

PREFACE: 'psychological astrology'

The history of astrology can be divided into three eras: pre-historical, ancient and modern. In each of these three eras, astrology would, under the 'pressure' of the evolution of "consciousness", require a degree of "transformation". Before we discuss the 'resonance' of Freudian theory & astrology, let's lay out some historical context...

Homo sapiens evolved out of its ape-like ancestry 200,000±yrs ago. The genetic variance was not great – chimpanzees share 99% of our genome – but the 1% appears to have something to do with the fact that we look up and chimps don't. Astrology ties into this evolution insofar as (i) the signs of 'gestation', Uranus & Pisces, are also signs of (the valuing of) spacetime's eternal patterns (ii) Homo sapiens resembles a gestating chimp and (iii) in Plato's view, Homo sapiens is 'haunted' by the close memory of what it had 'absorbed' in its womb. The degree to which Plato's 'haunting' was/is a help or hindrance became a \$64,000Q to be answered in each of astrology's historical eras...

As for the pre-historical era, one doesn't need to be the greatest 'pre-historian' to work out what went on: first of all, men would have noticed that the seasons were connected to raising and lowering of the Sun in the midday sky. With years resembling days – the Sun would also rise and set each day – they would have noted a 'connection'. Pre-historical astrology's "transformation" would have been enacted after the recent ice age, when agriculture began: men would have used the autumn equinox as a signal to plant crops and store for winter... but, not too many centuries would have passed before men went on to refine their observations e.g. they would have wanted to know how the pre-equinox month differed to the post-equinox month. Then, without much delay, their interest would have expanded to the second pre- & post-equinox months. No great further delays before the "qualia" of all 12 months had been established.

The shift from the pre-historic era to the ancient era occurred in Mesopotamia, wherein expansive interest was taken in the relationship of the year to the day. Some theologians have made a fuss about 4004BCE – near the beginning of what astrologers would call the "Age of Taurus" – and to be fair to this fuss, there may have been a new 'spike' in "consciousness" at around this time. Whatever that case, we know that the Mesopotamians were drawing horoscopes during their era but the "transformational" moment wouldn't arrive until the individual was challenged by the God-man w/Who walked the Earth at the outset of the "Age of Pisces" i.e. whereas the Mesopotamians were trying to predict the future, Christ would challenge individuals to discover their (respective) free will/s & choose to bypass those who would make concrete predictions. Over the subsequent 1500yrs, this 'astrology vs. religion tension' remained high.

When the Copernican revolutionary insight arrived at the midpoint of the 2nd Millennium, the 'astrology vs. religion' tension would now be 'triangulated' courtesy of "science". Given that Ptolemy was wrong about the mechanics of the Solar system, it would follow that his astrological thoughts might also be jettisoned. The spectrum of reactions to Ptolemy stretched from adjustments to complete rejection. An example of adjustment was Placidus de Titis' (1603-1668) "transformation" of the horoscope's house system in line with Johannes Kepler's (1571-1630) bringing together of space & time in the heavens in a foreshadowing of Einstein. (We might add, here, that Placidus was something of a 'continuator' of Neoplatonic philosopher Porphyry of Tyre (c. 234-c. 305) insofar as the latter had been one of the first astrologers to align the meridian

with the cusps of the 10th-4th houses). The degree to which such adjustments might be beneficial to the practice of astrology would, in turn, become a field of centuries-long debate that hasn't yet let up. The "transformational" moment of the shift from ancient to modern astrology, however, was the challenge laid down to it by 20thC psychology.

There is a widely held belief that Freud, not dissimilar to ancient astrologers, was a "determinist". This is not quite true insofar as Freud would have taken the view that, although the "man in the street" would keep reliving what he couldn't remember, the fully and successfully psychoanalyzed individual would have choices about how to react to his/her memories. Freud's term for this 'spectral' view is "connected series". Freud may not have approved, but he does bear some comparison to Christ insofar as he challenged his analysands to develop their inner lives to the point where they could 'choose' 'how' to live, rather than be 'chosen by' their as-yet-unintegrated "instincts". If there is any group that could be compared to ancient astrologers it would be modern scientists who hold to the 19thC mechanistic, billiard ball view put forward by marquis de Laplace (1749-1827) e.g. 'bringing up' "unconscious" content into "consciousness" might "feel" free, but this 'bringing up' was/is/will-be still a "determined" fate.

This is the point at which Jung picked up the baton to tell us that it is a mistake to get caught in dyads. For Jung, the "unconscious" is also a repository of "3rds" that allow the individual to 'keep growing'. We have already introduced the 'triangulation' of astrology-religion-science as an example of fertile '3-ness' but, for Freudastrology, '3' still carries the risk of a "reduction" back to '2' and, so, the 'keep growing' impulse needs to be expanded to the "quintessential" "5th" to provide sturdy 'foundation'. This is where Freudians & Jungians come together in the term "ego". Unfortunately, this term tends to be "conflated" with "self". We address this issue in the body of this essay.

If Copernicus is the (... errrr) 'Copernicus of astronomy' then "psychological astrologer", Liz Greene, is the 'Copernicus of astrology' insofar as she was the first to bring Freud's & Jung's free will into (what could now be called) "modern astrology". If the symbol for "(reflexive) self" is the point at which the zodiac pattern (appears to) touch/es the Earth – the ascending sign – then the symbol for the "(reflective) ego" is that which had drawn the zodiac in the first place – the Sun. 'Copernican' astrologers who focus on the Sun-Earth axis will be able to tell the difference between these two... in FA's view, the most important distinction to be made. In our next 'basics' essay, on 'Psycho-Structures', we make the case that the house system's right hemisphere also has its "ego function". The ascendant is a kind of "given" but the Sun and/or the right hemisphere are better conceived as "potentials" that, when realized, not only provide free will but also, if paradoxically, make demands of one's free will to be realized.

The most remarkable 'break' between ancient and modern astrology, however, is less the "fate vs. free" will issue and more Liz' pronouncement that astrologers who practice "modern (= 'psychological') astrology" without having experienced their own psyches in a depth psychological setting (i.e. a variant of the psychoanalyst's "training analysis"), would be engaging in malpractice. For example, with the natal 'horoscope-mandala' being so complex, it is very easy to get carried away with "projections" onto personally interesting parts of it that, in turn, blind the astrologer to a part (or, indeed, the whole) of a client's horoscope in need of understanding. As Liz tells us, she copped plenty of flack for her pronouncement, so we can't say that we weren't warned...

FREUDASTROLOGICAL BASICS

FREUD: ANCIENT or MODERN?

“I describe the relation of the conscious ego to an overpowering unconscious as the *psychological* blow to human self-love, and compare it with the *biological* blow delivered via Darwin's theory of descent and the earlier *cosmological* blow aimed at it by the discovery of Copernicus”.

'Resistances to Psychoanalysis' (1924) Sigmund Freud

Sigmund Freud (1856-1939), the founding father of “modern” psychoanalysis and one of the key party-poopers of human vanity (see above), would likely have felt ambivalences toward “ancient” psychologies such as astrology. On the one hand, his atheism would have made him flinch at the religious tone of astrological writing yet, on the other hand, he would have conceded that the zo-(o)-diac points to the animal origins of mankind in a not dissimilar way that Darwinism points to them. Further, he would have conceded that “ancients” such as Sophocles, the author of “Oedipus Rex”, were in touch with depth psychology in ways that so many “moderns” weren't in touch... and, so, Freud may have also conceded that there were other star-gazing “ancients” who had intuited psychological issues to which “moderns” are still blind.

If challenged, Freud would also have conceded that pre-Judeo-Christian gods often cared little for the welfare of mankind i.e. religion isn't necessarily the result of infantile wish fantasies for a loving father. Even when we look to Christianity, we are able to see traces of pre-psychoanalysis in the “talking cure” nature of the Catholic's confessional. However, whereas the confessional merely requires admission of “sin”, Freud realized the need for; (i) verbal expression of anything that came to the mind, not only that which was embarrassing-(“sinful”) but also that which seemed trivial, irrelevant and/or nonsensical, (ii) the expression of emotion while verbalizing & (iii) a subsequent “integration” of one's confession via a proper understanding of human instinct. In other words, arid repetition of “hail, Mary!” is not “integrative”.

Freud's life-work can be partitioned into three 'epochs': (i) the developmental life cycle: drawing on “conscious” nonsenses-irrelevancies and “unconscious” dream imagery in mildly ill “neurotic” clients (relationship breakup, obsession-compulsion, anxiety, psychosomatics), Freud uncovered the details of the infant's confrontation, through his/her first 4-5 years, with his/her survival instincts and how they play into an un/creative childhood and/or a dis/harmonious adulthood, (ii) the child's/adult's psychical 'structure'; although psychoanalysis was ineffective in healing the severely ill “psychotics” (endogenous depression, bi-polar, schizophrenia), Freud, after 30yrs experience treating “neurosis”, theorized psychical “organs” (the “superego”, “ego” & “id” loosely correlate the forebrain, midbrain & hindbrain) that were 'entangling' each other in all psychological malady, and (iii) the human social 'structure'; during his autumn years, Freud composed a number of long essays, “Group Psychology and the Analysis of the Ego”, “Civilization and its Discontents”, “Moses & Monotheism”, that would explain to pacifists such as Einstein, “Why (humans-reluctant-to-leave-gestational-infantile-wish-fantasying-behind are keen on) War?” To help newcomers to Freudastrology, we here provide a closer look at Freud's three 'epochs'...

FREUD'S 1st 'EPOCH': THE DEVELOPMENTAL LIFE-CYCLE

In its simplest form, the life-cycle of a sexual organism is tri-phase: (i) growth to parental capability, (ii) menstruation-egg releases, and (iii) parental protection. The overlapping of these three phases in *Homo sapiens* – puberty occurs a decade before full growth and, therefore, grandparental protection of parents is often as significant as parental protection of children – points to the Darwinian 'reason' for the Biblical “three score & ten” human life-expectancy i.e. the species is fitter if its' parents live as long beyond the final egg release (menopause: 45th-50th yr) as it takes for the children born of these late releases to achieve their own full parental capability (according to brain science: 20th-25thyr). This is, of course, another ancient-modern parallel.

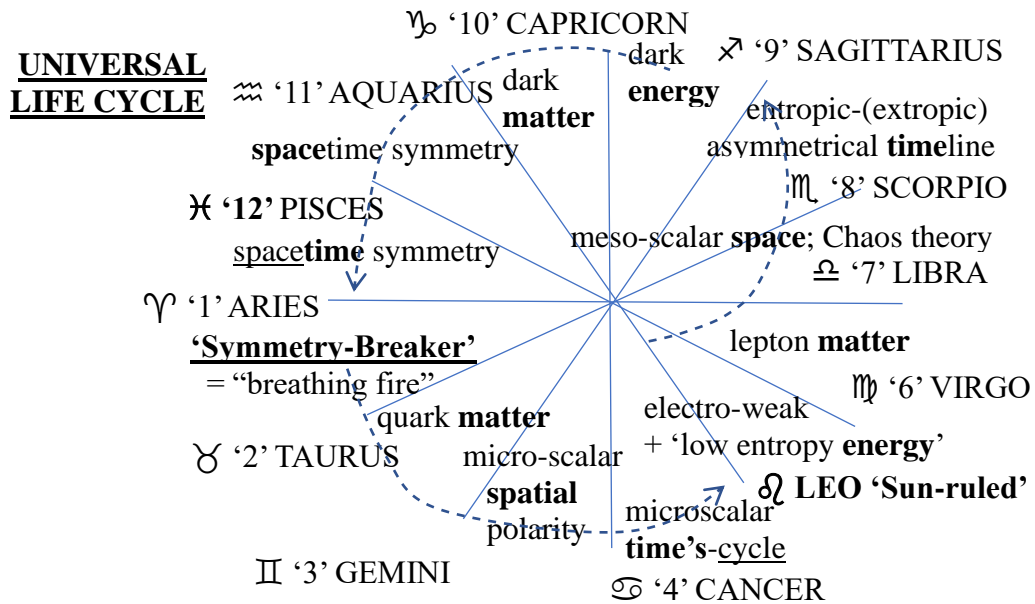
The basic “patterns of behaviour” (basic “instincts”) of sexual organisms are also 'tri-': (i) hunting, (ii) mating and (iii) running. Although we can draw an overall parallel from life-cycle phase to instinct, overlapping is now too excessive – the child, always hunting for food/growth, will, in any case, run/self-protect from a predator as keenly as its grand/parents – to allow us to take this overall parallel very far. Indeed, it is this very issue of overlapping that brings us to Freud... not only do children hunt and run, they also have urges to mate, a fact that most parents and grandparents are keen to run from (and/or hunt down). Despite this “resistance” to psychoanalysis...

Freud soon described a (sub)-tri-phase within (at least, the early years) of the '(i) growth to parental capability' phase (see above): (ia) the oral phase: during the 6± months of breast-feeding, Freud and his protege, Melanie Klein, realized that the infant is an aggressive (psychological) 'hunter' of the mother's breast, (ia/b) the anal phase: into his/her 2nd year, oral aggression feeds 'down' to first perceptions that s/he has some control over his/her soma, as much musculoanal as musculoskeletal; s/he is now able to conceive dealing with fear by running rather than, as it had been earlier, by ostrich-like hallucinations, (ib) the phallic phase: the hunting instinct persists as a substructure to growth yet, in his/her 3rd year of life, the infant's curiosity and fear is stimulated by the realization that the phallus was/is not only easily removed but also that it may be a parent who has/will perform(ed) the removal... and, so, s/he needs to 'think' about whether it is better to run, or enter (ic) the “family romance” (Oedipal) phase: through the 4th & 5th years of his/her life, the infant 'solves' his/her ambivalent feeling towards his/her parents – hunt them? run from them? – via a subconscious consideration of their love for each other... typically achieved via an “identification” with (rather than mating-with, hunting-down or running-from) the same sex parent.

This early development can “arrest” and, in turn, it can be covered over with psychodynamics such as “denial” & “compensation”... or, in the terms used thus far in this section, the 'overlap' of hunting/anger, running/fear and mating/love is prone to 'entanglement'. In turn, (that which Freud called) the “ego” would not develop as its D.N.A. code had 'written' it and, into the '(ii) menstruation-egg releases phase' (see above), the child, even if s/he negotiates his/her (iia) latent phase (6th-12thyr) latently, discovers, in his/her (iib) genital phase (12th-22ndyr), that it is increasingly difficult to hide and/or ignore “arrest”. And, so, in his/her (iic) marital phase (22nd-42ndyr), s/he may seek a therapist. The issues of the “ego” and its appointment with finality are issues that deliver us to the 2nd and 3rd 'epochs' of Freud's life-work (see prior page). Before we discuss these, however, we need to partner the present discussion with...

THE ASTROLOGER'S DEVELOPMENTAL LIFE-CYCLE

In its simplest form, the zodiac cycle is dodeca-(12)-phase. Yet, if we consider the zodiac's sequence of “elements” – fire/energy-earth/matter-air/space-water/time – a tri-phasic cycle emerges; let’s reproduce it from our ‘meta-science’ essay...



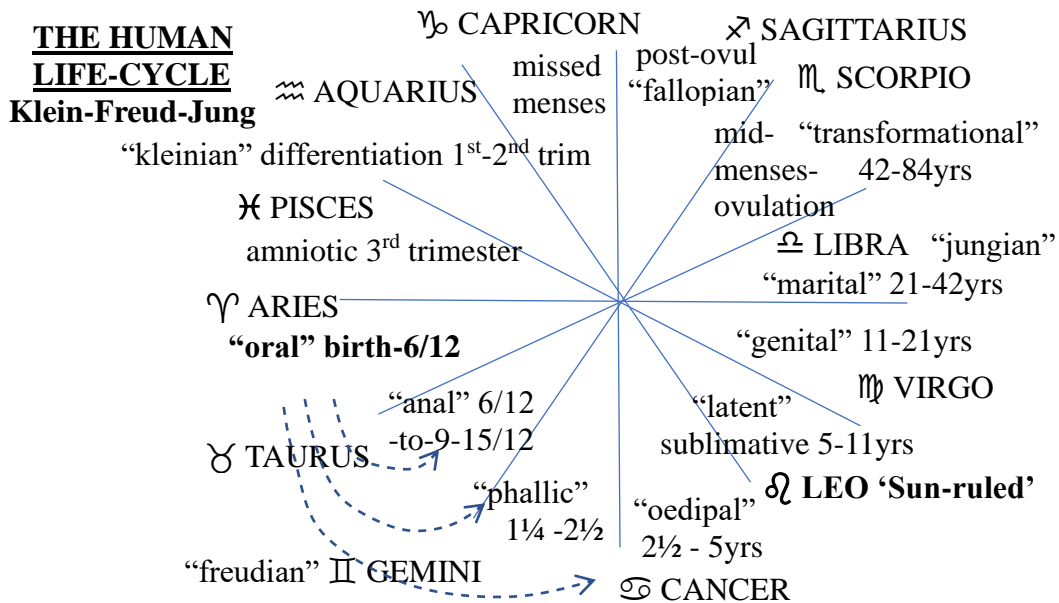
... arrows are added to this schema to emphasize our view that development is symbolized by anti-clockwise motion. If, D.N.A.-style (or “Star Trek” chess-style), we were to view this schema in 3D, development would additionally be symbolized by a double helix. As for our connection of signs-symbols to numbers, we can quote Freud himself, “just as a planet revolves around a central body as well as it rotates on its own axis, so the human individual takes part in the course of development of mankind at the same time as he pursues his own path in life.” (*Civilization & Its Discontents*: pg 334). In straightforward astronomical terms, the (NB* tropical) zodiac depicts the Earth's anti-clockwise revolution around the central Sun and the rotation of the Earth on its own axis is depicted by the (numerical: 1st, 2nd, 3rd...) house system.

Now, when your local astrologer points out that, say, Donald Trump has “Sun in Gemini”, this is his/her shorthand for, “at his birth, Donald Trump's Sun-Earth axis was 'bracketed' by Gemini-Sagittarius”... and, then, the debate can commence as to how much he is contributing to the development of mankind (in particular, its Geminian-Sagittarian “phylogenetic” challenge). This debate abates, however, when your local astrologer looks to Donald's “own path in life”... in his birth horoscope, we see his Earth-Sun 'bracketed' by the 10th-down-to-4th (“ontogenetic”) houses.

At this juncture, we ask our readers to recall, from the prior page, our use of the terms 'overlap' & 'entanglement'. In turn, our readers, like ourselves, will begin to look closer at (what we call) the 'phase shift' between the zodiac & horoscope – for example, Donald Trump has 150° of it – and, then, we can wonder to what extent an 'overlap' has become an 'entanglement'. If, dear reader, you are boldly wondering about this, you are on the brink of becoming a...

THE FREUDAstroLOGER'S DEVELOPMENTAL LIFE-CYCLE

To be a Freudastrologer, one needs to have a flexible attitude to time. Back in the “ancient” day, time was conceptualized in a relatively inflexible, linear way... the phases of the Moon, the daily lengthening and shortening of shadows, the swing of a pendulum implied (and still imply) that time passes as a steady march. Post-Einstein and Kelvin, however, time has become more complicated... we conceive time in terms of (a dimension of) space and/or a fateful thermodynamic march toward “entropic” disorder. And, post-Freud, time's complexity steps up another notch... the durations of Freud's phases unfold exponentially (i.e. 1-2-4-8-16...), as below...

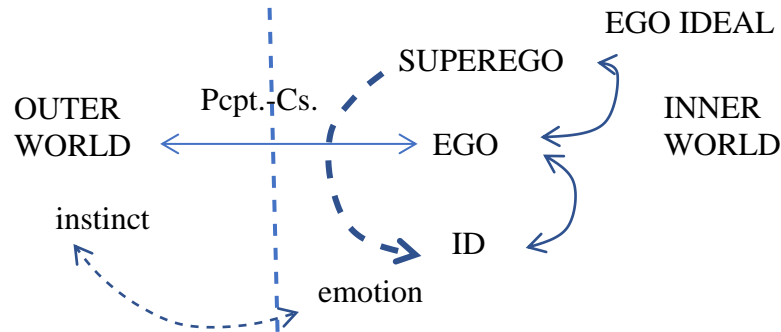


... as you can see, dear reader, Freud's developmental phases correspond to the first six (= lower hemispheric) houses. And, just as we notice plenty of instinctual 'overlap' across these phases, so we notice plenty of theoretical 'overlap' as we move anti-clockwisely out of Freud's phases, through (right hemispheric) C.G. Jung's “ego transformation” and, then, to Melanie Klein's gestational-neonatal (left hemispheric) “paranoid-schizoid position”. In other words, the third sequence of houses – the 9th, 10th, 11th & 12th – has two 'layers' of symbolism; one 'layer' referring to gestation and a second 'layer' referring to (grand)-parenting. In turn, a birth chart can reveal the “pattern” of a grandparent's (or a president's!) paranoid and/or schizoid behaviour.

To be fully accurate about Melanie Klein, however, we need to admit that she, herself, had little to say about the depth psychology of gestation... and, so, this is the point at which the Freudastrologer draws a connection from her psychology 'back' to biology and to Homo sapiens' “neoteny” i.e. that the newborn human looks very much like a gestating chimpanzee points us to the probability that the human newborn's psychology rests a significant gestational background. Indeed, Freudastrologers and biologists would agree that gestation is an ‘interaction’ of genetic determinism – the D.N.A. “blueprint” is fixed by the cusp of the 9th house – and epigenetic triggers that have their input through the 10th, 11th & 12th houses. Such agreement leads us to...

FREUD'S 2nd 'EPOCH': FREUD'S PSYCHICAL 'STRUCTURE'

Given the triadic nature of the life-cycle & basic instincts of sexual organisms (see prior sections), Freud's triadic view of human psychical 'structure' comes as no surprise. Indeed, the very simplicity of '3-ness' has led to Freud's triad – superego, ego & id – becoming familiar with even those who care little for psychology. If we examine this triad closer, however, we note that Freud didn't limit himself to three psychological 'organs'; we encounter four or five, like so...



... the vertical dotted line refers to the boundary between the “inner world” of psychology and the “outer world” of biology; although psychologist Freud had a great deal to say about instincts, we place “instincts” in the outer world because, as “patterns of behaviour”, they lend themselves to scientific observation more than to psychological inquiry; although emotion is accessible to scientific measurement, we place “emotions” in the inner world because, as noted at the top, Freud showed how psychological inquiry into them is more meaningful than any external measurement or anatomical positioning of them. Now, moving on to his triadic(+2) 'structure'...

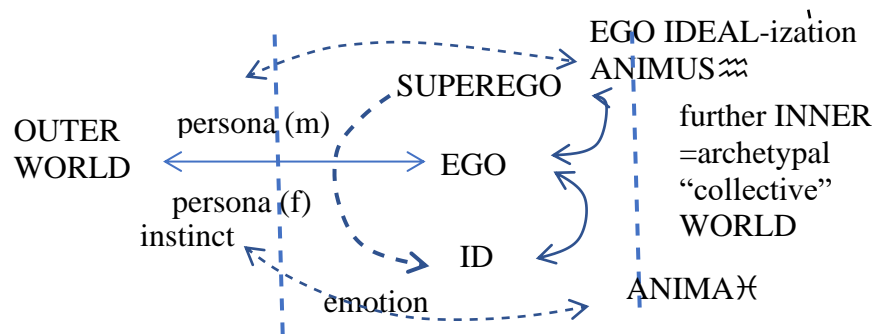
the “id”: instincts/patterns-of-behaviour, although they (usually) accompany emotions, hold a kind of inverse relationship to emotions e.g. the less a runner is able to run, the more fear & anxiety s/he/it experiences; the less a hunter is able to hunt, the more anger & frustration s/he/it experiences; the less a mater is able to mate, the more lust s/he/it experiences... and, so, Freud would see the mental representation of this relation in energetic terms i.e. build ups of nervous energy bring about increases in “unpleasure” that the “id”, via its “pleasure principle”, would prefer to discharge irrespective of conditions (a) in the “outer world” i.e. Freud's “Pcpt.-Cs” (see above) is his shorthand for perception-as-the-mental-representation-of-sensation, and/or (b) elsewhere in the “inner world” i.e. the “superego” and/or “ego ideal” (see below)

the “ego”: although the greater part of the “id” is “timeless” and, as a result, has no capacity for development, Freud realized that there is a lesser part of the “id” that has the capacity to interact with the “reality principle” and, as a consequence, it becomes an “ego” that not only takes note of '(a)' & '(b)' above but also “integrates” them in ways that allows the “id” to discharge without succumbing to the distortions that then express as psychopathology; this capacity of the “ego” is not found in...

the “superego”: although outer parental figures assess the development of the “ego”, Freud realized that children often 'judge' and, then, 'punish' their “egos/ids”, as it were, ‘from the inside’; the standard by which the superego judges the ego is...

THE (ASTROLOGER'S)-ARCHETYPALIST'S 'STRUCTURE'

the “ego ideal”: at this point, the newcomer to Freudian theory might wonder why Freud didn't stick with his original, seemingly self-explanatory structural triad, “supraconscious (judging) ego-ideal, conscious ego, subconscious instinctual drives”. Answer: it became clear to him that a part of the supraconscious was conscious (i.e. “conscience”; the top solid, curved line... scroll back up), part of the supraconscious was unconscious (i.e. the pathogenic, therapeutically “resistant” “sense of guilt”; the thick dashed, curved line) and even a part of the conscious ego is unconscious (i.e. the bottom curved line). It is a shame, therefore, that Freud didn't maintain his original distinction between the “ego ideal” & its “agency”, (eventually dubbed) “superego”, because it could have brought about a reparation of his 1913-split with C.G. Jung... schematically representable as follows...



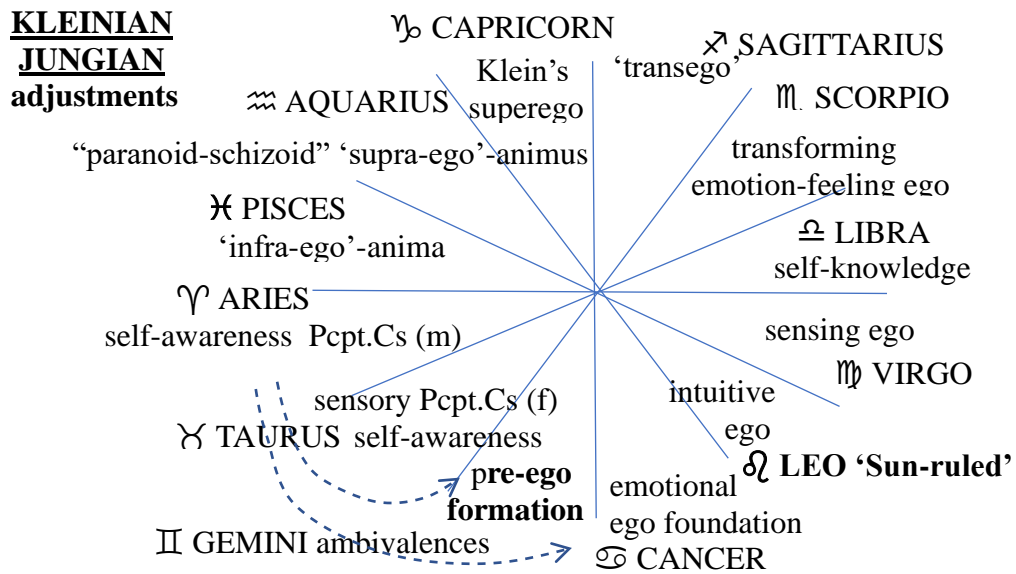
... it would not be until “Group Psychology & the Analysis of the Ego” (1921) that Freud would discuss “idealization” in any detail. This book was published about the same time that Jung, drawing on Platonic philosophy (i.e. the senses only register the “shadows” on the “cave wall”; only the psyche can register the ideal “Forms” that, arising in the extra-1st-personal, archetypal realm, give the “shadows” their shape), realized that the “ego” took up a second (as it were, 'horizontal') central position between the two 'outer worlds'. In other words, Freud's 'vertical structure' & Jung's 'horizontal structure' are not mutually exclusive and, therefore, the only thing that they needed to do was to notice the 'overlap' of their respective terminologies...

the “persona”; by comparing the two prior schemas, we hope that you, dear reader, can entertain the 'overlap' between Freud's “Pcpt.Cs” and Jung's “persona (m/f)”; Jung's term is worthwhile examining because, by being a “slice cut from the collective loaf”, we can see how (a) the “persona = (small 's') self” can be mediated by the superego and/or id (see the dashed 'horizontal' curves) and (b) psychopathology has a lot to do with this (peripheral) mediation e.g. the “unconscious sense of guilt” that Freud thought was more “resistant” than narcissistic inaccessibility, a negative attitude toward the physician = (“negative transference”) and/or “gain” from illness.

the “ego” (again); Freud took the view the “ego” was present soon after birth and, therefore, psychoanalysts could talk in terms of a “weak ego” or a “strong ego”. For Freudastrologers, however, this leads to the mistaken pop-psychology idea that a “strong ego” is not very different from a “huge ego” and, as a result, the importance of the development of the ego's “integrative” potential is lost. With this in mind, FA prefers to think in terms of a “huge persona”, a “huge superego” and/or a “huge”...

THE FREUDASTROLOGER'S (FA-er's) 'STRUCTURE'

the “pre-ego formation”: in our overview of Freud's developmental life-cycle we pointed out that the 2yrs+ infant, in order to deal with his/her “family romance”, “identifies with” the same sex parent. Because this isn't especially “integrative”, the FA-er is reluctant to attribute this dealing to the “ego”. Indeed, in order to avoid the problems outlined in the prior paragraph, FA-ers prefer the neologism, the “pre-ego formation”. To quote Freud's, “Group Psychology & the Analysis of the Ego” (1921), “the little boy experiences two psychologically distinct ties: a straightforward sexual object-cathexis towards his mother and an identification with his father which takes him as his model. The two subsist side-by-side for a time without mutual influence or interference. In consequence of the *irresistible advance toward a unification of mental life*, they come together at last; the 'normal' Oedipus complex originates from their confluence. The little boy notices that his father (± sibling) stands in the way with his mother. His identification then takes on a hostile colouring & becomes identical with the wish to replace his father in regard to his mother as well. Identification, in fact, is ambivalent from the very first; it can turn into an experience of tenderness as easily as a wish for someone's removal. It behaves like a derivative of the first, 'oral' phase of the libido organization, in which the object that we long for prize is assimilated by eating and is in that way annihilated. The cannibal, as we know, has remained at this standpoint; he has a devouring affection for his enemies and only devours people of whom he is fond” (pg. 135). We underlined the word “ambivalent” to underscore the distinction between the 2-3yrs “pre-ego” & the 6-12yrs “ego” i.e. the former is more susceptible to the influence of the superego as follows...



... Freud claimed that the superego arises, 'de novo', out of the 3-5yrs “family romance”. By contrast, FA-ers align with Klein's discovery of (what she would call) the “paranoid schizoid position” i.e. a consequence of the punishing superego being “already there” at birth (the thick dotted line), meaning that Freud's superego is a derivative of Klein's. As for the thin dotted lines, we now move forward to...

FREUD'S 3rd 'EPOCH': FREUD'S CRITICISM OF CIVILIZATION

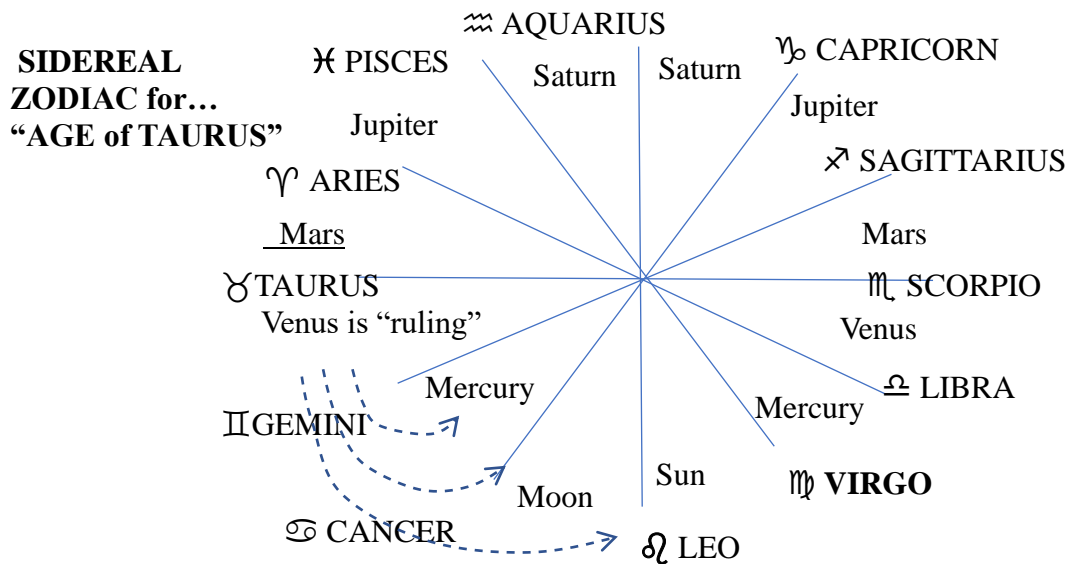
The time has come to abandon our 'triad' theme i.e. unlike Freud's 'epochs', the sexual life-cycle, instincts & the individual's psychological 'structure', we notice something more 'dyadic' in Freud's essays on the group's psychological 'structure'...

the “bathwater”:
insofar as is a philosopher's job to examine the assumptions that underlie particular attitudes, we can say that Freud was no philosopher. Never mind; history is full of 'philosophers' who failed to examine their own assumptions. The best recent example is Bertrand Russell i.e. he assumed that “knowledge” can be reached only through induction/sensing=(perception) and deduction/thinking but, as indicated in the zodiac on the prior page, philosophers need to carefully consider the extent to which feeling+intuition contribute to “g/knowledge”. Feeling is the 'opposite' of thinking insofar as it supports intuitive “integration” rather than “de-integration”, and “teleology”=(goal orientation) rather than “reduction”. Freud's acknowledgment of intuition can be found in the *italicized* section of the quote on the prior page... but he was not able to extend his acknowledgment to the human group, humanity at large, the biosphere or the galaxy i.e. like Russell, Darwin and Copernicus – see the quote at the top of this essay – Freud stuck to his “reductive” guns when he philosophized on 'global' issues. For example, when a “reductivist” defines life, it is no wonder that s/he can satisfy him/herself with mere metabolism and reproduction... the “teleologist”, however, will add self-recognition to his/her list i.e. that which prevents a head from eating its own tail. As for the subtler issue of self-knowledge (see the right 'angle' of the zodiac on the prior page), FA-ers begin to look to Jung's ideas (see next page)...

the “baby”:
if we can set Freud's atheism aside for a few sentences, we notice that his misgivings toward religion are only a subset of misgivings towards groups in general e.g. political rallies, armies, festivals. Usually and typically, a group's mind is an infant's mind... “impulsive, desirous, credulous, intolerant, changeable, irritable, omnipotent, led by the unconscious, extremist (e.g. a hint of antipathy morphs into furious hatred) and, most critically, suggestible”. Suggestibility is important because it gives amoral leaders their 'formula'... “the group is excited by excessive stimulus; anyone who wishes to produce an effect upon it needs no logical adjustment in his arguments; he must paint in forcible colours, exaggerate (e.g. as Trump likes to say it, “this is huge!”); the group is obedient; it respects force & only slightly influenced by kindness, which it regards merely as a form of weakness; what it demands of its heroes is strength, or even violence”. The only adjustment we would make to Freud's misgivings is via the abovementioned mechanism of “neoteny” i.e. the human baby is just as much gestational as infantile because, over 200,000 years of human evolution, the survival advantage of narrow-hipped mothers being able to run has outweighed the disadvantage of (constitutionally) premature babies suffering from psychological trauma and, in turn, developmental “arrest±regression”. This balance would tip the other way, however, when cultural evolution began to outpace genetic evolution (i.e. the recent 12,000 years of agriculture and “discontented” civilization) and, now, with technological evolution outpacing cultural evolution (i.e. post-“Dr. Strangelove” and “2001: a Space Odyssey-H.A.L.”'s valuation of human life), the balance has become critical. Before we return to the phenomenon toward which Freud himself showed intolerance, religion, let's look more closely at the related issue of spirituality...

THE ASTROLOGER'S CRITICISM OF CIVILIZATION

On the 3rd page of this essay (scroll up), we explained why we have drawn our zodiacs with two concentric circles i.e. the zodiac circle and horoscopic circle. In fact, we could have drawn three concentric circles because the zodiac itself can be divided into two concentric circles. As the earth orbits the Sun, the earth wobbles on its own axis to bring about a 'phase-shift' between the astronomers' (sidereal=constellation-based) zodiac and the astrologers' (tropical=sun/season-based) zodiac... this is called the "precession of the equinoxes". For example, during the 4,000-2,000BCE "Age of Taurus", the age of the first great civilizations, the constellation of Aries 'overlapped' (there's that word again) the tropical-solar 3rd month of winter. This 'phase-shift', of course, dominoes around the zodiac(s) like so...

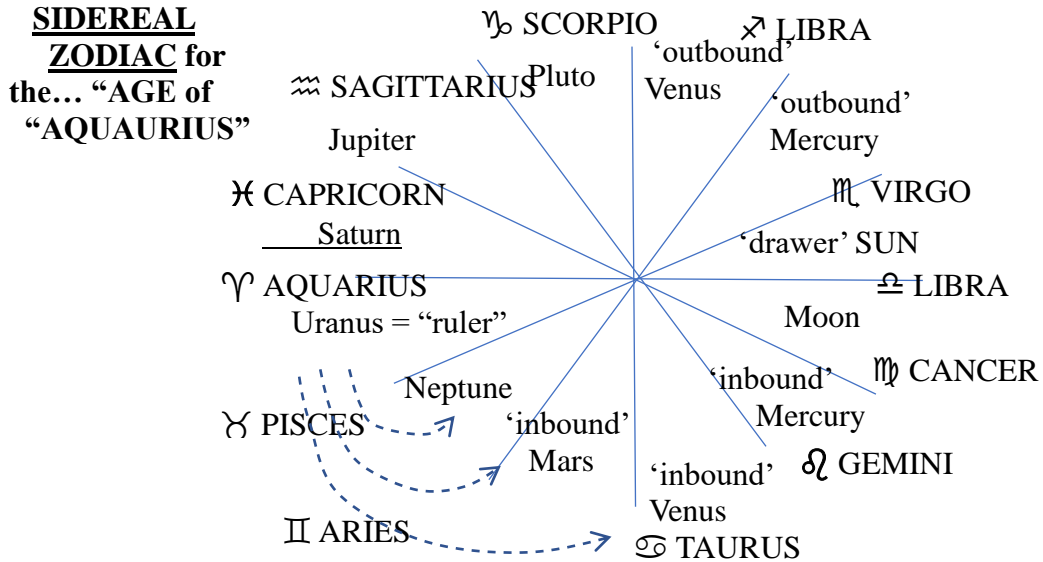


... with the word "precession" indicating a "regressive" (i.e. clockwise) cycle, you don't need to be Einstein to notice a symbolic connection to human neoteny and cultural (d-?)evolution. If, perchance, a Solar hero had been born during the month of "Sun in Aquarius" and a 'Copernican' time-traveller pointed out to the ancients that he also had "Earth in Leo", all this would make sense to the ancients because a hero with such a "natal Sun" would be expected to have a desire to "earth" himself in the sign that rules the Sun, Leo. Having done so, he would then be in a position to 'individually' "rise-forward" through the right hemisphere of the zodiac rather than 'collectively' "rise-back" through the left hemisphere to be, in turn, swallowed up by religion(s) that have lost their 'spirit'. In turn again, the hero would be recognized as the one who showed the way along (as depth psychologist, M. Scott Peck, dubbed it) "the road less travelled". For a while, a hero may, like Freud, entertain atheism.

Because the Sun is 'fiery', the key g/knowledgizing 'baby' that the hero needs to develop is his "teleological", "integrating", "meaning-maker" i.e. his intuition, the knowledge-maker that our "modern" scientific world and de-spiritualized religions take as "bathwater"... as their litany goes, "anything can mean anything!!". Freud, too, would succumb to this litany; and, so, the time has come to turn to C.G. Jung...

THE FREUD-(JUNG)-ASTROLOGER'S CRITICISM OF CIVILIZATION

In response to Freud's final book, "Moses & Monotheism" (1939), Jung could have titled one of his final works, "Christ & Individuation"... by writing intuitively, originally and thoughtfully about the h/Hero of the 0-2,000CE "Age of Pisces", many psychological astrologers look to Jung as the hero of the upcoming 2,000-4,000CE "Age of Aquarius". Whereas a Piscean h/Hero would show the way 'out of' a feeling "road less travelled", the h/Hero of Aquarius shows the way 'out of' a thinking "road less travelled". Like so...



... the potentially confusing issue with Jung is that his Sun in Leo (sidereally; Cancer) means that the h/Heroic task of "f/Falling" through the left hemisphere and "earthing" oneself has already been achieved. We can, nonetheless, set this potential confusion aside and turn to some of Jung's basic ideas about Christian mythology...

Why, in the first place, would "God" (Jung preferred the term, "Self") create such an impotent & mortal being like man-(“ego”)? answer: because, by definition, "God" was omnipotent and immortal, He might have no 'idea' what it feels like to be impotent and mortal... therefore, in order to complete His experience, He decides to create a creature that can 'receive' Him. In Jung's words, "after Job, God wanted to become man. With Christ, He began to achieve this but man blocks His path because he is too busy trying to become God. Therefore, God still wants to". Mythologically, one could say that the flock have spent too much time fussing with Christ's divinity, sermons, miracles, r/Resurrections and too little fussing over h/His humanization via h/His impotent death. How is humanity's super-human state of mind to be adjusted? FA's answer: Freud-Darwin-Copernicus and astrology provide the opposite pole (i.e. our mortal animal backstory) that, in turn, maps out the Buddha's "middle way".

Why, in the second place, would "God" want a complete experience? Jung's answer: being a He, He g/knows of the need for a "Sacred Marriage". If He works in mysterious ways then She is Mystery Itself. So, read on, dear reader, if you are one to go boldly where no marriage counsellor has gone before...

