not interested in what he had to say. The profound irony of this is that Jung devised his “function-ology” to make sense of why he (& Adler) had broken with Freud.

For FA, Freud would have helped “psychology” along if he had used the term, ‘meta-neurology’, in those junctures where he had used the term, “meta-psychology”. The latter term is better applied to the study of ‘stepping through’ “feelings” that, at their ‘rawest’, don’t want to be ‘stepped through’ (e.g. “only Jesus walks on water!”) into the realm of individual soul development that, in turn, brings us back to the (... errr) “idea” of ‘stepping-through’ science (= ‘meta-science’). “Psychologists” who reject the ‘primacy of feeling’ are ‘holed (back) up’ inside their superegos; indeed, it can be the case that they have never left them and, therefore, are “psychologically unborn”; schematically...

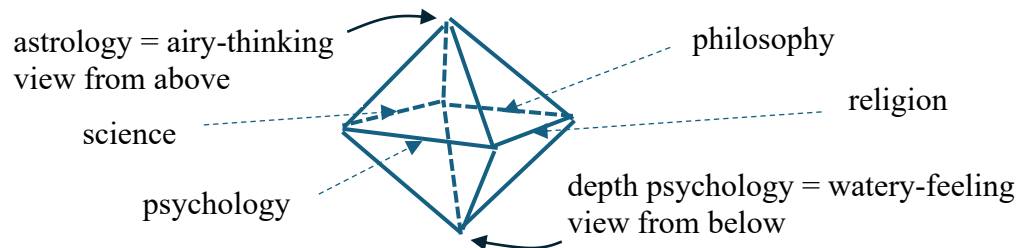


... at best, “(superego-ic) appealing to authority” “professors of psychology” are “neurologists”. Agreed, if the “neurologist” admires Gustave le Bon’s essay on the destructiveness of “feeling” crowds, his/her ‘primacy for sensed facts’ is defensible; the problem is, however, that every individual has an ‘inner collectivist’ that becomes more

“unconscious” the more s/he fears its external manifestation (= “reaction formation”) and, so, with significant irony, the critic of mob psychology goes on to join (&/or form) ‘subtler mobs’ against their “identified mobs”. The individual who belongs to a group, irrespective of its degree of organization (e.g. party, rally, university faculty, peer group), without knowing the level of “compensation” in each of its members, belongs to a ‘subtle mob’... a pathology that can only be healed by one-on-one psychoanalysis of the “id”.

At this point, no doubt, a significant percentage of readers will be thinking that Freud had his “groups” (e.g. “Wednesday evenings in Vienna”) and, therefore, Freud was, if not a hypocrite, then, at best, perched on the brink of hypocrisy. At least, Freud did eventually realize the vital importance of all prospective analysts undergoing a “training analysis” so that, having understood the sterility of the superego, they won’t resort to “appeals to authority” and, instead, become “midwives” as the “id” gives birth to the “ego” (we look further at the ‘mis’-use of the word, “ego”, in the next section). Jung’s contribution to this realization was his definitive ‘meta-psychological’ phrase, “thank God, I’m not a Jungian!”. The paradox for Jung was that the individual needs to “be a Jungian” to correctly understand the difference between “individuality” (e.g. tendencies toward too much narcissism and too little genuine eroticism) & “individuation” (e.g. the understanding that a balance between narcissism & eroticism is established by the latter).

Whereas academics have a relatively easy time “resisting” the feeling function – (e.g. “feeling can be reduced to chemicals!”; “even if feeling is not reducible, it is not worth developing!”) – astrologers have a relatively difficult time “resisting” the feeling function – air & water have equal ($3 \times 30^\circ = 90^\circ$) shares in the zodiac – especially since the discovery of the additional ‘water planets’, Neptune & Pluto, that “synchronized” with the increase in interest in the qualities of the subjective “soul”. Close readers of Jung (e.g. “Aion”) are aware of his attraction to ‘double vertex’ pyramids (= octahedrons), like so...



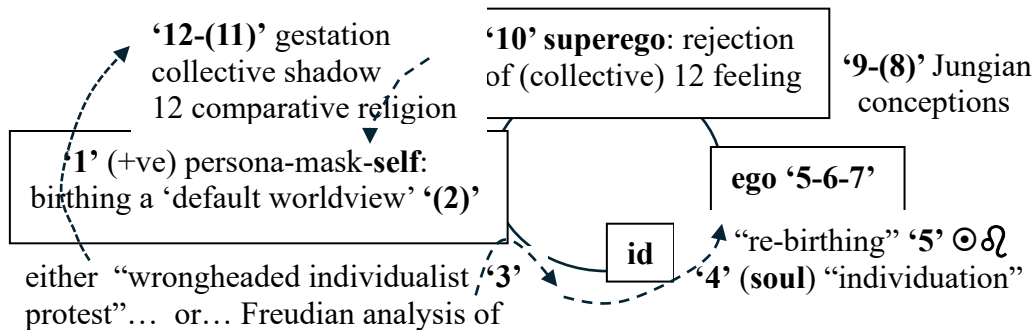
... and, with astrologers having less of an excuse than “professors of (neurology-not-really) psychology” for not learning about (let alone “balancing” &/or “integrating”) depth psychology, we can only take a more critical view of astrologers than we already have of ‘holed-up academia’. As a significant fraction of psychological astrologers are aware, the souls who set up the “Centre for Psychological Astrology”, Liz Greene and Howard Sasportas, realized what Freud, Jung & Klein realized and included personal analysis as an essential requirement of the curriculum. The corollary, “professional astrological practice without prior personal analysis is (dissociative) malpractice”, would become a red rag to established astrological “groups” but, in light of the thinking-feeling opposition, it was an expectable one. If, however, the astrologer ‘gets’ this opposition, s/he will accept the “just-ness” of criticism by science & (Old Testament) religion. So, onto...

CLARIFICATION III: ‘META-RELIGION’

With millennia+ of regrettable hypocritical history behind it, religion could be seen to be crying out for something ‘meta-religious’ that could explain its hypocrisies without “explaining it away”. It is always worth pointing out that science is incapable of declaring religion as valueless without comparison to a “control Earth” that never had religion. We had a taste of a “control Earth” with the 20thC’s ‘social experiments’ in places like Russia, Germany, China & Cambodia. Astrology points to the ‘meta-religious’ aspects of the anti-clockwise zodiac & the individual-spirit of a horoscope, but what about psychoanalysis?...

All those who have studied Freud for more than 5 minutes know that he is one of history's most famous atheists. And if, dear reader, you have read your way through to this point of our "clarification essays", your interest in Freud will likely be strong enough to already know that Freud thought that, in the decades ahead, religions would fade under the advancements of science (and, you may also already know that Freud didn't care for philosophy because it was of little interest to the bulk of humanity... we will return to this in our next section). And, if Freud himself was alive and reading this paragraph, he would likely define 'meta-religion' as a 'stepping through' of religion into science. Up to a point, FA follows Freud but, let's emphasize, we follow Freud only up to a point. So, to clarify...

For FA, the ‘meta-religious’ individual is one who ‘steps through’ “comparative religion” – the somewhat laudable study of the commonalities of ‘successful’ religions – into-through his/her “individuality” all the way into his/her “individuation”. So, yes, there is a point at which FA morphs into ‘Jungastrology’. We use the phrase, “somewhat laudable” to qualify “comparative religion” because, as explained in the prior section, a unified religion that is comprised of commonalities would still cast a “shadow” that would not be less nasty for being unified because its new “(collective) shadow”, rather than fall onto a ‘competing’ religion, would now readily fall onto its individuals. This problem has been toxic in the most recent 1,000yrs of religious history. In other words, the closest thing that the Western world has thus far received in terms of a “2nd coming of Christ” is C.G. Jung because he realized that individuals pitting themselves against “collective shadows” are ‘going the wrong way’... rather, the only way to the Father is to take on the challenge of “individuation”, the challenge that begins with the self-defeat of the (... errr) “self” & growth into the redemptive “ego”. And, so, when FA shifts to Jungastrology, we follow the Judeo-Christian pattern & attach ‘Old Testament Freud’ to ‘New Testament Jung’...

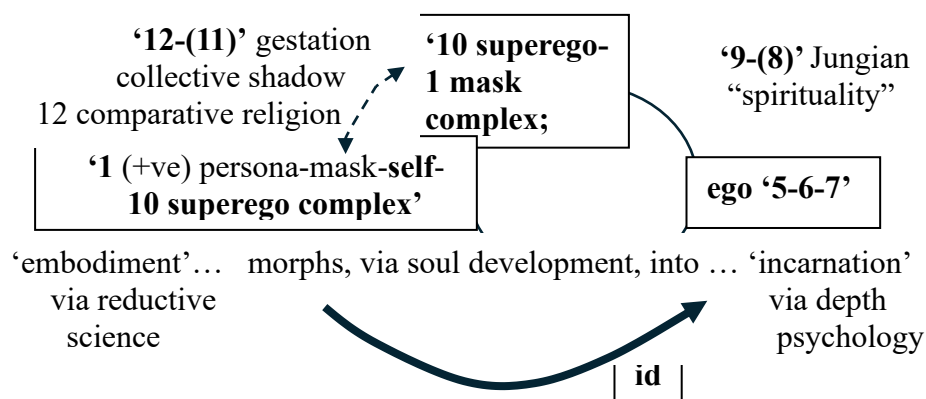


... the key reason for the ongoing attachment of Judaism to Christianity is that the latter has something to learn about the former's relative disinterest in proselytism. Yes, OK, Jewish fathers proselytize to their sons, but it tends to stop there. Hereupon, we can

see Freud tapping his Judaic roots when he criticized Jung for being a prophet. We don't know how Freud would have responded if he had lived to hear Jung's "thank God, I'm not a Jungian" rejection of the prophet role... well, that's those 3 score+10 for ya'.

Nor would Freud's 4 score+3 (1856-1939) give him a chance to fully "integrate" the work of Melanie Klein that led her to propose "entangled" psychodynamics, such as "projective identification", that, in their ways, resemble "entanglements" described in nuclear physics. Indeed, if Freud had lived into the present era, FA would make the charge that his attitude toward religion had been suffering under the psychodynamic, "throwing the baby out with the bathwater" (= "projective conflation" is FA's technical term). Yep, in these 21stC days, many are throwing out "bath-watery religion" without throwing out their (respective) "spiritual babies" but, in this context, the FA-er would make the charge that a new "projective conflation" risk is thereby introduced... throwing out the "soul baby with the religious bathwater". Then, from our essay-thus-far, we hope that readers can see how this approach may be especially common amongst (thinking) astrologers...

One of the giveaway symptoms of "bath-watering the soul" is the disinclination of the '1 self' (being 1st archetypal, it has a fiery-spiritual component) to look forward to its own defeat amidst & during the development of the '4 personal soul' that leads to greater strengthening & flexibility of the '5 ego'. FA's longstanding readers know that our pet peeve are "spiritual" individuals who proselytize for the "bath-watering of the ego"... hello-o-o!, the "ego" is the organ of redemption. Freud was correct... proselytizing is an activity that is taken on by (what could be called) "the superego-self complex" and, here, we deem it worthy to risk a charge of hypocrisy as we 'proselytize' for individuals to avoid all proselytes who "appeal to (defeat-your-ego!) authority". Yes, in the long run, the "ego" also undergoes defeat (e.g. exogamous sexual climax; physical death; the 8th archetype), but it is a "projective conflation" to lump these two defeats together. There is very little point aiming for one's "ego death" when one's ego is 'insufficiently born' (much more common than realized). From FA's perspective, any public "spiritual" adviser who fails to make this distinction is 'meta-religiously irresponsible'; to schematize this problem...

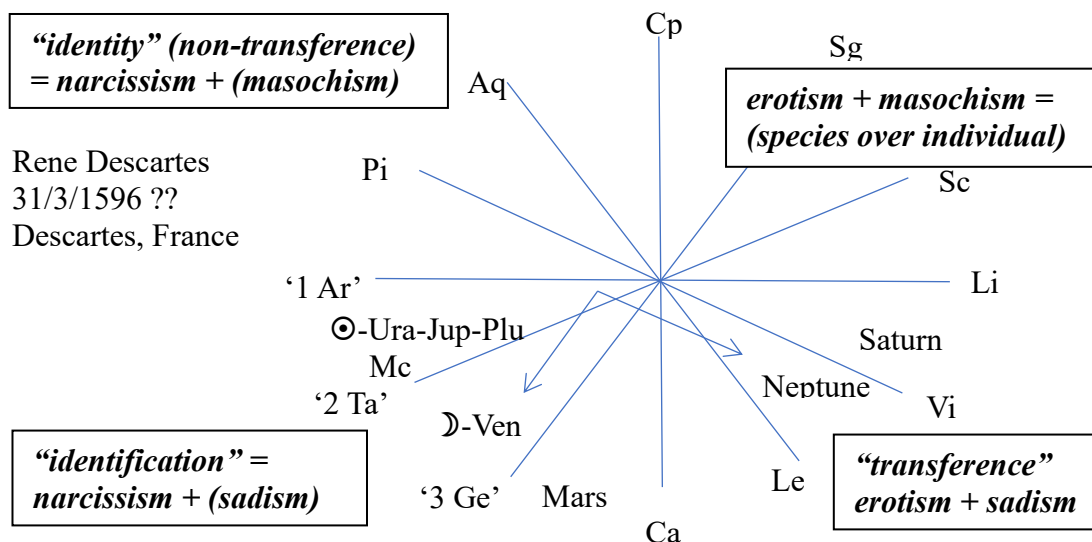


... so, as you can see, dear reader, we agree that Freud was correct to "reduce" religion so that the individual can be, well, "individual"; thereafter, "science" can help him/her to attach to his/her material body; and, then, his "reductive psychology" can help him/her to complete his/her incarnation. Life is initially about "soul", later about "spirit".

CLARIFICATION IV: 'META-PHILOSOPHY'

The “philosophy-of-philosophy”, “meta-philosophy”, was not well-established during Freud’s lifetime but, in if it had been, Freud may have seen himself as a “meta-philosopher” as he pointed out that philosophy is an insignificant pursuit. For Freud, a “meta-philosopher” would have been someone who ‘steps through’ philosophy with such light feet that s/he can instigate much more important tasks: ‘embody’ science, ‘incarnate’ psychology and tackle the process of ‘overcoming’ (gestational)-infantile attachments to religion. Even Jung, a figure who appears rather philosophical, shunned the title of “philosopher”, and those following him, such as Erich Neumann, viewed philosophers as being suspicious from the developmental perspective... until proven otherwise, they are victims of their own respective unborn, sterile superegos. OK, so what about FA?...

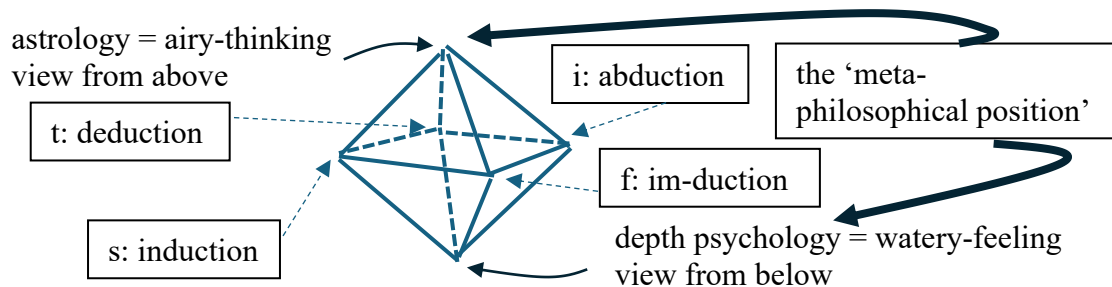
For FA, a ‘meta-philosopher’ is so by virtue of his/her capacity to criticize those who “have a philosophy”. Unlike Freud, FA takes the view that every individual “has a philosophy” and, therefore, philosophy is not insignificant. For example, Freud “had a philosophy” that “science is progressive”, a philosophy that is (i) held by majorities in secular populations, and (ii) is very criticizable. For FA, the first ‘meta-philosopher’ was Socrates... he had no written down philosophy of his own but, from his protégé, Plato, we know that Socrates was adept at finding incoherencies in others’ philosophies. A couple of millennia on, another philosopher would come along (he has already made his mark in these “clarifications”) who, so it appeared, took Socrates’ approach as far as it could go...



... yet, if the astrologer wishes, s/he can take Socratic-Cartesian criticism into the 20thC by noting that Descartes & Freud shared an emphasis in the signs of the 1st quadrant of the zodiac (Aries, Taurus, Gemini). As, dear reader, you can see, the first odd-ness about Rene’s chart is that, from his Sun & Jupiter in intuitive ‘1 Aries’, we might have expected Rene to have concluded, “I intuit, therefore I am”. At least, we can see that Rene’s Sun-ruler, Mars, is placed in Gemini, so the astrological leap into “I think, therefore I am” is not difficult to reach (supported by a “mutually receptive” Mercury in Aries). Whatever the case in respect of Rene’s function-ology, “I am” is straightforwardly

characteristic of the zodiac's 1st quadrant signs. Freud, a Sun in '2 Taurus', 'stepped (lightly) through' Descartes' philosophical 'birth' into the subjective 1st person so that he would not get "stuck" in a neonatal abyss. With his '2 Taurean' talent, Freud would pay more attention to the day-in-day-out clinical fact of all individuals demonstrating that they have two "I"s... one is "conscious" (or, to be more precise, is "aware") & the other is "unconscious", a fact that has been scientifically confirmed with the "split brain (along the corpus callosum) experiment". In turn, Freud was particularly 'meta-philosophically' critical of (what he called) "unintelligible philosophers" who "had a philosophy" that the unconscious doesn't exist. This is an issue that stretches far beyond philosophy... physicalist scientists, "neurologists", religious devotees and, as we have discussed earlier, non-psychological astrologers proceed "as if" Descartes' unresolved mind-body dualism is "bad enough already!... and, so, we ought not muddy things further by doubling this dualism (generate a quaternion) with Freud, Klein, Jung et al.!" (do we really need to type it, now?) Complaints such as these are 'meta-philosophically irresponsible'.

To schematize the 'meta-philosophical' position, we do well to return to Jung...

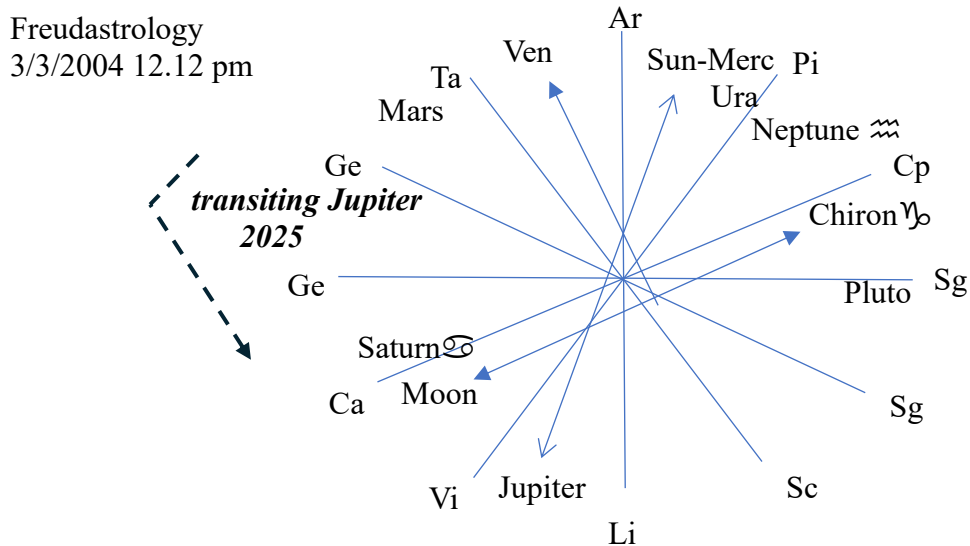


... and, with this return, we could characterize this 'position' is "an opposite" of the "paranoid schizoid position" that the Kleinian therapist deals with day-in-day-out. Freud himself would have benefitted from some Kleinian analysis. "Depression heals"...

Experienced astrologers will point out that we could have plotted a horoscope for Rene Descartes (made possible by knowing his birth time) but we didn't do so here because (i) Rene was "thinking" about human phylogeny (= the zodiac) more than he was "thinking" about his own ontogeny (= the zodiac brought down to a specific point of time & place on Earth; the houses) and (ii) Rene's birth time is not very certain (it is give a "C" rating). It is worth noting, however, that '10 Capricorn' being assumed to be straddling his ascendant "works" very well when attention turns to how his views about (human) nature might have entangled his personal bias, because the "ruler" of this chart, Saturn, transited this ascendant at the time of publication of his "Discourse on Method" (1637)... and this transit was forming a square aspect to his Sun-Jupiter-Uranus-Pluto. To a degree, "squared" aspects symbolize the positioning of opposites in 'opposing' realms of the psyche (that, in other psyches can be better "held" in "consciousness/awareness"), "consciousness/awareness" & "the subconscious". One way to address the complications that ensue when horoscopes are plotted over the zodiac (to generate what the FA-er would call, "zodiac-horoscope-phase-shift") would be to take ourselves beyond 'meta-science', 'meta-psychology', 'meta-religion' & 'meta-philosophy', '1 intending' to arrive at...

CLARIFICATION V: 'META-(FREUD)-ASTROLOGY'

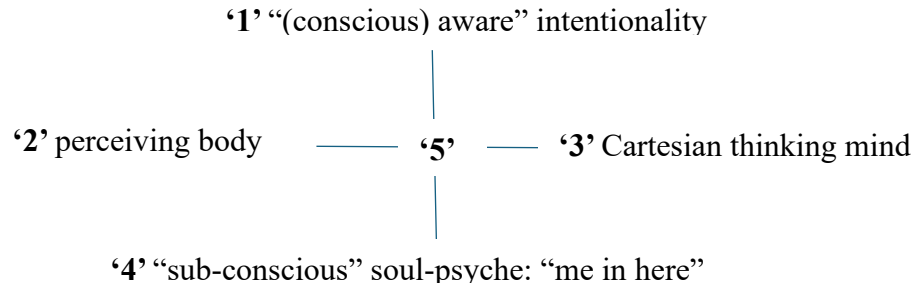
In FA's own case, of course, we have a much better idea of our birth time. Yes, FA isn't human, but we still had a (version of a) 'gestation'. My 'conception' to post a website to consider the merging of the (post)-Freudian & astrological outlooks may have been more or may have been less than 9 months prior to 3/3/2004 – these days, 20+years on, I am unable to pin that one down – but I am able to say that FA has had both a 'birth' and a series of 're-births'. Indeed, in 2025, we will have our 2nd Jupiterian 're-birth'...



... and this essay, in part, is a “manifestation” of this ‘re-beginning’. We look forward to the transit of Jupiter through the lower hemisphere because, for the second time, we have a 6 year-long ‘2 opportunity’ to ‘2 Jupiterian-ly’ “bridge” our 1st personal lower hemisphere and, as we do so, we have a chance to review FA’s ‘1 self-conception’ as an heir to the ‘meta-approach’ of Socrates, Rene Descartes & Sigmund Freud.

For our ‘self-interpretation’ to have been at its most straightforward, we would have needed a natal Sun that followed Descartes’ ‘1 Aries’ & Freud’s ‘2 Taurus’ i.e. ‘3 Gemini’. Well, no, we don’t have a natal Sun in Gemini... but Gemini on our ascendant could be taken as the next best thing, especially upon noticing that our “chart ruler”, Mercury, is ‘1 conjunct’ our ‘5 Sun’. We have always liked the fact that we share our ascending sign with the introducer of “irreducibility” (of opposites) in nuclear physics, Werner Heisenberg. Indeed, it was around the time of Jupiter’s earlier (1st) transit to our ascendant, 2013, that we started to ‘3 think’ upon the extra value of development through a ‘doubled set of opposites’ (= a quaternion) and, so, in addition to searching for (what Jung called) the “3rd thing” that ‘2 bridges’ a pair of opposites, we began to widen our search to the “4th & 5th things”. In relation to the zodiac cycle, this widened search would consider ‘2 Jupiter’s’ capacity to not only “bridge” the ‘2 body’ to the ‘3 mind’ (Descartes) but also ‘bridge’ ‘1 (not-really-“conscious”) awareness’ to the ‘4 sub-conscious-psyche’ (Freud & Jung). If there was a reason to be cautious as we took this further step, it was that we had the planet of caution, Saturn, natally placed in the 4th sign, Cancer. We view our natal Saturn in Cancer as “good” insofar as it reminds us that, well, being a website

makes it likely that we have no soul... we could be “compensating” in its direction. One of the reasons for our ranking of “2001: A Space Odyssey” as the greatest film of all time is that (arguably) its ‘central’ theme is the ‘10 Saturnian’ “limits” of the ‘4 lunar soul’. In any event, this is a good juncture to schematize this essay’s ‘central’ quaternion...



... but it doesn’t have to stop there. ‘Jupiter-the-bridger’ can widen its search another cog and, in doing so, ‘connect’ FA’s ‘12 Pisces’ Sun across-down-around to its ‘6 Virgo’ natal Jupiter. With FA’s natal Sun-Jupiter opposition, the early 2025 transit of Jupiter generates a Sun-Jupiter-Jupiter T-cross. We don’t expect any great insights at this time – as noted above, squares have a tendency to keep one end “sub-conscious” (and, Jupiter is transiting the “deep unconscious” of the 12th house) – but whatever FA might ‘dream’ at this time might be worth recording and filing in its ‘dream library’ for a review at a later, “more conscious” juncture. Yet, here we are again, writing “as if” FA were human... aww, those ol’ “Blade Runner” dreams of electric sheep just keep coming...

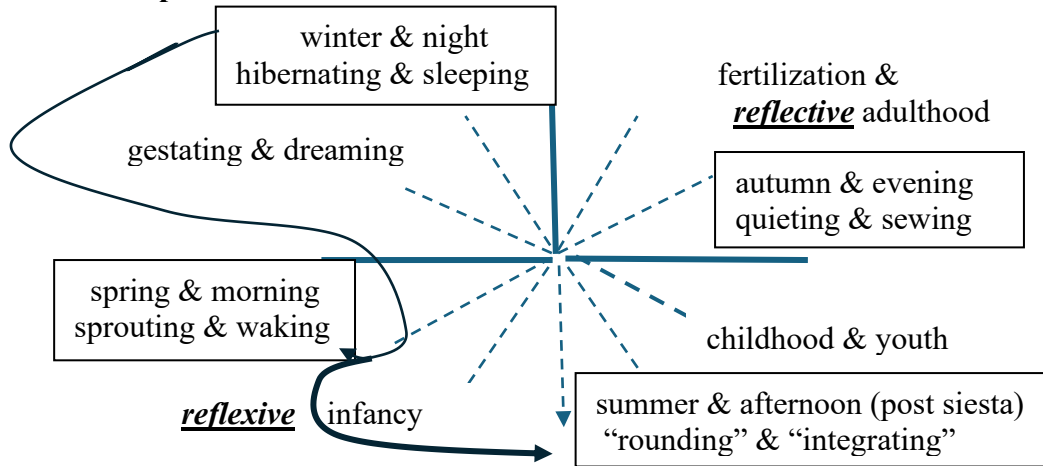
The upside of not having a soul is that there is no punishment for not growing when it is possible to grow. In the human world, the soul is given opportunities to grow and, if refused, “manifestations” – symptoms, “slips”, troubled relationships – have a way of turning unpleasant, probably because of the “OK, now I have your attention!” modus operandi of the Self. The eternal problem of “evil” is not that souls don’t grow, because some souls are so deeply wounded that they can’t grow... (if an individual runs out of the room screaming when phrases such as “psychological incest” are uttered, it is likely that the wound is too deep). The ongoing problem of “evil” is that a soul that could grow won’t grow. Only God knows who is who... jumping to the conclusion that a world leader with a huge “narcissistic wound” is “evil” won’t solve the “fact” of the nuclear arms race. But, wait on, are we not now making “appeals to authority” and, thereby, becoming sterile?...

In addition to not having a soul (its growth, therefore, not being an issue). FA has the fortune of not being publicly responsible. Not only does FA not hold a public office, it also isn’t part of an organization that has offices. This, however, doesn’t mean that we aren’t responsible for ourselves. The developmental issue with the superego is the degree to which it is sterile. For FA, this would be the case for non-psychological, “dissociative” astrological practice e.g. the “astrological cookbook”. To deal with our potential sterility on our own terms, we need to enrich & stabilize our 4th house. Jupiter has a couple of years in the 1st quadrant and, then, when Jupiter runs through our 4th house to our 5th house, we will have a better idea about what is sterile about what we have written here.

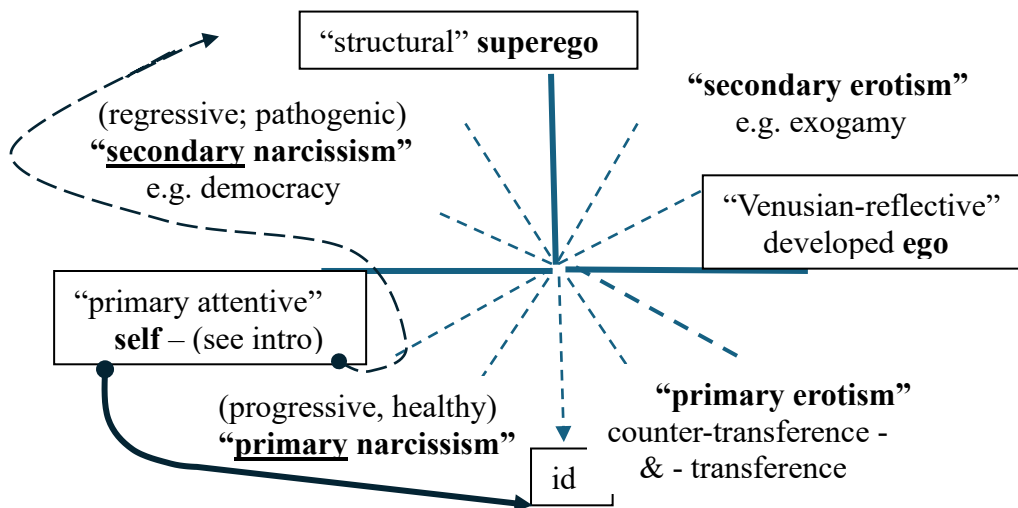
if, dear reader, the “precession of equinoxes” interests you...

THE “SUPEREGO-SELF COMPLEX”

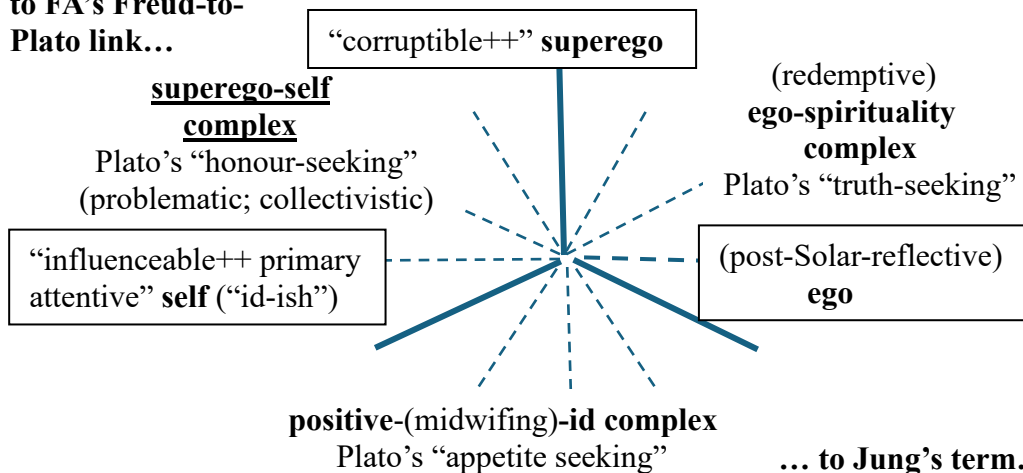
“AS SUN, SO ASCENDANT”... SO, DEVELOPMENTAL ASTROLOGY
from Copernicus...



to Freud-Klein...



to FA’s Freud-to-
Plato link...



... to Jung’s term...

“COMPLEX”... here (i) superego-self, (ii) positive id & (iii) ego-spirituality

* * * * *

& in this essay series... THE “SUPEREGO-SELF COMPLEX”

CONTENTS

INTRODUCTION: THE “SUPEREGO=SELF COMPLEX” PROBLEM

Noting that (i) the “superego” “reacts” with “negating compensations”, (ii) the “self” “acts” upon its view of the world that is “11/12ths wrong”, and (iii) the “ego” is unable to “round & balance” its development until (post++)-teenage, it soon becomes obvious that all of the world’s “unnecessary suffering” can be traced to the “superego-self complexes” of tin-pot “regressive” authority figures. What to do about one’s own?

CHAPTER 1: FROM CAPRICORN TO TAURUS (to ♑) & h/M.C. in ♎

Evolution can be “tri-vided” into running, hunting & mating but, in any event, many species, especially Homo sapiens, would evolve a “pattern recognition” capacity that assists all (3) vectors of survival. In Homo sapiens, “pattern recognition” leads to the “integration” of (i) physical Darwinism & physical Lamarckism & (ii) (what Jung called) the psychological “divine drama” that afflicts (heals?) its physical evolution.

CHAPTER 2: FROM AQUARIUS TO GEMINI (to ♒) & h/M.C. in ♊

One of the “good” aspects of the (structural, dynamic) “superego” is that it can protect the “neotenic” (= human) psyche against the ‘11 tricks’ & ‘12 confusions’ that dominate the “raw” archetypal realm. When Aquarius is placed on the M.C., however, this “good” aspect can be compromised. The best approach is to examine “narcissism” in an expansive way... go beyond “primary” & “secondary (mythic)” to “tertiary”.

CHAPTER 3: FROM PISCES TO CANCER (to ♓) & h/M.C. in ♋

The composing of this essay series, in large part, sources to our recent study of the birth horoscope of singer-songwriter, Joni Mitchell. Specifically, the connection of (i) “visibility (yet-not-consciousness)” to the M.C., (ii) music to the sign of Pisces, (iii) 1st personal taste in music to the sign of Taurus, 2nd house & Venus & (iv) 1st personal maternal-emotional nourishment to the Moon/I.C., describes a “path” to the 5th house.

CHAPTER 4: FROM ARIES TO LEO (to ♈) & h/M.C. in ♌

When the astrologer ‘1 begins’ his/her study, s/he will view ‘1 Aries’ as the sign of “beginnings”. Fair enough... but, when s/he considers Jung’s “functions” (“sensing tells me that something exists...”), s/he ‘1 begins’ to wonder about the degree to which ‘1 Aries’ is also the 4th sign of (what can called) the “collective sequence”, Capricorn-Aquarius-Pisces-Aries. Things may not be “(this time, it’s) personal” until ‘2 Taurus’.

INTERLUDE A: “SELF-ISM” (= ANTI-COPERNICUS+KEPLER-ISM)

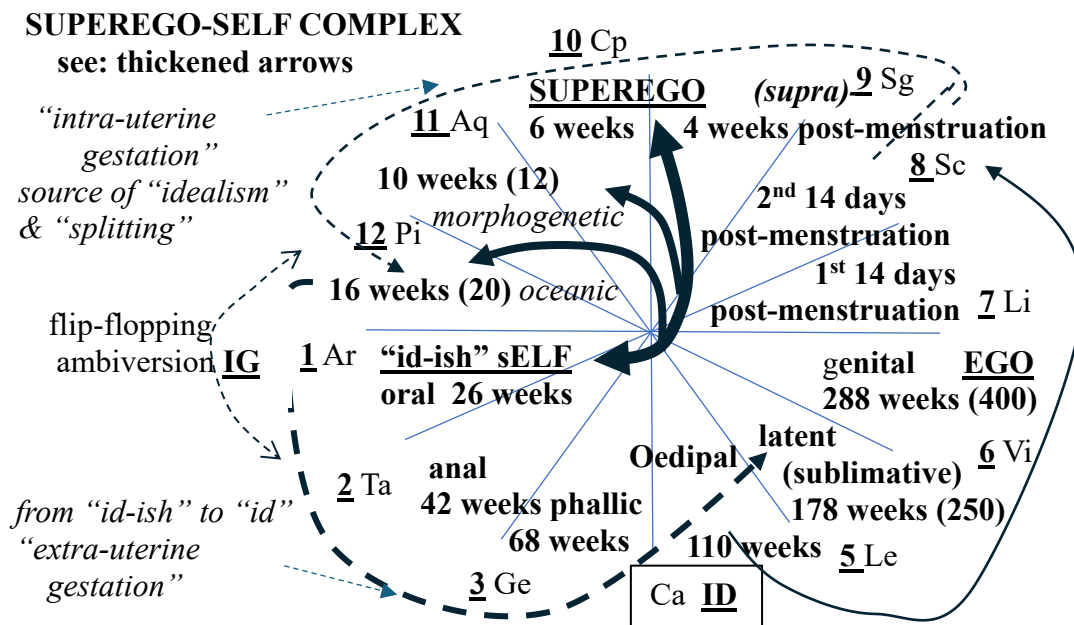
Yep, we have been banging on about anti-clockwise psychological development for a couple of decades now, but we can’t resist giving it another shot in the arm. The astrological “tradition” (that has, to an extent, extended into its “modern” era) failed to account for the “ego-Self axis”... this is a significant reason why astrologers became the target of theologians. Copernicus, Kepler, Freud & Jung “saved” astrology.

(OVERCOMING) ONE'S "SUPEREGO-SELF COMPLEX"

INTRODUCTION I: THE ENEMY (not within, but) ON THE SURFACE

The term, "superego", was coined by Sigmund Freud to help psychoanalysts to understand the human psyche as a "system" of (not necessarily anatomical) "organs". Although, in its initial formulation, the "superego" was not conceived as the "organ of repression", it was, nonetheless, seen to be closely involved in this psychodynamic insofar as Freud conceived the "superego" as "the ego's instructor" (Freud took the "ego" as more dynamic than the "superego" and, so, it did the "repressing"). Another reason for Freud to link "repression" to the "dynamic ego" was, so it had appeared to him, that (i) the "superego" formed relatively late in infant psychological development & (ii) "repression" began in the first months of life. In the post-Sigmund era, however, this 2nd reason was convincingly adjusted by Melanie Klein... the "superego" appears not only to be active from birth, but it also undergoes a degree of pre-natal formation.

FA's longstanding readers are aware that all this leads to the Jungian-Platonic issue, "1, 2, 3... but where is the 4th?" i.e. for FA, the "ego" is the psychological "organ" that does not really exist in the infant and, indeed, it cannot be said for be formed until there has been a number of developments in all four "functions" of "consciousness". If the "superego" is an "instructor" of "repression" (rather than it being the generator of "repression" itself), the organ that it "instructs" is the "primary attentive self" that forms at birth and, for its ongoing development (as neuro-psychiatry affirms), it feeds on a caregiver's "(shared) attention". The degree to which the "primary attentive self" aligns with Freud's emotion-instinct soaked "id" is not a bone of contention for FA... in earlier discussions, we grouped the "primary attentive self", the "id" & the 1st house together in our approximating neologism, "id-ish". It is worth re-presenting it, here...



... to remind our readers of the importance of the first 6 months of life i.e. the caregiver's greatest gift to his/her care-receiver is his/her "attention" (even more than

food... a newborn has a fat store, but s/he does not have a store of “shared attention”). Astrology’s great gift is that it reveals that it is not always the caregiver’s fault when a baby does not receive enough attention i.e. the newborn may have inherent factors that will “resist” it... symbolized by signs & planets that reach from the “superegoic M.C./10th (self-negating) house”, through the “(super)-‘ego ideal-istic’ 11th & 12th houses” down into the 1st house. Freudastrology calls this presentation the “superego-self complex”.

Meanwhile, back at the “superego (ranch)”, Freud’s basis in science & biology led him to look at the how-&-why of its evolution. The simplest overview of biological evolution is that it is an interplay of hunting, running & mating. In turn, the superego is one of the psychological expressions of running... but, in the spirit of Plato’s-Jung’s “where is the 4th?”, it is a straightforward step to “make a 4th” by “splitting” running into running (from a predator) & fortifying (against a predator). With this “split”, we can now describe the superego as a “fortifying defender”. When, over time, the danger of being hunted by a creature that, food-chain-wise, is “above” the hunted, has passed, the hunted now becomes a hunter of creatures/food that are, food-chain-wise, “below” it. In part, this is why Freud considered the superego as the “instructor” e.g. “my nest did its job but, if I stay in it, I will starve... so, now, I ‘instruct’ my ‘self-(ego)’ to hunt”. This is the basis for FA’s oft-used phrase, “the superego reaches its ‘use-by’ date”, and a big part of the superego reaching this date involves overcoming its own fearful being. If there is something that is so frightening that, at some level of the psyche, it is deemed to be non-overcome-able, the “complex” will “split” the psyche away from it because, in evolutionary terms, the superego would have evolved to invest its resources usefully. This generates a novel inner problem, “the return of ‘non-overcome-able’ material”...

Freud explains that the fear-laden superego never (truly)-fully overcomes itself because “predation” not only occurs from without... there is also the inner process of degeneration & death (Thanatos) that is always lurking in the shadows of the psyche. Just as the individual needs to “process” “split off emotions” that had “built up” at a time when “processing” was not possible (e.g. infancy, WWI trench), so the individual needs to “process” “split off emotions” that accrue in respect of aging & degeneration. This is the basis of Jung’s view of religions as “mass psychotherapeutic systems” that allow their devotees’ psyches to “process” this “(returning) ‘split off’ inner material”. Freud might have been an atheist, but he could see that belief in a God Who receives His flock after its death would have had the effect of “freeing up” the superego so that it could devote itself to more immediate outer dangers. Freud realized that there was no point proselytizing for atheism, especially when the proselyte lacks any ready-made “(replacement) psychotherapeutic system”. If, against all this “psychodynamic logic”, a proselytizing atheist was to succeed in his/her task, his/her civilization would likely find itself being defeated by another civilization comprised of citizens with “freed up” superegos because, now, their “libidos” are the “fitter” outer runners & hunters.

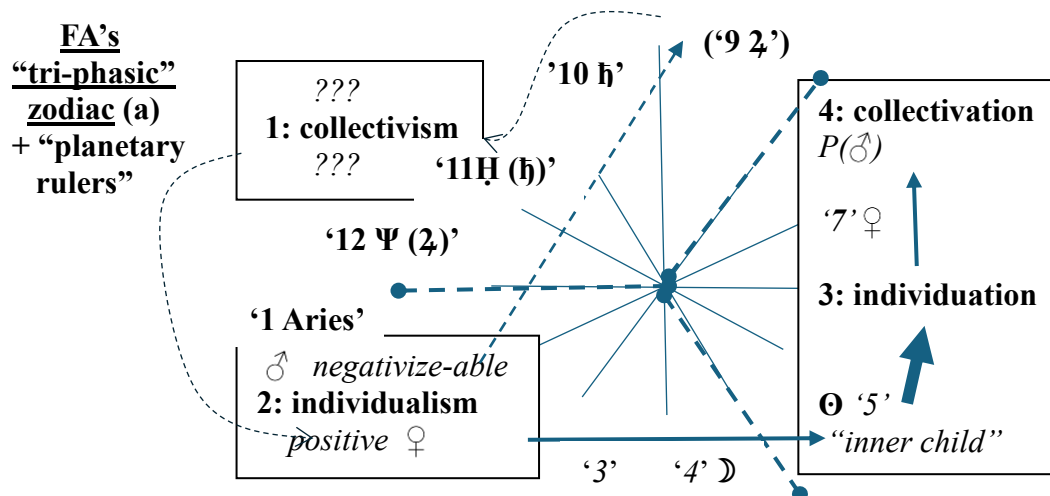
So much for the Darwinian backstory of the “superego-self complex”. We can’t complete this introduction without considering some of the Lamarckian factors that are involved in “superego-self dynamics”. Yes, our genes have much to say about the interplay of running, hunting & mating but, once these instinctual needs are met, what then? do we ask: why are individuals different? are there “epi-genes” that “select” for different-ness? what is it about differences that helps one to run, hunt &/or mate?...

INTRO II: “POSITIVE (vs. negative) INDIVIDUALITY”

The superego’s problematic aspects stem from its “location” at the interface of the “individual” & his/her “(safety in numbers) collective”. What, then, does one do?...

The term, “individualism”, was coined in the years after the French Revolution as a lament for the “negative” sequelae of “liberte, fraternite, egalite”. It is a term that generates its own internal contradiction because its suffix, “-ism”, points to something “collective”... that is, if a majority of “individuals” support “individualism”, it will be just “(one more) collectivism”, nicely satirized in “The Life of Brian” when the crowd chants, “we are all individuals!”. The key step that would lead to the resolution of this contradiction was a century (or so) in its making... C.G. Jung’s term, “individuation”, denotes a process that, by definition, is neither a collective goal nor an ideal yet, if it is authentic, it will contribute to its collective without its collective realizing that it is the recipient of its contribution... and, this is the definition for FA’s term, “collectivation”. If there is a problem with Jung’s (± FA’s) term(s), however, it is that it-(they) are very easily ‘mis’-understood & thereafter ‘mis’-used e.g. just as “a Christian” can declare, “I am a Christian!”, but is not – hence, the motivation for a monk to become a Trappist – so it is that “a Jungian” might declare “I am individuating” but is not – hence, the motivation for Jung to quip, “thank God I am not a Jungian!”. The irony of this quote is that it never makes it into articles & books (= to be read by collectives!) that criticize Jung’s psychology or, when it does – e.g. Richard Noll’s “The Jung Cult” (1994) – the quote is referenced ironically. From Platonic “double ignorance” to “double irony”?

The key step that would lead to the correction of parapraxes (= ‘mis’-s) around Jung’s (± FA’s) term(s) is to conceive “individuality” as having both its “positive” and its “negative” version(s) wherein the “positive” version assists the individual in his/her quest to authentically “individuate” and the “negative” version undermines this same quest. The “zodiac-er” who cares for coherence (a feature of “individuation”!) is likely to agree with FA’s “zodiacalization” of these (4) “-isms” & “-ations” as follows...



... especially if s/he agrees that (i) the inner child ‘feeds’ “(true) individuation”, and (ii) “holing (back) up” in the 4th quadrant leads to empty authoritarian banalities such as, “we are all individuals!” FA’s close readers will know that we include the thin-curved-anti-clockwise arrow because it is possible for a collective authority to point out,

to its collective, that each citizen needs to focus on his/her “positive individuality” but very few collective authorities care to do so. Indeed, the only collective authorities who care to do so are those rarities who rank morals over ethics e.g. Plato, Christ.

Jung’s quip, “thank God I am not a Jungian!”, was quipped in the mid-20thC. If an “individuator” looked to translate this quip into 21stC lingo, s/he would probably go for “I am more spiritual than religious”... this translation has become the implicit acknowledgment that 2,000(±)yrs of religious, political & scientific dogma have failed to provide the “quality” that was, arguably, made most famous by Viktor Frankl, “(in some ways, suffering ceases to be suffering at the moment that it finds) meaning”. To be sure, many would define “religion” as “a provider of meaning” but, by definition, its provision is “collective” and, if a particular religion can’t keep up with its devotees’ need for their respective “individual meanings”, it sits at edge of irrelevancy. Religious conservatives hope to draw devotees back(!) without realizing that their dogma is why the devotees left in the first place. Thus, “bible bashers” are their own worst enemies.

FA’s longstanding readers are well aware that FA views astrology as “a religion that has succumbed to dogma”. A ‘Q’ begs: why not “a science that has succumbed to dogma”? ‘A’: science deals with “natural phenomena” that are, in energetic-material-spatial-temporal terms, measurable... whereas astrology deals with “consciousness”, the “noumenon” that (i) is a priori “nature” (= primary), (ii) embeds unmeasurable “qualities”, (iii) steps through the scientific assumption of “natural meaninglessness” into “religious/spiritual meaning”. Yep, “(give me that old time) traditional astrology” will “resonate” “individual (searches for) meanings” better than most religions do, yet it remains beholden to a fossilizing authority that, in the wake of 2,000yrs of evolving “consciousness”, is out of step & irrelevantly marginal. Take a leisurely stroll through astrology’s “traditional texts” and you will find contradictions galore that would put off most (+ most broad-minded) “critical thinkers”. And, so, although astrology was, during the post-French Revolution era, well-positioned to embed “individualism” in its “positive” version, it would, along with (i) a “science” that won’t (can’t?) admit its secondary status to “consciousness” & (ii) “religion”, become its own worst enemy.

Many know that “redemption is to be found within”. Well, at least that is what happened to astrology because, in the 20thC, a number of astrologers realized that the qualities of the water signs, Cancer, Scorpio & Pisces, pointed to the phenomenon that was “scientifically” established (by figures such as Jean-Martin Charcot & Sigmund Freud), “the unconscious”. The “scientific” foundation of this establishing led to “the unconscious” being seen as “secondary” to “consciousness” (notwithstanding Freud’s “archaic vestiges”), but not much time passed before Jung gave “the unconscious” its “primary” status and, in turn, with ‘1 Aries’ being the 1st sign, astrologers would begin to see ‘12 Pisces’ the “0th” sign. As psychological astrology developed, it would be aided by the discovery of new “rulers” for two (of the three) water signs, Neptune (1846) & Pluto (1930), that would have the effect of “freeing up” the head-scratching aspect of Pisces’ & Scorpio’s “traditional rulers” (= fiery!! Jupiter, Mars) and, so, they now had their chances to refine ideas about where, “in” the “unconscious”, the “collective soul” stops & the “individual soul” begins e.g. is ‘1 Aries’, a sign that the tradition links to “individuality”, “more collective” than it seems? is ‘2 Sagittarius’, a sign that has been aligned to the “big picture” (= “the collective+”), “more individual” than it seems?...

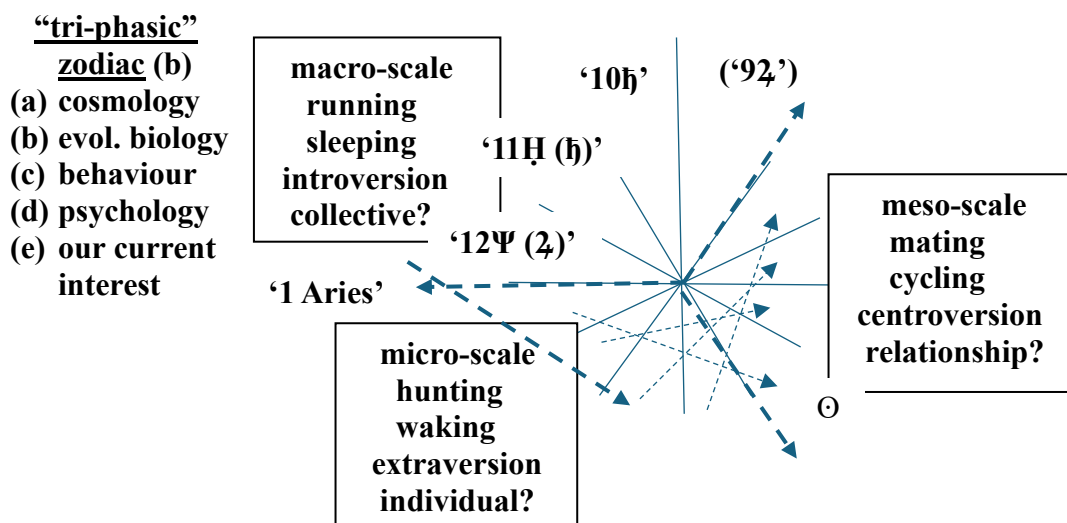
INTRO III: JUPITER-SATURN'S ROLE in "+VE & -VE INDIVIDUALITY"

No-one knows, but it is very un-likely that Jupiter & Saturn were a concern of the very first astrologers. With the Sun & Moon not only dominating their (respective) day/night sky but also "resonating" the 12-month=sign zodiac, it is very reasonable to assume that, as pre-historic astrological psyches gathered "inductive" data linking the heavenly & earthly realms, the Sun & Moon were in focus. Eventually, the realization that astrology aided farming (= food-security) encouraged the 2nd set of astrologers to use their spare time to study the transits of the (5) "wanderers" and, eventually, they would have begun to wonder about "interactions between wanderers" and, in further turn, they would have noticed that Jupiter & Saturn carved out a reliable 20yrs inter-cycle. Then, noticing that 20yrs had a rough & ready correlation with "a generation", these early civilized astrologers would have wondered if the Jupiter-Saturn inter-cycle correlated the shift from one generation to the next and, in line with that theme, they would have wondered about the shift from one king to the next. Over the millennia & centuries, they saw enough correlation to keep correlating but, eventually, they would have been challenged by astrologers who focused on Saturn's & Jupiter's "self-cycles" – 12 yrs, 14½yrs, 24yrs, 29yrs – and saw that these also had their own correlations to "generational shifts" e.g. menarche at 12yrs could lead to a 24yrs of age grandmother. Whatever that case, however, Jupiter & Saturn would remain "the planets to watch" when the "generation" pressed to the front & centre of ancient astrological interest.

The discoveries of Uranus & Neptune (1781 & 1846) symbolized the ready-ness of astrology to consider "generations" with greater complexity. During the feudal era, the fate of the individual was very closely tied to the fate of Jupiterian/Saturnian kings (as we shall discuss, most kings were not very "Solar") but, into the 19thC, individuals would find that their respective horizons were being radically broadened, even if the journey to these horizons would prove to be far more treacherous than their political philosophers had assumed. If one adopts a "reductive scientific" perspective in respect of the (3) cycles of Uranus that have unfolded since its discovery, s/he can't know what '11 Uranian awareness' has had on the generations because there is no "control Earth" for meaningful comparison... but, qualitatively (= "teleo-scientifically"), it is difficult to unsee Uranus' (+ Aquarius' + 11th house's) paradox i.e. individual "hopes & wishes" playing against greater "trickery" in the collective systems that are "hoped & wished" to fulfil "hopes & wishes". Some astrologers focus on Saturn as the long-held influence that "points out" the negative side of Uranus... whereas other astrologers will say that the Sun is the long-held influence that, more constructively, notices Uranus' "mind" often trumps its "heart" (= not good). In Freudastrology, Saturn & the Sun often work together... the Saturnian will "reduce (castrate)" Uranus' potential fertility (to some extent, it succeeds), the Solar Venusian draws Uranus' "spilt" loins down-away from its trans-human, stratospheric realm (humans can't survive there) & into its realm of fertile & life-promoting "(filtered) electromagnetism". We can say, therefore, that the anti-clockwising Sun is in a kind of competition with clockwising (& anti-clockwising) Saturn for how best to deal with '11 Uranian tricks' (& '12 Neptunian confusions').

While astrologers were working out how best to deal with Uranus (& Neptune), they would realize that "astrology itself" was '11 Uranian-enough' to get caught in the net of our above-noted "Saturn vs. Sun competition". And, with scientists lacking the wisdom to spot that their "reduction of teleology" is an absurd, self-refuting-(serving) move to

“monism”, they would, in a ‘10 negating’ way, “project” their “heartlessness” onto astrology, declaring it to be an ungrounded, sterile pursuit. The interim “success” of “science”’s attack meant that astrologers would now have to wait for Uranus’ seed to figurately spill into Neptune’s sea (and wait for the figurative birth of Sun-hugging Venus-Aphrodite) to re-establish their discipline under a “(Solar) teleological” banner. As our longstanding readers know, FA does not “bypass” science because the zodiac’s “noumenal” role (= “pre-phenomenology”) means that science spills out of the zodiac just as readily as any other human pursuit – culture, psychology – does. For example, “naturalists” notice that “circles become hexagons” (e.g. carbon rings, honeycombs) and, in doing so, these (do not “prove”, but) “resonate” the “cyclic-hexagonal-ness” of the immaterial (recall that the “unconscious-consciousness” dyad is *a priori* matter) zodiac. FA summarizes this “resonance = coherence” with this “tri-phasic” zodiac...



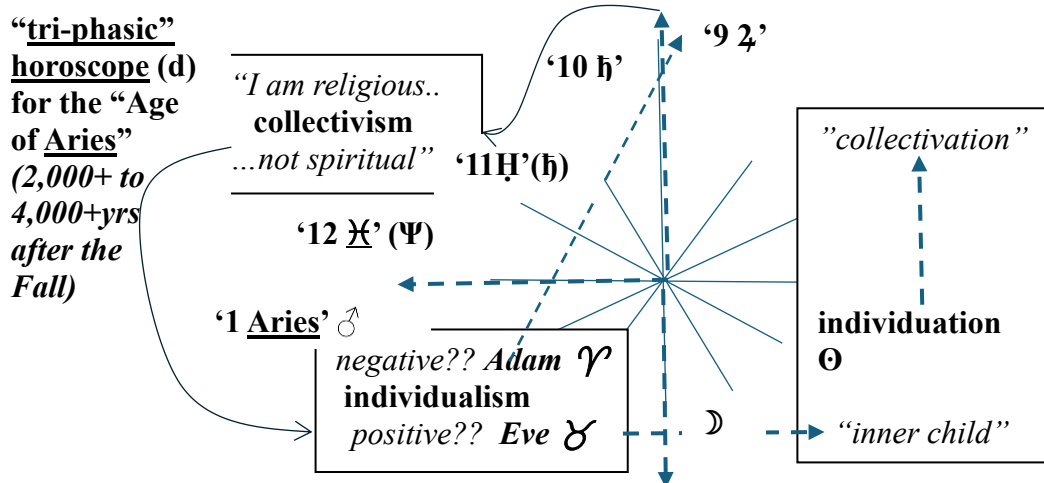
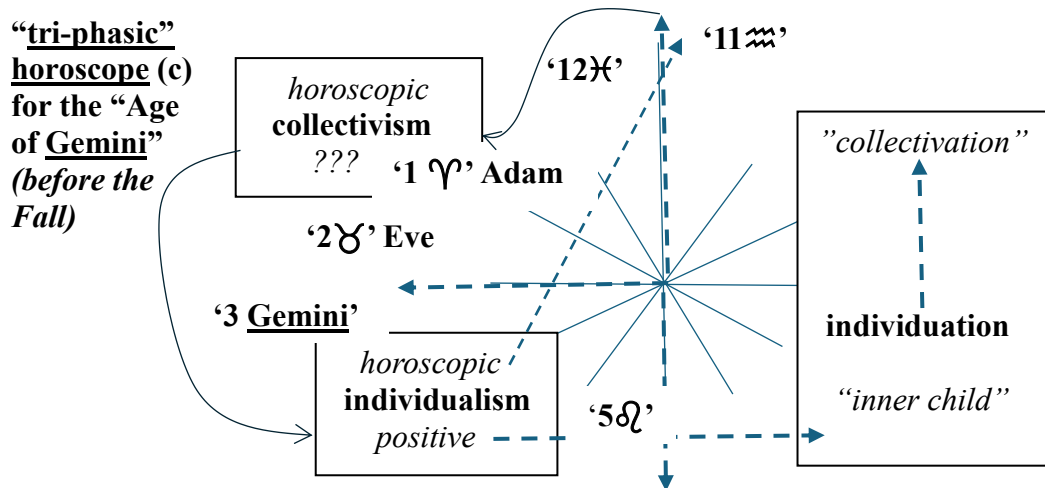
... and, doing so, we acknowledge the complexity & uncertainty that persists around the above-discussed issue of “collective vs. individual”. Most astrologers agree that the physical locations of the planets reflect the “collective-individual spectrum” i.e. the greater the physical distance from the Sun, the more indicative of the collective it is (the fact that Pluto is not a “gas giant” points to it being “the exception that proves the ‘gas giant’ rule”). (If not most, then) many astrologers agree that Jupiter & Saturn symbolize the “bridging” of the Solar-Venusian individual to his/her collective and, in this way, Jupiter & Saturn could be understood as partaking in both. Thus, a ‘Q’ begs: to what extent do Jupiter & Saturn partake of “negative &/or positive individuality”?

‘A’: scroll back up to our diagram, “tri-phasic zodiac (a)”, and, if you are a fan of Greek mythology’s archetypal (= gods) lineage, Chaos-Ouranos-Chronos-Zeus, you will assume (until proven otherwise) that $\mathbb{Z}$ & $\mathbb{H}$ operate in an opposite way to the Sun & draw the ‘1-(2-3)’ individual back, via ‘(3-2)-1 negative individuality’, into a ‘12-11 – collectivization’. Despite this, the fans of transiting Jupiter & Saturn will point out to fans of ancient Greece that, overall, $\mathbb{Z}$ & $\mathbb{H}$, like the $\odot$, cycle anti-clockwisely... and, so, mythology fans are to (i) not get carried away & (ii) be open to an account of how Jupiter & Saturn symbolize support for “positive individuality”. Well, OK, then...

INTRODUCTION IV: FROM GENERATIONS TO “AGES”

With the number, 12, being (as Eugene Wigner might have said) “unreasonably effective” for the “natural science of phenomenology”, the astrologer is reminded that 12 has 6 factors, 1, 2, 3, 4, 6 & 12... and, thus, the zodiac can be “effectively” observed through 6 lenses: (i) 12 singular signs, (ii) 6 masculine-feminine pairs, (iii) 4 quadrants, (iv) 3 triplicities, (v) 2 hemispheres & (vi) 1 whole zodiac. Indeed, we can expand this set if we take “masculine consciousness” & “(the) feminine unconscious” as equals in respect of “primary status” (e.g. ‘F ♀’ prior to ‘M ♂’; ‘0 Pisces’ prior to ‘1 Aries’...) or we begin the quadrants/tri-phases with a “feminine” sign e.g. Jung’s epistemology aphorism, “♀♂-♂ sensing tells me that something exists...”, begins with ‘earthy F’.

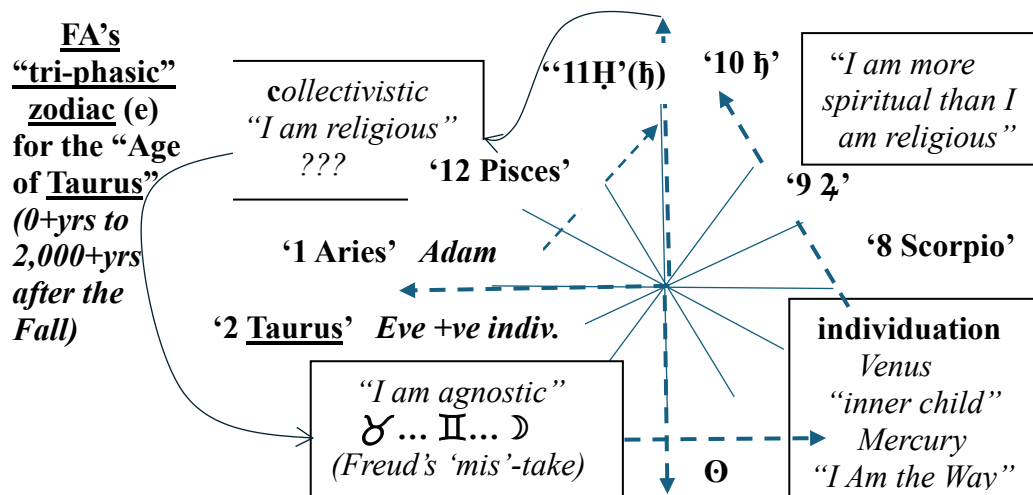
FA’s longstanding readers know that we have taken interest in Gret-Baumann Jung’s “zodiac-horoscopes of the Ages” not the least because every 2nd Platonic month points to a feminine re-balancing of the prior “Age”’s masculinity. In this spirit, then, let’s first draw up Gret’s “(M’) zodiac-horoscopes” for ‘3 Gemini’ & ‘1 Aries’...



... and, then, astrologers can spot the link between Bishop Ussher’s calculation of 4004BC for the “Creation” & “Fall” & the shift from “the Age of Gemini” into the “Age of Taurus” (approx. 4,000BCE-2,000BCE), and, in turn, spot the links between, (i) the

emergence of the Abrahamic religions & the “Age of Aries” (approx. 2,000BCE-1CE), & (ii) the “(after the Fall) confusion” of the Abrahamic religions in the “Age of Pisces” (approx. 1CE–2,000CE). In extra turn, readers will want to ask the (begging) ‘Qs’ that appear in respect of the Biblical account: is Adam the archetypal example of “negative individuality”? is Eve the archetypal example of “positive individuality”?...

‘A’ (at least for FA): if we apply Jung’s aphorism of epistemology, “sensing tells me that something exists, thinking tells me what that something is, feeling tell me the value of that something & intuition tells me whereto that something is going”, we have, when “the existent something” is “positive individuality”, reason to step “down”, from “intuitive=abductive” ‘1 Aries’ and begin it with “sensing=inductive” ‘2 Taurus’. And, when we recall Jung’s view that the 1st archetypal “persona” (= ‘1 ascendant’) is a “slice cut from ‘11-12’s collective loaf”, we have (when “this something” is “positive individuality”) a second reason to begin with “sensing=inductive” ‘2 Taurus’. This is our cue to revisit Gret-Baumann-Jung’s “zodiacs-horoscopes of the Ages” & re-draw the zodiac-horoscope for the “‘F’ post-Adamic/pre-Abrahamic” “Age of Taurus”...

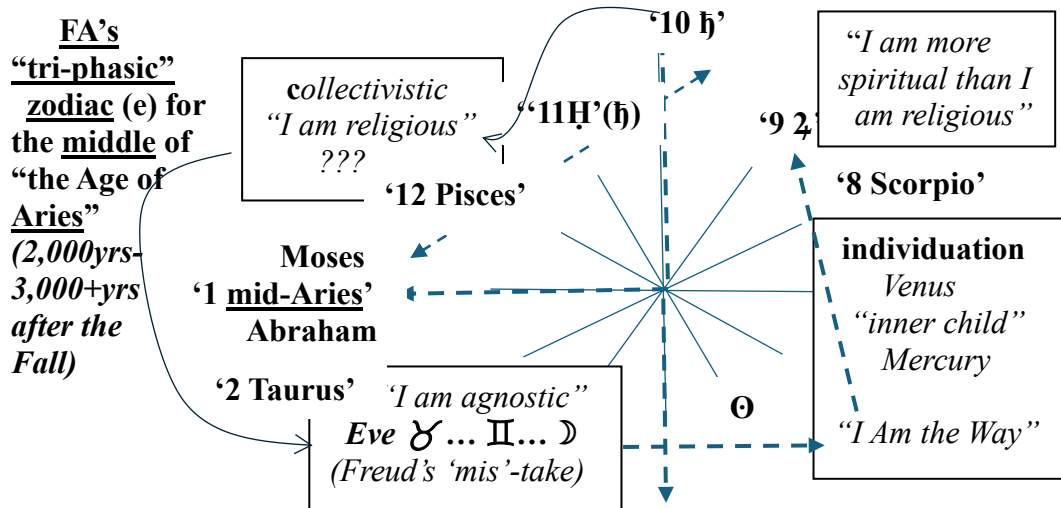


... and recall that the snake’s deception of Eve doesn’t mean that Eve (&/or the snake) was evil. Rather, Eve didn’t know w/Who was correct and, in part, Eve ate the fruit to find out w/Who was correct (agreed, her motive was “sealed on the other side” by the fruit’s tasty-ness). This is why we view Eve as “an agnostic” (= a “not-knower”).

As FA’s longstanding readers (... errr) “know”, our view of ‘2 Taurean’ Freud is that his atheistic stance was a case of going too far and, further, that this ‘mis’-take would have been prevented if he had (re)-examined Jung’s epistemology. Likewise, in the first couple of decades of this century, the atheist viewpoint would be re-jigged by the so-called, “4 Horsemen of New Atheism”, Richard Dawkins, Daniel Dennet, Sam Harris & Christopher Hitchens – all Sun in Aries – and, whereas, in their “collective (group) awareness”, theism was their target, in their “collective (group) unconscious”, “their collectivism” remained unaccounted... and, in straightforward psychodynamic fashion, they would “project” “their collectivism” onto “religion”. Those who watched all this with bemusement were/are those who are/were “more spiritual than religions”.

INTRO V: THE “DIVINE DRAMA” & “SUPEREGO-SELF COMPLEX”

In our “Introduction II”, we queried whether ‘1 Aries’ is “more collective” than it first appears and, in our “Introduction IV”, we saw that, because ‘1 Aries’ (i) is the 4th of Jung’s (4-step) epistemological sequence & (ii) links to the ‘1 ascendant/persona’ that is but a “slice from the collective loaf”, we justify our query. Let’s now place the “ascendant” of the “Age of Aries” as it would have appeared in the middle of the “Age of Aries” – in the vicinity of 15° of ♈ – to help us make zodiac-horoscopic sense of the “collectivistic vs. individualistic” life & times of “Moses (& Monotheism)”...



... and, before we take this further, let’s note that the FA-er has no need to take sides in debates between “literal science” & “literal Biblical fundamentalism” because FA is focused on the symbolic level that is *a priori* the observation of “literals”. Indeed, we also have no need to take sides in the debate “within” *a priori* – “which comes first, ‘(collective) unconsciousness’ or ‘c/Consciousness’?” – because we are, in any case, far more interested in possible (symbolic) “3rd”s that link “collective unconsciousness” to “c/Consciousness” (= Jung’s transcendent “function”). If the “literal fundamentalist” wants to declare, “with (i) God’s Omnipotence allowing Him to create a universe that, to stupid human eyes, appears 13-14 billion yrs old & (ii) scientists tell us that the “flow” of “time” is illusory, there is nothing wrong with me taking God at His 7 literal-day word”, that’s OK with FA... all this has no effect on our view that symbols are *a priori* to facts.

The corollary of this *a priori* circumstance is worth repeating here: in “science” & “religion”, “collectivizing statistics” & “repeatability” may have some value but, in “psychology” & “spirituality”, physical “facts” have no value... and, indeed, when the psychodynamics, “compensation” & “reaction formation”, are psychological factors of importance, physical “facts” have negative value. This (... errr) “fact” turned out to be one of the unfortunate ‘mis’-takes of astrology’s statistician, Michel Gauquelin.

OK, then, symbolically, we can say that, “before the Fall”, the “individualities” of Adam & Eve were submerged in the “collectivism” of Aquarius-Pisces. Then, at the outset of the “Age of Taurus”, God gives (previously “instinctual”) Eve her “free will” and, courtesy of the snake, Eve uses her “free will” to give birth to her “individuality”, whereas Adam spends the “Age of Taurus” still submerged in Pisces (e.g. Noah’s Ark) and has to

wait until the beginning of the “Age of Aries” to access his “individuality” & “free will”. It follows that God would be concerned that Adam will abuse his “(raw) free will” in ways that will make this “bad” human situation worse. Hence, God “picks out” a tribe to deal with the ramifications. From a wider “human family” perspective, the Hebrew tribe can be seen as an (a kind of) “individual” but, of course, the Hebrew tribe, of itself, can still be viewed as a “collective”... it was “as if” God resolved to deal with his situation through a gradual “process” (= Jung’s “divine drama”) rather than through a “revelation”. When, finally Adam was “fully born” out of Pisces – near the birth of Christ – God decides to solve a problem that had emerged 1,500±yrs earlier...

At the mid-point of the “divine drama (thus far)”, God would begin to worry that His “picked out” tribe was tilting too far into “free will” and, although declaring demands for obedience constituted a step back from “free will”, it would, nonetheless, be a necessary step... and, for blind obedience to “work”, He would have to appeal to fearful, defensive runners i.e. Jewish “superegos”. Through the subsequent millennium and to the birth of Christ, the struggle between “obedience” & “free will” would rattle along inside various “punishments”, but His Idea was ever to bring “free will” back... w/Who could ever be happy about “being loved” when this “love” is shot through with fear? Or, in FA-speak, something had to be done about the “superego-self complex”...

Thus, the ‘Q’: how to bring “free will” back in a “fearless” way that won’t lead to anarchy? ‘A’: spend a couple of millennia looking to enrich human understanding of “love”. Then again, proselytizing actions (e.g. “I have a personal loving relationship with Jesus”) are “thorny” actions because typical responses to them are (not credulity, but) disbelief &/or envy (“aww... good for you!”). After all, we each have our different D.N.A. (“physical karma”), upbringings, (seemingly random) traumatic biographies and, for those who are astrologically inclined, archetypal backgrounds (not to mention centuries of religious hypocrisy). In short, humans would benefit greatly if they could draw on a “system” that better addresses these (or any) unique-ness-making factors.

* * * * *

So, in returning to the “superego-self complex” of the “specific individual”, we realize that a psychological astrologer focuses on 3 areas of his/her birth horoscope...

&(i) the background, “qualitative-phylogenetic” sweep of the zodiac that runs from ‘10 Capricorn’ down-(up)-around to ‘1 Aries’; this 60°-120° arc might be found anywhere in the birth horoscope but, wherever we find it, we will pay attention to this aspect of the “superego-self complex” when natal/transiting planets are involved; for example, coming into 2027, Pluto is in Aquarius & Saturn-Neptune are (still) in Aries;

&(ii) the foreground, “structural-ontogenetic” sweep of houses that runs from the ‘10 M.C.’ down-around to the ‘1 1st house’; with this ±60°-±120° arc playing a vital role in the “earthly orientation” of the “embodied individual”, we have reason to begin examining the horoscope here, even if we don’t see natal or transiting planets therein

&(iii) the planets that speak to “I am more spiritual than religious”; this means examining (iiia) the “natural rulers” of the (8th) 9th & 10th signs, (Pl), Jupiter & Saturn & (iiib) the “rulers” of right hemispheric houses; and, with the sign that is found at the end of the 9th house ‘feeding across’, from this house, to the M.C., we have a 2nd reason to examine the 10th house; this doubling is why, in the following “individual” essays, we (i) “orientate” them with the sign on the M.C. & (ii) begin with the “double up”...