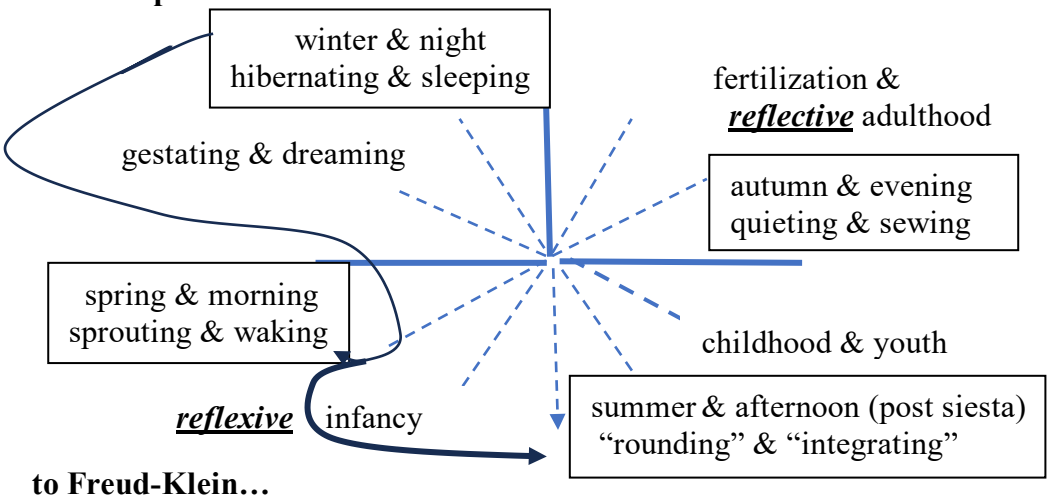
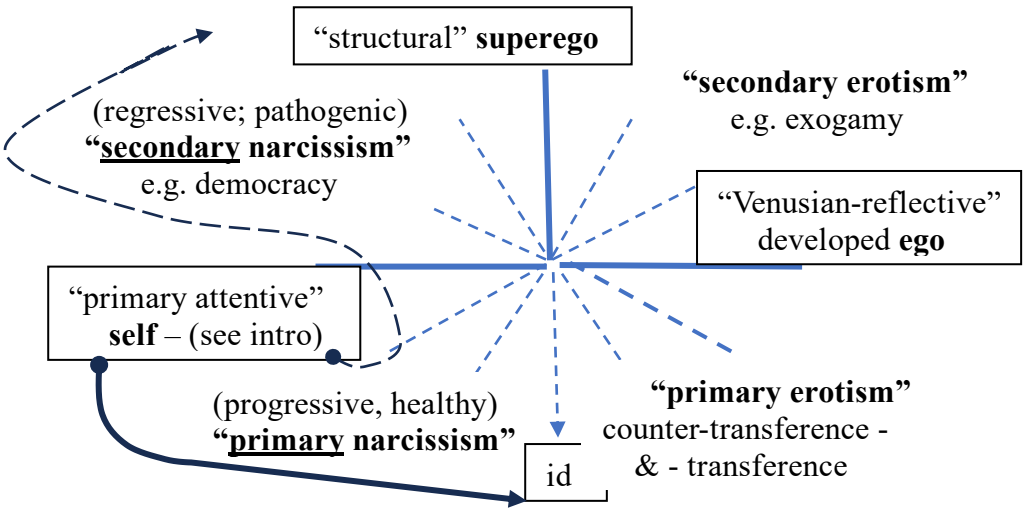
THE "SUPEREGO-SELF COMPLEX"

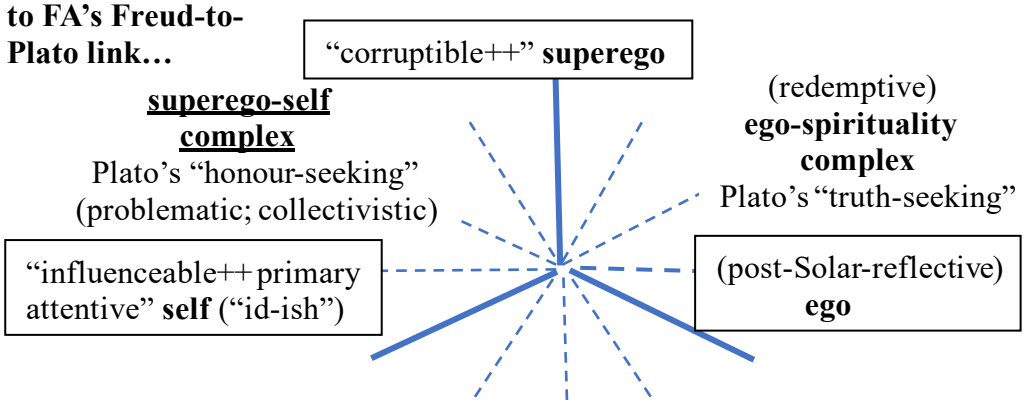
"AS SUN, SO ASCENDANT"… SO DEVELOPMENTAL ASTROLOGY from Copernicus…



to Freud-Klein…



to FA's Freud-to-Plato link…



positive-(midwifing)-**id complex**
Plato's "appetite seeking"

… to Jung's term…

"COMPLEX"… here (i) <u>superego-self</u>, (ii) positive id & (iii) ego-spirituality

* * * * *

the focus of this essay series… <u>THE "SUPEREGO-SELF COMPLEX"</u>

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<u>INTRODUCTION: THE "SUPEREGO=SELF COMPLEX" PROBLEM</u>

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<u>INTERLUDE A: "SELF-ISM" (= ANTI-COPERNICUS-KEPLER-ISM)</u>

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?

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.

One of the "good" aspects of the (structural, dynamic) "superego" is that it can protect the "neotenic" (= human) psyche against the '<u>11</u> tricks' & '<u>12</u> 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… "primary" & "secondary" & "tertiary" (see: "Interlude A")

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 connections of (i) "visibility (yet-<u>not</u>-consciousness)" to the M.C., (ii) music to the sign, '<u>12</u> Pisces', (iii) 1st personal musical taste to the sign, '<u>2</u> Taurus', the 2nd house & Venus, & (iv) 1st personal maternal-emotional nourishment to the Moon/I.C.'s "path" to the 5th house.

When the astrologer '<u>1</u> begins' his/her study, s/he will view '<u>1</u> Aries' as the sign of "beginnings". Fair enough… but, when s/he considers Jung's "functions" ("sensing tells me that something exists…"), s/he '<u>1</u> begins' to wonder about the degree to which '<u>1</u> 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 '<u>2</u> Taurus'.

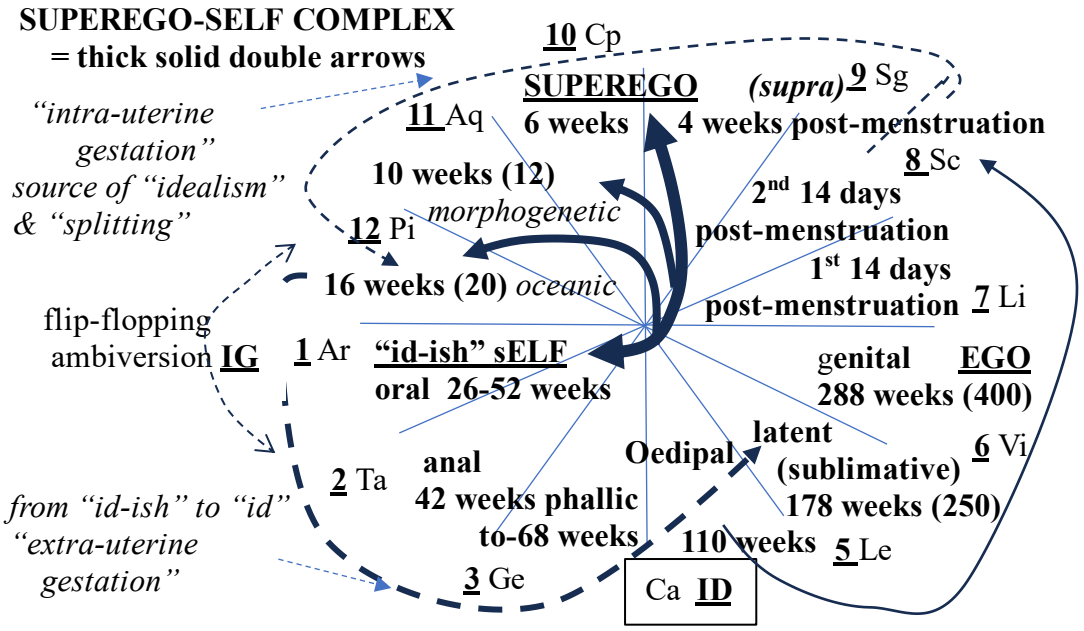
Yep, we have been banging on about anti-clockwise psychological development for a couple of decades now, but we can't resist giving it another shot in the arm. The astrological "tradition" (that has, to an extent, extended into its "modern" era) failed to account for the "ego-Self axis"… a significant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

(OVERCOMING) THE "SUPEREGO-SELF COMPLEX"

INTRO PT.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 <u>not</u> 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 viewed the "ego" as more dynamic than the "superego" and, so, it did the "repressing"). Another reason that Freud linked "repression" to the "dynamic ego" was, so it had appeared to him, that (i) "repression" began in the first months of life (ii) the "superego" formed relatively late in infant psychological development. 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 <u>not</u> 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 – a baby may have inherent factors that will "resist" it – symbolized by signs & planets that reach from the "superego-ic M.C./10th (self-negating) house", through the '(super)-ego ideal-ist-ic' 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, food-chain-wise, are "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.

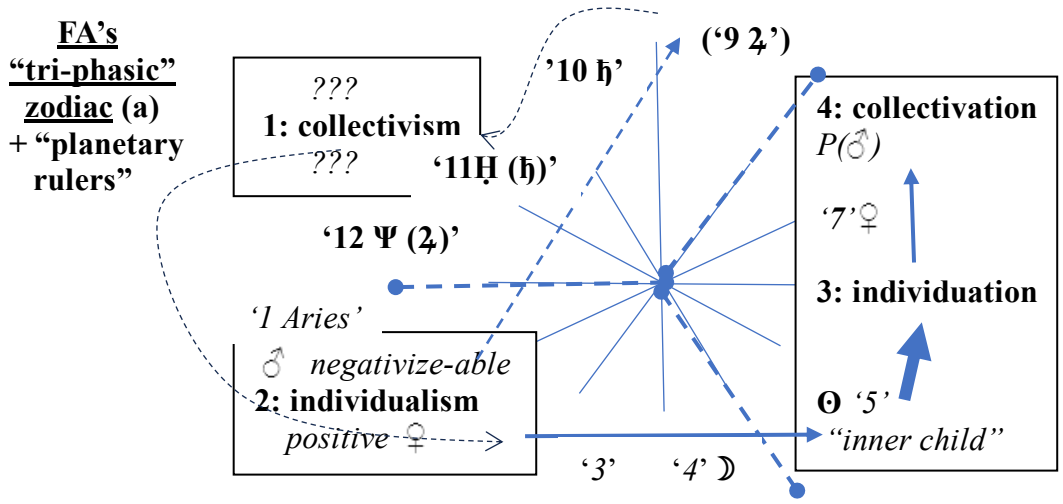
So much for the Darwinian backstory of the "superego-self complex". We can't complete this introduction without considering some of the Lamarckian factors that are involved in "superego-self dynamics". Yes, our genes have much to say about the interplay of running, hunting & mating but, once these instinctual 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 two in its making… C.G. Jung's term, "individuation", denotes a process that, by definition, is <u>neither</u> a collective goal <u>nor</u> 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 <u>inner</u> 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-clockwising 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 <u>phenomena</u>" that are, in energetic-material-spatial-temporal terms, measurable… whereas astrology deals with "consciousness", the "<u>noumenon</u>" 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" "<u>individual</u> (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 "<u>scientific</u>" 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 '<u>1</u> Aries' being the 1st sign, astrologers would begin to see '<u>12</u> 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 '<u>1</u> Aries', a sign that the tradition links to "individuality", "more collective" than it seems? is '<u>9</u> Sagittarius', a sign that has been aligned to the "big picture" (= "the collective+"), "more individual" than it seems?...

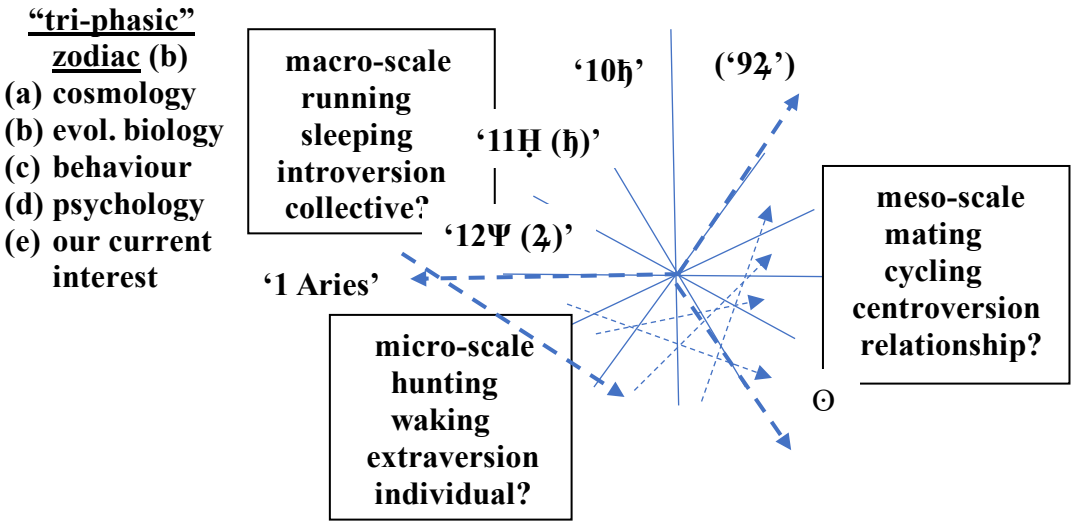
INTRO III: JUPITER-SATURN'S ROLE in "+VE & –VE INDIVIDUALITY"

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 that linked "heaven" to "earth", the Sun & Moon would be the focus. Eventually, their 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 "scientific" comparison, yet, "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 that Uranus' '11 mind' often trumps '5 heart' (= not "good"). In Freudastrology, Saturn & the Sun can work together… the Saturnian "reduces (castrates)" Uranus' potential fertility (to an 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, see below) Saturn for how best to deal with '11 Uranian tricks' (& '12 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 zodiac (recall that the dyad, "unconscious-consciousness", is *a priori* matter). FA summarizes this "resonance = coherence" with this "tri-phasic" zodiac…



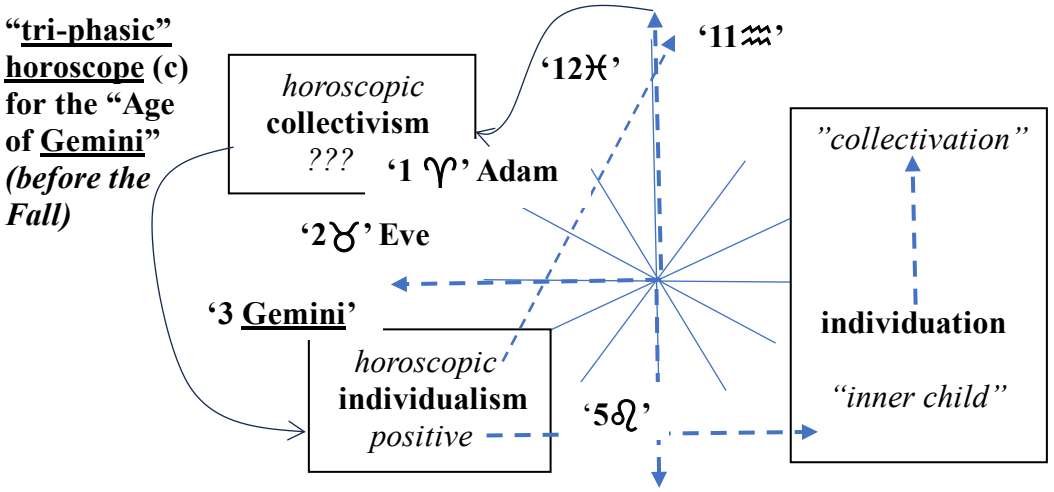
… and, doing so, we acknowledge the complexity & uncertainty that persists around the above-discussed issue of "collective vs. individual". Most astrologers agree that the physical locations of the planets reflect the "collective-individual spectrum" i.e. the greater the physical distance from the Sun, 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"?

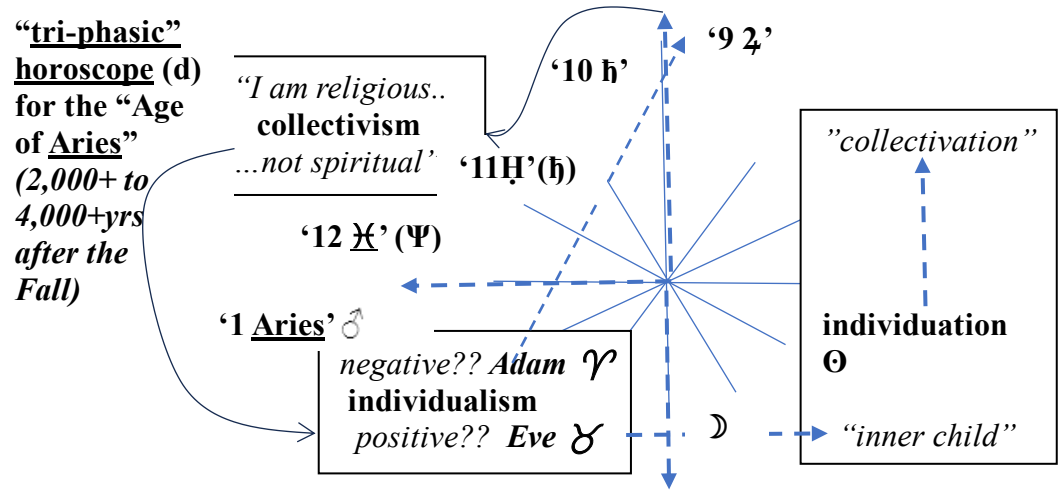
'A': if (i) you study our diagram, "tri-phasic zodiac (a)", & (ii) you are a fan of Greek mythology's archetypal (= divine) lineage, Chaos-Ouranos-Chronos-Zeus, you will assume (until proven otherwise) that ♃ & ♄ operate in an opposite way to the Sun i.e. drawing the '1-(2-3)' individual back, via '(3-2)-1 negative individuality', into '12-11 collectivization'. Despite this, the fans of transiting Jupiter & Saturn will point out to fans of ancient Greece that, overall, ♃ & ♄, like the ☉, 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 tri-phases, (v) 2/4 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'"…

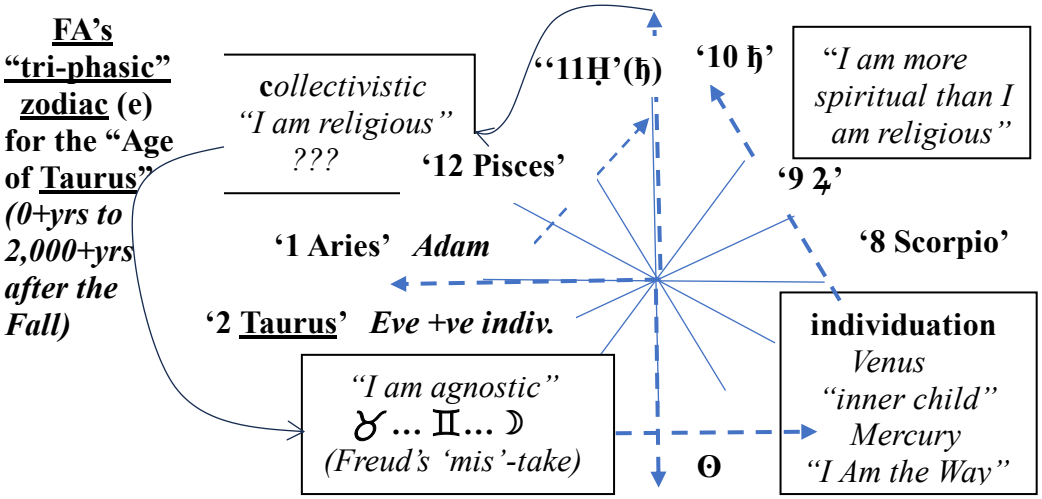




… and, then, astrologers can spot the link between Bishop Ussher's calculation of 4004BC for the "Creation" & "Fall" & the shift from "the Age of Gemini" into the "Age of Taurus" (approx. 4,000BCE-2,000BCE), and, in turn, spot the links between,

(i) the emergence of the Abrahamic religions & the "Age of Aries" (approx. 2,000BCE-3BC), & (ii) the "(after the Fall) confusion" of the Abrahamic religions in the "Age of Pisces" (approx. 3BC–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"…

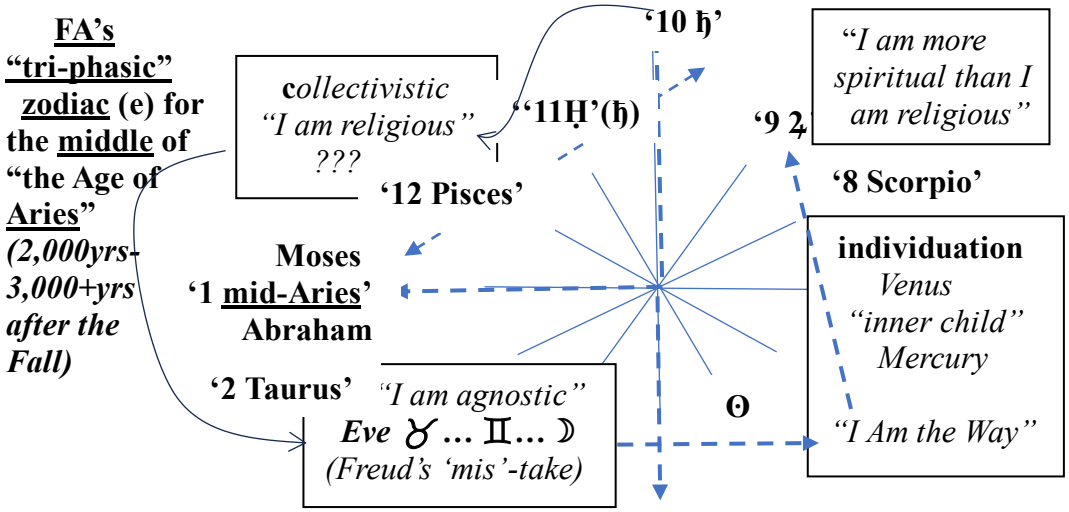


… and recall that the snake's deception of Eve doesn't mean that Eve (&/or the snake) was evil. Rather, Eve didn't know w/Who was correct and, in part, Eve ate the fruit to find out w/Who was correct (agreed, her motive was "sealed on the other side" by the fruit's tasty-ness). This is why we view Eve 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 for. So, 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 & in any case (ii) the flow of 'time' being illusory, there is nothing when I take God at His 7 literal-day word", that's OK with FA-ers… 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 "<u>fully</u> 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… 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-lingo, 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 <u>different</u> 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 '<u>10</u> Capricorn' down-(up)-around to '<u>1</u> Aries'; this 60º-120º 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 (still) in Aquarius & Saturn-Neptune are in Aries;

&(ii) the foreground, "structural-ontogenetic" sweep of houses that runs from the '<u>10</u> M.C.' down-around to the '<u>1</u> 1st house'; with this ±60º-±120º arc playing a vital role in the "earthly orientation" of the "embodied individual", we have reason to begin examining the horoscope there, 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; &, 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"…

Interlude A: "SELF-ISM" (= ANTI-COPERNICUS/KEPLER-ISM)

I: "OVER-REDUCTION" & astrology's 'mis'-reference to science

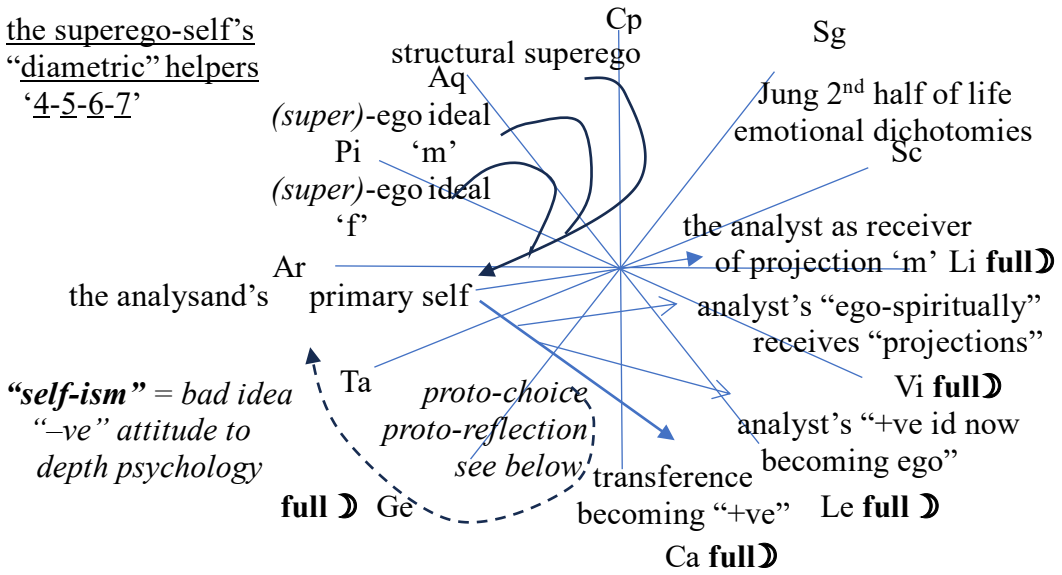
If, dear reader, you are "digesting" FA, you will be attuned to FA's lamentation that "psychologists" have a penchant for persisting with 'mis'-leading terms, not the least of which is their use of the term, "psyche" (= the soul), in the word, "psychology". If FA was ever to become a pesky university-student-vandal, we would commence our protest by painting over the signs that featured the word, "psychology" (e.g. tutorial room, laboratory, department), with, say, "robot-ology". To be fair, however, there are universities that have beaten us to the punch e.g. "Department of Behavioral Science".

Then again, to be fairer still, we would also have to direct our lamentations into "depth psych-e-ology" i.e. psychoanalysts "work" out of the "dualistic+" assumption that mind cannot be reduced to brain (see: FA's "basics" webpage), but atheist-Freud didn't subscribe to the existence of the "soul" and, even if many post-Freudians would avoid the atheist's rabbit-hole & work with the agnostic "shut up & analyze" attitude (that parallels the nuclear physicist's "shut up & calculate"), FA still laments that they don't (self)-criticize their lazy attitude to terminology that, for FA, is a consequence of their propensity for "over-reducing" the "phenomena" of the psyche. Longstanding readers are well attuned to our lamentation that any "reductive" process that aims for (theories with) less than 4 interactive aspects leads to "reactions" in "the unconscious" that "push (back) up" into "awareness-(consciousness)". Whereas a "(merely) aware" psyche will "resist" the "return of the ignored 4th" (= "re-living" prior "suppression"), the "(truly) conscious" psyche will "rejoice" in the "return of the prodigal 4th".

FA's longstanding readers are also very well versed in our view that astrologers parallel Freud's "science-philia" i.e. they also subscribe to "dualism" (and, to their '3 mercurial' extent, to "triplism") yet, despite the fact that the zodiac plainly re-presents "the unconscious" to them (= water signs), they "resist" the importance of the '4 soul'. In other words, something goes wrong at '3'... however, as we recall that astrology (& Freudian theory) self-identifies as '3-ish' (= it champions Gemini, Mercury, 3rd house, 120°), we would expect astrologers to fuss over their definitions but, when the spotlight shines onto the "soul" & its involvement in the "conscious vs. unconscious dyad", they prefer, in science's "regressive" "over-reductive" way, to "regress" to '2 earth'… what the naïve psyche can "observe" has zip to do with incoming developmental challenges. Then, despite the interposition of 'water 12', they back off again, from '2 earth' to '10 earth', wherein their "dualism" (that, secretly, is "monism" insofar as $E=MC^2$ tells us that '2 matter' "is" '1 energy') takes a "negating" & "eliminating" turn! Until proven otherwise, it is correct to view astrologers' "resistance" against "depth psychology" as cases of "(reactionary) superego-self complexes" taking over their inner asylums.

Therefore, although the Jungian will say that the "positive id complex" "exists" in the 2nd house, there is zero to rejoice until this "complex" obtains a "positive value" in the 4th house. This means that the psychoanalyst's usual initial task is to "personify" the "positive" aspect of the 4th house. The fact that the analysand is willing to front up 3x/week means that the analysand is explicitly looking to experience his/her 4th house in a more "positive" light than s/he has experienced it thus far (not only during infancy but also during post-infancy phases of "difficult" planetary transits). More implicitly, however, the analysand wants to get to the "other side" of his/her 4th house and grow

(through &) into his/her 5th, 6th & 7th houses. This means that the psychoanalyst is also in need of "personifying" the 5th, 6th & 7th houses. Thus, we realize that the analysand's "superego-self complex" becomes treatable because the analyst has undergone enough "training analysis" to bolster his/her "id-ego complex" and, thus, become a "screen" for the "+ve projections" of his/her analysand. This can be illustrated zodiacally as…



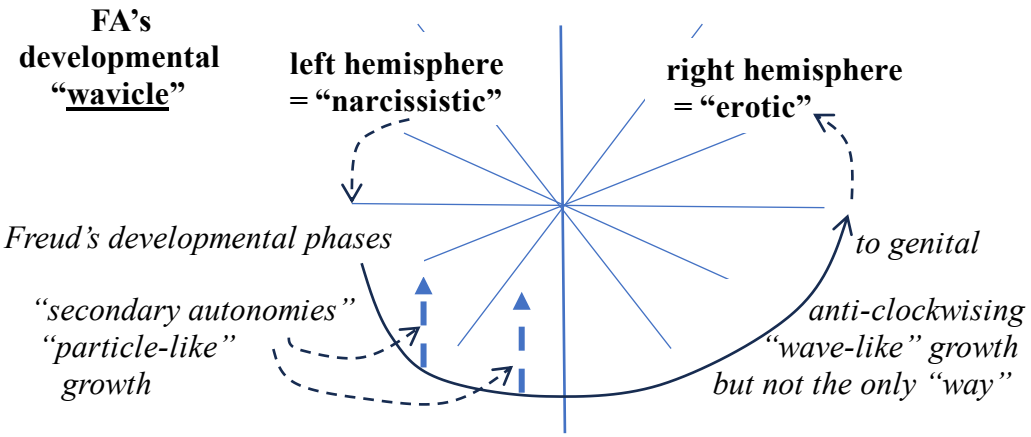
… and, to be sure, the analyst's "id-ego complex" needs to be bolstered because it is difficult to (i) avoid "enabling" the analysand's "regressive" urges, (ii) handle the "(paranoid schizoid) –ve transference" that is always lurking behind the analysand's "+ve transference" ("w.t.f.! I have been coming here for years & I'm still not better… you are crap!"… "against" the observances of familiars that s/he is, indeed, better) & (iii) handle the phases when an analysand feels (not only not better, but) worse because s/he can no longer sustain his/her prior dopamine-fuelled (= "feel-good") conclusions i.e. courtesy of the (so-called) "head-shrinker" "the depressive position" is achieved.

The $64,000Q now appears in the 3rd house… the house wherein the analysand could collate these points of "soul-ology": is there sufficient "free will" in the 3rd house to "choose" psychoanalysis? or, does the soon-to-be analysand enter psychoanalysis because s/he has tried everything else and, therefore, is simply following a logical path that, at the (… errr) "deepest" level, was always a determined "fate"? FA's 'A' sources to Freud's "advancing marine core" analogy… in theory, the potential analysand may have already sent a squad of "(inner) marines" forward to his/her house of "choice", the 7th house, but, as yet, they have not "secured" this house (if they had done so, there would be no need for analysis) and, so, they send messages to the 3rd house to reinforce the 2nd quadrant supply lines… and, for FA-ers, it is correct to describe these messages as "chosen". In Freud-speak, "fate-&-free-will is not a dyad; it is a 'connected series'".

Unfortunately, the underlying "over-reduction" of psychoanalysis – Freud had settled on (not 4, but only) 3 "(psychological) organs" – is yet to be properly dealt with and, for FA, this is why it is a shame that Freud did not care for Plato's "Timaeus" as much as Jung did. The debates about "4th" psychological "organs" remain open…

II: THE TWO AXES FOR "PRIMARY SELF" BECOMING "EGO"

By now, some "digesting" readers of FA will remind us that, in prior essays, we have drawn on Freud's explanatory & pithy dictum, "where id was, ego now is", and, with it, we arrived at agreement with the "ego psychologists" (e.g. Anna Freud, Heinz Hartmann, "early" Kohut) who had held the view that what we have been describing as "id-ish" developmental phases – oral, anal, phallic – were also underlying "ego-ic" "secondary autonomies". In turn, we realize that developmental astrology is <u>not</u> to be "reduced" to "(mere) anti-clockwising" and, indeed, we have zodiacal-ized this as…



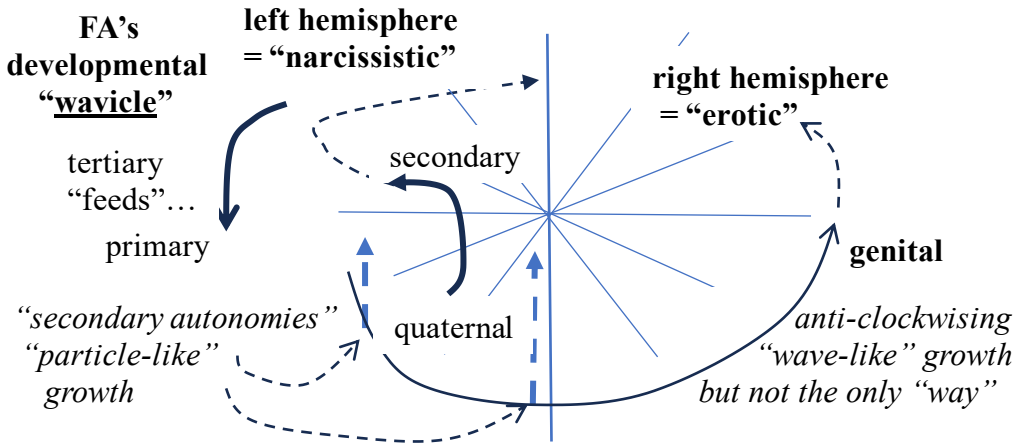
… and, in doing so, we model the "anti-clockwise & vertical (developmental)" dyad on the quantum physical "wave-particle" because this has become science's most compelling "confession" that "reduction" not only has limits but also that, if scientific knowledge diminishes when it "reduces" from "bi-" to "mono-", science would be wise to ponder the possibility of knowledge diminishing when it "reduces", from "quad-" (± "tri-") to "bi-"… and, as a result, "(physics envying) psychology" should extend its envy accordingly. Although we care about this "particle-like" "secondary autonomy", we also take care that it does <u>not</u> act alone to "de-value" "wave-like" anti-clockwising to, thereupon, settle on "over-reductive (= scientific, non-)-psychological dualism".

With the risk of "secondary autonomy" having been noted, we begin to see that "secondary autonomy" in the communication-orientated 3rd house has a good deal to do with building a better vocabulary. Although "more" doesn't always mean "better", "more" words & terms can lead to the gathering of a "better" vocabulary. To illustrate this "more-feeding-better", let's bring in a word-(term) that applies not only to the 3rd house but also applies to 10th, 11th, 12th, 1st, 2nd & 3rd houses, "narcissism" – the term that refers to "turning onto oneself" (as opposed to "erotism", the term that refers to "turning toward another") – because, however "narcissistic" an individual is, s/he can still think for him/herself about "<u>over</u>-reduction" in respect of term, "narcissism"…

If we go back to Freud's "On narcissism: an introduction" (1914), we get a hint of "<u>over</u>-reduction" when, out of his ideas about it, he established his dyad, "primary" (= healthy) & "secondary" (= unhealthy). When, in the 2nd half of the 20thC, psychiatry compiled its diagnostic manual, the "D.S.M.", the problem that spews from a dyadic, "<u>over</u>-reductive" attitude came to the fore i.e. if, dear reader, you surf the net, you will have no trouble finding "psychologists" who have a "digital", "on-or-off" view (= the individual "is" or "is not" "a narcissist"). Yes, keep surfing, and you will find mature

psychologists who hold an "analog" view (= the continuum means that everyone is, to some extent, "a narcissist"), and, so, the act of applying the label is, in significant part, a "projection". Thus, the lazy "projecting psychologist" is, him/herself, "a narcissist" and, therefore, s/he needs to enter his/her own Melanie Kleinian therapy; Freud might have introduced narcissism, but it was Klein who devised the therapeutic approach to the "narcissistic" analysand… the more the psychologist goes for "(on/off) splits", the more "narcissistic" s/he is; "impressing" peers with labels has <u>zippo</u> to do with "love".

Therefore, back at the ranch of building our vocabulary, FA deems it necessary to add, "tertiary" & "quaternary" to Freud's "primary" & "secondary", like so…



… in order to point out that there is nothing necessarily "wrong" about being "narcissistic" in the 4th quadrant because, if the individual holds an anti-clockwising attitude to it – e.g. s/he takes a "meta-philosophically responsible" attitude (discussed in our 1st "basics" essay) – s/he is "feeding" his/her "primary (= healthy) narcissism" (indicated in the diagram above via the thickened anti-clockwise arrow to the far left).

Now, in order not to be hypocritical, we need to search for "the 4th" (version of "narcissism"), and, no great stretch of the depth psychological imagination is needed to see that a "regressive" attitude in the 1st quadrant fits this bill (this "4th" is indicated in the diagram above via that thickened clockwise arrow on the near left). If this "4th" is "regressing" from the 3rd house, wherein 4 "types" of "narcissism" "<u>can</u>" be defined, and, in turn, become understandable, we can say that the individual "knows" that s/he is tilting at "metaphysical irresponsibility" and can be informed of this by anyone who has read a bit of Plato, Gospels, Le Bon, Freud &/or Jung. In turn, the individual will ask him/herself, "can I change my view (but won't)?" or "can't I change my view?"

As we have pointed out in our 1st "basics" essay, only the individual him/herself &/or God knows the 'As' to these 'Qs' (that lead us to the "good vs. evil" dyad). By & large, however, the psychoanalyst knows that the "depth" of the so-called "narcissistic wound" is the fulcrum on which the answer turns. For the Freudastrologer, however, a secondary 'Q' begs: can the "wound's depth" be seen in the individual's natal chart? FA's 'A': not really… the natal chart is only an archetypal "skeleton" and the answers have something to do with the attachment of the archetypal "muscles" i.e. those points at which there may be a 'mis'-attachment-±-alignment e.g. to Ptolemaic thinking?…

III: THROUGH COPERNICUS-DARWIN-FREUD TO "ANSWER TO JOB"

By now, FA's longstanding readers are well aware that we view pre-Copernican (e.g. Ptolemaic) astrology as a kind of "up the primrose path astrology" that is the key reason that depth/developmental astrology is rejected by virtually all other "-ologies" – psychology, theology, philosophy, science – to, thereby, put a "stop sign" against any process of "integration" of astrology into our "(post)-modern" 21st C world. Whenever we encounter astrologers who (i) "complain" about astrology's marginalization while, simultaneously, (ii) hold to astrology's "traditional" view that the ascendant/1st house symbolizes "you", (in opposition to Jung's views, that (a) the '1 surface' of the psyche is a "'slice' of the 'collective loaf'", (b) it is the task of the '1 surface self' to overcome itself & initiate a '2-3-4-5-6-7 developmental process' to "true you", and (c) this "way", for Jung, is akin to a "Copernican revolution"), we lament the sheer unnecessariness of it all. "Anti-integrative" (= '11-ish') urges that are everywhere in astrological circles bring about "unnecessary (& tragic?) suffering" in both astrologers & their clients.

There is a sense, therefore, in which FA needs to admit its temporary allegiance to St. Augustine's criticism of astrology… by "temporary", we mean that Augustine was criticizing the post-Empedoclean (= post Socrates/Plato) astrology that stretches from Empedocles through to Copernicus & beyond e.g. in 1835, the Church removed Copernicus' "De Revolutionibus…" from its "prohibited books" list. Despite this, we have zero allegiance with the Augustine-to-Copernicus-&-beyond era theologians who think/thought it was/is a good idea to psychically-physically punish anyone who would queries/queried Augustine's view. Yes, it is sad that (i) many 21st C astrologers babble on as if there was no Copernican revolution, (ii) astrology-as-a-discipline doesn't want to grow up, & (iii) astrologers aren't encouraged to "round out" their "egos", but, in light of this sadness, we continue, at least, to scratch our heads over "mysteria" e.g…

In a prior discussion, we made the point that, although we have temptations to proselytize for changing the phrase, "the ascendant" (= the sign & planets within this sign that appear to "ascend" into the morning sky), to the "descending angle" (= "the ascendant itself" "descends" into the prior night sky – to, thereby, allow FA-ers to see this as a key to one's "night sea journey") so that developmental astrology can receive the shot in the arm that is long over-due, we "suppress" these temptations because the "astrological tradition" is, in one sense, "correct"… most "individuals" behave "as if" they prefer "regressive" immersions into a "collective" over immersion into their own "individual complexes" and, therefore, when "traditional astrologers" "read" for this majority, they are "following" what their client's respective psyches are "doing". This is why we recommend that a "(true) individual" who wants to become a 'Freud-Jung-astrologer' learns "gestational psychology" "out of" Gustave le Bon's "The Crowd". If s/he learns well, s/he will learn about a "defense" that may be even more important to "psychodynamia" than "repression" i.e. "regression". Then, when we recall that…

In the introduction to this essay series, we saw that something can be gained by considering the Darwinian contribution to the evolution of the "repressive" superego, it is expectable that there is also something to be gained by considering the Darwinian contribution to the evolution of the "regressive" "persona/mask/(primary-attentive)-self". Yes, you won't need to be Darwin to understand the survival value of "safety in numbers", but there are also extra points of understanding that deserve "integration", the most repeatable of which is Homo sapiens' key distinction among the primates…

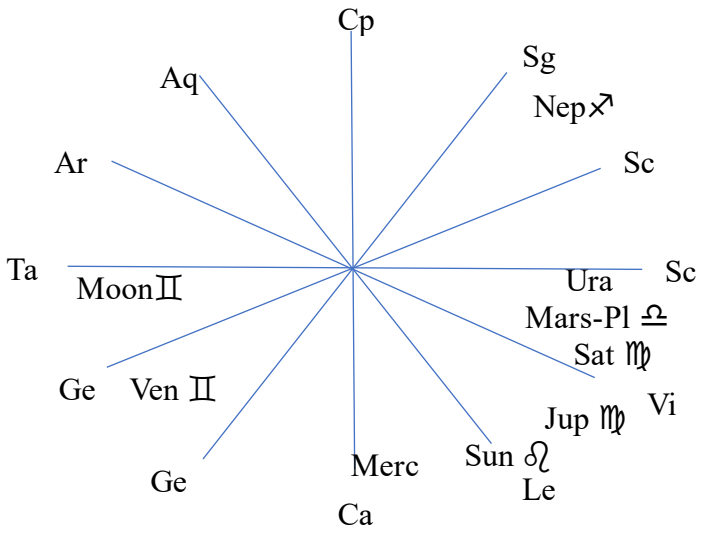
we bring "womby" offspring into the world because, so Darwinists inform us, we have a "complex" of (i) needing to run from predators (= mothers do better when they have narrow hips) (ii) having the advantage of a large (= greater "outer" adaptive capacity) brain that puts even more "selection pressure" on narrow-hipped mothers than they already have, (iii) this "selection pressure" issue being partly "solved" by the mothers' larger brains being devoted to the post-natal mental development of their offspring & (iv) noting our wording in '(iii)', "partly", there remains, nonetheless, an ongoing risk of "developmental arrest" (if, for example, the mother's attention is drawn away from her offspring's post-natal challenge). From there, the Darwinist would make the point that (i) "developmental arrests" won't be much of a survival problem if (a) there were, in any case, enough "growers" reaching reproductive age to perpetuate the species & (b) the "arrested" were, in any case, helping them via "safety in numbers". These are the reasons why Freud described homosexuality as a part of "nature" because, at the level of species survival, the "nurture" aspect could be inconsequential… it could even be the case that there is "selection pressure" for "regressive" "safety in numbers"!!

And, so, we find ourselves shifting from Darwinian-Freudian ideas to Jungian ideas & to the 'Q': is "individuation" "truly" worth pursuing? FA's 'A': it depends on the "value" of the phrase, "I am more spiritual than I am religions". And, for FA, the astrologer has only been able to "astrologize" this "value" in the wake of the discovery of Neptune in 1846… because, after that year, astrologers were able to assign Neptune to the "religious" 12th archetype and, having done so (via sufficient observation of the accompaniments of transits of Neptune; "traditional astrologers" have still to do so), they were able to "free" '9 Jupiter' of its "traditional rulership" of '12 Pisces' so that it could now focus its "rulership" on the sign that focuses upon the 'Qs': what is going to happen to me after '8 death'? is it "enough" for me to belong to a religion to be able to reap what my religion has sewn when the "grim reaper" comes to town? Jung's 'A': pre-1950, "(perhaps) yes", but post-1950, "no"… "the dogmatization of the *Assumptio Mariae* points to the *'hieros gamos'* in the pleroma and this, in turn, implies the future birth of the divine child who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man; the metaphysical process is known to the psychology of the unconscious as 'individuation' &, insofar as this process runs its course unconsciously as it has from time immemorial, it means no more than the acorn becomes an oak, the calf a cow, and the child an adult; but, if the individuation process is made conscious, consciousness must confront the unconscious & a balance between the opposites must be found. As this is not possible through logic (*nor by taking orders or, even, advice, from an M.C.)*, one is dependent on symbols which make the irrational union of opposites possible; they are produced spontaneously by the unconscious and are amplified by the conscious mind" (C.G. Jung "Answer to Job pg. 755"; *italics are FA's;* must *is underlined to show that Jung was prepared to risk authoritarianism*).

If there is one area of 21stC astrology that doesn't have to deal with Freud &/or Jung, it would be "mundane astrology"… after all, "nations" are the same as pre-1950 individuals insofar as they can/could get away with "rationalizing" that it is OK to be "collectivistic". This is why FA has no particular axe to grind in respect of your local "mundane astrologer"… for example, the "mundane astrologer" whom, recently, was the recipient of our "(semi)-recommendation" and, now!, has presented his chart…

IV: A CASE OF "RELIGION SPIRITUALITY CONFLATION"?

Dan, the hoster of "World Astrology Report" 5-6/8/1980



Longstanding readers, by now, will be well aware of FA's doom-'n'-gloom view of 21stC astrology's "public spaces" e.g. (i) many self-promoting astrologers, in order to cut through the clutter, adopt a sensationalist approach (one specific recent example being the Saturn-Neptune conjunction in Aries of early 2026) that, most usually, turns out to be off the mark and, as a result, undermines "serious astrology" (ii) its focus on divination (= what might happen – or, worse, will happen – <u>to</u> you) over psychological development (= who <u>are</u> you?). Despite this, as we noted in the prior section, we don't view a "nation" as being able to grow psychologically, especially if it holds to a political philosophy that is based in collectivistic "safety in numbers" ideas (FA discusses this, at length, in our "Plato's 'Republic' & the Zodiac"; see our "basics" webpage). Hence, when we surf the internet & Youtube, we find ourselves gravitating towards websites & podcasts that deal in that "global", "worldly, "mundane", "6.00pm news" stuff.

For a while now, we have been tuning into Dan's "World Astrology Report" on Youtube and we have continued to do so because, in addition to being very articulate, Dan has the humility to review his predictions and admit when he was "off the mark", a quality that is relatively rare in astrology's "public spaces". OK, then, why take the extra step of discussing Dan's natal chart? 'A': from the point of view of being able to "pick a birth chart" for one's upcoming incarnation – "please, God!! can I have this in this and that in that??" – Dan's would be high on the short list of those that I would have "picked" for myself… starting off in "individualistic" Taurus, Dan encounters a communicative Moon in Gemini and heads straight off to the ascendant "ruler" in his 2nd house… and, from this natal placement, it gets even better when he 'descends' into his 4th house Mercury in Cancer and Sun in Leo. Yes, to be sure, there is a Mars-Pluto conjunction in the 6th house that suggests that Dan has his share of workplace "issues" and, yes, some '<u>12</u>-<u>9</u> conflation' but, in being psychological astrologers, our focus is on the Klein-Freudian 1st, 2nd, 3rd, 4th & 5th houses (= prior '<u>6</u> routines' & '<u>9</u> big pictures').

Further, Dan recently posted an episode wherein he discussed his own pathway into astrology – this was the episode in which he posted his birth horoscope that spiked our current interest – and, in doing so, he presented a biographical thumbnail of being

involved in (NGO?) "collectivistic" activity yet, with midlife approaching, becoming disillusioned (as Pluto & Saturn transited toward his M.C. in Capricorn). To this, FA makes the claim that Dan's (relatively) "happy looking" childhood was a big part of why he was able to handle the difficulties that were coming thick & fast for all those who have/had an "angle" near the degree of a Saturn-Pluto conjunction (23º in 2020). Arguably, this is also why Dan didn't have to worry over psychoanalysis' contribution to astrology but, having Sun in Leo in his 4th or 5th house, there still may be a "Jungian moment" in his future when his head could turn in the direction of the "ego-Self axis" e.g. in about a decade, Saturn will transit Leo… by then, he will be in his mid-50s.

There seems to be a point in every post-1950's astrologer's life when a choice is made between going into the rabbit hole of "astrological minutiae" (e.g. "oooh! look at that, my natal Ceres is sesquiquadrate my natal Moon… could this be why I have so many mother issues??") or drawing back to the "basics" of psychological astrology and, then, charting a path into one's personal unconscious with an experienced guide. Perhaps there is more than one of these moments but, of course, this/these moment/s is/are "mysteria/um". Dan will or Dan won't… all that matters to us is whether or not the reader of this paragraph will or won't (and, of course, whether we are able to spot when our own views re-require our own re-entry into our personal unconscious).

With Dan being a "mundane astrologer", it was no surprise to hear him waxing lyrical about Richard Tarnas', "Cosmos & Psyche", that, very relevant to the Saturn-Pluto conjunction of 2020, "divined" (if not the specifics of, then the political mood of) the pandemic. Although we don't deny that Richard's book is a must-read for would-be mundane astrologers, we will, here, add that Charles Harvey's, Michael Biagent's & Nicholas Campions's "Mundane Astrology", in the must-read stakes, is its equal.

Dan also tells us that he was taking close notice of Chris Brennan's "Astrology Podcast" and this is likely behind the presentation of his horoscope in the "whole sign house" format. You will note that, above, we have re-housed Dan's horoscope through FA's respect for Copernicus & Kepler i.e. after it was discovered that the Earth spun (and the Sun did not cycle the Earth), it was time for the psyche to 'under-stand' that (i) the ascendant's anti-clockwise cycle is "real-er" than the Sun's "un-real" clockwise ascent & (ii) given that the Earth is "really" spinning around its north-south M.C.-to-I.C. axis (toward & against the Sun's ecliptic plane), we see it as playing an additional significant part in the "Copernican revolution" that, if taken, helps the psyche to see that it is less-divine/more-human than it believes itself to be (yes, a "conscious/aware" "identification" with God may be absent, but this is no protection against what might be going on in the "unconscious" e.g. "conscious/aware atheism" is very often paired with "unconscious theism"… this is best uncovered via the interpretation of dreams).

When Dan talks about "serious astrology", he laments that one of the reasons that it is not taken (… errr) "seriously" by anti-astrologers is that most 21stC-ers are introduced to astrology with the "un-serious" newspaper/magazine column and, with first impressions being so important to "collectivists", prejudices are quick to set in. Well, Dan, we have to ask: might you be "projecting"? … might it be that "traditional serious astrology" made such a first impression on you that you have built a prejudice against psychological astrology? Are individuals always going to behave like nations? Are you "enabling" individuals who are behaving like nations to continue to do so?