

## FA'S: A SHORT COURSE IN MANDALA-OLGY: Pt.I

### **PART I: CONTENTS**

<b>Introduction: Symmetry &amp; Integrative Pluralism e.g. Taiji, Crucifix (pg.2)</b>	
<b>Mandala-ology I: Narcissism (pg.4)</b>	<b>&amp; Franz Anton Mesmer</b>
<b>Mandala-ology II: Eros (pg.9)</b>	<b>&amp; Jean-Martin Charcot</b>
<b>Mandala-ology III: Sadism (pg.14)</b>	<b>&amp; Gustave Le Bon</b>
<b>Mandala-ology IV: Masochism (pg.19)</b>	<b>&amp; Melanie Klein</b>
<b>Mandala-ology V: '3x2' e.g. Star of David (pg.24)</b>	<b>&amp; Sabina Spielrein</b>

#### **Mandala-ology I: Narcissism**

*Mar/2024*

The word, "narcissism", sources to the myth of Narcissus, a figure so engulfed by his mother that he is unable to recognize himself. It seems strange, therefore, that surface psychology attaches this word to those who are preoccupied with themselves. This surface psychology attachment makes sense, however, if one (i) is sympathetic to (semi)-symmetrical symbols & (ii) takes "compensation" as its psychodynamic basis.

#### **Mandala-ology II: Eros**

*Apr/2024*

Psychoanalysts' most revered term is "relationship", a word not to be applied until it is properly defined e.g. "creating an inter-subjective 3<sup>rd</sup>". Having done so, it is clear that "narcissistic interactions" (e.g. "my way or the highway") do not qualify as "relationships". That churches became hierarchical systems is a shame. The only way to the Father is along the royal road of properly defined & enacted "relationship".

#### **Mandala-ology III: Sadism**

*May/2024*

The perspective that there is a 'natural' sadistic urge that, nonetheless, may be easily inflamed (by "compensation") to become 'un-natural' becomes understandable through the metaphor of hidden hydraulic pipes e.g. if the psyche is blocked 'here', it leads to psychical leaks 'there'. Plugging a leak 'there' only serves to build up further pressure 'here' and, so, at some plumbing point, a (w)holistic assessment is required.

#### **Mandala-ology IV: Masochism**

*Jun/2024*

The Platonic notion of the individual soul being squeezed into a soma grew legs as Christianity spread through the West. In short order, life was being taken as a form of suffering to be 'relieved of' as much as life was to be 'struggled for'. From the outset of psychoanalysis, therefore, "religious unnecessary suffering" had been an important idea. Christianity has been (& always will be?) a happy haven for "secondary gain".

#### **Mandala-ology V: '3-ness' & the Star of David**

*Jul/2024*

One of the most 'depth psychological' of all 'religious' works is St. John of the Cross' "Dark Night of the Soul" (1576). There is always a part of the psyche that is in need of further "ensoulment" in the flesh; there is always a part of the psyche in need of additional "transcendence" through the spirit. So, which part is which? Pretending to know this is the source "secret spiritual pride". Nothing in excess. Know thyself.

## MANDALA-LOGY: INTRODUCTION

### SYMMETRY & INTEGRATION (INTEGRATIVE PLURALISM)

*“(Religion) allows for a refinement and sublimation of ideas, making possible for it to be divested of most of the traces which it bears of primitive and infantile thinking. What then remains is a body of ideas which science no longer contradicts & is unable to disprove. These modifications of religious doctrine, which you have condemned as half measures and compromises, make it possible to avoid the cleft between the uneducated masses and the philosophical thinker and to preserve the common bond between them, which is so important for the safeguard of civilization”.*

Sigmund Freud, “The Future of an Illusion” (1927)

It is difficult to find an academic who doesn't respond to symmetry in one form or other... the scientist responds to balanced equations; the religious devotee responds to symmetrical symbols; the post-modern philosopher might not respond to symmetry but, in not responding so, s/he admits that s/he is also positioning him/herself at the end of the philosophers' spectrum that, in 2D, fills out to a symmetrical bell curve; the developmental psychologist responds to the tests that have been performed on infants that reveal both (i) their attraction to symmetrical maternal faces & (ii) as motor skills emerge, their propensity to draw circles rather than amorphous blobs. Therefore, the academic who wishes to bring science, religion, philosophy & psychology (if not to a “grand unified logos”, then) into “plural integration” benefits from a study (-logos) of the developments from (i) the individual's responses to symmetrical figures, to (ii) the abstract realization that ‘symmetry, per se’ is important. If the academic begins with the “reductive” assumption that individual (and/or collective) responses to symmetry are a result of chance & necessity, s/he first needs to explain why (i) “reduction” should be the “(royal) road” to “integration” (NB\* “5” is as much an “integer” as is “1”), and (ii) responses are occurring to ‘this (= ‘not that’) symmetry’. That Sigmund Freud fell short of a successful “reductivist” account has not discouraged later generations from trying. Bon chance. Meanwhile, back at the ranch of the teleological “royal-roader”...

The road (from direct response) to abstract study of symmetry (FA's ‘mandala-ology’) does have its pot-holes. In his/their great film, “Inside Out”, Pete Docter/Pixar help children & immature adults to ‘get’ the thorny aspect of ‘short-cutting’ (back) to the centre console through “Abstract Thought” insofar as it has the effect of exposure to confusing Picasso-esque asymmetries... against which individuals can succumb to “compensatory” beliefs that they are musing them from a symmetrical centre. Hence, we can criticize “string theorist” cosmologists who have fallen down the asymmetrical rabbit hole at the bottom of which is Godel; clever proselytizing theologians who have assumed that the 3<sup>rd</sup> Commandment applies to others more than to them; the thinking philosophers who, self-servingly, ‘think’ a boundary around epistemology (‘how-does-one-know-that-one-knows); & developmental psychologists who, having experienced (joyous) career-success via intellectual development, succumb to “projections” from their undeveloped & “compensated” feeling that push this weak function out of shape. In “Inside Out”, we do notice that “Joy” (Amy Poehler) likes “Bing Bong”'s (Richard Kind) idea that ‘short-cutting’ is the ticket, whereas “Sadness” (Phyllis Smith), having “read the (Freudian) manual”, advises Joy against buying one. Although debate goes

on about which of Freud's pieces of advice is the most profound, his view that "all fast healing ( $\pm$  centering) is to be viewed as suspicious until proven otherwise" makes it to the Superbowl. For Freudastrologers, at least, this advice ranks as most important in respect of horoscope interpretation. Astrology is an 'Abstract Thought-ish' 'mandalology' that is not to be practiced psychologically without grounding in the (preferably, Klein-Freud) developmental catechism. "Traditional-exoteric" astrologers who focus on personal gain more than "inner development" (all astrologers prior to Copernicus; a chunk of contemporary astrologers) are free to bypass FA's "modern" decree.

Having noted that "integ(e)ration" in 1D could be "reductive" (say, down-back to the integer "1") or "teleological" (say, forward-up to the integer(s) "5", "6", "7" or "12"), abstract minds soon turn to the basic 2D shapes, curves (if they are long enough, circles, ellipses) and angles. The angle that invokes symmetry is the 90° perpendicular insofar as it both "reduces" to equal 45° segments & "expands" to a point-symmetrical cross that, when "reduced" to the 1D numerical "qualia", invokes '4-ness' (directions, angles, quadrants) & '5-ness' (point of crossing; if both lines are equal, centre). Having done so, we note that '3-ness' appears to have been bypassed. Meanwhile, back at the 2D ranch, we notice that cartoonists are attuned to simple symmetrical shapes...

No '101 astrologer', whether s/he be "traditional" or "modern", would fail to notice that the 'inner' characters of "Inside Out" are easily linked to visible 'planets': "Joy" is 'elliptically' Solar insofar as she is trying (and, earlier on, failing) to have the sundry planet-characters revolve around her; "Sadness" is 'circularly' Lunar insofar as, when Joy is ready to receive, she is 'full' of valuable emotional information; "Fear" is 'linearly' Saturnian insofar as Joy & Sadness are preoccupied with immersion into experience and, therefore, they are assisted by another voice that guards against being too immersed too soon; "Anger" is 'squarely' Martial and is useful insofar as he fights for Joy & Sadness; "Disgust" is 'curvy' Venusian because disgust is the 'other side' of taste. Although we don't meet "Bing Bong" until after a long journey from Minnesota to California, the astrologer immediately recognizes his Jupiterian quality insofar as he has been drawn as a Ganesh-ish (benefic) elephant. So, did Pete bypass Mercury?...

The answer to "where's Mercury?" will be different for each of Pete's audience members but, for FA, there is a sense that 'early-in-the-story Joy' is Mercurial insofar as she is more a talker-explorer than an "integrator". (If not a '101 astrologers', then) '102 astrologers' know that Mercurial-(Solar) information needs to be "ensouled" by the Lunation cycle (that occurs 12x/year). For Freud, this process, at best, will be years in the making, with the minimum, perhaps, being 5 (= 60 Lunar cycles). Even if a good deal of maturation has occurred in the first 5yrs, the Sun-Mercury combo would still need to take care with any primary school age experience of "Abstract Thought", and, if there is a chunk of "arrested development", "Abstract Thought" is best bypassed.

To "reductive" astronomers, these "as-above-so-below" links are arbitrary and to be taken as naïve "projections" of the psyche onto the Solar system. Agreed, just as there are 2+5=7 visible 'planets' in the night sky, there could have been more 'planets' and Pete Docter could have had more "Inside Out" characters (e.g. "apathy", "hope", "guilt"). The astrologer, however, grabbing the bull of this supposed arbitrariness by its horns, links planets to the zodiac, a symmetrical 12-fold structure (mandala) that gives focus to how inner developments can both "proceed" & "arrest". Read on, then?

## MANDALA-LOGY I: NARCISSISM

### **FREUD'S OVER-REDUCTION I: 'DYAD-ISM'**

**“The earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters; then, God said, ‘let there be light’, and there was light, and God saw that the light was good” (*“beneath the ‘Plank length’ of the Big Bang, nothing can be confirmed other than that it was ‘womby’; atheists have zip to say about the qualitative ‘value’ of the cosmic microwave background radiation”*)  
Genesis 1:2-1:4 (+ a cosmologist’s translation)**

The early verses of Genesis tell us that God did not give light is value, “good”, until He had first created/observed it. (We don’t read, “knowing that light was ‘good’, God generated light”). Although it may appear odd for FA to begin its series of articles on ‘developmental mandala-ology’ with this distinction, it won’t be so for the Kleinian analyst who, day in day out, comes up against clients who have the propensity to value prior to observing. In his/her “paranoid schizoid position”, the client/analysand takes not only a dyadic view of everything but also places value ahead of observation. In the analytic hour, the analysand who sees ‘the world’ as “bad” brings ‘the world’ into the hour and, soon enough, the analysis is “bad too”. Although the Kleinian analyst knows that things are, at the very least, quadratic – there will be something “good” inside the “bad” & something “bad” inside the “good” – his/her analysand, at his/her emotional level, won’t be able to process this for some time. Thus, the Kleinian analyst says, “let there be temperance” and when there is temperance, “it will be good”. In part...

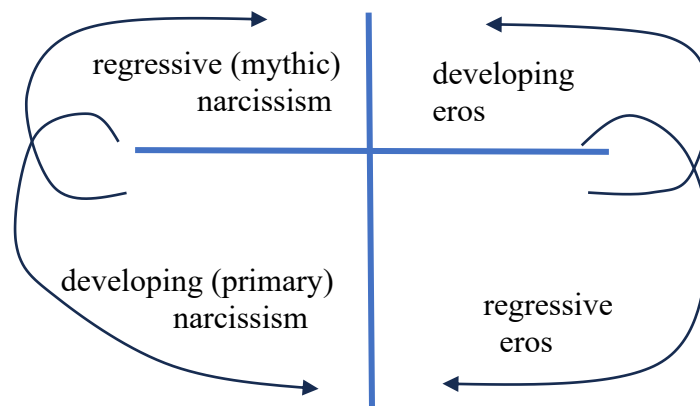
This is why religious symbols tend to bypass three-ness & emphasize four-ness – the epitomes of which are the yin-yang “Taiji (supreme ultimate)” and “Crucifix” – and, when they do so, they reveal their staying power. The search for a “quintessence” is only ever one step away. Astrologers, however, will be quick to note that three-ness is a feature of the zodiac insofar as it symmetrically triples the (symmetrical) cross & spaces this ‘triple’ 30° apart (then, as in the yin-yang diagram, it surrounds them with a circle). Therefore, the zodiac brings both the number ‘3’ (& ‘circling’) to the Taiji & Crucifix. Reciprocally, the Crucifix brings ‘line (semi)-symmetry’ to the zodiac that, in turn, highlights the point of difference between anti-clockwise & clockwise circling. In turn (again), the developmental psychological astrologer is provided with a point of symbolic-geometric entry into the dyad, “development vs. regression”.

Freud can’t be counted as any kind of monist (= non-dualist). Some will accuse him of being non-dual in respect of matter (“physicalism”), but astrologers can report to these accusers that (i) matter links to ‘2’, the 2<sup>nd</sup> archetype, & (ii) Freud’s horoscope features ‘2 Taurus’ (Pluto-Sun-Uranus-Mercury). Most of Freud’s theory appeared in the wake of Planck’s & Einstein’s discovery that (at least, outer) matter is dual... it is both matter & energy = ‘energatter’. This physical dualism might not be monistic but it is over-reductive... aversion to religious symbols is often why dualists are reluctant to ‘expand’ to quadratic patterns, concepts and/or images. If Freud had lived through the Kleinian (r)-evolution of psychoanalysis, however, he may have become more open to this expansion but, “that’s longevity, folks”. In this 1<sup>st</sup> chapter, we will go to Freud’s most prominent over-reduction and (for FA) the 1<sup>st</sup> cab off the (re)-expansion rank...

### NARCISSISM: INITIAL EXPANSION OF FREUD'S (OVER)-REDUCTION

Through his first two decades of treating neurotic clients (= analysands), Freud realized that, from the practical perspective of bringing about a successful treatment, it wasn't worthwhile treating clients who had so-called "narcissistic neuroses" because they would be too 'turned in' on themselves for an 'outer' analyst to gain "therapeutic access". In other words, the doctor will lack the traction of 'turned out' "transference" (that could be deemed "erotic") from the client to him/her. And, so, in lacking the data for the category of 'turned in' clients, empirical Freud had nothing much to say.

Coming into his 3<sup>rd</sup> decade, however, Freud had come to realize that each client had his/her "erotic" & "narcissistic" sides. In treating "transference neuroses" Freud would come to realize that he did have some access to "narcissistic neuroses" insofar as the latter (e.g. melancholia) can be hidden behind the former & vice versa. If Freud had mused the Taiji, he may have realized this earlier. Then, if Freud had mused over the Crucifix as he formulated his psychosexual developmental sequence, he may have expanded the 'narcissism vs. eros' dyad to the following (line-symmetry) quadratic...



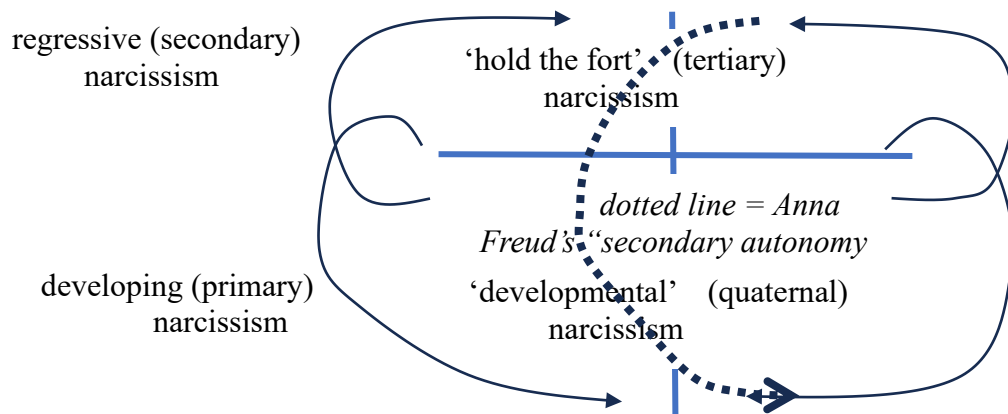
... and, then, confirmed that narcissism has its own internal dyad, "primary" & (what FA calls) 'mythic'... each of which could be hiding behind the other; and, so, when an analyst notices traces of an analysand's "primary narcissism", s/he considers the degree to which it is hidden behind traces of "mythic narcissism" & vice versa. We have symbolized this mutual capacity for hiding with interlocking curved arrows.

OK, so what do we mean by 'mythic'? Answer: if we turn to the mythological source of the term, "narcissism", we notice that Narcissus' mother, Liriopé, keeps her son away from mirrors and, so, when, as a youth, he chances upon his reflection in a pond, he doesn't recognize himself. Psychologically, this translates to a severe "under-compensation" in respect of the "self"... and, when "under-" is severe, it all too easily 'flips' to "over-(compensation)" and to the all-too-familiar narcissistic pre-occupation with "I". (Here, dear reader, we anticipate that you have read enough FA to know that this "I" is no "ego-I"). In other words, Narcissus, because of his "(over)-identification" with "mother's self" ( $\pm$  mother archetype), has yet to give birth to his own "self". Not only is he without a "centre", his absence of "self" defeats the recognition that he needs to find one. (More worryingly, he may begin to live off a "fiction of having a centre"). By contrast, "primary narcissism", although it is "self-centred", is established in such a way that the "self" healthily sees the value of building toward something deeper...

## NARCISSISM: SECOND (FREUDAstrological) EXPANSION

Freud might not have cared for our term ‘mythic narcissism’ because, although he was a fan of the Oedipal myth, he didn’t care much for Jung’s idea of the wellspring of all mythology, the “collective unconscious”. Moreover, Freud had coined the term “secondary narcissism” that would serve as the term for the process whereby infantile “primary narcissistic” interest in auto-erotic satisfactions detaches from the body and recoils to ideas... that, soon enough, become megalomaniacal (± “paranoid-schizoid”). Whereas “primary narcissism”, to some extent, can be seen as “healthy” or “normal”, there is very little that is so in respect of “secondary narcissism”, a situation that has become a problem in contemporary (to its extent, anti-Freudian) academic psychology and psychiatry insofar as the term, “narcissistic”, turns up in the “D.S.M.” (their book of “mental disorders”) that gives an initial impression that even “primary narcissism” is a generator of mental illness! In turn, this gives the chance for less clinical folk to mis-apply the term e.g. “you narcissistic... (fill in your favourite expletive here)!”.

Freud would likely have been unhappy with the D.S.M. and, in our view, would have had interest in correcting it. If, in the meantime, Freud had become more attuned to the spirit of quadratic expansion, he may have come up with the following additions to our (initial) ‘narcissus-vs.-eros’ quadratic presented in the prior page (scroll up)...

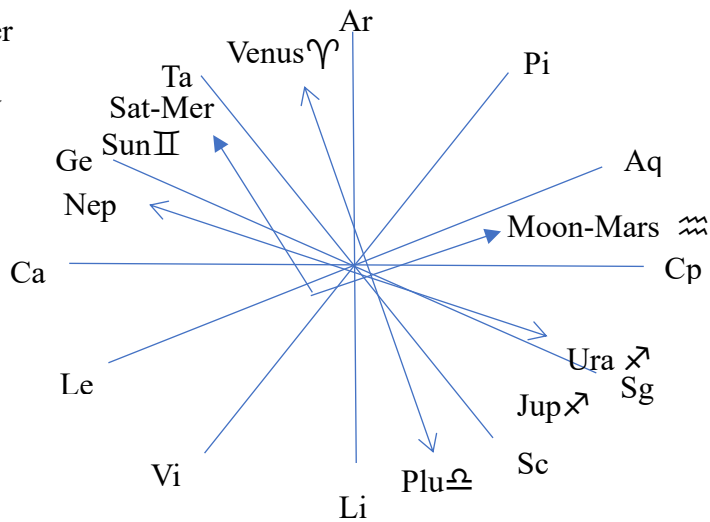


... and, if he had adopted daughter-Anna’s view of “secondary autonomy” – the idea that infantile developments provide a ‘foundation’ above which more ‘adult’ developments can take place (e.g. the birth experience is the ‘foundation’ upon which the ‘adult’ builds his/her “Pcpt.Cs” &/or “persona”) – he would have understood that the key to pathology is (clockwise) “regression”. In doing so, however, we acknowledge that anti-clockwise “progression” could be ghostly-insubstantial-enough to maintain a predominance of “regressive-mythic narcissism” over healthy “tertiary narcissism”.

Before going to an example horoscope, it needs to be noted that Freud’s views of narcissism are not to be equated with Jung’s “introversion/extraversion” dyad. We achieve clarity here with a close consideration of the distinction between, “on” & “in”: the “primary” (± “quaternary”) narcissist extrovertedly turns “on” to his/her body and ideas that focus on his/her ‘outer’ perceptions; whereas the “secondary” (± “tertiary”) narcissist introvertedly turns “in” to his/her global ideas. Whether global ideas are, in any case, his/hers is a ‘key’ for a later discussion. First, however, let’s now go to a...

## (?) HERO/ES OF DEPTH PSYCHOLOGY I: FRANZ|ANTON MESMER

Franz Anton Mesmer  
23/5/1734 8.00am  
Berlingen, Germany



The horoscope may look like a dog's breakfast, but a more accurate description would be 'phase-shifted double-mandala'. The first essential point is that it only shows a pattern that is perceptible from a particular earthly point in time & space and, so, there is nothing specifically "human" about it. Humans bringing "humanity" to such a double mandala sounds like pulling oneself up by one's bootstraps and, to the extent that this is true, the Church ( $\pm$  science) is correct to advise against such bootstrapping. FA agrees with the Church ( $\pm$  science)... but, of course, we do so only up to a point.

Not unlike a (very long) symphony, the span from when an expecting mother's waters break to child-birth (usually within 24hrs), is (if not a human, then at least) a mammalian time. The 24hrs after birth is a time of celebration wherein the drama of the symphony is fresh in the memory. The "humanization" of one's horoscope has the quality of remembering one's favourite concert, "as if it was yesterday". And, as much as we love our mammal pets, only a very few respond to music in the way that we do.

Interpreting a horoscope is very much like giving a review of a concert. If, say, the review is not in the mood for the style of music s/he is about to hear, the review is likely to be unfair... but at least the reviewer attended it. Despite this, when a lover of the musician and/or his/her style reads the review, s/he may not receive it well even if s/he did not attend... and complain bitterly to the editor. When writing our reviews of "human" horoscopes, we try to be '♪♪ in the mood ♪♪' for the human in question...

With the (re)-discovery of Copernicus in the mid-2<sup>nd</sup> millennium, the gauntlet was thrown down to astronomers and astrologers alike insofar as both had to re-think the geometry of 'centres'. One way to re-think so would be to consider the 'centre' of a cylinder, an 'axis' e.g. Earth remains 'central' insofar as it makes up one end of the Sun-to-Earth axis. This would have been the first psychological astrological step from the (if not "consciousness", then) awareness of an 'inner centre' to the idea, elaborated by C.G. Jung 400+yrs later, that post-midlifers do better to be aware of an 'inner axis'. The royal road from Sun-(Earth) in Pisces-(Virgo) Copernicus to Sun-(Earth) in Leo-(Aquarius) Jung was paved by those who walked conscious-to-unconscious 'axially'. And, if "systematic doubt" implies that one is taking unconscious biases into account,

the 1<sup>st</sup> step along the conscious-to-unconscious axis was taken by Rene Descartes. Most historians, however, go to the midpoint of Descartes-to-Jung, Franz Anton Mesmer...

The degree to which Franz Anton can be deemed heroic depends on more than a few factors. Historians of psychology have, by & large, bracketed him as a charlatan who had hoodwinked well-to-do (late) 18<sup>th</sup>C Viennese & Parisians who were suffering from 'nervous' ailments into allowing him to treat them with his non-invasive smoke & mirrors show. If, however, we compare Franz Anton's influence against the doctors of the day who had thought that invasively "bleeding" patients was a good idea (this only 'worked' in a small percentage of patients with congestive heart failure), we come to a better opinion. Whatever the case in respect of reputation, Franz Anton's surname would become synonymous with a practice that is still used today, hypnosis.

When it comes to the logos of human psychological development, Franz Anton falls into the same forgiveness bracket that all 18<sup>th</sup>C folk receive for having lived prior to the depth psychological era. For example, the chart above shows the placements of Franz Anton's natal Uranus, Neptune & Pluto... placements that Franz Anton could not have known of (he could have learned of his "natal Herschel" when he was in Paris in the early 1780s). And, unsurprisingly, the outer planets are not uninterestingly placed: his natal Sun-ruler, Venus in the 10<sup>th</sup> house in Aries (= 'Venusian' charm when in a position of authority), is trine-&-sextile the opposition of '12 Neptune' in the 12<sup>th</sup> house to '11 Uranus' in Sagittarius in his 6<sup>th</sup> house (= '11 Uranian' genius in respect of '12 hypnosis'). Whereas the 21<sup>st</sup>C Freudastrologer could have warned him that his use of a short-cut healing technique could only ever go so far (and that, in the longer run, he would likely find 'reality' biting back hard), this kind of advice wasn't available to anyone who lived in a bygone century. What happened to him was pretty much 'fate', pretty much what happened to everyone else throughout the '12 Piscean Age', an Age when everyone, to a degree, suffered from pathological "(2<sup>nd</sup>ry)-mythic narcissism".

Franz Anton's great gift to the history of psychology is that he is probably the most responsible for the "scientific realization" of the psyche. Because his 'successful' treatments were achieved by hypnotic suggestion rather than his physical application of "magnetism", the medical establishment had come to realize that human experience can be substantially influenced by non-physical factors and, therefore, those who had the 19<sup>th</sup>, 20<sup>th</sup> & 21<sup>st</sup>C task of assessing the effectiveness of chemical medications would have to take the "reality of the psyche" into account e.g. a drug trial needs to be paired with a "placebo". In making the psyche more "real", therefore, Franz Anton was one of the first of the "modern" figures to have opened the way for the depth psychological (r)-evolution that flourished in the 20<sup>th</sup>C and, in turn, led to an interest in narcissism (not enough, perhaps, to ponder the possibility of "tertiary-to-quaternal" narcissism).

The deep truth of Franz Anton, however, was that he was driving a metaphoric car without knowing how engines worked. As he (if this is the word) "developed" his skill for driving ever faster around the bends of hypnosis, he lacked the knowledge of how to fix the car after it broke down... and, break down hypnosis almost always does, not the least because of Freud's insight that "the mind is like an iceberg, it floats with 1/7<sup>th</sup> of its bulk above water". In short, the hypnotist may be less 'self-hypnotized' than his/her 'hypnotee', but not so much less. It would take another century for a new step to be taken, a step that we will take after our second foray into 'mandala-ology'...



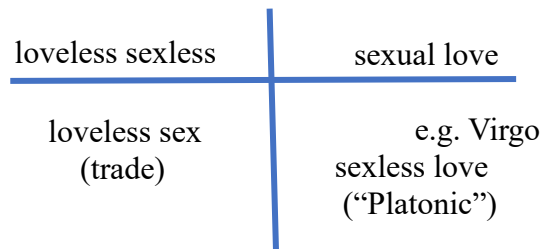
## MANDALA-LOGY II: EROS

### FREUD'S OVER-REDUCTION II: CONFLATION VS. INTEGRATION

“So, He drove out the man; and He placed Cherubims at the east of the garden of Eden, and a flaming sword which turned every way, to keep the way of the tree of life”. *(a psychoanalyst could reference Christ’s teleological teaching that it is possible to voluntarily tread the road to one’s inner man-God royalty... rather than be involuntarily driven from one’s God-God omnipotence straight to one’s man-man mortality).*

Genesis 3:24 (+ a Jungian’s translation)

The word, “erotic”, derives from Eros, the Ancient Greek god of “love and sex”. In the psychoanalyst’s mind, “eros”, like “narcissism”, is a word that has problematic elements, the plainest of which is that (depending on how it is defined) “sex” can exist without (depending on how it is defined) “love”. In this way, Eros is a personification of the tendency of “(over)-reductions” to feed “conflation”. For example, if one applies the psychoanalyst’s definition of “love” – “actions taken to assist human emotional & spiritual growth” – one can see that one-night stands, investments in the world’s oldest profession, buying wives, narcissistic family multiplications (e.g. “♫♫ I just can’t get enough... ♫♫ I just can’t get enough... ♫♫ clones of myself”) etc. are epitomes of the ‘gap’ that exists between “(reproductive) sex” & “love”. In turn, we find that this ‘gap’ can be expansively-geometrically “re-stored” through the following quaternion...



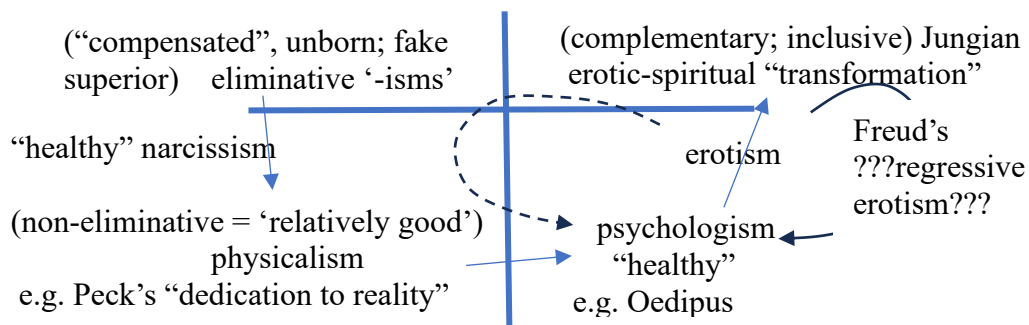
... a pattern that leads us back to the definition of “sex”. FA’s longstanding readers will be aware that we see Freud as being ‘over-reductive’ insofar as he did not make the distinction between sensuality and sexuality that we do. Specifically, FA links sexuality to the 3 ‘types’ of reproduction, (i) a-sexual cloning (the source word for our neologism, a-ogamous), (ii) endogamous sexual (sexuality that involves the “fusion of gametes and chromosomal number changes” but there is reduced effort to find a mate beyond the immediate family) & (iii) exogamous sexual (sexuality that includes efforts to find a mate beyond the immediate family). In between these 3 types of reproduction, there are ‘sensual paths’ that connect one to the next but, strictly speaking, the FA-er won’t view them as sexual... as exemplified by the zodiacal sign of chastity, Virgo, the sign that points to the “suppression” of ‘sexuality’ until sensual health is ‘in order’.

Now, if we “integrate” this triad of (sense)-sexuality & the (above) quadratic of love, the number “12” appears on the horizon. Before we run to this number, however, we stick with (“4” &) “5” & adopt a quintessential 5<sup>th</sup> perspective that cares about the distinction between the physical versions of (sensuality)-sexuality & their concomitant psychological counterparts because, without it, ‘mis’-understanding runs rampant...

## EROS: INITIAL EXPANSION OF FREUD'S (OVER)-REDUCTION

Freud, as noted in the prior chapter, had realized that “transference neurosis” (that could just as easily be called “eros neurosis”) was the ‘half’ of neurosis that was accessible to the psychoanalyst. Freud had famously explained to Jung that, if he had grasped the “transference-countertransference” dynamic between the analyst and the analysand, he had grasped “the main thing”. To this day, any therapist worth his/her salt will lead off a description of what s/he does with the word, “relationship”. Because Freud was, by temperament, a physicalist-(materialist), he described his shift to non-material, Mesmeric “relationship” as difficult... he felt it all being “forced onto” him.

Despite Freud’s self-overcoming of his “resistance” against “mere (exchanging of) words” proving to be healing of “physical” symptoms, Jung maintained that Freud was still ‘over-reductive’ in his overall approach. To be sure, Freud was less reductive than the psychiatrist who goes straight to his/her prescription pad but, in reducing the spiritual side of life to (even depth) psychology, he was to succumb to “psychologism”, (this could be called, “the sibling of physicalism”), the (... errrr) ‘crux’ of which was Freud’s insistence that all religion could be explained in terms of the Oedipus complex. If Jung were alive today, he would probably agree with the following pattern...



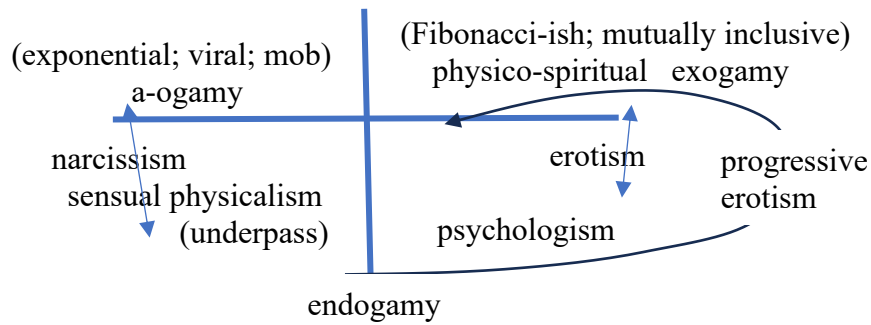
... insofar as Jung thought that the mid-life analysand who was “ready” to take on his/her spiritual “transformation” but didn’t know how to go about it would, first of all, “regress” to his/her Oedipal complex and get “stuck” in it. This was the (... errrr) ‘crux’ of Jung’s parting of ways with Freud but, as depicted in the above schema, we have (i) bracketed this with question marks & (ii) added a dotted arrow, because...

Recalling the discussion of our prior chapter, we can direct our imagination to the (3D) spiral and, thereafter, we notice that an individual could “progress” to his/her Oedipal complex ‘from the other side’. In other words, if s/he has the patience to ‘long journey’ through a ‘higher coil’ of his/her narcissism (i.e. anti-clockwise along his/her ‘tertiary’ & ‘quaternary’ narcissism), s/he would likely realize why the Freud view has a ‘leading edge’ quality for the development of individual spirit. In more other words, when the analysand re-visits his/her narcissistic ‘half’, s/he accesses a more ‘rounded’ experience of the collectivistic traps in the religions, the most pernicious of which is the feeling of superiority to those outside the received (or adopted) religion. Feeling superior (i) bolsters (what Jung called) “the shadow”, and (ii) is “sealed on the other side” by emotional disgust against one’s ‘1<sup>st</sup> personal’ Oedipal nitty gritty.

And, so, to the “hard problem of Jungian-ism”: might Jung have (do Jungians) bolster(ed) his (their) “shadow(s)” via a superior attitude to Freud (to Freudians)?...

## EROS: SECOND (FREUDAstroLOGICAL) EXPANSION

To be fair to Jung, we need to note that, eventually, he realized that the analytic psychologist “shouldn’t breathe a word of the ‘collective unconscious’ to an analysand if s/he is still gripped by his/her ‘personal’ parental complex” because, in this grip, his analytic approach becomes too unwieldy. Without a Freudian ‘prep’, the analysand’s unconscious ‘pockets’ of “primary narcissism” coil back into pathological “secondary narcissism” and global eliminative ideas about the archetypal realm, whether they be for it or against it, take over. Convents and universities are full of it. “Individualism” might be something of a dirty word, but Jung realized that it is an important ‘bridge’ to “individuation”. For FA, this ‘bridge’ is a full inventory of the analysand’s (unique) “family romance” that exits him/her from collectivist-exoteric-“cookbook” astrology and enters him/her into realms of uniqueness. In terms of the quadratic diagrams thus far presented, however, the term, ‘bridge’, needs to be translated to ‘under-pass’...



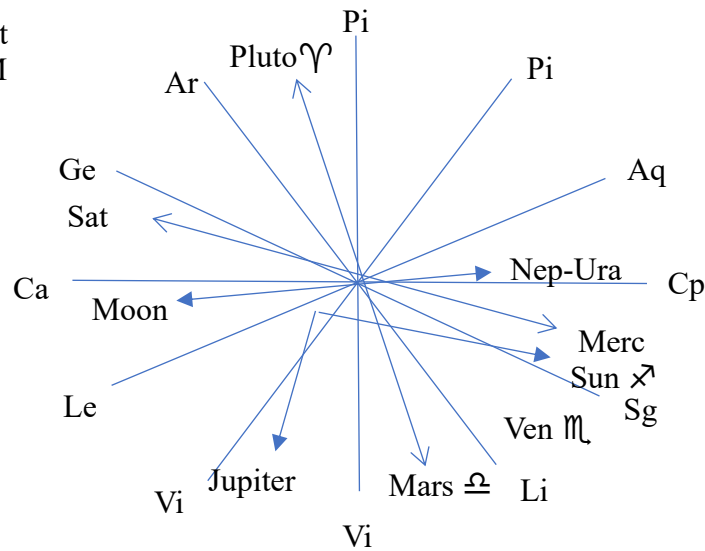
... the key idea of within it being that the “psychologism” that Jung saw Freud succumbing to is ‘good’ in comparison to “(sensual) physicalism”. In other words, to be able to psychologize the “family romance” is an achievement that leads to creative, exogamous solutions to the “family romance”. The individual who has yet to develop his/her inner Freudian capacity leaves him/herself open to the physical risks of stunted sexual development. With the age of consent now at 16yrs, the individual does well to use the first few years of post-puberty to ‘(semi)-round out’ his/her ‘psychologization’, a skill that is sadly lacking in way too many (one is ‘way too many’!) of the clergy.

A not unimportant corollary of this understanding is that sensual physicalism is not to be automatically rejected. That is, being embedded inside it is an achievement in comparison to being embedded in a collective ideology (that one’s (mob)=collective is hoping for it to spread virally-exponentially & conquer the globe). Freudastronomy’s problem with reductive physicalism is the propensity to get stuck inside it and, unable to enter the post-Mesmer ‘sibling-parent endogamy’ (just) ahead, the individual risks toting a Tony Montana machine gun, “say hello to my little family romance!!”

Before we go to our second (?) hero of psychology, it is worth noting that heroes in general are so insofar as they “self-overcome”. For examples, we have already noted Freud’s self-overcoming of his “resistances” against “psychologism” to become a “real psychologist”; and, whatever disgust Freud had for forms of undeveloped sense-(sex)-uality, his scientific-clinical capacity helped him to self-overcome the entanglement of hunting & mating in a way that helped him to see that their disentanglement can’t be achieved with a magic trick or an edict. It may even take more than one lifetime.

## (?) HEROES OF DEPTH PSYCHOLOGY II: JEAN-MARTIN CHARCOT

Jean-Martin Charcot  
29/11/1825 7.00 PM  
Paris, France



The medical establishment of 18<sup>th</sup>C Paris might have run Mesmer out of town, but not so Mesmerism. Through the 19<sup>th</sup>-20<sup>th</sup>Cs, medical knowledge increased rapidly to the point that medical “specialties” would be established to house the experts. Jean-Martin Charcot might not have called himself a “neuropsychiatrist” but, up until the 20<sup>th</sup>C time when neurology & psychiatry would go on to establish their own domains, leading neurologists like Charcot would have to deal with Mesmer’s legacies... (i) the “reality of the psyche” (see prior chapter) & (ii) the hard fact of hypnosis being a more successful treatment for neurosis than, say, dunking the sufferer in a warm salty bath. The fact that there might be a more successful treatment for “hysteria” than hypnosis (or bath dunking) would be the fact that would become synonymous with Freud. Even so, it is very likely that, without Charcot’s guidance, student Freud may have got over-bogged down in physicalism and psychiatry would have bumbled along for a century as, one by one, “wonder drugs” appeared and, then, filled the prescription pads.

Another domain that, because of its absence, Charcot would struggle with was “developmental psychology”. Hypnotizing someone may have astonishing effects, but helping the ‘hypnotee’ to build, balance & repair an ego structure is not one of them. As we pointed out in the opening sections of this chapter, the developmental key is the striving for more (if not consciousness, then) awareness of “relationship”, and there is no (conscious)-aware “relating” to be seen in hypnotism. Indeed, we can take the extra step of saying that, in hypnotism, “relating” is mimicked and, as anyone who has read self-help books that deal in “love addictions” (e.g. Robert Johnson’s “The Psychology of Romantic Love”) knows, it is more “narcissistic” than it is “erotic”. As Lady Gaga, “Ally”, sings it to Bradley Cooper, “(narcissistic) Jack”, in “A Star is Born”, “♪♪ tell me something boy, aren’t you tired trying to fill that void? ♪♪” Instead of “relating”, the hypnotizer & hypnotee could be said to be sharing empathic “passive identity”.

At this point, there will be readers who will want to remind us that, behind any sufferer of a “narcissistic wound”, something “(truly) erotic” will trying to break forth from within it. And, to be fully fair to Charcot, Freud admitted that Charcot intuited

so much when, casually, he informed Freud that hysteria can be treated with “sex” (it would be Freud, however, not Charcot, who made sense of the distinction between its endogamous & exogamous version... and that the former needs to be “psychologized” before the latter can be properly “physico-spiritualized”). As shown in his birth chart, Jean-Martin had the very intuitive Sun-Mercury conjunction in Sagittarius in his 6<sup>th</sup> house of psychosomatic health 90°-square Jupiter in the sign of psychosomatic health, Virgo, in his 3<sup>rd</sup> house, so it is no wonder that Jean-Martin could make the connection. (Recall that Mesmer, although a Sun in Gemini, did have Venus in Aries but, whatever his intuitions about sexuality may have been, they are not part of his legacy).

As, dear reader, you can also see above, we have again, as we had for Mesmer, placed a bracketed question mark in front of the term, “hero”. We do so because our definition of the word, “hero”, includes the notion that some kind of self-overcoming is ‘central’ and Freud would question Charcot’s reluctance to go public with his views on the “sexual” dynamisms that he saw inside hysteria. (This was a problem that also seems to have foxed Freud’s guide back in Vienna, Joseph Breuer). Of course, we can’t be sure, but there is a sense in Jean-Martin of not wanting to overcome his ‘superegoic’ reputation and search selflessly for the “truth” of sexuality because of what this search might do to his reputation. As for Freud, we are sure that, although he self-overcame as Charcot had not, he too came up against the same ‘superegoic’ reputation problem when Jung challenged him over his “black tide of mystic-mythological mud”.

Freud’s ‘superegoic’ reputation problem is still very forgivable... after all, the collective unconscious is so full of tricks & confusions that it is ‘correct’ to view it as a “black tide of ‘retro-developmental’ psychological mud” until one has “gotten a life”. If Charcot had been challenged by Jung, we can assume that his natal Sun & Mercury in Sagittarius would have been piqued, but we can’t know if this curiosity would have reached across to his 10<sup>th</sup> house Pluto and taken part in the death-rebirth processes of his (what we call) ‘structural superego’. Yet, there is a sense in which Jean-Martin’s natal Pluto opposite natal Mars in the 4<sup>th</sup> house (& his chart-ruling Moon opposite Neptune in Capricorn) speaks to why he viewed himself more as the ‘10 authoritarian-authority hypnotizer’ and not the suffering ‘12 sleeping/dreaming hypnotee’.

If Jean-Martin had been able to time-jump a century into the future and reap the depth psychological understanding that had accrued through the 20<sup>th</sup>C, he would have realized that being the ‘10 authority’ is no great shakes because this is a condition that may not be any more “conscious” than being the ‘12 authoritee’. To be fair, Jean-Martin realized that his ‘healing authority’ was ‘gazumping’ the ‘remain ill authority’ that was lurking in his clients’ respective ‘sub/un/conscious-es’ but this didn’t address his clients’ capacity to generate the illness-making ‘inner authority’ in the first place. For the client to develop ‘inner healing authenticity’, they would have to develop their respective (properly defined) “egos” and, it may be the case that Jean-Martin’s natal Saturn in the 12<sup>th</sup> house symbolizes his “resistance” against this notion (we do admit that, if he were to jump forward a century, he would have a different natal chart).

All this means that Freud had reaped some valuable insights from Charcot, but he would reap from others too. In the next chapter, we will review another 19<sup>th</sup>C figure who may have a stronger case to be called a “hero of depth psychology”. Before doing so, however, we need to consider another ‘mis’-applied depth psychological term...

## MANDALA-ODOLOGY III: SADISM

### FREUD'S OVER-REDUCTION III: MOTHER-(SIB)-FATHER

“it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him; then, the Lord said to Cain, ‘where is Abel your brother?’ and Cain replied, ‘I do not know, am I my brother’s keeper?’” (*Freud was over-focused on the Oedipal myth; desire & frustrations of desire begin from birth and competition with a sibling is, in part, a “displacement” of frustrations around mother... after “displacing” to siblings, the infant, now making the sibling vs. father distinction, goes the next step*).

Genesis 4: 8-9 (+ a post-Freudian translation)

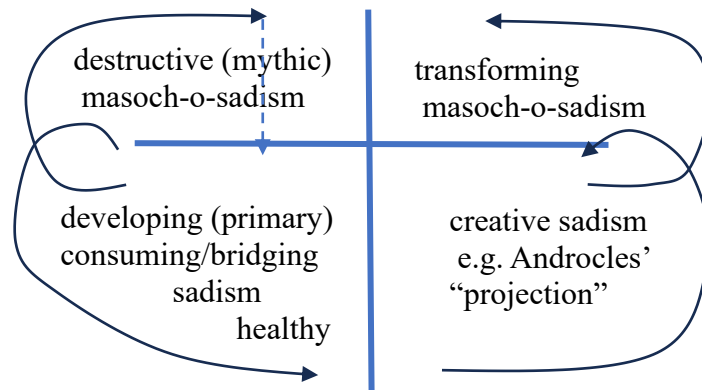
The human tendency to succumb to “conflation” sources to boundarylessness feelings in the womb. After birth, the newborn has no trouble “conflating” the desire to ‘be loved’ (by mother) and to ‘consume’ (mother). Freud might have identified the “oral” & “anal-sadistic” phases of infant development, but it would be Melanie Klein who would point out the critical importance of the “bite the hand that feeds” dynamic that every baby confronts long before s/he faces the issue of (competition coming from) siblings or fathers. At some point in the infant-child-adult’s life, these two components need “de-conflation” so that they can be (re)-brought together in a pathology-resistant “integrative” way. The Jungian alchemist would call this, “dissolutio-coagulatio”.

Although the Kleinian analyst will be especially attuned, all psychoanalysts are attuned to the value of an analysand becoming (if not conscious, then) aware of his/her aggressive emotions. The Kleinian analyst, however, (almost) rejoices in Freud’s view that there are no quick psychological fixes because analytic tardiness helps analysands to become aware of their aggression e.g. “I’ve been coming along for two years already and I’m still not better!!... what the f’...!! ... you are the worst analyst in the world!!”. The Kleinian analyst knows that these are the moments to react differently to the way that his/her analysand’s mother had reacted (or, to be fully accurate, perceived to have reacted) decades earlier e.g. “yep, you are being pretty candid today... good, OK, but tell me more about your frustration because it is helping me to understand you”. If, however, the healing is quick – as De Niro’s appreciative gangster says to Billy’s smart analyst in “Analysis This”, “you... youuuu” – the analysand is likely to depart before s/he gets to the bottom of his/her (often, very) “displaced” aggressive instinct.

With the analysand is cooling down, the Kleinian analyst, if s/he has a Jungian streak, might mention the Taiji to the analysand and look for the yang that is nascent in the yin and encourage the analysand to flesh it out. (We can guess that is something that his/her mother didn’t do). Usually, the analysand realizes that his/her aggression is-was fed by a lumpy mix, Jagger-Richards notwithstanding, of “need” & “want”. If this mixture is identified, the analysand is soon be able to see a way forward e.g. if s/he is not getting what s/he needs (= attention-love-food), his/her aggression is ‘necessary’; when s/he has secured his/her needs, s/he might find that s/he can be more sober about what is ‘not necessary’ and begin to learn how to be a better diplomatic negotiator. It is a sad truth of Homo (not really) sapiens that most wars are begun under the banner of a “want” and, with so much destroyed years down the track, even the winning side is not getting what it “needs”. How, then, to deal with this upside-down nonsense?...

### SADISM: INITIAL EXPANSION OF FREUD'S (OVER)-REDUCTION

In a similar way that pop psychology has aligned the word, “narcissism”, to the realm of mental illnesses, so it has also derogatorily aligned the word, “sadism”, to the realm of psychopathy and sexual aberration. There is little chance, these days, for this word to be used in discussions of developmental mental health because it has been too long paired to “masochism”, a term that is even more align-able to mental illness than “sadism” insofar as it was never obvious to Freud how to solve its “economic problem” (e.g. why does the “masochist” search out suffering ‘against’ as it were the ‘nature’ of the neuron to discharge and move toward quietude?). It might appear, therefore, that the psychologist is better off to avoid any use of the term, “sadism”, and just stick to, say, “aggression”. Then again, with “aggression” having its own negative connotation, we might gain less with this switch than we lose. Another way to deal with the problem is to, again, put the brakes on “reduction” & (re)-expand it to a quaternary schema...



A baby is “healthy-normal” when s/he aggressively squeals for mother’s breast. Because of the “projective identification”, the baby ‘equates’ his/her aggression with mother’s ‘phallic’ nipple and, thereafter, consumes mother’s milk without caring that this may be ‘depleting’ the mother. However, if the mother non-verbally signals to her baby that s/he is “being depleted”, seeds of “non-health/non-normality” are sewn.

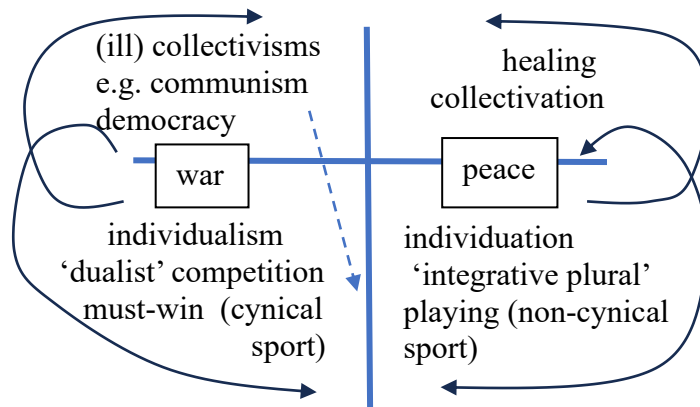
As pointed out a couple of paragraphs back, governments have a propensity to lie to their governed that they “are depleted” and, therefore, they “need” to go to war. The first casualty of war falls even before war is declared. In trying to destroy mothers ‘beyond’ one’s own, the baby will, sooner or later, destroy one’s own. Both Freud and Jung realized that the ritual consumption of bread & wine symbolizes the clarification of the difference between destroying the (often, “displaced”) mother & consuming the un-depletable (“divine”) mother. What we call ‘primary sadism’ is that which bridges the perinatal ‘baby-mother union’ to the child’s capacity to tell the difference between “need” & “want”. Once the child has achieved this, s/he is then able to bring creativity to his/her sadistic tendencies. Later, the adult will be looking to “transform” them.

Note that we have re-applied the term, “mythic” (we had originally applied this to ‘regressive narcissism’), to ‘destructive sadism’. To apply so, we have drawn on the fact of the Ancient Greek patriarchy getting itself mixed up in matriarchal business... Ouranos stuffs his children back into the womb and, a generation on, Ouranos’ son, Chronos, eats his children (not because he is hungry, but) because he is frightened.



## SADISM: SECOND (FREUDASTROLOGICAL) EXPANSION

Because Freud didn't, as he did for "narcissism", identify "secondary sadism", we don't have to justify our use of 'mythic'. Nor do we feel the need to use terms such as 'tertiary sadism' or 'quaternal sadism'. Rather, shifting from Freud to Genesis, we look to the Cain-Abel dynamic that is echoed by Christ (the "second Adam") via h/His declaration, "families will be split apart, three in favour of m/Me and two against, or two in favour of m/Me and three against". For FA, this quote from Luke points to the need to overcome endogamous urges in a way that doesn't annihilate the psychological (and, definitely, not the physical) "relationship". In turn, we note that Christ's idea of "splitting" is "healthy" insofar as h/He doesn't want to destroy families but only put family members in 'right relationship' to each other by helping them to appreciate the 'nature' of competitive endogamy. If done collectively, the collective is healed...

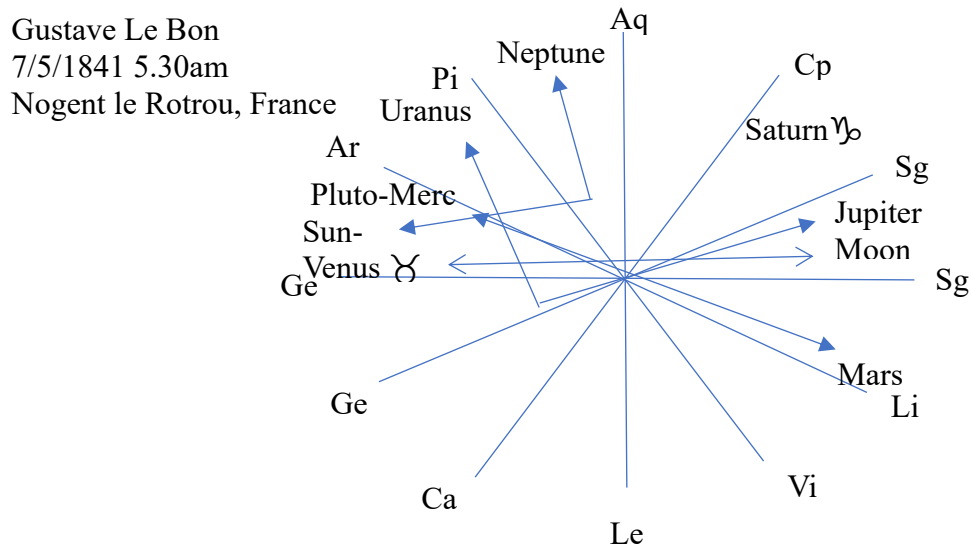


... and, then, we can shift from Freud to Jung and consider the 'bridging' role that "self-ish" "individualism" plays in the overall development from "majority-(sin)-rules" collectivisms to "individuation". The big lie of collectivism is that all the yadda-yadda-yadda peace-talk is uttered in order to hide the fact that the system is intent on (if not infantilizing, then) 'gestationalizing' its collective. Some insist that democracy, in permitting individualism, is a 'bridge' to individuation but, as explained in the prior chapters, if the democratic majority is 'gestationalized', it won't have the imagination to expand the system from over-reductive dualism to integrative pluralism. This is the situation in which the democracies of today find themselves... not a whole lot different to the democracy that, 2½ millennia ago, Plato had been complaining about.

As (also) indicated in the schema above, sport is perhaps the best metaphor for the development of sadism. Only deeply cynical sports fans desire the annihilation of the opposition. Indeed, the neutral sports fan will want the opposition to be almost as good as the winning team because it brings out the best in the winner. France certainly brought out the best of Argentina; Messi is loved because his individualistic brilliance is nicely matched to his co-operative teamwork... and, of course, it is easy to get over losing because it is all on again next week. A depth psychologist would hope that, after the limelight dims, Lionel will 'keep developing' his teamwork skills so that, when the 'call' arrives to become (not a collectivist, but) a 'collectivisationist', he can do so. But, do we really need yet another neologism? We will come back to this, but meanwhile...



## HEROES OF DEPTH PSYCHOLOGY III(?): GUSTAVE LE BON



In the last few decades, it has become conceivable that, in the coming decades, there will be too many mouths to feed and Homo sapiens will have a global food crisis. At that point, making the Kleinian distinction between “need” & “want” won’t be of any value. Wars would be fought to decide who will be fed. However, as Bob Geldof’s meta-rock-&-roll celebrity reminds us, starvation occurs even when there is a surplus of global food. In these cases, starvation is a weapon of war more than a result of war. The competing sides are, as Freud would say it, “sealed on both sides” by, on one side, the “fear” of unnecessary starvation foisted on the loser and, on the other, the “want” of having one’s political and/or religious system prevail, even if the system, per se, has nothing particular to say about how to conduct farming. Capitalists and communists alike know that distribution of food surplus could occur just fine without an ideology.

From the year of its publication, 1895, depth astrologers will immediately know that Le Bon’s “The Crowd” was, along with Freud’s “Studies in Hysteria”, a child of that year’s Pluto-Neptune conjunction in Gemini. In Gustave’s natal horoscope, this conjunction occurred in the 1<sup>st</sup> house, and, therefore, despite being about collectives, it did, at least, ‘lean-into’ the 1<sup>st</sup> personal realm. Somewhere in Gustave’s backwaters of thought, there would have been the hope that his readers, upon reading his criticism of collectivism, might dedicate themselves to those aspects of 1<sup>st</sup> personal development that could withstand collectivism’s collectivizing (= “peer pressuring”) urge that send people into la-la-land and open the way for power junkies to starve their oppositions.

Although, like Freud, Gustave had a Sun in Taurus, we note that this Sun was placed in the 12<sup>th</sup> house... so it makes some sense that Gustave’s focus, the collective, was distant from Sigmund’s individual focus. Nonetheless, if we fast forward a couple of Jupiter cycles or so to 1920, the ‘collective vs. individual’ dyad would get the fertile combo that it deserved, “Group Psychology & the Analysis of the (*super*)-Ego” (*italics ours*). Back in 1894 (i) Jupiter, from its natal locations in Gustave’s reflective 7<sup>th</sup> house & Freud’s 5<sup>th</sup> house, rolled through Gemini across, respectively, Gustave’s ascendant and into Sigmund’s 8<sup>th</sup> house, (ii) Saturn transited Libra, respectively, over Gustave’s

natal Pluto-Mercury by opposition (& Mars by conjunction) & Freud's 11<sup>th</sup> house (& Mars by conjunction). The difference between Gustave & Sigmund, however, was that the former had the pattern of 'mutual reception' – Neptune in Aquarius and Uranus in Pisces – that would not reappear until the "post-millennial generation" (2003-2010) who are now in their secondary-into-tertiary educational years. Thus, we have placed a question mark in respect of Gustave's heroism insofar as he could become something of a hero for those who are trying to make sense of what happened after "The Crowd", especially if they spend more than a few minutes reflecting on quotes such as (i) "when an individual lives his life as 'an individual', he is apt to feel a crushing burden and a sense of impotence" and (ii) "when joining a crowd (brought together by an idea, belief or ideology), the individual is relieved of his sense of insignificance... and is possessed instead by the notion of brutal and temporary but immense strength". In FA's words, the individual whom, to borrow from Donald Winnicott, is '12 confused enough', has every chance of allowing '12's boundary dissolution to 'connect', as if by an electrical conductivity, '11' to '1'... all s/he needs is a bit of a 'voltage' coming down from '10'.

The interesting thing about destruction is that it is difficult to find an individual who believes that de-construction is always the better alternative to it e.g. destruction is justified on the grounds that it "sends a message" ("there's no going back"), whereas de-construction doesn't "send this message". For FA, however, the destruction of, say, a royal lineage will "go back" in other ways... perhaps to a '10 Napoleon'. The way to stop "going back" in this "regressive" way is psychological understanding... this will see things also "going forward" to the 2<sup>nd</sup> quadrant's 'royal' signs. Once there, queens & kings will begin to do what Louis XVI & Marie didn't do... exemplify the worth of finding ways to psychically spiritualize the shift from '4 endogamy' to '8 exogamy'.

Uh-oh, dear reader, we do feel a neologism coming on... yep, it is time to digest 'inter-preoccupation': in FA's view, this is what happens when (what are often called) the "transpersonal" archetypes – '9 Jupiter-Sagittarius', '10 Saturn-Capricorn', '11 Uranus-Aquarius', '12 Neptune-Pisces' – are in mutual aspect. One highly significant part of the 'inter-preoccupative' issue is Uranus' alignment with collective thinking & Neptune's alignment with collective feeling because thinking 'opposes' feeling & vice versa. In other words, when (i) Saturn is frightened of Uranus, thinking becomes the focus and feeling is rejected (and soon, like "The Empire", strikes back), & (ii) Saturn is frightened of Neptune, feeling becomes the focus and thinking is rejected (and soon, like "The Empire", strikes back). So it is, then, that we often hear academics, ruled by some ideology or another, rejecting the feeling that ideology is never a solution and, in doing so, make fun of religious feelers while, at the same time, we hear the religious devotees, ruled by some irrational dogma or another, rejecting the thought that dogma is never a solution and, in doing so, make fun of academic thinkers. No great span of time passes before a charismatic "Emperor" appears and decides to deploy troops.

Cynical sadism is well depicted by Patton, "no bastard ever won a war by dying for his country, he won it by making the other poor dumb bastard die for his country". It is significant that De Niro's "Irishman" tells Pesci's crime boss that he felt like that he was taking orders from General Patton because there is little to distinguish between nations and criminal organizations. As the Irishman's daughter makes clear too late, citizens can't go to their leaders for protection because of "what they might do".

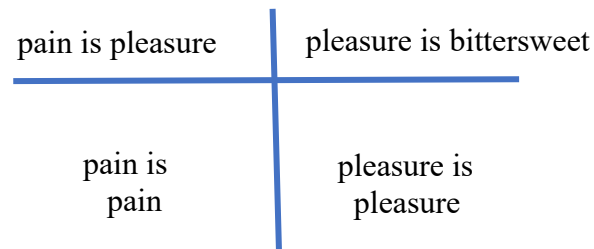
## MANDALA-OLGY IV: MASOCHSIM

### **FREUD'S OVER-REDUCTION IV: EROS-THANATOS**

**“and, about three in the afternoon, Jesus cried out in a loud voice, ‘m/My God, m/My God, why hast Thou forsaken m/Me?’” (no trading, please)**

**Matthew 27:46 (+ Jung’s answer to Job/Christ)**

Freud claimed to be an atheist but, if he had acknowledged that disbelief is still belief, he may have admitted to being a deist (= belief in a God who seems to have, as Prof. Hawking said, “breathed fire” into the initial rules & equations but, post-breath, took no further part in the unfolding of the universe ± consciousness). Pushing to the end of his life, however, Freud would dabble in his Hebraic roots, and, in “Moses & Monotheism” (1939), he would examine psychological links between deism & theism. For Freud, God might not exist ‘out there’ but, like Jung, he was circling the idea that God did/does have a certain ‘inner reality’ that unfolds over time. There may not have been any ‘outer’ Adam (Eve, Cain, Abel), Abraham or (even) Moses, but they persist as important ‘inner’ figures. Going to the next step of an ‘inner’ Christ, however, was a step too far for Freud, not the least because he was never very comfortable with the “economic problem of masochism” e.g. why are Christians so keen to follow a figure w/Who personifies the paradoxes of what lies “beyond the pleasure principle”? Freud, however, may have paused if presented with our “crucifixion” of ‘pain-vs. pleasure’...



Even the most inexperienced psychoanalyst knows that masochism is the initial hurdle of the therapeutic relationship. After all, what individual enters analysis who is not in some kind of emotional pain? And, when the analysand experiences pleasure as s/he unloads in his/her analytic hours, might it not be possible that it is greater than the pain... and, therefore, might it not be possible that s/he searches out more life pain so that s/he can have more analytic pleasure? Is this the “(libido) economic” that fuels the “Woody Allen syndrome” of rolling around in analysis for 37yrs+?

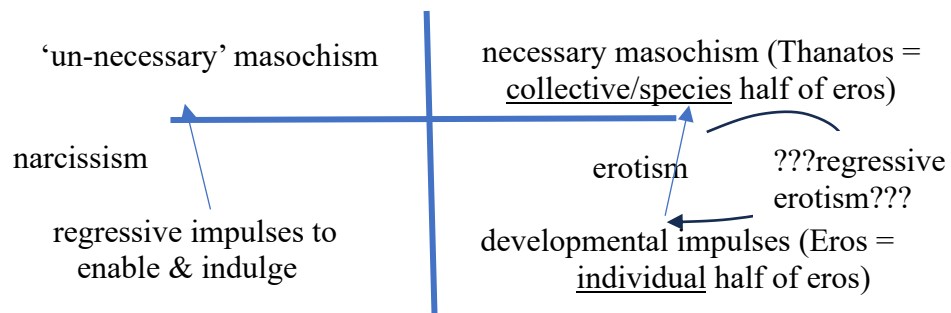
The deep irony of all this is that the analyst, the “helper”, is more at risk of the “Woody Allen syndrome” than Woody, because, after all, Woody stopped after 37yrs and many analysts work in the field for more than 50yrs. The analyst’s own “economic problem” is solved during his/her “training analysis”, the field wherein s/he examines his/her motivations for wanting to be an analyst. Indeed, this field would do well to be occupied by anyone who is entering any “helping profession”. “Helpers” may be more invested in the ongoing suffering of the “sufferers” than they realize. If everyone “got better” (newts no more), would “helpers” suffer from feelings of uselessness that, soon enough, morph into emotional pain? Is this why Woody wanted his money back?

## MASOCHISM: INITIAL EXPANSION OF FREUD'S (OVER)-REDUCTION

Freud's initial realizations about the economic problems that revolved around masochism was that there was some of trade going on e.g. "if I can get that, then I will 'sacrifice' this". For example, the individual will 'allow' him/herself to become 'mildly ( $\pm$  mentally) ill' in order to secure 'moderate-severe attention' from a caregiver... who, usually, is as unconscious of the degree to which s/he is "enabling" the suffering as the sufferer is unconscious of the degree to which s/he is craving enabled care & attention. The Freudian point, therefore, is that this "secondary gaining" is an important object of "making the unconscious conscious" because it is "un-necessary". The analysand is taught to articulate his/her "needs-wants" rather than have them "somatize". Indeed, in articulating them, the analysand often finds that his/her symptoms dissipate.

With his/her articulation, the analysand can also learn that there is a difference between trading and sacrificing. It seems to have been the case that Job's intention to be God's most loyal devotee was motivated by acquiring God's approval and, as such, all of his loyalty was being 'traded' for something deemed to be more valuable. Satan decided it might be a good idea to see if Job might work this "conflation" of trade and sacrifice out for himself via a series of privations. As C.G. Jung informs us, Christ was God's "answer to Job" but, as Christ's lament from the Cross makes clear, h/He still needed a bit more 'Satanic edification'. This 'bit more' is also, in a sense, a 'lot more' because many religious devotees are, in their respective 'awareness/es', in the business of trading their devotion for heavenly profit and, so, they are preventing the 'in'-sight that they are carrying (as St. John of the Cross noted) "secret spiritual pride" in their respective 'unconscious/es'... more Falling on its way. 2,000 years & counting, in fact. "True sacrifice" is a good deed done with no hope for greater gain down the track.

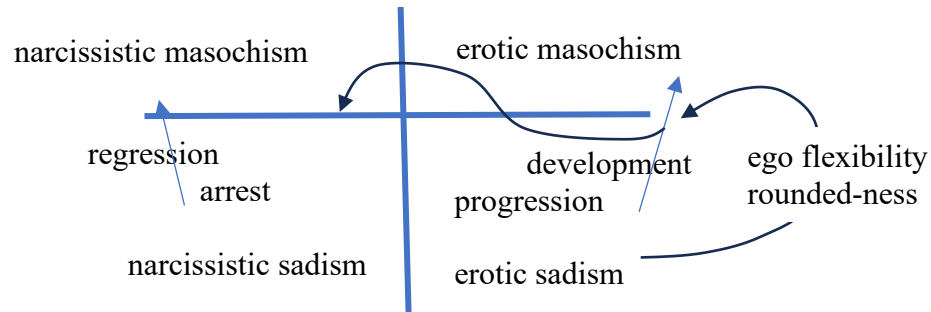
Nonetheless, not all '(mental) illness' traces to "secondary gain". Just as we all get old & bodily incapacitated, so it is that there is a "necessary" version of suffering...



... this is where Darwinian evolution enters the frame of our discussion because sexual species thrive, due to (i) the genetic diversity that comes about with exogamous mating (both physical & psychological), & (ii) the lack of competition between the less diverse parents & their more diverse children... via the former's death. To frame this in psychological terms, Freud brought in the term, "Thanatos", but rather than being opposed to "Eros", it is better to envision "Eros" as the 'individual half' of erotism' & "Thanatos" as the 'species half' of erotism. We realize, therefore, that Freud's impulse to "(over)-reduce" his terminology was not restricted to narcissism. Rather, it was an impulse that spread out to all four corners of his instinctual universe. And, so, to...

## MASOCHISM: SECOND (FREUDAstroLOGICAL) EXPANSION

Through this first section of our ‘mandala-ology’ series, we have aimed to have clinical definitions gazump the derogatory patina that words such as “narcissism” & “sadism” had been covered with as the 20<sup>th</sup>C spilled through to the 21<sup>st</sup>C. Without this clinical attitude, an attitude that Freud had demonstrated when discussing the sexual diversions (“perversions”), it would be impossible for a ‘mandala-ologist’ to view our following summary (and, to its extent, “integration”) of human instinct in the ‘neutral’ light that “Hermits” (= Freudastralogers) shine on everything that they ponder...



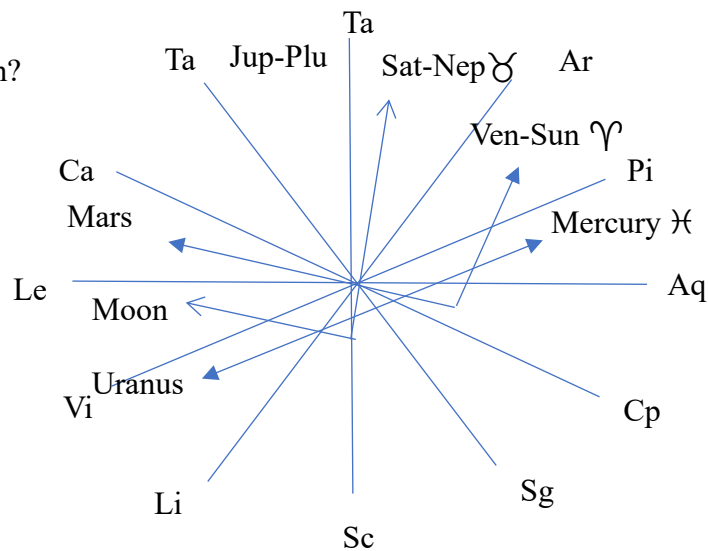
... to the specifics of ‘neutrality’: if, via repeated developmental cycles through the ‘erotic hemisphere’ (e.g. 60+ Lunar), the ego has been authentically developed, the ego has the capacity to ‘return’ to the ‘narcissistic hemisphere’ in a tempered way that respects individual variation, beginning with one’s own. The pathognomonic sign of an ‘ego-less narcissist’ is that s/he believes that others ‘should’ have the same attitude to the world as s/he does. We may not feel so concerned about those who do so without violence (&/or a threat of violence), but we can be concerned about what is submerged in the unconscious of your local “silent majority”. Nixon didn’t get power just because he wanted it. He didn’t admit it, but Nixon was an exploiter of unborn-ness.

The vulnerability of democracies has been known about ever since Plato. Yet, just as Jung answered Job, democracies have answered Platonists that the problem of (submerged) collective narcissistic masochism can be dealt with through the “checks & balances” that are included in democratic constitutions. Apologists for democracy will admit that, “yes, from time to time, democracies will degenerate and bring forth their versions of (as George Lucas would screenplay it) ‘clone order 66(6)’ but, by and large, benefits outweigh detriments”. Apologists for religion will join this democratic chorus by proposing something like, “God ‘likes’ the fact that democracies are corrupt because this gives the religious devotees the ‘test’ of resistance that will prove that they are ‘truly’ religious”. Thus, one witnesses those who retreat to monasteries and/or take vows of silence. Indeed, retreaters might go on compose essays on the ‘9 benefits’ that emerge when church & state are separate. Plato’s hope for (his) “theocracy” g-o-o-ne.

And, yes, FA admits that political-religious apologists have their point. At least, we would add that, whatever political system FA-ers hope for, it would include ‘order 777’: “if a preferer needs to point a gun at a doubter to instigate the system, the system is not worth (not only killing for, but also definitely) dying for”. If you are going to die for something it would have to be genetic diversity, the biological reason that all of us, whether we like it or not, are “truly” dying for... “♪ sowing the seeds of l-o-o-ve ♪”.

## HERO(IN)ES OF DEPTH PSYCHOLOGY IV: MELANIE KLEIN

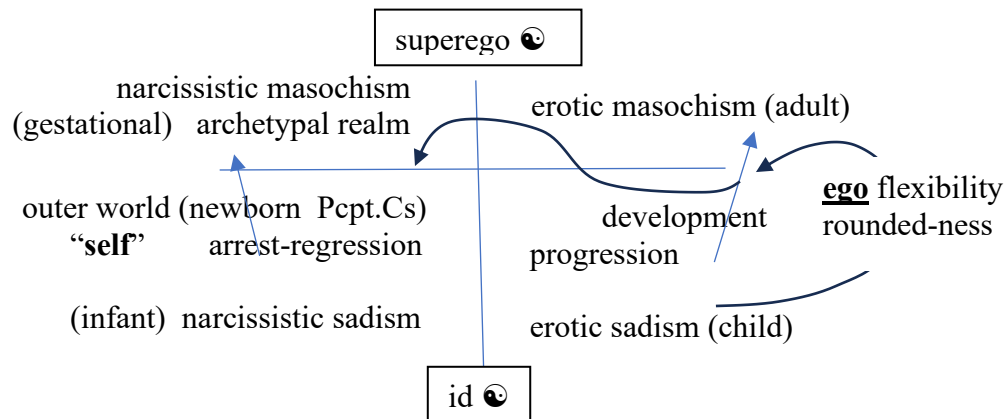
Melanie Klein  
30/3/1882 ??2.30pm?  
Vienna, Austria



Although Melanie Klein was born 7yrs after C.G. Jung was born (1875), there is a sense in which her post-Freudian formulation ‘predates’ Jung’s and, so, we round out ‘part 1’ of this series on ‘mandala-ology’ with two heroines who had an important role in (re)-connecting Freud & Jung in the minds of the psychological laity. Melanie’s important role was to devise the ‘Freudian’ way of dealing with the illnesses that, day in day out, Jung was dealing with at the Burgholzli clinic, the “narcissistic neuroses-psychooses” (if the Kleinian analyst is gifted with exceptional patience, s/he even makes headway with the “narcissistic psychoses”). Note that, rather than question Melanie’s hero(in)e status, we have moved the question mark (down) to her birth time... where we have guessed for a fire sign because, so it seems to us, that, to grasp the inaccessible psyche, the grasper would need to be intuitively gifted, especially in respect of Lunar-maternal phenomena. If there is a reason for this guess to be wrong, it would be that it (... errrr) ‘rams’ the planet of aggression, Mars (also Melanie’s Sun-ruler), into her “unconscious” 12<sup>th</sup> house... but at least this Mars would still be in aspect to her Sun.

As noted earlier, Melanie, somewhat reflecting her gender, managed to shift the psychoanalytic emphasis on the infant’s Oedipal struggle with the father ‘back’ to the newborn’s struggle with mother. And, as noted elsewhere herein, this had come about, in part, because Melanie was intuiting the activity of a punishing superego long before the infant’s 2½-5yrs phase that Freud had thought to be the critical phase of formation of the superego. Melanie’s adjustment to Freud’s theory was: OK, the 2½-5yrs infant’s superego undergoes significant re-alignments, but the superego can’t be taken as a ‘de novo’ emergence of mid-infancy... it is ‘already there’ at birth. In this way, we notice that Melanie did align with the Jungian-Platonic view that the archetypal realm, the realm that is (if not tyrannically, then) bossily referred to by (narcissistic) neurotics & psychotics, is active in the womb. Even if we have to wait until a ‘foetus’ has (at least, physically) grown into his/her tertiary educational years, we can easily witness his/her “paranoid schizoid” “splits” tracing back to gestation. Whether a university age adult is ‘for’ or ‘against’ the archetypal realm is beside the point, the Kleinian analyst knows

that all the university-age politico-(ir)-religious “splits” had ‘been there’ all along. For FA, then, Melanie was the key figure in (the history of) depth psychology who would bring a sense of Taiji-Crucifix-pattern “integration” to depth psychology, like so...



... insofar as the “superego” is the ‘yang’ inside the archetypal ‘yin’ & the “id” is the ‘yin’ inside the “ego-formational” ‘yang’. Then, the post-Freudians & Jungians (to the extent that the latter want to combine Freud & Jung e.g. Michael Fordham, to be discussed in ‘part II’ of FA’s ‘mandala-ology’ series), have come to understand that, in “depression” (Freud’s “melancholia”), the individual’s superego has taken control of the individual’s “self” with its punishment ethic, via a ‘short-circuit’ back ‘up’ into the superego... and, with the sufferer “turning on” & “turning in” to him/herself (and becoming “narcissistically” inaccessible), shuts off from analytic help. The healing of this situation requires the analyst to allow the helplessness to motor along until some sense of what is “behind the narcissism” begins to peek through. Because this waiting phase can be very long (years), the “SSRI” drug companies can breathe a sigh of relief that they won’t be going out of business in our world’s “quick fix” Uranian culture.

For those sufferers who don’t want to go the chemical route, they will have to roll around inside their respective “id”, wherein Klein’s “depressive position” is found (note that the “depressive position” is very different to, and a whole lot better than, a “clinical depression”). If a sufferer rolls around his/her “id” long enough, s/he begins to realize that his/her (or, for that matter, anyone else’s) peer-pressured “self” doesn’t-have/never-had the wherewithal to resist the “depressive” shenanigans of the sterile, uncreative superego, whereas the developed ego is ‘depression-resistant’ and proves it by virtue of its flexibility, creativity and capacity to give more love than it receives.

That the world has devolved into being ruled by an upside-down-er narcissistic gang of hollow men is a function of “defenses” against “depression”. Chasing a career &/or power might seem like ‘self-actualization’ but, in fact, somewhere in the corner of every politician’s psyche, there is the knowledge that, if s/he were to cease chasing, s/he would soon be seeking out a physician for the latest “SSRI”. The chances of “the last”, the Kleinians, becoming “the first”, & “the first”, the politicians, becoming “the last” (= now deposed & on their respective Kleinian couch for as many years as needs be) in an age of physicalistic drug profiteering is beyond remote. Yet, as we saw at the end of ‘Ch.III’, there is no need to despair... there will always be biodiversity.



## MANDALA-OLGY V: '3-NESS' & THE STAR OF DAVID

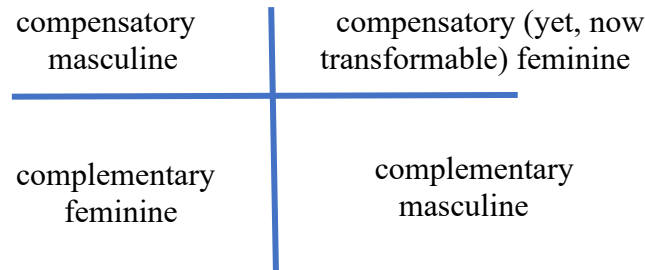
### THE WESTERN WORLD'S OVER-REDUCTION: GENDER

“for as the young man marrieth a virgin, so shall thy (*Israel's*) sons marry thee (*Israel*); and, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (*Israel*) (+ with God being perceived by the Israelites as a father & husband, the seeds of Western civilization's regrettable patriarchal character were sewn”)

Isaiah: 62:5 (+ a Western 'feminist' translation)

Decades after Freud's passing, those who had become sensitive to the perceived inequality of the sexes would make the claim that Freud's theories, more drawn from his Hebraic roots than he had realized, had thrown gasoline onto the fire of millennia of regrettable “patriarchal monotheism”. The fact that valuable addenda to Freudian theory had come into being during the intervening decades, the 1940s & 1950s, fell on ears that had become deaf upon hearing of Freudian notions such as “penis envy”. If Freud had lived the longest of long lives, he may have wizened to the view that “penis envy” needs translation to “phallus envy”, because both sexes/genders can be envious of a ‘phallus’, not the least of which is the first food supplier, the maternal nipple.

Despite this, peri-Freudians such as Otto Rank began to see that even “phallus envy” could be “(displaced) umbilical cord envy” insofar as the newborn infant could be squealing because s/he wants to be re-inserted into the womb more than s/he wants to be fed. With mutually inclusive expansions of Freudian theory such as these, we see that religious feeling for a Father could, in part, be “displacements” of religious feeling from Mother. So, to make better sense of all this, depth psychologists do well to expand an over-simplistic, over-reduced ‘masculine vs. feminine’ to a quadratic, such as...



... although, to discuss this with those who are hung up on gender issues, there needs to be a mutual agreement that (i) the unconscious exists, (ii) determining where complementation stops and compensation starts would require an investigation of this unconscious, and (iii) like all things psychoanalytic, patience is needed to interpret the complex ways in which unconscious expresses itself e.g. dreams, events, symptoms.

If agreement has been reached, it would only be a short step to understand that compensatory masculinity exists in direct degree to the strength, in the unconscious, of femininity. The vastness of the unconscious tells us that feminine strength is usually somewhere between ‘strong’ & ‘extreme’. Thus, one does well to see a “patriarchy” as an uncertain mixture of (i) “reactions” to unseen (= unconscious) “matriarchal” urges & (ii) ‘natural’ expressions of (a not-so-threatened) masculinity. Is it 50-50? 95-5?...

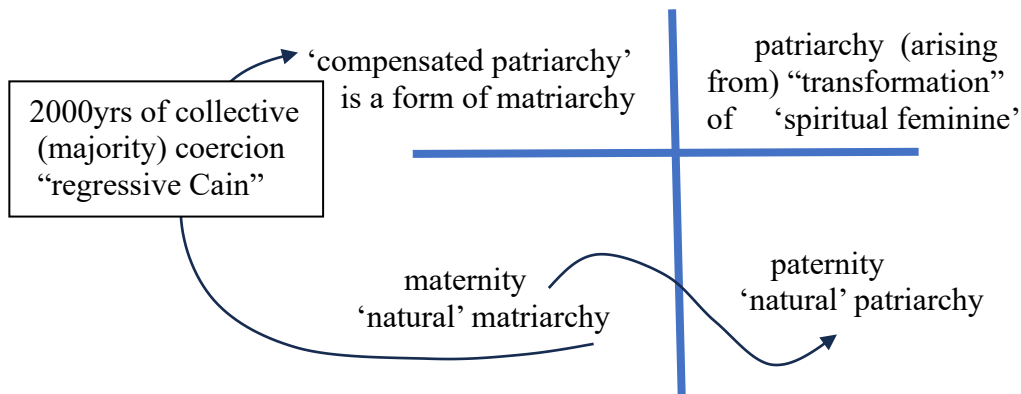


## GENDER: EXPANSION OF THE WORLD'S (OVER)-REDUCTION

With recorded history of the 'outer world' beginning less than 3,000yrs ago, we accept that ideas about what might have gone down 6,000yrs ago or 4,000yrs ago will be uncertain but, for FA, the Torah/Pentateuch did a pretty good job of recording the history of the 'inner world'. Although the Torah doesn't explicitly reveal Adam & Eve being created in a context of "compensated patriarchy", it isn't difficult to get a sense of Eden as a symbol for the 'strong-to-extreme' quality of the Motherly unconscious.

Fallen predicaments of "compensated patriarchy" will remain so until a "hero" appears in a way that becomes the example for those who 'get' what he is doing. 'Outer world' historians are uncertain if there was an 'outer Abraham', but it is clear that he existed (and still exists) in the minds of the largest fraction of Westerners. It also isn't difficult to realize that the 'God...' to which the pre-Abrahamics were sacrificing their sons to was (as Jungian, Erich Neumann, calls her) a "Great Mother". God's reprieve of Isaac was an indication that it is time to re-balance the books a little and, hopefully, through the subsequent centuries, (those who eventually will be known as) Westerners could reflect on the degree to which they were following Abraham's example. To what degree, then? A: to paraphrase Moses-at-Sinai "not enough, there is still far too much 'compensation' going on (memories of the "Age of Taurus" still making their presence felt)". And, as the post-Moses prophets would add, "better get a wriggle on... because the problems of Eden, like "The Terminator", will "be back" in the 1<sup>st</sup>Cs BC-CE".

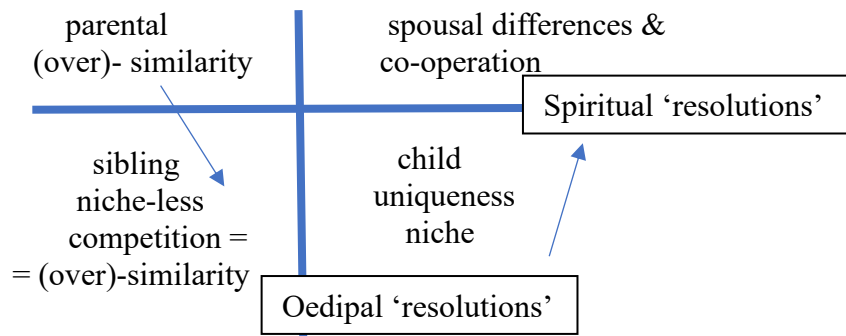
Uh-oh, with even the Churches un-able to solve the problems of "compensated patriarchy", then what chance governments? Until Le Bon, Freud & Jung came along, the historians of the 'inner world' and the historians of the 'outer world' both fumbled the psychological ball... the "matriarchate" had enlisted her "(mama's) boys" to gain control of the world. Like Freud, historians could have re-expanded their ideas about "patriarchy", but they stuck to their reductive guns, standing against this quadratic...



... because, in significant part, they didn't think to break "mama" down into a 'matriarchy vs. maternity' dyad. Just as "would-be heroes" need to 'get' the difference between unhealthy narcissism & healthy narcissism, so do "would-be heroes" need to 'get' the difference between unhealthy matriarchy & healthy maternity... because to be loved by the latter into sensual "selfish-ness" is an achievement. Yeah, yeah, yeah, this won't nearly be enough in the long run, but it is a case of learning to crawl before trying to walk. The devil of 'spiritual short-cuts' remaining the perennial tempter.

## GENDER: SECOND (FREUDASTROLOGICAL) EXPANSION

Prior to the evolution of sexual reproduction, the notion of parenting was very limited. Indeed, we could see the ‘parent’ organism of an a-sexual species as a ‘sibling’ organism insofar as, after its ‘cloning’ split of one-into-two-(into-four...), there will be competition for the same food source. In sexual *Homo sapiens*, of course, the parent-sibling-child dynamic is anything but limited. The child could “imagine” him/herself as a parent (= entering into “identification”) and, for a while, s/he could avoid ‘going to war’ with a sibling over resources... avoid for ‘while-enough’, perhaps, that his/her sons will turn out to be the soldiers. Alternatively, the child can chart a path toward a different resource (a different niche in the food chain) and, thereby avoid a war. To do so, however, s/he would need to discover something unique within that, because of it, his/her sibling can’t compete. When these siblings grow to adulthood, there is a chance that they could reconvene and, mutually recognizing their respective uniqueness, they could begin to see the greater-than-sum-of-parts ‘value’ of co-operation. In doing so, they will have been consulting, if not always ‘consciously’, the quadratic pattern...



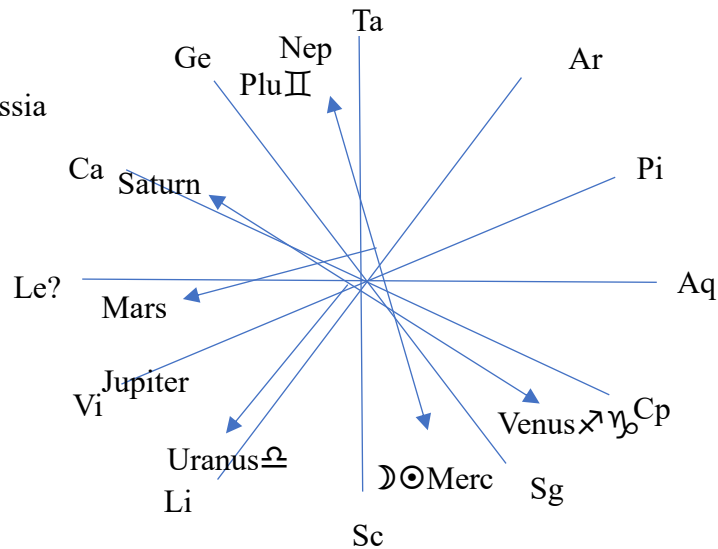
... and, to ‘seal their co-operation on both sides’, they could marry spouses who “personify” their respective uniqueness. In doing so, the ‘Freudian hero’ “transforms” his/her Oedipal development into the ‘Jungian spirit’. Thus, dear reader, you can see why God would like to return to Israel as much as a Husband as a Father. The world will never be redeemed whilever it remains infantilized (let alone ‘gestationalized’).

Implicit in God’s own “transformation” from Father to Husband is that Israel (i.e. not only the Jews) develops her femininity, so that she becomes less mother, more bride. This task is, arguably, more difficult for men because the inner search for one’s ‘inner feminine’ could get ‘stuck’ inside the ‘Inner Feminine’s’ matriarchal-maternal aspect. Masculine heroism, therefore, is less about conquering inner mothers & more about conquering one’s own tendency for ‘stuckness’. In Jungian analysis, this process is called “the differentiation of the anima”... something that is virtually impossible to complete if the analysand has not yet adequately dealt with his/her ‘sticky’ “shadow”.

If, dear reader, you accept the argument that it is easier for women to develop their femininity than men, the FA-er would add that it is important not to get carried away with this advantage because the ‘inner masculine’, the “animus” has its own set of challenges that are vulnerable to ‘sticky’ “shadows”. And, so, to round off this first part of our set of ‘mandala-ology’ essays, we consider a depth psychological “heroine” who “personified” the link from Freud to Jung and, ultimately, back to Freud...

## HERO(IN)ES OF DEPTH PSYCHOLOGY V: SABINA SPIELREIN

Sabina Spielrein  
26/10/1885 ???  
Rostov-on-Don Russia



Born 4yrs after Melanie Klein and 9yrs after C.G. Jung, Sabina didn't become widely known as either Klein or Jung, but the fact remains that, without her influence, the history of depth psychology would have run a very different course. With the play (later, movie) of her relationships with both Freud & Jung, "A Dangerous Method", our readers can get a feel for the difficulties involved in "integrating" Freud & Jung, difficulties to be revisited when, later in this series, we will discuss Michael Fordham.

The most valuable aspect of Sabina's story is that it illustrates the importance of 'getting Freudian analysis right' before 'going Jungian' on an analysand. Although (at the time, Freudian) C.G. had some success with his Freudian treatment of patient-Sabina, he failed to follow through with an analysis that would have led to a full sexual development. In other words, the analyst's first task is to "deflate" urges to physicalize the "family romance" by shifting it 'up' to its psychological expression. This prevents the "inflation" of the sensual-to-sexual infantile instincts that, in remaining "inflated", become too difficult to "suppress". Thereafter, the analysand is encouraged to discuss his/her sexual fantasies so that they can be analyzed and, given that the fantasies will, sooner or later, be directed to the analyst, the analyst needs to 'get' the psychological 'level' of this so that, in turn, s/he can direct the analysand to the realization that s/he is reliving (rather than remembering) his/her toddler years. The events that followed showed that Jung had not dealt well enough with his own toddling to help someone else... and, so, it is no surprise that Sabina returned to Freud, leaving C.G. behind.

As we did for Melanie Klein (see: 'Ch.IV'), we have guessed Sabina's ascendant to be Leo for the following reasons, (i) Jung, having Aquarius on the ascendant, would have been attracted to women with Leo on the ascendant, (ii) Sabina's Sun, Moon and Mercury in Scorpio would land her 4<sup>th</sup>, "family romantic" house, and (iii) her oddness with regard anal punishments could be aligned to Uranus placed near the cusp of her 3<sup>rd</sup> house. One of the important discoveries that Sabina would have made from Freud in respect of the exciting punishments that had, years earlier, been dished out by her father would have been that a significant part of her 'anger & release cycle' originated

in her “projective identification” with her mother ( $\pm$  mother archetype) and, to protect her most vital ‘relationship’, the anger-release would be played out with someone who was not so ‘vitaly’ important to her ‘survival’, her father. During those toddling years, of course, her father would have had no idea that this “displacement” was going on.

When Sabina’s affair with C.G. ran its course – Jung would soon ‘descend’ into his “Red Book” phase – she would return to Russia and help establish psychoanalysis there, keeping abreast of Freud’s evolving views about the difference between sex and gender. Sabina would have known of Freud’s eventual view that both XX & XY babies are born, to a varying degree, in a ‘masculine’ state insofar as they “actively identify” with the maternal phallus. The issue of gender arises in the “phallic phase” where the boy notices, via his sister, that he has something to lose, whereas his sister notices, via her brother, that she has lost something (and, to a degree, will be worrying about what she might lose next). As we have noted earlier, this sense of loss in both sexes won’t be mutually exclusive of the pre-gender losses of the nipple and umbilicus. Flowering out of the fantasies about what the phallic loss means, the two sexes have to deal with the fact that siblings and fathers are entering from stage-left. “To be or not to be...”.

Although mythology points the possibility of an “Electra complex” (the female version of the “Oedipal complex” would involve the ridding of the mother so that the little girl can ‘marry’ her father), Freud was not a fan. Rather, he preferred to see the little girl as even more attached to her mother than the little boy... and, with the fact that someone or something had castrated her, the little girl will, at some level, lash out at the person to whom she is most attached, even if (as Freud notes) “she covers over her fury with ‘careful compensations’”, for having done the terrible deed. If thereafter the little girl is consumed by her anger (or “compensatory love”), she will have trouble with the unfolding of her femininity, especially if there are ‘umbilical’ & ‘oral-nipple’ vectors that are ‘feeding down’ into the ‘phallic-(not-really)-Oedipal’ phases. As Jung would eventually translate this, the little girl puts herself at risk of being “possessed” by her “animus”. The task of the analyst, therefore, is to help her to understand from where her angry ‘status’ has been drawn and, as she ‘digests’ this understanding, she has every chance of discovering that having a vagina more than makes up for having lost the penis (that she never had) and, then, she can begin to see the spiritual outline of being a mother & wife herself. Because Sabina was killed in WWII, she did not live to know about the Kleinian additions that would be added near/at WWII’s end.

At the outset of these essays on ‘developmental mandala-ology’ we noted that religious symbols such as the Taiji and the Crucifix “bypass” the number ‘3’. If Sabina had reincarnated and read our note, she may have pointed out that the “Star of David” is a ‘double triangle’. There is a sense in which Sabina was a ‘3 Mercurial’ figure going back & forth between Freud’s & Jung’s earthy-fiery “complexio oppositorum”. When she returned to Southern Russia not far from the Silk Road, there is a ‘geographical’ sense in which she would symbolize the back-&-forth interest that C.G. Jung (and, in the not-too-distant future, the Beatles et al.) would take in the links between Western & Eastern religions. When ‘3’ is doing its job of linking the ‘1 beginning’ to the ‘2 end’ (and vice versa), the number ‘12’ appears on the horizon... the number that, despite the fact of the West’s & East’s variant attitudes to the months & the seasons, resonates all around the world. “♪♪ hi ho, hi ho, off to Plato’s dodecahedron we go ♪♪”...

*interlude: “LET THERE BE LIGHTS... FOR SIGNS & SEASONS”*

**THE ZO-(O)-DIAC: DEISTIC or THEISTIC?**

Most nations have a census. In most of these censuses, individuals are asked to declare a religious affiliation. A recent popular declaration has been “Jedi” and, given what has transpired in the name of God through the centuries, the reason for this kind of declaration is obvious. Rather than state a particular religion or creed, however, it might be more helpful for censuses to ask for declaration of the philosophy that resides behind the declared religion. One (compact) list of ‘resident philosophies’ follows...

(i) ‘chance only’: existence is Creator-less, order-(law)-less & the individual life is an expression of an interminable crapshoot; this ‘resident philosophy’ traces to the founder of Cynicism, Diogenes, “get out of my (meagre as it is) light”; ‘chance only’ is usually a minority position but it gains significant following when civilizations (social ‘orders’) are collapsing and, as they do so, suggest that ‘order, per se’ is temporary & illusory; it is the kind of ‘r.p.’ that underpins (what a civilizations would call) criminal activity; it is a position that can’t be taken up by our next category; because it (i) looks (with a degree of “confirmation bias”) for order, & (ii) requires social order to be ‘in order’ so that it can be conducted, especially in this day & age of CERN-ish expense...

(ii) ‘chance & necessity’: existence has no theistic Creator but, given that there are order-ful laws through which the universe evolves, there may be a deistic Creator Who laid down the discovered laws; cosmologists who claim that the universe popped into existence from nothing have an odd idea of “nothing” insofar as popping emerges from the “field equations” (= ‘laws’) that underpin quantum physics; the most famous deistic scientist would have to be Albert Einstein... he was offered the presidency of a country founded on (not deism, but) theism, Israel, and, so, he wisely declined; insofar as natural selection is a “law”, Charles Darwin should have viewed himself (not as an atheist, but) as an deist-agnostic; the “multiverse” proposal is also deistic-agnostic...

& (iii) ‘chance, necessity & consciousness’; if Darwin was precariously perched between atheism and deist-agnosticism, then “panpsychists” are precariously perched between deism and theism; although the term, “panpsychism”, was coined in the 16<sup>th</sup>C it is a much older idea that, most obviously, traces to the Buddhist East; it is, however, easy to see many equivalences between the “primacy of consciousness” (as Heisenberg proved, the scientific “observer” is a secondary phenomenon) and a “deistic God”; it is not long before philosophers are wondering if their “minds” are reflections (even if pale) of the “primary m/Mind”; the fact that Homo sapiens evolved in a way that came to grasp (i), (ii) & (iii) leads it to a \$64,000Q: is “Mind” also (theistically) ‘evolving’?...

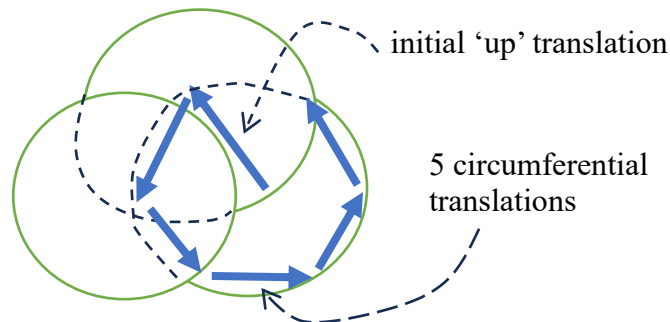
Reflection on these positions tells astrologers that, although interpretations of the zo-o-diac can appear chaotic, their ‘resonance’ with the zodiac’s 12-stepful ‘order’ places them in either (ii) or (iii) above. The psychological astrologer, realizing that half of the zodiac symbolizes purposeful ‘fire’ and feelingful ‘water’, is forced into the view that (ii) is insufficient and, therefore, they/we tread the zone between deism & theism, a zone that carries him/her/us to the events of the 1st book of the West’s Bible, Genesis, events that preceded the appearance of the Garden, Adam, Eve, Cain & Abel...

## “GENESIS DAYS” & FREUDAstrology’s NOD TO THE EAST

Although FA is critical of Bertrand Russell, we do acknowledge that he played a large part in the proof that the dyad of number – are they discoveries or inventions? – is irreducible. Russell was an atheist who had hoped to prove that numbers are mere products of human ingenuity & practicality and, therefore, they don’t exist ‘out there’ in any (what we would call) ‘archetypal’ sense. Russell’s temper was one of intellectual contempt for qualitative feeling being involved in the epitome of quantitative expression, ... his “confirmation bias libido” was strong enough for him to spend much of his time trying to ‘cancel’ what he saw as an intellectual obscenity, numerology. Life, however, proving itself again & again to be ironic, proved that he was wasting his time.

Number appears in Genesis in a qualitative-numerological way, most obviously in the fact of God creating the universe in ‘7’ days. It is worthwhile to point out that 7 is a lesser number than the number of spatio-temporal dimensions, 11, that appear to be required for “string theory”, the current leading “Theory of Everything”, to work. And, so, what is lost on numerology’s qualitative swings is, to a degree, regained on its quantitative roundabout, provided that the intuiter can steer clear of Earthy, Sunday-to-Saturday literalisms. In other words, how does one best interpret a “Genesis day”?

The most straightforward answer is provided by “sacred geometry” (recalling, here, that God is as much the deistic thinking geometer as He is an ‘evolving’, theistic, teleological, Hawking-esque initiator) insofar as 7 translations of the simplest object, the sphere, along a radius generates, in 2D, a hexagon. The first translation is different to the next 5 translations insofar as the 1<sup>st</sup> translation is ‘up’ and the next 5 translations unfold around the circumference of the original sphere (2D circle), like so...

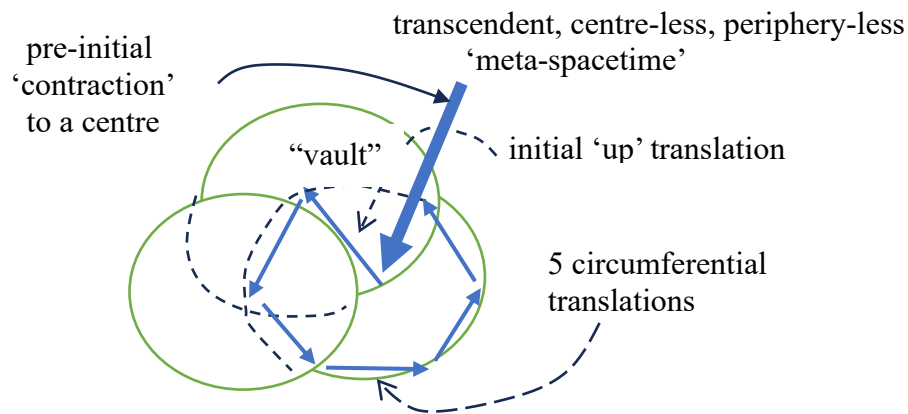


... the charge against this “T.O.E.” is that the decision to translate the ‘next 5’ spherical radii along the circumference seems arbitrarily lawless... why wouldn’t a Great Geometer ‘keep going’ in the initial direction of the “up’ translation’?. We agree that our answer – the Great Geometer ‘qualitatively’ values actions that look forward to the reestablishment of the symmetry with which He had begun – can be accused of arbitrariness also. Whether this arbitrariness is greater than that which is contained in “string theory” (e.g. renormalization; cancellation of infinities) remains open.

The other obvious charge against this “T.O.E.” is the initial angle of translation also seems arbitrarily lawless (why have we rotated the ‘up’ translation 30° in an anti-clockwise direction?) Yes, to be sure, choosing the position of the Sun (conjunct Moon) at the Chinese New Year also seems arbitrary... but this is where Genesis steps in...

## THE WOMBY CHARACTER OF THE 1<sup>ST</sup> & 2<sup>ND</sup> “GENESIS DAYS”

The ancient philosopher, Hermes Trismegistus, coined a phrase that is familiar to all modern Jungians, “God is a circle whose centre is everywhere and circumference is nowhere”. If this is true, then our Great Geometer’s occupation of the centre of the central circle is over-specific. As a result, we could adjust the first sentence of Genesis to “God exists in a type of time that human minds can’t conceive (call it, ‘meta-time’); in the beginning (= the type of time that humans can conceive), He created the heavens and the earth”. In this way, FA is Einsteinian insofar as, if there is a ‘meta-time’, there is also a ‘meta-space’ that is just as inconceivable (thus, Hermes Trismegistus’ phrase). An FA-er, therefore, adds to the diagram of the prior page by placing ‘meta-spacetime’ outside of the cycle of circles that generates the zodiac’s double hexagon...



... this is FA’s basis for the view that astrologers need to take theism seriously. Just because the astrologer has, as it were, a panoramic ‘view (of all & sundry earthly shenanigans) from above’, there is, in any case, a ‘meta-view’ that views them as they view everything else. This is also the basis for FA’s view that astrologers need to take depth psychology seriously... with the zodiac being more visible at night than it is in the day, astrologers can better embrace God’s separation of “light” from “dark” and, in turn, soften the (‘11-ish’) human propensity to pretend that “dark” doesn’t exist.

On the 2<sup>nd</sup> day of Creation (that may, in any case, be more of the 1<sup>st</sup> day), God creates a “vault” that “separates (meta-spacetime) water from (Einsteinian spacetime) water”, emphasizing, thereby, the point made in our prior paragraph that astrologers are separated from the transcendent world in the same way that militant physicalists, via “over-reduction” (= science’s own “vault”) deny the archetypal realm. Either way, we are now in a position to answer our Q: how does one interpret a “Genesis day”?

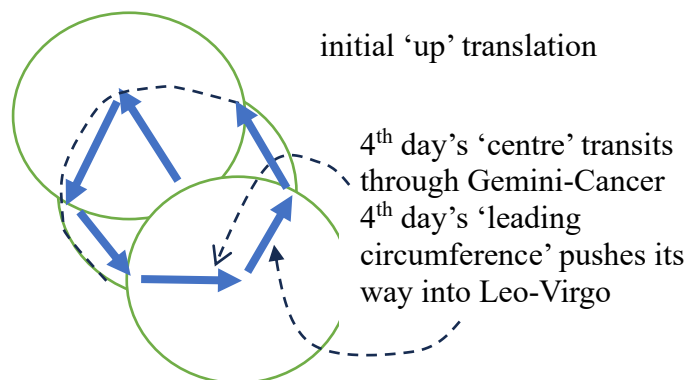
When God says, “and there was evening, and there was morning – the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> etc. day”, we note (i) the reference to “light” separated from “dark”, but (ii) during the first few days, there are no lights (e.g. the Sun) in the “vault”. For this reason, FA narrows the idea of ‘separation’ (away from, say, zodiac hemispheres) to the adjacent signs. If, then, the astrologer sees him/herself as a “light” Aquarian (as is the case, for example, for Aquarius-rising C.G. Jung), s/he does well to embrace “dark” Pisces as a ‘stepping stone’ to the zodiac’s lower hemisphere. S/he needs to be careful, of course, because, as Jung emphasizes, the chances of getting lost in ‘12’’s depths are significant.



### THE GROUNDING CHARACTER OF THE 3<sup>RD</sup> & 4<sup>TH</sup> “GENESIS DAYS”

The charge that FA has arbitrarily picked on Aquarius-Pisces aligning with the goings on during the 1<sup>st</sup> (& 2<sup>nd</sup>) days of Creation would gain steam if the subsequent days don't, in turn, align to Aries-Taurus, Gemini-Cancer & Leo-Virgo. FA gets off to an aligning start when we notice that, on the 3<sup>rd</sup> (or, is it still the 2<sup>nd</sup>?) day, God decides to bring land out of the sea. To be sure, Aries is not an earth sign but, for FA, there is a subtle earthiness in the cardinal quadruplicity. C.G. Jung noticed that the alchemist, Gerald Dorn, made much of the fact that God did not sign off with a “good” after His 2<sup>nd</sup> day of creating... yet, on the 3<sup>rd</sup> day, He would return to His approving ways. For FA, this is another reminder that Pisces is a dangerous sign and, when it is regressive, it isn't off the mark to align the 12<sup>th</sup> archetype with Biblical baddies like “Leviathan”, “Mystery Babylon” and the “Great (church) Harlot who sits on many waters”. Make what you will, dear reader, of the fact of the precession-(regression) of the equinoxes.

The charge of arbitrariness against FA does, however, pick up some steam for the 4<sup>th</sup> day (or is it still the 3<sup>rd</sup>?) of creation because, on it, God introduces the Moon, Sun & Stars to the “vault”. We have elsewhere made note of this “Genesis day” (see; “Jung's Omission” on the “Basics” webpage) because, out of Augustine, the Catholic Church & Christianity-in-general have decreed astrology to be a species of sorcery & needs to be rejected. For FA, this rejection lands in the same ballpark as the Church's rejection of Freud's royal road to the understanding of sexual maturation. Meanwhile, back at the ranch of FA translating Genesis in terms of the zodiac, we agree that, even if Gemini-Cancer points to the Stars (the “ruler” of Gemini, “ruled” astrology) & the Moon (it is the “ruler” of Cancer) it doesn't point to the Sun. It may not count as very convincing, but we could point out that translating the spherical centre of the 3<sup>rd</sup> day, across 2 signs, to its next 4<sup>th</sup> day home means that the sphere's ‘leading circumference’ will have encroached into the subsequent two signs (even if the radius won't move into them on the following day). Geometrically, this can be represented like so...



... thus the zodiac sign that is “ruled by” the Sun, Leo, isn't fully excluded from the geometric progression. Whatever the case in respect of this semi-convincing link of the 4<sup>th</sup> day & Leo-(Virgo), we don't have to semi-convince anyone that, in ‘light’ of the Sun's critical role in the capture of energy & the evolution of entropy-defying life, it is ‘right’, therefore, that God to assigned His 5<sup>th</sup> day to that complex fraction of the biosphere that depends on the Sun in ways that the simpler fraction doesn't...



## THE ANTHROPO-GENIC CHARACTER OF THE 5<sup>TH</sup> & 6<sup>TH</sup> DAYS

The FA-er doesn't deny that the whole biosphere is dependent on the Sun and, so, the fact that God had three days of biospheric creation – the 3<sup>rd</sup> day for flora (miss the 4<sup>th</sup> day), the 5<sup>th</sup> day for fish & birds & the 6<sup>th</sup> day for land animals – doesn't match so well with science's two 'phases' of biospheric emergence, abiogenesis & evolution. If, however, we intuit-think archetypally, we realize that all God was doing during His "Genesis days" was setting up an archetypal 'pattern' that would unfold in such a way as it (i) could take care of itself (deism), & (ii) when the time came to be more involved, He could do so (theism). In other words, His creation (of (archetypes) that brings forth the Sun & Moon (the 4<sup>th</sup> day), broadened his scope to become 'more involved'. Thus, the more complex the lifeform, the more God becomes thermodynamically involved. This is why, in the 6<sup>th</sup> day, He goes so far as to Lamarckianly-artificially-teleologically "select" a creature that resembles Him. Artificial Lamarckian evolution has been with *Homo sapiens* ever since its phase of domestication of land animals. OK, so what about the hot (but not necessarily Sunny) topic of fate-ridden, thermodynamic time?...

There is a probably apocryphal story that, in pre-history, the zodiac, being the zodiac, didn't include the non-zoo-animal sign, Libra, and Scorpio filled in for Libra's vacuum. This makes some sense to the Darwinian insofar as Libra symbolizes fairness & balance and dog-eat-dog Nature doesn't care diddly-squat for fairness & balance. The thing that separates anthropic creatures from the rest of the biosphere, however, is its capacity to conceive the inevitability of physical death. Atheists & theists usually disagree on just about everything, but they do come together about this (yeah, OK, we do know about wealthy atheists who refuse finality and have themselves cryogenically frozen), even if they have different explanations e.g. atheist Freud took religion to be a form of "denial"; theist Jung took religions to be "systems of psychical hygiene" that help to deal with finality, irrespective of whether it is a "denial" or a "transition".

Thus, the Creator not only rested on His 7<sup>th</sup> day, but He also wanted his most complex creature to rest and, while he rested, contemplate his "denial vs. transition" dyad. Only the most misanthropic cynic would deny that Sagittarius-Capricorn is the sign-pairing that has most to do with this dyad. The trouble is, of course, that this is a dyad that, rather too easily, 'hooks (forwardly) into' the troubling shenanigans of the 2<sup>nd</sup> (or is it the 1<sup>st</sup>?) day of creation, "dissociation", "arrest", "regression" and the like.

This is the point at which we encounter one of the key theistic discrepancies... the Jews rest on Saturday (Saturn-day, the 7<sup>th</sup> day of the week, is Capricornian) and Christians rest on Sunday (Sun-day is the 1<sup>st</sup> day of the week, is Leonic). At least, the FA-er can propose a recombination Saturday & Sunday (the weekend) via the handed down view that Christ was a (Leonic) Sun in Capricorn, so there is no need to get one's knickers in fundamentalist 7<sup>th</sup> Day Advential knots and let weekends be weekends.

This leads us to the more overarching problems of fundamentalist approaches that fix on some idea and make an ideology out of it. In FA's view, this is an expression of the transition (not into death, but) into the Aquarian Age that looks as if it is going to characterize itself by an "over-reduced" attitude to the feminine... a Ouranian fear of his wife-mother, Chaos-Gaia, that leads to "arrest" & "regression". Thus, we now turn to C.G. Jung's psychology that has so much to say about the process that *Homo* (not very) *sapiens* needs for its redemption, the "differentiation of the anima"...

## FA's: A SHORT COURSE IN MANDALA-OLGY: Pt.II

### **PART I: CONTENTS**

**Mandala-ology VI: Shadow (pg.2)**  
**Mandala-ology VII: Animus (pg.7)**  
**Mandala-ology VIII: Anima (pg.12)**  
**Mandala-ology IV: Self: West (pg.17)**  
**Mandala-ology X: Self: East (pg.22)**  
**Conclusion: (pg.27)**

**& Erich Neumann**  
**& Michael Fordham**  
**& Marie-Louise von Franz**  
**& JC 6BC-⊙-in-∞ version**  
**& the XIV<sup>th</sup> Dalai Lama**

#### **Mandala-ology VI: The Shadow**

**Sep/2024**

C.G. Jung wrote, "God could be something terrible". FA agrees, God is terrible when individuals & (especially) collectives fail to "integrate" their respective shadows. Many have also noted that, irrespective of "shadow integration", everyone getting old & dying "is terrible", but God also "sends the message" that if, before one gets old & dies, one can "transform enough", fate's "negative" light will be "transformed" too.

#### **Mandala-ology VII: The Animus**

**Oct/2024**

The "shadow" is not the only phenomenon that reveals God's "terrible-ness". If individuals-collectives fail to "integrate" their respective "animus-anima syzygy/s", there is, very often, a breakdowns of family structure and, consequently, psychological wounds spilling into civilization. It is impossible to "integrate" one's 'inner other half' (let alone "integrate" the "Self") without first having "integrated" one's "shadow".

#### **Mandala-ology VIII: The Anima**

**Nov/2024**

The would-be priest will take the view that his relationship with "the feminine" develops in accord with his relationship with the Holy Mother. For Jung, however, this is too ambitious because it is nigh on impossible to "differentiate the anima" when the relationship lacks the flesh & blood challenge. The greater the difference between the 'inner woman' & 'outer woman', the greater the 'tension' and the greater the growth.

#### **Mandala-ology IX: The Self: West**

**Dec/2024**

Insofar as China, India et al. have adopted (or were coerced to adopt) political systems that were initially trialed in the West, we could say that the world 'is' Western. Then again, with politics focused on the 'outer (mama's boy) man', the 'inner men' of the West & the 'inner men' of the East can be discussed separately. The fact that JC's birth date (+ birth time) is open to debate is "good" for the psychological astrologer.

#### **Mandala-ology X: The Self: East**

**Jan/2025**

That post-Resurrection Christ spent 40 days rolling in proximity to the earthly plane provides the West with a 'template' for the Westerner's consideration of Eastern religion. That the Holy Spirit is still rolling around the earthly plane provides the West with another 'template'. Could Dalai Lama XIV's struggle against superego systems that were 'born' in the West work as an inspiration to 1<sup>st</sup> deal with the 1<sup>st</sup> personal?

## MANDALA-OLGY VI: SHADOW

### **JUNG'S OVER-REDUCTION I: SHADOW (from 2) to 4 aspects**

**“and God blessed Noah and his sons and said to them, ‘be fruitful and multiply and replenish the earth’” (+ “one becomes two, two becomes three and out of the third comes one as the fourth”)**

**Genesis 9:1 (+ *alchemical axiom of Maria Prophetissa*)**

Let's now focus on '3', our previously "bypassed number", that (i) is reached (not by multiplying, but) by adding & (ii) brings up dramatic 'structure'. In the 3-act "Divine Drama", God's advice to Noah, "be fruitful & multiply", bypasses the idea of "addition" and, as such, has a worrying level of viral asexuality. Agreed, a command, "be fruitful and add", would be more than a little anemic, but it is still a more accurate phrase for creatures that have evolved beyond asexual viruses & bacteria. Better still, God could have said, "go forth in a Fibonacci sequence way" insofar as "1 + 1 = 2... + 1 = 3... + 2 = 5... +3 = 8..." (i) is a kind of happy medium between multiplication & addition, and (ii) spins out the "golden (yellow brick) ratio", the 'axis' around which the Fibonacci number sequence cycles. Although it might seem odd for FA to continue this series of articles on 'developmental mandala-ology' with this distinction, it won't be so for the Jungian analyst who, day in day out, counsels his/her analysands against "going 2-4-8-16-32... viral" because this is the psychological modus operandi of the collective psyche, the psychical 'level' wherein the "shadow" intensifies and becomes unwieldy, as revealed in the full history of Noah's descendants. Thus, just as God had counselled His "inner" creatures, the Jungian counsels his/her "inner" analysand e.g. "be not conformed to this world... but be transformed by the renewing of your mind".

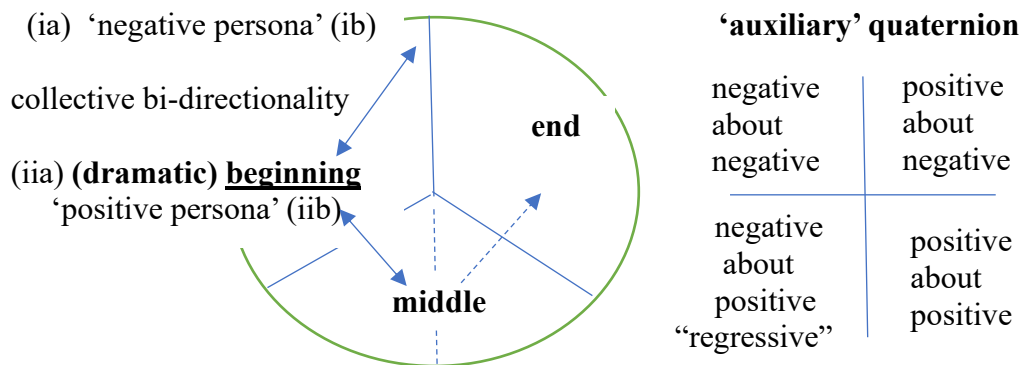
Our (not Eden) garden might be a savage place, but the God of the Westerner wants His creature that is half-way between our garden and His Heaven to go in peace. Jung, with the possible assistance of Gustave Le Bon, realized that this goal is achieved on a one-by-one basis. When men form groups (that, as noted, are 'collective-ish'), the sense of empowerment leads to the intensification of the individual "shadow". This is especially so in an individual who, to a degree, has "identified with" his/her "persona" because, at bottom, this psychical 'organ' is cut from collective, peer-pressuring cloth. The antidote to this war-prone intensification is to build something substantial behind the "persona"... Jung called this 'build', "individuation". And, very much in the mold of the "Divine Drama", "individuation" is a tri-fold coming-to-terms, beginning with the "shadow", middling with the "animus/anima syzygy" and ending with the "Self".

If, perchance, dear reader, you belong to a group (unlikely this far into FA, but possible), you might want to pull us up at this point and make the distinction between benign and malignant groups. For example, your local stamp collecting society would be unlikely to be stashing military supplies. And, let's not be cute, even Jungians come together to form Jungian groups, the members of which would claim to be benignant by definition. Curiously, however, there have been fractures and splits in the Jungian community that suggests that something is still missing (as we also notice with groups of astrologers). In this chapter, then, we consider one possible 'missing piece' of Jung's tri-partite vision of the psyche... does 'quaternizing' the "shadow" help us?...

## THE SHADOW: INITIAL (RE)-EXPANSION

Although the Star of David, comprised of 2 over-lapping triangles, features the number “3”, this symbol, like the Crucifix, does not feature the shape, the circle, that leads the FA-er to the idea, so important to him/her, of spiral development. As a result, we fast-forward a couple of thousand years to draw on a phase of the “world’s drama” when the spectre of complete annihilation had mushroomed on our horizon...

Born in the years of WWI, Gerald Holtom, in his midlife year of 1958, designed the symbol for peace that would ‘resonate’ through the 1960s. Rather than draw from religious symbols (or, for that matter, Mercedes), Gerald drew from the semaphore’s superimposition of “N” & “D” (= nuclear disarmament) to form his world-recognized symbol... soon to be supplemented by the Beatles, even if the Fab Four weren’t calling for divine assistance. FA, following the Beatles’ lead, will take Gerald’s symbol further (and, as we do, we shift the radii 15° to infuse a sense of equality into its ‘3-ness’)...



... and, in doing so, we illustrate why, in our view, Jung’s “persona” might do better to be viewed through a ‘(dyadic) positive-negative’ lens that, in combo with the dyad of ‘development-regression’, finds itself expanding into a quadratic conception. Specifically, each one of us has two “masks” that have been fashioned out of collective cloth, (ia) the ‘negative persona’ is most often established regressively from a relatively ‘high’ level of the collective (e.g. an ideology, an -ism, a political orientation) (ib) more rarely, the ‘negative persona’ is established progressively when the holder of an office of responsibility regrettably informs ‘pre-(non-)individuated’ individuals, “I’m sorry, but my task is to control (if necessary, imprison) those who have not yet ‘built’ mature boundaries”; (iia) the ‘positive persona’ is established progressively from a relatively ‘low’ level of the collective (e.g. the individual dons his/her “mask” to initiate an entry into the external world) but, when the “mask” fails for some reason, (iib) the ‘positive persona’ might be (re)-established “regressively”, placing the individual, therefore, at risk of taking another “regressive” step and “become identical with mythic images”.

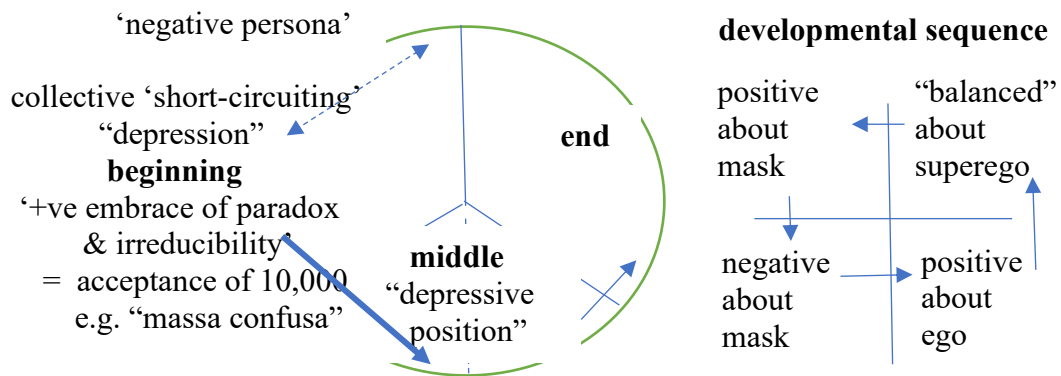
These alternatives tell us that it is impossible to reach hasty conclusions about the “persona”. Further, to prevent a ‘regressive’ collapse into the deeper layers of the unconscious, the psychologist may do well to extoll the virtue of the “mask” and invest time into making it work better as a conduit into the world and, in this way, s/he would be ‘positive about positive’. Equally, if the analysand is already adept at entering the external world, his/her analyst will consider becoming ‘negative about (this) positive’.

## THE SHADOW: SECOND (FA's) EXPANSION

With the distinctions made in the previous section, we begin to see further into the 'gestation' of the "narcissistic neuroses" of which "depression" is the example, par excellence. At one level, "depression" can be taken as the "negative persona" dishing out punishment to the "positive persona", accusing it of, say, being superficial & false, a case of the "pot calling the kettle black" (and an accusation that gets "stuck" because both personae are "inflated" by the powerful collective depths). The psychotherapist, therefore, may need to point out the "value of positive superficiality" because, 'in' this apparently regrettable state, the possibility appears to re-vitalize interest in the '4 id'.

If the therapist is a fan of Donald Winnicott, s/he will know that the wisest way to re-vitalize his/her "positive persona/mask/self" is to embrace the paradoxes of life without trying to solve them because this is what s/he had not done well enough when s/he was a toddler... dealing with "transitional objects" that, insofar as they are both a part of "me" & a part of "not-me", set up psychological boundaries. In other words, if you (believe that you) have solved a paradox, you have damaged your ability to build a "psychological boundary" and, in turn, you will (be believing that you) "know" what is "good for me" is "good for all". The seed of sterile proselytism & tyranny is planted.

It won't be too difficult to insert these ideas into our decorated peace symbol...

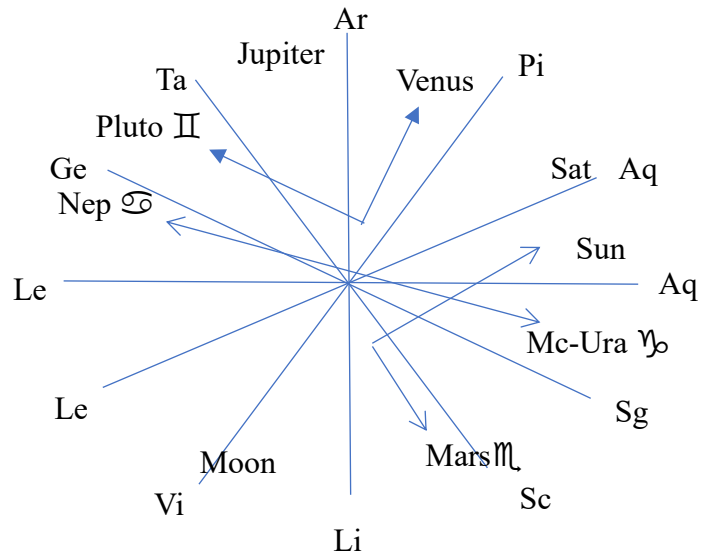


... the key adjustments being (i) '+ve embrace of paradox' allows us to change the prior double-tip arrow to single, (ii) the clarification of Melanie Klein's distinction that the "depressive position", the analysand's admission that she was wasting time trying to solve the unsolvable, might be a bit depressing but it is not "depression". Of course, the profoundest paradoxes of life will be found in one's "family romance" and, instead of trying to solve them, analysands have the challenge of learning how to play with them, using less one's clever-clever-land intellect & more one's heartfelt feeling.

Those who prefer charting a Jungian path through this will, hopefully, already be alert to the alchemical notion of the "massa confusa" that occurs in the first phases of many Jungian analyses. If the analysand's "shadow" is "too long", however (longest at dawn), s/he may not permit any kind of f/Fall into any kind of confusing mass. This is a common predicament for the analysand who has had some success in life through the application of his/her intellect, recalling here that "success" holds strong links with "going viral". Indeed, as Freud, Jung & "clone warring" George Lucas have clarified, politicians play on the "mass confusion" fears running rife in democratic majorities.

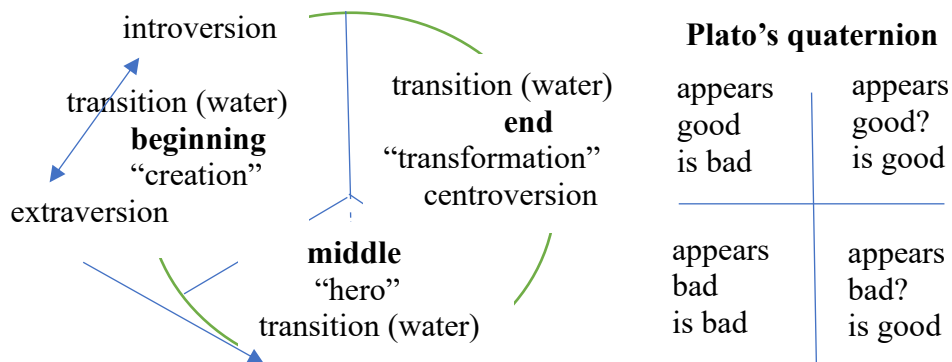
## HEROES OF DEPTH PSYCHOLOGY VI: ERICH NEUMANN

Erich Neumann  
23/1/1905 4.15pm  
Berlin, Germany



Although our readers might be expecting us to go to Donald Winnicott's natal chart, we aim, in this 'Pt.2', to stay close to Jungian ideas and, with this aim, we go to the natal chart of Jungian, Erich Neumann. And, although the history of post-Jungian analysis has, in part via the action of its "shadow", "split" into 3 schools, "Classical", "Developmental (ex-London)" and "Archetypal", Erich distinguishes himself insofar as he belongs to all three. The problem in this is that, in part (again) via the action of the "shadow", the "Developmental School" seeks to place Erich & Michael Fordham in mutually exclusive sub-schools. There are Jungians, however (e.g. James A. Hall & yes, the Jungian part of FA), who prefer to see Erich's & Michael's views comprising a "complexio oppositorum". We will come back to this but, meanwhile, back at the ...

Ranch of the "Archetypal School", we notice that Erich was a key expander of Jung's opus. In "The Origin & History of Consciousness", we note that Erich (i) added a 3<sup>rd</sup> '-version', centroversion, to Jung's introversion/extraversion dyad & (ii) realized that "hero myths" are bookended by "creation myths" & "transformation myths"...



... and, in expanding so, there is the implication that, (i) "creation mythology" entails the transition from introversion to extraversion, (ii) "hero mythology" entails

the transition from extraversion to introversion & (iii) “transformation mythology” entails the transition from introversion ‘back’ to extraversion. In other words, Erich makes clear that, in order to deal with archetypes “transformatively”, the individual needs to have sufficiently ‘grounded’ him/herself with his/her extraverted adaptation to the outer world. This is why Erich notes that “there is, from the psychological point of view, something suspicious” about the ‘philosopher’ who is “stuck” in big ideas and “resists” the “alembic” of personal bias. This echoes Jung’s “resistance” against being placed in the historical line of philosophers – a philosopher “espousing a philosophy” is, rather, a narcissistic ‘phobosopher’ who is blind (not only to his individuality, but also & critically) to his individuation – and preferred to be a part of the historical line of psychologists, even if he would have to admit debts to (Socrates)-Plato & Descartes.

Another way to consider “espoused philosophies” is through Plato’s distinction between appearance and reality. For example, an espoused philosophy may appear as if it is “good” but, behind its ‘mask (of goodness)’, “bad-ness” easily builds up within its ‘unconscious’ (any kind of ‘masking’ forces whatever opposes it to build up behind it). Jung didn’t restrict this dynamism to philosophers... he was also keen to remind us about the stories that pastors’ wives could tell of their husbands’ behaviours after they had preached to their flocks and returned home to their families. The same goes for any academic teacher, a predicament amusingly explored in Edward Albee’s play (and, a few years on, Mike Nichols’ film), “Who’s Afraid of Virginia Woolf?”

Coming, now, to Erich’s natal chart, we notice that his lower hemisphere is in good shape for the ‘grounding’ that permits pondering the archetypal realm without “becoming identical” with it. To be sure, many would be a bit cautious about his Mars in Scorpio in the 4<sup>th</sup> house, but the Moon in Virgo in the 3<sup>rd</sup> house has every chance of making up for the Martial gloom. Either way, when Erich was looking to refine things in his 6<sup>th</sup> house, he had the (let’s call it) ‘fortune’ of (i) being primed to a “refinement mood” by virtue of his Moon in Virgo & (ii) the fact of his natal Mercury in Capricorn tapping straight into 1905’s Neptune-Uranus opposition. Moreover, Uranus is Erich’s “Sun ruler”, the natal Sun located in his “objective-reflective” 7<sup>th</sup> house... opposite Jung’s Sun in Leo that, in Jung’s natal chart, is also to be found in the 7<sup>th</sup> house. The possible wishy-washy-ness of Erich’s Venus in Pisces was toughened up by its square to Pluto in Gemini and this square would likely have been active when he put pen to paper about famous, not-so-famous & would-be (‘alemb-o-phobic’) ‘phobosophers’.

One of the great things to learn from “The Origin & History of Consciousness” is that it expands Freud’s notions about the “phallic phase” insofar as Oedipus, upon realizing that victory is worse than defeat, self-punishes with the “upper castration” of his eyes. In other words, Oedipus is so focused on the ‘high’ aspect of the archetypal realm (= ‘11 Aquarius-Uranus’) that he had blinded himself to the ‘low’ aspect of the archetypal realm (= ‘12 Pisces-Neptune’) and, so, his ‘testes’ weren’t able to transmit the ‘light’ of his “Oedipus complex”. In more other words, if, before reaching Thebes, Oedipus had blinded himself, ‘sight’ may have dropped to his testes well enough that he could ‘see’ the maternal object of his desire and, so, to avoid “dueling banjos”.

The “hero” self-overcomes both the upper and lower realms of his desire. This means mastering the “animus-anima syzygy” that is set for the “middle of the hero’s quest”. If, however, the “shadow” is long, ‘eyes’ do better to re-focus on the “shadow”.

## MANDALA-ODOLOGY VII: ANIMUS

**JUNG'S OVER-REDUCTION II: ANIMUS...** difference for youths vs. elders  
“but for Adam, no suitable helper was found; so the Lord God caused the man to fall into a deep sleep; and, while he was sleeping, he took one of the man's ribs” (+  
“overall, the results converged on a very consistent pattern, in which odd numbers were perceived to be more masculine-agentic than even ones, while even numbers were more feminine-communal than odd ones”)

Genesis 2:21 (+ 2012 research by Wilkie & Bodenhausen)

For Jung, the puzzle of gender in/equality shifts towards its resolution when it is expanded from a dyad to a Taiji-ish yang-yin quaternion: inside the masculine yang, there will be a gestating yin, and vice versa. Indeed, in the second half of life, it is often the case that a man will give birth to his “inner femininity” & a woman will give birth to her “inner masculinity”. The trouble with Jung's formulation is that, in this simpler form, it doesn't address the 21<sup>st</sup>C debate about gender, wherein an increasing fraction of ‘first-half-of-lifers’ are giving birth to their respective “inner other halves”. In some cases, these births are so emphatic that the “other half” ‘wins’. Call it, “possession”.

In a not dissimilar way that a woman can't be half pregnant, the perception of numbers can't be half gendered. Those who view Western history as a set of arbitrary stories that could have gone either way will point out that God could have created Eve before Adam yet, because history is written by the winners, the male scribes have told a self-affirming story. Social psychologists, Wilkie & Bodenhausen, went on to test this idea from a gender-neutral perspective and they disagreed... hence, Pythagoras seems to have ‘resonated’ with nature (not nurture/culture) as he declared odd numbers to be ‘masculine’. Therefore, if the feminist wants to be ‘first’, s/he would have to declare zero or two as the 1<sup>st</sup> number. Indeed, gender-neutral Freudastrology sees some merit in this declaration although we would also acknowledge a certain equivalence between zero and 12 (an even number) and, in acknowledging so, we find ourselves charting a path back (or is it forward?) to Genesis and our companion comment that monotheism ‘birthed’ in a religious contest dominated by (Erich Neumann's) “Great Mother”.

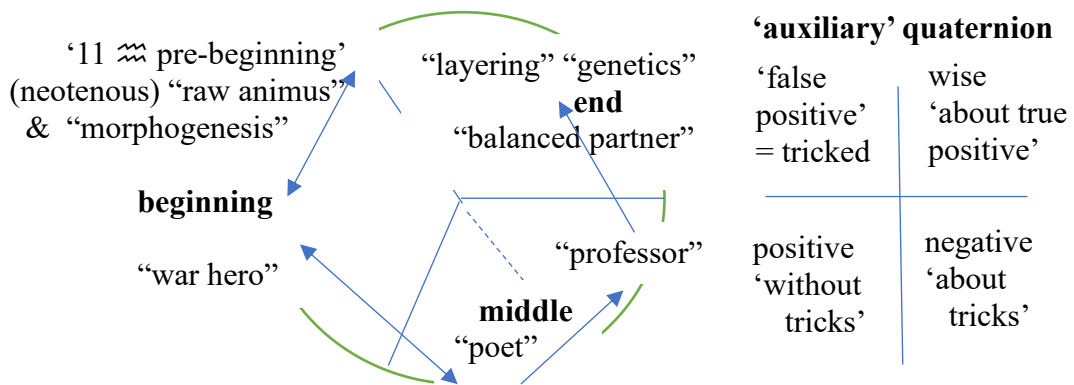
We can't be certain, but it's logical to assume that Homo sapiens' religious urge pre-dated its realization, “sex generates babies!”. Before this realization, then, women, presiding over the most creative aspect of existence, would have been taken either as goddesses themselves or, at least, seen as closer to gods/goddesses than men. After this realization, men would have looked for ways to rejoice in their role in the most creative aspect of existence and, in turn, they would have made their way into religious custom. Sooner or later, men would have looked for ways to increase their relevance, the most obvious way being “I want to know that this particular child is from my loins”. Hence, the customs of marriage would be (... errr) ‘wedded’ to the extant customs of religion.

While all this was emerging, Homo sapiens' evolution was continuing to head in neotenous directions that led to Jungians like Erich Neumann to identify a role for “extra-uterine gestation” in pre-menarche girls and pre-pubescent boys. The Jungian analyst will worry if this “2<sup>nd</sup> gestation”, via an “arrest” or being cut short, leads to ‘birth’ of contra-gender elements before the psyche learns how best to nurture them...



## ANIMUS: INITIAL (RE)-EXPANSION

It is from Pythagoras and Plato from which the statement, “genetic sex might be biological, but gender is archetypal”, emerges. Biological-archetypal “diversions”, in Plato’s view, begin in the womb. A feminine foetus might be chromosomally XX but, like the XY foetus, she will be ‘resonating’ archetypal information that (i) leads to her morphological differentiation (“morphogenesis” is not “genetics”) & (ii) brings about the deposition of her ‘raw’ masculine “animus”. Hereupon, the FA-er who cares about ‘JA’ will want to expand Jung’s 4-phase pattern of animus development by including a ‘pre-first phase’ that acknowledges Homo sapiens’ neotenous evolution, like so...



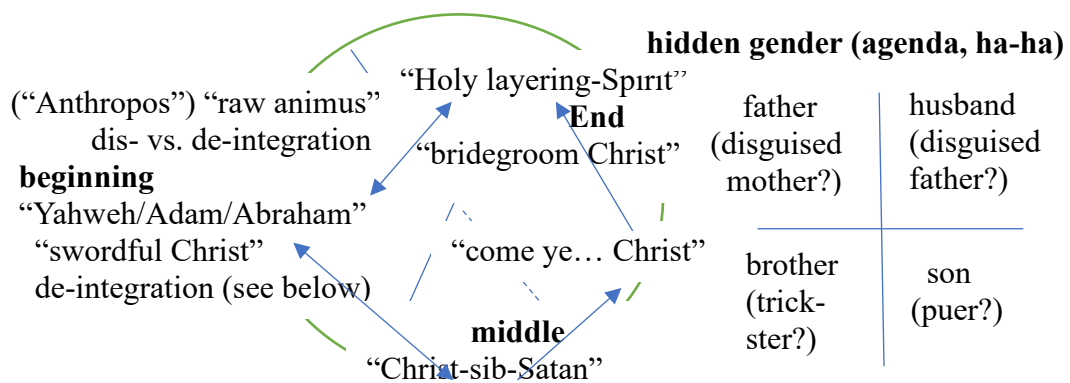
... in including so, we also include 2 double-directed arrows that link the early phases because, if the “shadow” hasn’t yet been “integrated”, animus development is put at risk of arrest &/or regression. Although Jung outlined 4 phases, we can identify ‘3-ness’ in the description of journeys from one to the next. The wordsmith “poet” and the fatherly “professor” are the bookends of her ‘difficult’ ‘Act II’. As we shall return to in our next chapter, the woman also has an “anima”, but her own femininity allows it to develop naturally-easily within her... but, if a woman is “animus possessed”, she will also suffer some of the “anima difficulties” that, (arche)-typically, belong to men.

For Jung, the most important foundation of this contra-gender development is ‘outer’ relationship. Jung realized that a woman trying to develop her animus without interacting with men is extraordinarily (often, too) difficult. The trouble that she faces in this is that, if she is “possessed”, she tends to scare ‘outer men’ away and, thereafter, she becomes “stuck”. As our 8<sup>th</sup> heroine of depth psychology, Marie-Louise von Franz, tells it, confronting an analysand’s “animus possession” is a bit like standing in front of machine gun fire... bullets flying about everywhere, most of them missing the point of the verbal interaction, bouncing back and forth between the “raw” and the “war”.

In grasping all this, however, we aren’t to jump to the conclusion that a woman married to a “war hero” is “stuck” inside an undeveloped animus. As we have noted, a “W & G” of a sports hero will have established the ground of the ‘outer’ relationship over which the animus develops. For example, Lionel Messi’s wife, Antonela, would have been attracted to his victorious ways, but that won’t mean that, through him, she couldn’t “integrate” the “poetic” &/or “professorial” aspects of her animus. We have drawn in our term, “layering”, to show that, if there are ‘higher’ levels of narcissism that don’t “stick” a development, so also there are ‘higher levels’ of “war heroes”.

## ANIMUS: SECOND (FA'S) EXPANSION-DIFFERENTIATION

Having noted that we are not to jump to conclusions about Antonela Messi, we do the right thing by reciprocating... we also caution against jumping to conclusions in respect of the “bride of Christ” who might not yet be as “animus differentiated” as her outer status declares. For example, although it isn’t difficult to see Yahweh, Adam & Abraham as relevant to the early development of the Masculine, we note that Christ had also talked the divide-&-conquer talk “I did not come to bring peace, but a sword; for I came to set a man against his father, to set a daughter against her mother, and a daughter-in-law against her mother-in-law; and, a man’s enemies will be the enemies of his household”. And, into this potentially confusing situation, we recall Jung’s view that “syzygy” development is very difficult without (i) an ‘outer’ relationship, and (ii) sufficient respect for the neoteny that had exposed the would-be nun to the “raw” level of the archetypal realm... and, throughout her infant, childhood & teenage years, may have ‘tricked’ her into blowing with the spiritual wind, first, this way, then, that way...



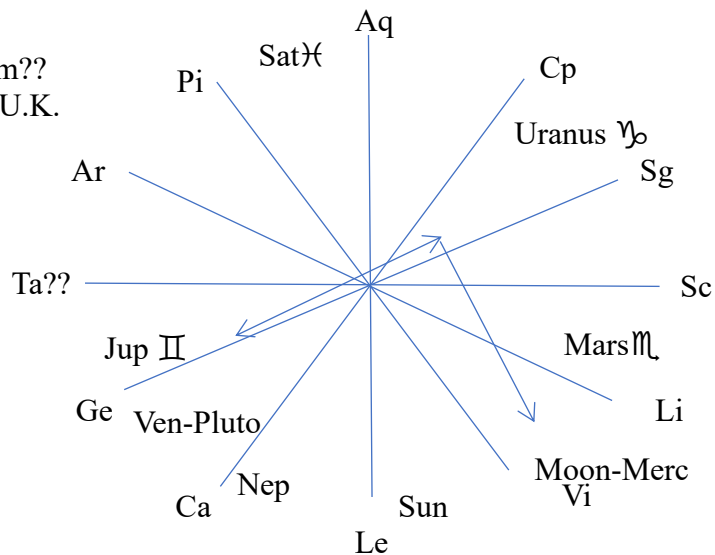
... even if, to be completely fair, we add that a would-be priest won’t be exempt from the “animus development” challenge even if, as Jung reminds us, it is something that hides behind (& plays havoc with) the challenge of the would-be priest’s “anima”.

Indeed, if we expand our focus from the (fe/male) ‘would-be’ and return to the history of the monotheistic West, we notice that the most recent millennium has been more than a little “possessed” by “animus”. In 1054, Orthodox “split” from Catholic and, through the subsequent centuries, on the Catholic side, “splitting” would rattle on its merry way until it resolved to form an Inquisition that, itself, rattled on all the way into the early years of scientific breakthrough (although Galileo wasn’t tortured, he was shown the instruments). Depending on the historian that one refers to, the most recent 500yrs have been deemed, at best, an accelerated Protestant ‘split-athon’ or, at worst, a radical “disintegration” bereft of any hope for a future “(re)-integration”.

If we take the Buddha’s “middle way” through the Catholic-Protestant “split”, we can gather a few shards of optimism if we re-vision the Holy Spirit as a Lucas-ian “Force” for “layering”. After all, this is the “Spirit” that continued to ‘descend’ after Christ’s Ascension (= transcendence of the ‘spiral’). Therefore, whereas Christ was/is more the ‘straight shooter’, the Holy Spirit was/is more the ‘cyclor’ (and, by extension, the ‘spiraler’) advising the Christian believer that one way to avoid Hell is to ask for a 2<sup>nd</sup> (or, as the case may be, 3<sup>rd</sup>, 4<sup>th</sup>...) chance to “integrate” his/her “exploded self”...

## HEROES OF DEPTH PSYCHOLOGY VII: MICHAEL FORDHAM

Michael Fordham  
4/8/1905 ??11.30pm??  
Buckinghamshire, U.K.



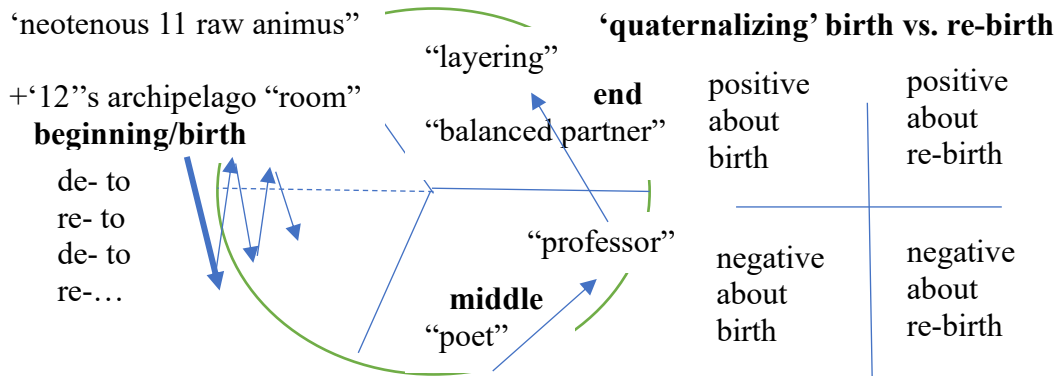
One useful way to understand “swordful Christ” (see above) is to bring in the work of Jungian “continuator”, Michael Fordham, who made the distinction between disintegration and (what he dubbed) “de-integration”, the latter experience being that which retains a through-line to possible “(re)-integration”. To have the latter, Michael realized that the psychological organ of “integration”, the “Self”, would be functioning (at least) from birth. At the risk of going “too astrological”, we can characterize Michael’s depiction of the baby’s “Self” (working through the baby’s “self”) engaging its mother with a ‘1 Ram-like’ (in physics, ‘gluonic’) locking of horns in order that she can receive the “messages” of the baby’s particular needs. Without this engagement, the mother might treat the baby the way she would be inclined to treat any baby (and, to an extent, had been treated when she was a baby) and the “individuality” of the baby would not be properly recognized, a circumstance that, as we have seen, had been mythologized by the ancient authors (and their ‘resonating’ audiences) in Narcissus-Liriope.

Michael was born 6 months after Erich Neumann (see prior chapter). We note this because, into the second half of their respective lives, a sense of opposition would build between them in respect of Jung’s views on child development. In his book, “The Child”, Erich echoes Jung’s view that babies are born in a sea of mythological images and with an archipelago of outer awareness that could not be called “ego” insofar as this term is deemed to denote “integration”. By contrast, Michael’s clinical experience within the Freudian-Kleinian catechism led him to the view that newborns are subject to the same “Self” that midlifers are but, in the first days, weeks & months of life, the “Self” (as “self”) turns the psyche ‘outward’ toward the mother and “engages” her.

Perhaps, then, Christ might have been better off claiming that, “in addition to bringing a sword, I bring a soldering iron”. In other words, the ‘Masculine’ aspect of Christ has access to both sides of ‘masculinity’ – thinking & intuiting – and, with them, h/He has the wherewithal to push the narrative in an anti-clockwise direction, even if this push leads h/Him to h/His status as a sibling. The problem with Satan, of course, is that he, unlike Christ, doesn’t care for the feeling function... or, to be more accurate,

Satan doesn't care for 'his' feeling function because, being a good trader, he is able to secure others' feeling functions, "you give me your soul, and I'll give you power".

Meanwhile back at the Fordham-ian ranch, we can adjust our schema like so...



... and, in digesting our adjustments, we urge readers not to take an attitude of mutual exclusion with Neumann's perspective. In other words, as we have noted in respect of the "raw" level of the "animus", there is plenty of "room" for archipelago shenanigans to '(virally) infect' the actions of the "de-integrating/re-integrating Self", because this would reflect Homo sapiens' 'bi-wombly' evolution. Indeed, we anticipate that psychological astrologers have an easier time of holding to our mutually inclusive line in respect of Neumann & Fordham because they will know that, in the hours and days after birth, the ascendant will (i) transit to subsequent house cusps every 2 hours or so and (ii) be transited by precedent house cusps every 2 hours or so... the duration that lapses, for the majority of neonates, between successive feeding & toileting, as if the newborn psyche is determined to 're-live' (and later, hopefully, 're-member') what Michael deemed to be the "(massive) de-integration/re-integration experience", birth.

Looking now to Michael's birth chart, our readers will see that, once again, we are in the business of guessing at ascendants. There are a number of good candidates but, in this context, we have gone for Taurus insofar as it (i) places Michael's Leo Sun in his 4<sup>th</sup> house of the father (= he was "projecting" father onto Leo Sun Jung) and (ii) Saturn was transiting his 9<sup>th</sup> house (closing in on its first "return") when his attraction to Jung's 'philosophy' led him to travel from Britain to Switzerland to study with him, only to find out that he would have to return to London and tread (what had appeared to him to be) the less progressive Freudian path. Little did Michael realize that, within a decade, many of Freud's inner circle would be re-locating to London to side-step the threat of the Nazis, one of whom, Melanie Klein, would open up the vista of the "Self" during the neonatal phase. From all reports, Jung was sympathetic to Michael's plan to "re-integrate" the Freudian-Jungian-Kleinian 'Babel', but Jung felt that he was too old to be the "father" of this process. Was Jung, to his degree, 'too neotenous'?

At this point, an apologist for the 'splita-thon' of the 2<sup>nd</sup> millennium could take Michael's distinction to heart and claim that the 'heresies' against the Church, rather than disintegrative threats, were "de-integrative" chapters helping to move the story of Christ & Satan along and into a more creative 'space'. This is a thread that we will take up after we examine the other (better?) half of the "animus-anima syzygy"...

## MANDALA-LOGY VIII: ANIMA

### **JUNG'S OVER-REDUCTION III: ANIMA (& the empty Grail?)**

**“I will put enmity between you (snake) and the woman (Eve) and between your offspring and hers; they will strike at your head, while you strike at their heels”.**

**(+ “with the dogma of the Assumption (of Mary), the unconscious ‘wells into the Church’; the ‘anima’ is a representative and, hence, a mediatrix, just as the Beata Virgo is called ‘mediatrix’ in the dogma of the Assumption”)**

**Genesis 3:15 (+ C.G. Jung Letters Vol.II)**

The Assumption of Mary (she was not resurrected because, to do so, she would have had to die first), according to the Christian idea that she was sinless, occurred in the 1<sup>st</sup>C AD. It was not dogmatized, however, until 1950. For Jung, this meant that the Church would hold the feminine “unconscious” off for 19 centuries... as if the Church already had more than enough on its plate dealing with masculine “supra-conscious” distinctions such as that between the ‘outer’ cosmic expanse (e.g. Copernicus) and the ‘inner’ meta-cosmic heaven (e.g. Dante). And, so it would unfold that, for 18 centuries, the believing Christians would have to deal with ‘inner’ snakes nipping at their heels while the Church would do its best to bop them on their respective Hydra heads. And, as history revealed, the Church wasn’t up to the task. To be fully fair, however, we do notice that most everyone else wasn’t up to the task either, including astrologers.

Enter scientific researchers such as Jean Martin Charcot, Havelock Ellis and Sigmund Freud. Sexuality became a phenomenon to be examined through the lens of developmental psychology. Jung followed for a while, but his focus, like the Church’s, would drift up into the heights. Jung saw a kind of boring sameness in (what he called) the muck of sexual development but, for FA, Jung had a metaphoric colour-blindness to the nuances of the vectors that lead into & out of the “family romance”. (No doubt, dear reader, if you are a movie fan and, like us, watch one-per-night, you will see how other individuals’ “family romances” will be a bit different to your “family romance”, but not so different to be irrelevant &/or not so similar to be boring; and, dear reader, if you, like us, are sensitive to the “displacement” psychodynamic you won’t miss out on the “family romancing” that goes on in movies that others might call “non-family” e.g. “Saving Private Ryan”, “Lawrence of Arabia” & “2001: A Space Odyssey”).

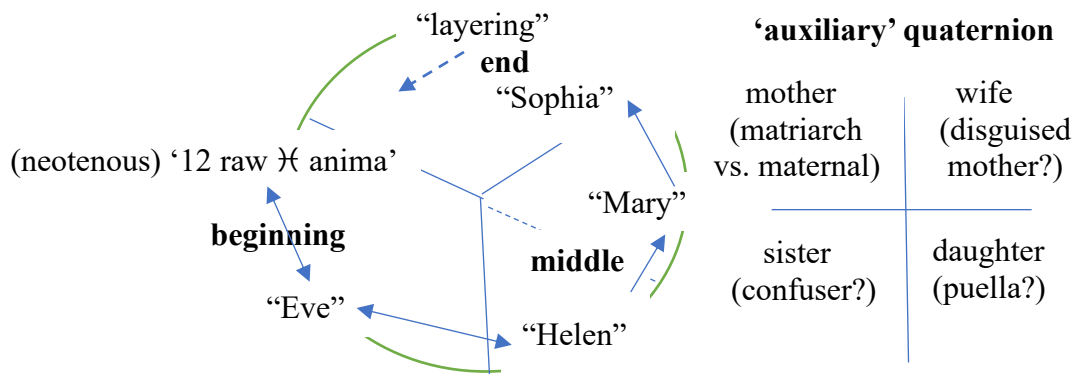
Christ might have uttered, “the only way to the Father is through m/Me”, but Freud would have wanted to add, “the only way to reach one’s upward-desiring spirit is to, first of all, go down into one’s flesh because, somewhere inside it, one’s soul will be waiting to be ‘freed’ to, thereupon, become your partner”. Onto Freud’s addition, Jung would have referenced the “transference” issue, “it is a good idea to be in a ‘real relationship’ because, through it, you will realize the difference between your ‘anima-soul’ within & your ‘soul-match’ without and, as a result, you will be learning about ‘temperance’ in the face of this difference... the quality that ‘transforms’ your spirit”.

These psychological factors point to why psychoanalysts worry about potential analysands wanting to join the priesthood because it may not be as easy to have a ‘real relationship’ with the Holy Mother as it might appear and, in consequence, their “soul developments” might stall. Aw... let’s not be cute, their “soul developments” do stall.

## ANIMA: INITIAL (RE)-EXPANSION

With our introduction, we have directed readers to the idea that it is a “good” thing if there is a big difference between a man’s ‘inner’ “anima image” and his ‘outer’ “soul match” because this will keep the embers of growth glowing. Jung was right to point out that the “anima-animus syzygy” is the “marriage wrecker” insofar as, when the man realizes that his wife is very far from the “girl of his dreams”, he believes that he has made a mistake. If the woman that a man leaves his wife for is indeed “the girl of his dreams”, growth stalls. Hence, the Church’s reluctance to grant divorces.

In keeping with our 30° anti-clockwise rotation of the peace symbol to move on from the “shadow” to the “animus”, we now rotate another 30° to provide a patterned image of anima development through the tri-fold-ness of narrative structure...



... although, as we had also done for the “animus”, we have added a ‘pre-first’ phase of “anima (non)-development”, (neotenous) “raw anima”, to indicate the “self-undoing” troubles that an anima authors when it is undifferentiated & boundaryless.

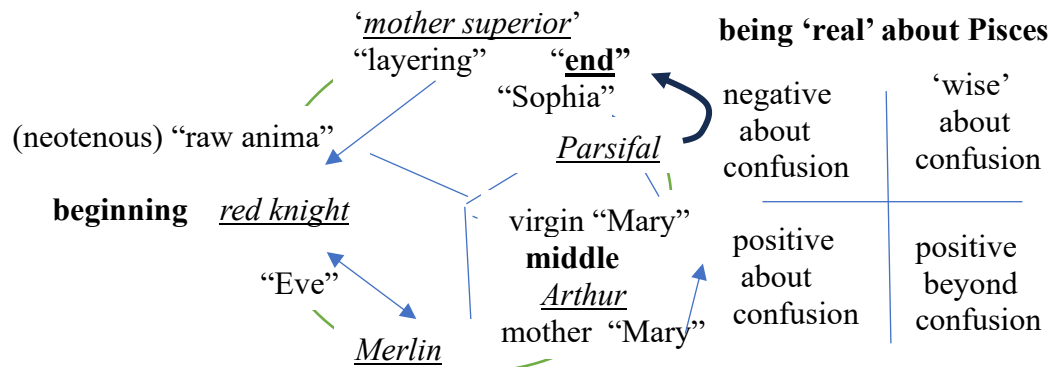
The man who is horrified by the image or idea of bedding his mother will have great trouble differentiating his anima because the first phases of anima development require him to differentiate mother’s “Eve-ness” from mother’s “Helen-ness”. This is a challenge that has been nicely laid out by the medieval poets who sing of the knight who “splits” his anima image into the “lusty wench” and the “imprisoned inaccessible beauty”, dragged down into the familiar dyad, “whore-madonna”. It isn’t difficult to find commentators who regret this “split” and deem it unnecessary but, in the same way that it is not wise to jump to conclusions about narcissism, so it is not wise to jump to conclusions about “splitting” insofar as it can represent development ‘out of’ one’s neotenous confusion about the feminine. A good example of a confused man is “Travis Bickle” (Robert de Niro) of Martin Scorsese’s “Taxi Driver” (the taxi being his trojan horse) insofar as he imbues the “whore” with a sense of “(imprisoned) madonna-ness” and resolves to kill her “Paris of Troy” pimp (Harvey Keitel). That Travis succeeds in his task might be good for “Helen-Iris” (Jodie Foster) but it is not helpful for him.

In moving to the third stage of anima development, Mary, the man encounters the problem that he can’t solve, in part because 2,000yrs of Christianity hadn’t solved it... the Church couldn’t solve the “mother-virgin dyad”, because, in part, it had not yet sufficiently differentiated the dyad at its front end, the “whore-madonna dyad”. It was a problem, however, that was solved, more or less, by the medieval poets...



## ANIMA: SECOND (FA'S) DIFFERENTIATION

The story of Parsifal is a 'Holy Spirit-ish' story of "layering" insofar as Parsifal needs more than one 'incarnation' to solve the problems of the "mother-virgin dyad". Upon his first visit to the Grail Castle, Parsifal doesn't ask the question, "Whom does the Grail serve?" and, therefore, can be taken as just another loser knight, like all the others before him; yet, there is a Force that gives him a second chance (and, who is to say that he wouldn't have got a third, fourth etc.?). One of the reasons that Parsifal is given a second "layer" of anima consideration is that he didn't get "stuck" in the first two acts. For examples, Parsifal battles the 'red knight', beats him and dons his outfit but it doesn't really fit him and, so, when he arrives in Arthur's court, his ambition to be a knight isn't taken seriously. Also, while in the court, Parsifal doesn't succumb to the Oedipal shenanigans that had ensnared Arthur, Lancelot & Guinevere. As a result, Parsifal can 'rise' into the (realm of the) "end" of "anima differentiation", like so...



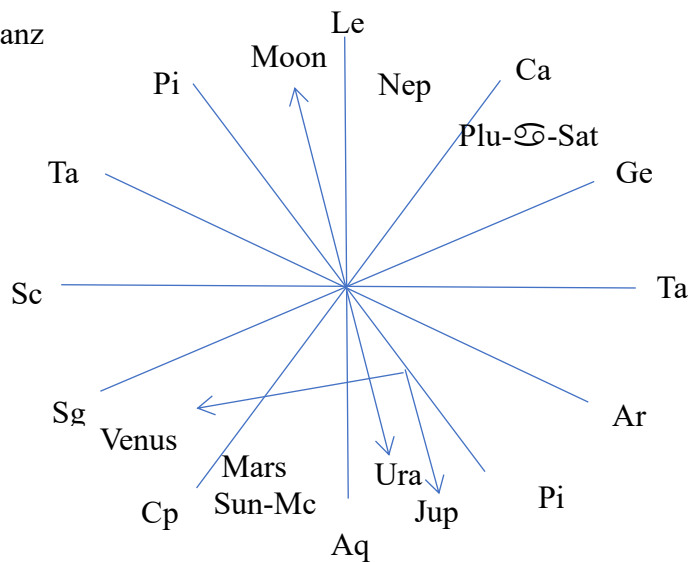
... even if gaining access to this realm does not necessarily mean 'getting' what this realm means. There is a sense in which Parsifal's 2<sup>nd</sup> experience of the beginning & middle of the "anima development" story is observed through Sophia's "refracting (& reflecting)" 'lens' and, with this observation, he 'gets' the meaning 2<sup>nd</sup> time around.

Sophia is the goddess of the feeling function. A 'philo-sophia-er' who discounts feeling (or refuses even to recognize feeling's existence) is a 'phobosopher'. To be sure, the "Catch 22" of feeling – one needs to have feeling to value feeling (feeling is about valuing) – is a paradox that attracts thinking functions but, as we have earlier pointed out in respect of Donald Winnicott, this is the example, par excellence, of the paradox-that-is-not-to-be-solved. We have often noted in prior essays that astrology is similarly paradoxical and irreducibly dual... yet, as the thinker thinks upon astrology's myriad, s/he can't fail to notice that, somewhere, feeling vectors expand thinking things to '4'.

The critical feeling that was felt in Western history was the acknowledgement of the Holy Spirit's Descent when Mary & Joseph were dating. Although it could have looked as if Mary & Joseph had succumbed to temptation prior to wedlock, they felt that it was worth enduring the gossiping that accompanies shotgun weddings. Parsifal was sympathetic to their plight because "Sophia" had made it clear that "Eve" needed to be "balanced"... or, to translate this into the language of thermodynamics, physical entropy needs to achieve equilibrium with spiritual extropy. When this happens, the Grail re-commences its 'service' to the "spiritual feminine" (e.g. "mother superior")...

## HERO/IN/ES OF DEPTH PSYCH. VIII: MARIE LOUISE von FRANZ

Marie-Louise von Franz  
4/1/1915 2.25am  
Munich, Germany



In the same way that the story of Parsifal was picked up by “continuator”, so it was that the Jungian interpretation of the story of the Holy Grail was picked up by (Jung’s wife) Emma Jung’s “continuator”, Marie Louise von Franz. It is not clear who dominates the writing of “The Grail Legend” (1960) but, with the finished work, it is clear, at least, that as ‘sisters-in-Christ’, Emma & Marie-Louise, were a good team.

We have shown Marie-Louise’s birth chart because she was the one, of the two authoresses, who was “called” to Jung’s psychology (Emma was “called” to Jung first, to his psychology second). We have also chosen Marie-Louise’s horoscope because she has the double ‘mother superior’ (= ‘10 woman’) placements of the Sun in Capricorn and Moon in Leo in the 10<sup>th</sup> house. Marie-Louise’s ‘Sophia credentials’ are also strong insofar as her “chart ruler”, Pluto, can be found in Cancer’s 1<sup>st</sup> degree in her 8<sup>th</sup> house. Although Marie-Louise’s 5<sup>th</sup> house is ‘empty’, her 5<sup>th</sup> house ruler, Neptune, is placed in her fiery-spiritual 9<sup>th</sup> house. Her sensitivity to the archetypal level is emphasized in the opposition from her Moon to Uranus and the square from her Venus to Jupiter.

As just about anyone who has a Sun in Capricorn will tell you, the transits of Saturn are always pretty telling. In considering Marie-Louise’s biography, therefore, we can look closer at her natal Saturn in Gemini in her 8<sup>th</sup> house than, say, at Freud’s Saturn in Gemini in his 8<sup>th</sup> house (Marie-Louise was two Saturn cycles younger than Sigmund). In respect of Marie-Louise’s Gemini, we assume that there was something karmic about her communication... and, when Saturn made its way around and down to her Sun-Mercury-Mars in her 3<sup>rd</sup> (‘Geminian’) house, the karma would be expected to manifest. At school Marie-Louise proved herself to be serious and adept in respect of languages. When, a few years later (= Saturn now transiting her 4<sup>th</sup> house to/across Jupiter), Marie-Louise met Jung and resolved to be analyzed by him, she paid for her sessions by translating the ancient Greek, Latin & Arabic texts that Jung, wanting to expand his alchemical ideas, was ready to read. During her sessions, no doubt, Marie-Louise would have been coming to terms with her Moon-opposite-Uranus (= to some degree, “animus possessed”), “chopping-and-changing/blowing-this-way-then-that-



way” mother by “actively imagining” her inner image to, as it were, ‘re-balance’ the fact that, as a child, she had been a “passive receiver” of ‘outer’ maternal actuality.

One of the things that FA ‘likes’ about Marie-Louise’s chart (going on to see it in her biography) is the nice ‘balance’ of elements, air-thinking, water-feeling, earth-sensing & fire-intuiting, that permitted her to easily shift her ‘functional’ perspective. That Marie-Louise had famously analyzed Wolfgang Pauli, winner of the Nobel prize in physics, speaks to her ability to keep up with the thinking-sensing attitude of science and (at least, try) to open it to intuiting-feeling. In terms of sensing, we could point to her Venus in the 2<sup>nd</sup> house, Sun-Mars-Mercury in Capricorn & her ‘Freudian’ Taurus descendant (the Moon in the 10<sup>th</sup> house, as noted, was troubled by opposing Uranus & the fact that “introverted sensing” has subtle problems of its own). We have already noted Marie-Louise’s thinking function developing ‘through’ her ‘I.C. relationship’ to Jung... which, by the way, re-connects Marie to Freud’s Aquarius on the I.C..

The fact that Marie-Louise did such a good job of picking up Emma’s work on the Holy Grail speaks to the fact that she saw the importance of feeling because, after all, the Grail holds water and, therefore, is directly linked to the problem of the Age. Some might say that the fact of Pisces being a water sign tells us that the problem was the lack of development of thinking that occurs when feeling is the “leading” function. For FA, however, the ‘problem of the Age’ was/is more a problem of the uncontained-ness of feeling insofar as the Grail is a container. FA doesn’t dispute the ‘truth’ of “we are all one”... indeed, for FA, Pisces is the ‘answer’ to Aquarius’ tendency to throw a “shadow” onto groups (or a scapegoated individual) outside of one’s group (e.g. “we inside the group might think that we-are-all-one, but we can only do so by contrasting ourselves with a second or a third etc. group”). FA does dispute, however, the idea that we don’t need anything more than Pisces’ ‘answer to Aquarius’. The fact that “I feel” (and/or “I value”) something different to what “you feel” (and/or “you value”) speaks to the need for a development of feeling in an individual that can ‘contain’ his/her own values in the face of pressure of another’s values. That Marie-Louise’s ascendant was Scorpio – the Scorpion hangs onto its individual values in the face of death – and that her Venus in fiery-intuitive Sagittarius would have, without much delay, ‘received’ all the (deaths-re)-births that were running over her ascendant, speaks to Marie-Louise’s “courage” in respect of feeling containment that, like Rome, isn’t built in a day.

It is not insignificant that, when Jung approved the publication of a series of essays about what he was on about, “Man & His Symbols”, Marie-Louise would write the chapter on “individuation”, the first essay, in FA’s view, for the Jungian novice to read. In it, it becomes clear that the “would-be individuator” needs to sufficiently deal with, first, his/her “shadow” (e.g. taking groups to which s/he belongs with a grain of salt) and, second, his/her “animus/anima” (e.g. enter and, if necessary, suffer through a relationship with an ‘outer spouse’), so that, when s/he confronts his/her/the “Self”, s/he won’t wind up confronting (as Jung said it, “God could be”) “something terrible”.

Well, of course, if God is omnipotent and omniscient, He has proved Himself to be “something terrible” many times over through history. The ‘anti-Jungian’ might complain, “God could have used His omnipotence & omniscience to inform Mankind of the need to deal with the ‘shadow’ & the ‘animus/anima syzygy’ long before now!!”. Yep, Marie-Louise would very likely have agreed, but how omniscient is He?...

## MANDALA-OLGY IX: SELF: WEST

### **JUNG'S OVER-REDUCTION IV: SELF 'horizontalizing (vertical) Babel'**

**“the Lord scattered them abroad from there over the face of all the earth, and they left off building the city; therefore, it was called Babel, because the Lord confused the language of all the earth” (+ *does confused language promote “individuation”?*)**

**Genesis 11:8-9 (+ *a Jungian question*)**

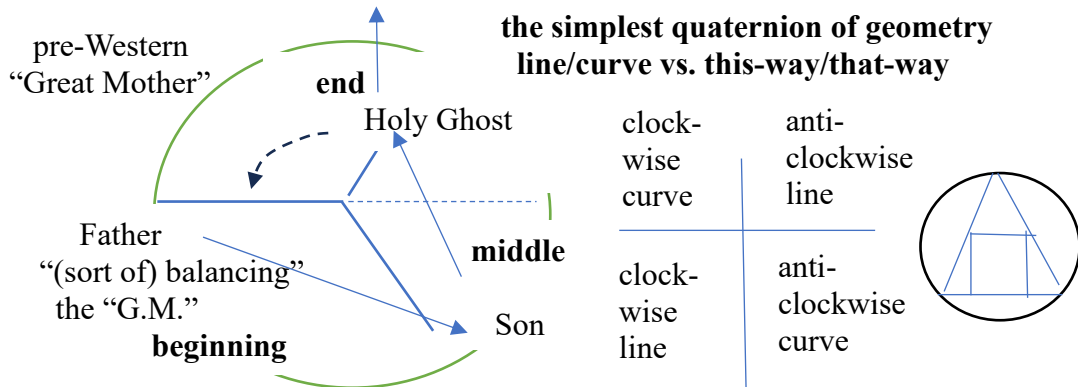
It is a common argument of (atheist)-scientists against religion that science has (or, at least, looks for) a unified picture of the world whereas the plethora of religions is evidence that the theistic approach is fundamentally confused and, therefore, needs to be bypassed. In other words, the atheist rejects the idea of “roads leading to Rome” and proposes the construction of a super-highway that renders the serpentine web of tracks & trails redundant. This is an argument, however, that cannot be sustained in light of a God Who had earlier rejected Homo sapiens' ambition to eat from His Trees and, then, instructed 'Homo (not-so)-sapiens' to focus more on the “web” in the “dust” wherein an individual's 'unique' soul is to be found, rescued & transformed. To put it in Fordhamian words, God is as much “(multi)-De-integrator” as He is “Integrator”.

The world's simplest religious “de-integration”, West & East, accords with the simplest idea in 2D geometry... the West took on the '(masculine) line', the East took on the '(feminine) curve'. Unsurprisingly, Westerners would muse their story through the lens of the disordering entropic ( $\pm$  ordering extropic) thermodynamic time-line, & Easterners would muse their story through the lens of a psychological time-cycle. In the early 20<sup>th</sup>C, with Einstein showing that time's line and cycle were both part of “the Matrix”, Westerners & Easterners were now able to ponder their “re-integration”.

As for any future “re-integration” of world religion, Jung was cautious and, if he had lived on another 10 years through the Beatles era, his caution would have been ramped up. Jung thought that Westerners had bigger (... errrr) 'fish' to fry. First up, the West was in need of “re-integrating” the “splits” that had occurred at the times of Noah, Abraham, Christ, 1054, Luther & beyond. The fly in Jung's ointment, however, were the attempts that had already been made, between the Catholic-Orthodox “split” & Luther's “split”, by the Cathars... they had become attuned to the value of Eastern cycling, reincarnation, not the least because of the pressure that it takes off any clerical insistence that one's spirit must be “transformed” (if not now, then) within one short 3-score-&-10 stint. Natal horoscopes are similarly valuable insofar as they emphasize the fact that every individual has a different “transformation pattern” and, therefore, the authorities (whether or not they were succumbing to “reaction formation” against their undeveloped “animas”) were in dire need of re-discovering the forgiveness at the 'centre' of Christianity. One of the great psychological lines in movie history was that of “T.E. Lawrence” (Peter O'Toole) in David Lean's “Lawrence of Arabia”... after his unforgiving execution of feuding, “Gasim” (I.S. Johar), he confesses, “it troubled me, sir... I enjoyed it”. Maybe God was 'correct' to deal with Hosea & Job in the way that He did, but there is nothing in the scripture that speaks to God's enjoyment. Atheists, no doubt, would find great enjoyment in disproving God but, as Jung explains, proofs (for/against) have zip to do with a phenomenal experience of the “mandala→Self”...

## SELF: WEST: INITIAL (RE)-EXPANSION

Following through our series of 30° anti-clockwise rotations that have delivered us from the “shadow” to+through the “animus/anima syzygy”, we arrive at our ‘peace symbolization’ of the “Self” as it has emerged in the West’s “Divine 3-act Drama”...



... from the perspective of Jung’s-into-Neumann’s psychology, ‘Act I’ can be conceived in terms of “individualism” that, in fits & starts, emerged from 4,000BC to 2,000BC, landing in ‘Israel’. Although individual Israelites would have succumbed to collectivizing ‘peer pressuring’ of Hebrew authorities, the Jungian would still conceive the Hebrew tribe as an “individual” in comparison to the myriad tribes that, through the centuries and millennia, had opposed, captured and dispersed it; as it was for the Hebrews, so it would be for the “individual” that s/he isn’t to get “stuck” in this phase, despite the fact that, within the bigger picture, Hebraic/individual survival constitutes an achievement. During the individual’s phase of “individualism” – his/her ‘Freudian’ toddling years and, if s/he fumbled too much ball in them, the rest of his/her life – s/he would do well to obey the Commandments, despite (because!) of the fact that, ‘within’, s/he is (i) aware of desire to break them & (ii) ‘feels’ hypocritical when obeying them.

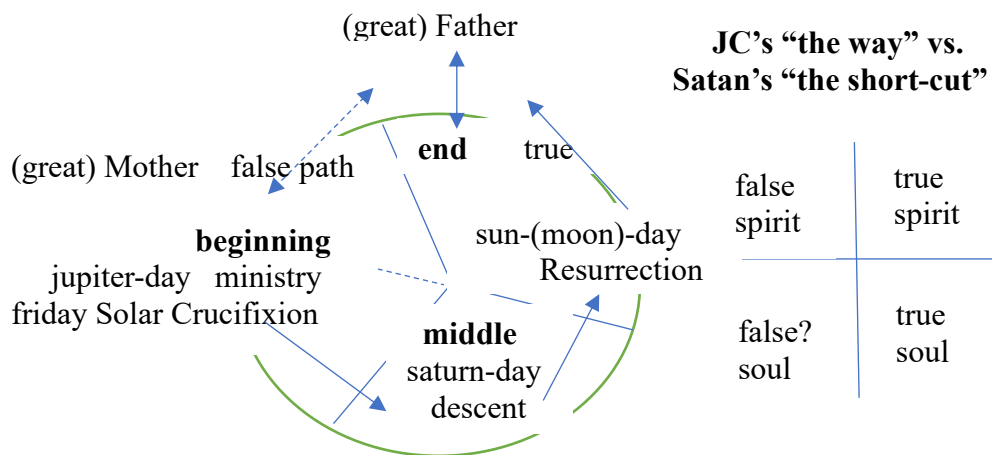
... when the ‘feeling’ is strong enough, the Jew (and Gentile who, watching on from the wings, is suitably impressed) may look to ‘Act II’ of the “Divine Drama” and ponder the possibility of a development occurring within that dissipates one’s ‘feelings of hypocrisy’. No doubt, “turn the other cheek” sounds good on New Testament paper, but being able to do so without taking this to be yet one more Commandment to ‘feel’ inwardly hypocritical about makes one wonder if the God of Love upped the ante- too soon, especially in light of what would go down in the succeeding 2,000years. For Jung, the way to deal with this is to acknowledge the importance of enduring one’s ‘Jewish individualism’ for long enough that “Christian individuation” can flower out of it...

... the \$64,000Qs of ‘Act III’ become: what if the ‘feeling’ of hypocrisy remains through one’s life all the way to its terminus? would this render it a spiritual failure? has God upped the ante-, again, too much too soon? what would be the psychological effect of the individual being told by his/her individual “Self” (not necessarily the same as the “collective Self”) that s/he will have another chance in an upcoming incarnation and, like Parsifal, things that s/he has learned in “this life” will come in handy and, as such, will be stored in his/her soul? Yep, this telling is an excuse for spiritual slobery but whether this telling is more ‘slob-o-genic’ than a Catholic confessional is moot.

**SELF: WEST: SECOND (FA'S) EXPANSION**

At the conclusion of 'Mandala-ology: VIII', we had asked whether the Western God was both omnipotent and omniscient... and, your local Jungian will answer that He might be close to omniscience but not completely. FA agrees with Jung & Jungians in this respect because, if God is completely omnipotent, He would, to some degree, be ignorant of impotence. Therefore, He looks to gain some g/knowledge about His lack through a s/Son. To have a s/Son, however, He may need to have secured a Wife... and, to be sure, in the pre-Western religious context, the gods of impotence (= Fates) tended to be feminine. It is reasonable to conclude that He also needed a creature who, unlike Him, was mired (even drawn from) the 'feminine' elements, earth & water. Jung went on to propose that God was/is 'in' man but, also, as yet, not completely... still waiting. Power-drunk men are still too busy trying to be 'in' God. Thereupon, it has 'fallen' to man to "transform" his power fantasies into greater appreciations of impotence. It is not about "the power & the glory"... rather, it is about 'the glory of powerlessness'.

We have now reached the point, in the evolution of our peace symbol schemas, of bringing in a 'Japanese fan' view of the "Divine Drama". In other words, we can take 'Act II' of the 3-act play and expand it... to a '3-act play (within a 3-act play)'...

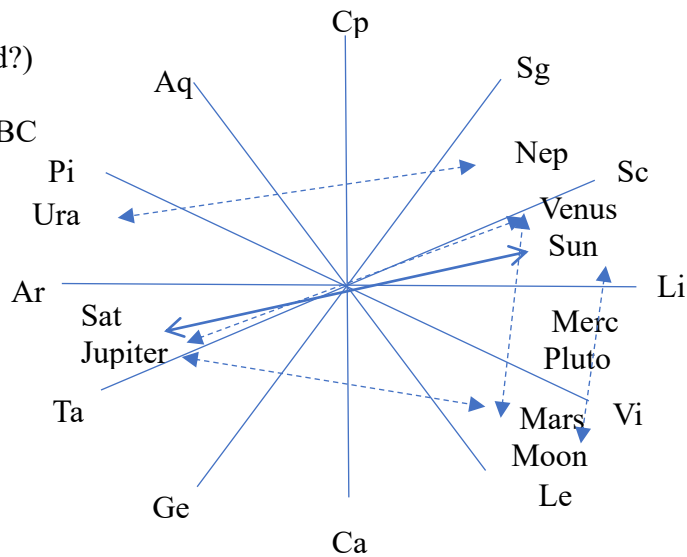


... although Christ became to be taken as born at the (Northern Hemisphere's) winter solstice, h/His birth could have occurred anywhere in the autumn winter season without too much dispute. At least, there is a sense in which h/His ministry began in the Saturn "return-to-2<sup>nd</sup>-waxing square" phase. Whatever the disputes that continue to swirl around the timing of h/His birth and/or ministry, there is no dispute that h/His death near the spring equinox constituted a symbolic re-birth for Western religion...

One phrase that is often heard in the secular 21<sup>st</sup>C is, "I consider myself to be more spiritual than religious". After all, your local Westerner has had such a gutful of Catholic guilt trips, sexual abuse scandals, cash-grabbing Protestant (TV)-evangelists, Bush crusades, Trump Bibles and you-name-it, that any idea of unifying collectives is impossible to countenance. As Gustave le Bon explained, individuals continue to join religious collectives because they confer a sense of power to the individual who is sick of feeling powerless... but, into the 21<sup>st</sup>C, those who have eyes to see are realizing that 'glorious powerless-ness' is the ground out of which True self-knowledge flowers.

## HEROES OF (?) DEPTH PSYCHOLOGY IX: CHRIST (6 BC VERSION)

(Jesus) Christ  
(no birth time needed?)  
for capital-S "Self"  
Bethlehem 12/10/06BC



With the New Testament having nothing to say about the day or year of Jesus' birth, it took a couple of centuries before the 25<sup>th</sup> of December was chosen. The depth psychologist can assume that there were both 'conscious' and 'unconscious' intuitions at work. The 'conscious' idea was that the Conception and Crucifixion could be taken as parallel-enough for these two to occur on the same date (25<sup>th</sup> of March), taking the Birth to the familiar date. The '(collective) unconscious' idea was the 'pagan' rejoicing in the fact that the Sun, having threatened to abandon the world at the winter solstice, was now showing that it was not. (Longstanding readers will know that FA 'likes' the '(collective) unconscious' idea of Jesus' Sun in Capricorn 'shining' out to its full Moon in Cancer). The symbolic connection of the Solar hero to Christ is a cinch to make.

Moving along to the Julian/Gregorian year of Christ's birth, 1AD, disputes are also cinches to make. Given the years of Herod's reign, most scholars now place JC's birth year in the 6BC-to-4BC range. And, when we turn to the astrology, we note that the most symbolic conjunction of a "new k/King", Jupiter-Saturn, occurred in the sign of the Age (Pisces) in 7BC. And, again, when we turn to the journey of the "three wise men", it may well have been the case that they set off after this conjunction to greet a 0-2yrs old Jesus (Herod had ordered the execution of all infants up to the age of 2yrs). Because the year is very easy to dispute, the day is also easy to dispute... hence, when the astrologer goes to the astro-databanks, one can find many birth charts for Christ. We 'like' the disputes because this places an emphasis on the individual's relationship to both astrology and to Christianity. Which birth chart works best for you? It doesn't have to be 'correct'... all one needs is a date that enriches one's religious imagination.

Over the years, some astrologers have shown a 'liking' for the idea of Jesus as a Sun in the sign of balance and diplomacy, Libra. The Freudastrologer who places a lot of emphasis on the development 'to' & 'of' the 'centroverted signs' would be willing to entertain this Sun placement. If we opt for 6BC, we go to a 'likeable' chart that has both a natal Moon in 'centroverted' Leo and a "Sun ruler", Venus, in Libra opposing Jupiter (now) in Aries (Saturn had also recently made its way into the 1<sup>st</sup> sign). Given

that Jung thought of Christ as a symbol of the “Self”, it may not be super important to plot a house system over this 0° Aries chart, and, so, as indicated above, we opt out of guessing at ascendants here (but, for what it is worth, our 1<sup>st</sup> guess would be Cancer because this would place Jesus’ Sun near his ‘me-in-here I.C.’ and, if there is no ‘deep’ “narcissistic wound”, the Cancer ascendant individual will be keen to ‘step down into’ his/her 4<sup>th</sup> house; and, in the 6BC chart, ‘steps down into’ are complicated by the natal placement of Pluto – don’t worry that Pluto was unknown in Biblical times – in Virgo because it would land in the 3<sup>rd</sup> house... where, of course, brother Satan was waiting).

There is, of course, no need to place a question mark before the word, “hero”, in our subtitle but, as again you can see, we still have use for one... placed in front of the term, “depth psychology”. This question mark is emphasized most in the fact that Christ’s ministry can come over more as a series of group therapy sessions with Jesus tending toward “verily-I-say-unto-you (= superego-ic)” pronouncements rather than toward “Socratic”, one-on-one, intersubjective exchanges. It was as if Jesus knew that he didn’t have the (sometimes, many) years that a Kleinian analyst needs to re-balance the inner life of his/her analysand and, so, h/He cuts to the chase rather than “giving the disciple the context & accompanying him as he works it out for himself”. The 6BC natal superego in Aries symbolically resonates with (i) the ‘fall’ of Saturn, ‘down-into-through’ Cancer through the ministry to the Crucifixion (probably 30AD) and, while that was going on, (ii) Jupiter’s ‘looping’, for the 3<sup>rd</sup> time, ‘up-across/through’ (what FA sees as) the superego-ic signs & (iii) the “progressed Moon” into the 3<sup>rd</sup> quadrant.

In respect of Christ’s ‘superego-ness’, FA perceives more downside than upside insofar as, beginning with Peter, this fed the establishment of the Christian churches, their respective variously nasty bureaucracies & their respective collective flocks that, through the action of the “shadow”, became Nixon-ian “silent majorities” maintaining them. The apologists for the churches would counter that the pagans were nastier and, therefore, overall, the Christian churches still constitute(d) spiritual “progress”. Yep, the only way for this issue to be settled ‘scientifically’ would be to find “control Earth” (somewhere in the “multiverse”) that could provide us with an idea of what the world would have looked like without the Church/es that we have/had. It is, in any event, an argument that loses legs in the 2<sup>nd</sup> Millennium. And, with le Bon’s, Freud’s & C.G. Jung’s insights into the 20<sup>th</sup>C, the argument becomes more than a little armless too.

In respect of ‘heretical’ idea of reincarnation for Christians, we do, in any case, note a hint of reincarnation in Christ’s hanging about for 40 days before ‘tag teaming’ the Holy Spirit (with a 10-day ‘gap’). This hint was taken up by the Cathars who were interested in a married Christ (in Libra). Pope Gregory’s idea was to gather up every ‘Mary-that-wasn’t-the-Holy-Mother’ into an undifferentiated lump of femininity and, in noting that undifferentiated femininity has a lot to do with Pisces, we can link Mary Magdalene to the 12<sup>th</sup> sign. In turn, Mary Magdalene’s Christ-vision of Easter Sunday points to the ‘task’ for the upcoming Age: do a better job differentiating the Feminine that had thus far been done. The idea of Jesus being married to Mary Magdalene does run against the grain of sex’s equation with sin, but the possibility remains that certain aspects of sex aren’t sinful at all. Questioning, like questioning, never ceases: if something ‘appears’ in the psyche, wherefrom did it appear? can anything ever really be “made up”? is something outside “making us up” to believe that things are being “made up”?

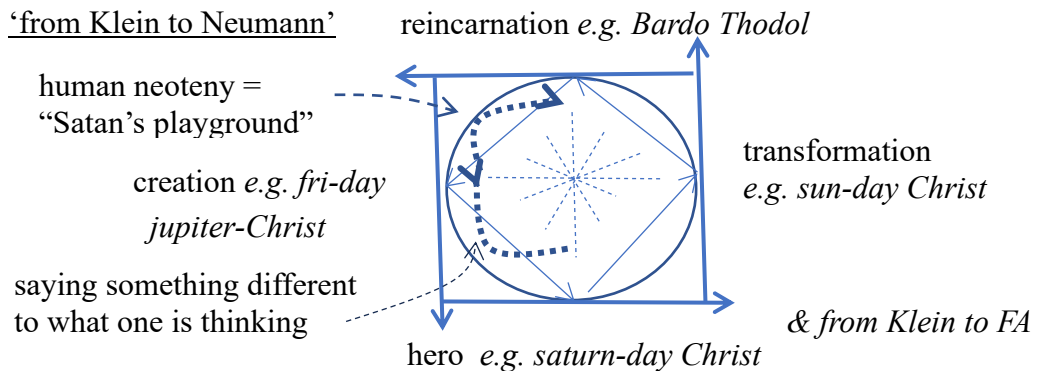
## MANDALA-OLGY X: SELF: EAST

### **JUNG'S OVER-REDUCTION V: SELF horizontal & now anti-clockwising**

“continuing our ascent backwards through the region of the (*Sidpa* &) *Chonyid Bardo*, we come finally to the vision of the Four Great Ones: the green Amogha-Siddhi, the red Amitabha, the yellow Ratna-Sambhava, and the white Vajra-Sattva; the ascent ends with the effulgent blue light of the *Dharmadhatu*, the Buddha-body, which glows in the midst of the mandala from the heart of *Variochana*”.

C.G. Jung: psychological commentary on “The Tibetan Book of the Dead”

If we open “Volume 11” of Jung’s collected works on “Psychology & Religion: West & East”, we notice that, of the 1018 paragraphs, 758 comprise “West” and 260 paragraphs comprise “East”. With Jung primarily addressing himself to the Western reader, one could take these proportions as an implicit instruction to the Westerner to invest 3/4<sup>th</sup>s of his/her psychology-&-religion time in the West. Longstanding readers of FA may recall at this point that, through Erich Neumann, we agree with Jung about these proportions insofar as reincarnation comprises 1/4<sup>th</sup> of the developmental round of “The Origins & History of Consciousness”; re-drawing our now-familiar schema...



... and, with this schema, we introduced the idea of ‘overlapping hemispheres’: for examples (i) reincarnation ‘overlaps’ the 2<sup>nd</sup> half of transformation and the 1<sup>st</sup> half of creation, (ii) the ‘middle’ of transformation is the ‘beginning’ of reincarnation. The ‘middle’ of transformation refers to the capacity to not only find the ‘middle’ of a pair of opposites but also to establish a sense of stability in that ‘middle’. A good metaphor for this would be how the action of the ‘3 lungs’ keep the pH of the blood (Christ’s & followers’) in the mid-zone-neutral value of ‘7’ in the short term, but the long-term stability is a function of the ‘7 kidneys’. Applying this metaphor to the ‘reincarnation’ hemisphere, we realize that the Cathar (coming from the West, perhaps it is ‘correct’ for FA not to speak for the Easterner) would do well to ‘begin’ his/her shift of interest to the next (or past) life with a stable sense of the opposites involved. FA’s longstanding readers know that this stability is ‘built’ upon completing one’s “this life incarnation”, something that can’t be said to be complete until all neurotic expressions – in the mind, in the body, “projected” in-(to) the environment – have been significantly healed. This is the reason for Freud to be taken into consideration before, say, the *Bardo Thodol*...

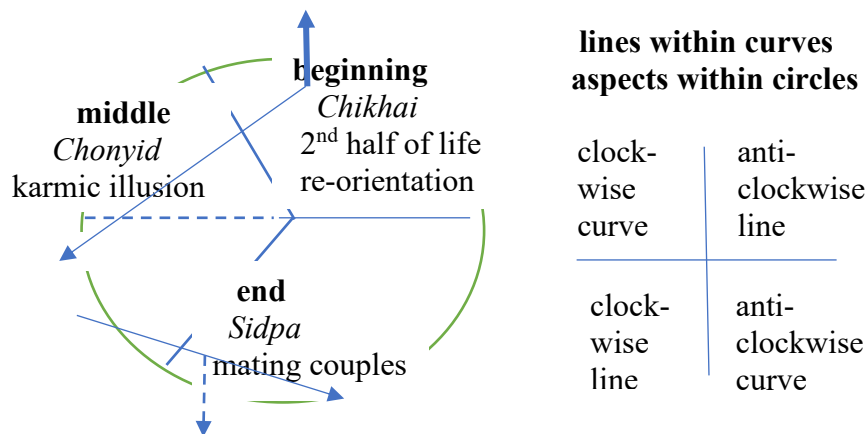


**SELF: EAST: INITIAL (RE)-EXPANSION**

The “Tibetan Book of the Dead” describes a recitation that the Buddhist priest delivers over the recently deceased corpse. The purpose of the recitation is to indicate to the recently (perhaps, not quite) detached “soul” that physical death has occurred and, therefore, a change of attitude is now required. This purpose fits well with many N.D.E. accounts wherein we hear of the individual “soul” being confused in the first phase of being separated from the body. For the Jungian, this confusion is likely to be due to the individual having lived too much of the 2<sup>nd</sup> half of his/her life over-focused on (regaining) his/her ‘past youth’, not the least because s/he rejects (or over-doubts) the possibility of his/her ‘future youth’. The astrologer might translate this recitation into, “make the most of transits through your 8<sup>th</sup> house in the second half of your life by musing on what they might mean to your next life; and, then, you might make the most of transits through your 9<sup>th</sup> house by musing on how close you may (or may not) be to your transcendence of the incarnation-cycle”. M. Night Shyamalan explored the issue of midlife confusion & re-orientation in his 1999 film, “The 6<sup>th</sup> Sense”.

At this point, some will query: “what, then, about an individual who dies in the 1<sup>st</sup> half of life?” The (if this is the word) ‘logical’ answer would be that s/he would not be so confused because s/he is, in any case, still in his/her ‘youth’ and still focused on his/her ‘future’. The recitation, therefore, might not be as necessary in such cases. Nor would a Jungian therapist necessarily ‘go Jungian’ on his/her 1<sup>st</sup> half of life analysis because, in most cases, s/he is still building his/her way into “this life”.

Although Tibetans may not care for the West’s literary scholars who expound on the ‘3-act-ness’ of their Drama, they do, nonetheless, have a ‘3-act play’ that leads the “soul” to its re-birth. Each of these phases has its challenges and, in order to view them in our ‘peace symbol schema’, we rotate (invert) the prior pattern 180°, like so...



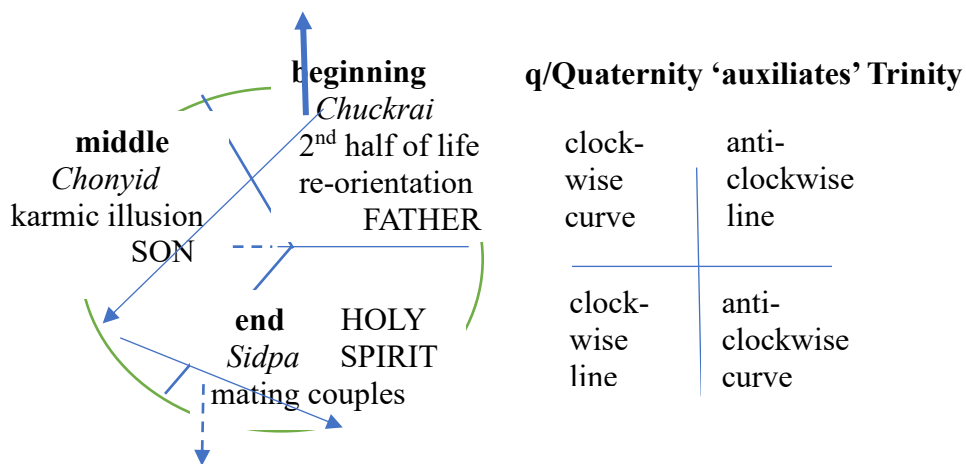
... and, we include the dotted arrow underneath the 3<sup>rd</sup> act, the “*Sidpa bardo*”, to acknowledge those who ‘like’ symmetry i.e. if there is a way to transcend the cycle at the ‘top’ (our thickened arrow), the symmetry-phile would want to see a downward arrow at the ‘bottom’. This ties into the admission by N.D.E. researchers that the fact of 85% of N.D.E.’s being ‘positive’ may not be the true percentage, because those who have ‘negative’ experiences may not be so keen to report them. The researchers admit that the true proportion could be close to a symmetrical, 50-50 split. In line with this...



**SELF: EAST: SECOND (FA'S) EXPANSION**

Jung echoes N.D.E. research admission that 50-50 could be the true percentage of 'positive-vs.-negative' insofar as he doesn't shy from noting the potential psychosis that unravels out of the middle, *Chonyid*, act of the re-birthing process. He notes that, very often, only a slight "*abaissement du niveau mental*" is needed to unleash the world of illusion and its accompanying terrors. The quote that attracts Jung to illustrate his point has a remarkable similarity to the myth of Prometheus that is likely to become increasingly relevant through the upcoming double decade of Pluto transiting through Aquarius, "then the Lord of Death will place round thy neck a rope & drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines (a bit of "Braveheart" going on here), lick up thy brain, drink thy blood, eat thy flesh & gnaw thy bones; but thou will be incapable of dying; when thy body is hacked to pieces, it revives again".

With (i) our 180° rotation (scroll up), and (ii) our prior Japanese fanning (see, 'Mandala-ology IX'), we are now in a position to 'overlay' "West" & "East" like so...

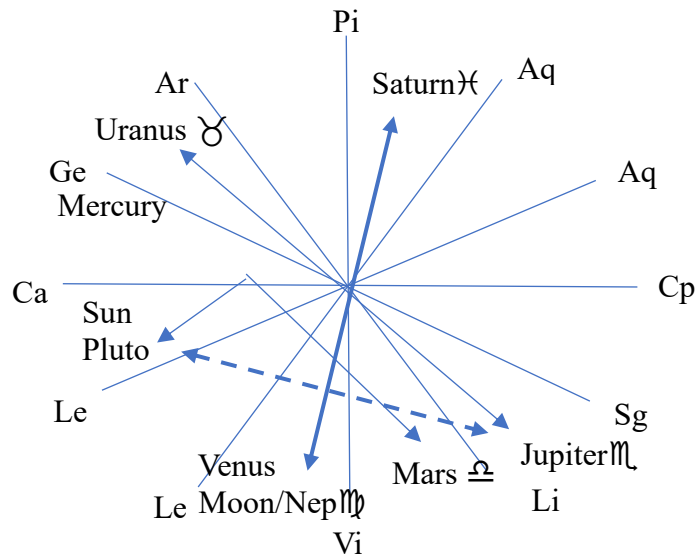


... to emphasize the value to Westerners (who, typically, won't have a Buddhist priest to recite to them, either during the time of dying – the 2<sup>nd</sup> half of their lives – or during the time of death) of Christ's 'tag teaming' of the Holy Spirit before h/His 'full' Ascension, because the Holy Spirit has the role of keeping the anti-clockwise (human) spirit rolling through the 'peace symbol' and through the '*Sidpa*-Freudian' challenge. And, as the Holy Spirit is doing so, It will remind Its spiritual journeyers that the 'idea of occupying a centre' & 'occupying a centre' are two very different phenomena... in the same way that 'going to church' is very different to 'feeling' the 'church within'.

The \$64,000Q in respect of the Tibetan monks of the 21<sup>st</sup>C may be: "with what has been dealt to our 'outer church' through the troubled 20<sup>th</sup>C, to what extent are we to (re)-interpret it as an opportunity to strengthen our respective 'inner churches'?" Another group that could ask the same question – even though it needed to be asked 7-8 centuries earlier – is the Cathars. No doubt, what happened to this church is tragic, but there is ever the "consolamentum" of the development of the 'inner church'. Film fans might want to 'double bill' 1999's "The 6<sup>th</sup> Sense" with Rupert Wainwright's 1999 flic, "Stigmata", to get a Cathar feeling. Before we are carried too far back to the West, let's head back East and to someone who is trying to 'wed' the 'outer' to the 'inner'...

## HEROES OF (?) DEPTH PSYCHOLOGY X: DALAI LAMA XIV

Dalai Lama XIV  
6/7/1935 4.38am  
Taktser, China-Tibet



Many Westerners are introduced to Buddhism with the idea that it is a religion without (a) God. It is more precise, however, to introduce Buddhism as a religion with an “implicit Godhead”. Or, if Western monotheism is explicit about masculine Deity, then Buddhism is implicit about the feminine Curve. When it comes to implicit things such as FA’s interest in individual spirituality superseding religion, we acknowledge that we ‘like’ the fact that the current Dalai Lama is being forced by circumstances to focus more on his individual ‘inner’ locality than on his physical locality. FA also ‘likes’ the fact that, as a psychological-developmental astrologer, we can refer to a birth chart that might tell us something about the Dalai Lama’s uniqueness. We also look forward to the day when our (or any other) astrological interpretation(s) will be superseded by something bigger than us. But, in the meantime, we can’t help but notice that the Dalai Lama – at any rate, his current incarnation, XIV – reveals an emphasis in the feminine functions, feeling (Cancer, Pisces & Scorpio) and sensing (Virgo, Taurus).

A part of our overall aim with our choices of examples for this ‘mandala-ology’ series was to exemplify each Sun sign. Because 10 chapters was enough for FA to cover its salient points, at least a couple of Sun signs were going to go missing (you guessed it, Pisces was one of them). Because water is important to FA, we didn’t want Cancer to be missed, so it is helpful to have an example of an individual who has both his Sun & his ascendant in the sign of the Crab, the sign that we like to believe as having a big contribution to make to Christ’s (if not birth chart, then) Story. Recall our note on the transit of Saturn ‘falling’ from Aries in Gemini-(Cancer) prior to the Crucifixion.

Sharp-eyed readers, however, will also have noticed that XIV has a number of ‘complements’ to the ‘6BC Christ’ (see, ‘Mandala-ology IX’)... whereas (i) ‘6BC-JC’ had natal Moon in Leo & Sun in Libra, the DL has a natal Sun in Cancer & Moon in Virgo (conjunct Neptune opposite Saturn, affirming that his ‘6-12 axis’ is important), (ii) ‘6BC-JC’ had Uranus trine Neptune in water signs and the DL has this (wide) trine in earth signs (iii) DL’s chart has a ‘crucifix pattern’, involving Jupiter, Pluto, Saturn, Moon & Neptune & (iv) ‘6BC-JC’ had transits and “progressions” that symbolized a

1<sup>st</sup> quadrant struggle and the DL also had transits and “progressions” that symbolized his removal from Tibet (e.g. in 1949-1950, Saturn would transit across his natal Virgo Moon-Neptune and, then, it would transit into his 4<sup>th</sup> house). Onto this triad, we would add the not-especially-astrological ‘(v)’, whereas ‘6BC-JC’s Crucifixion threw a light onto the rift between ‘pagan’ Roman and Hebraic religion, DL’s removal threw a light onto the rift between ‘pagan’ Communism and ‘peri-Judaic’ Monotheism because, as was noted earlier, the Communist takeover in China in 1949 was ‘inspired’ by the ‘success’ of Socialism 30yrs prior in Russia, and this political system had been ‘most influentially’ outlined in the West by (ex-Judeo-Christian) Westerner, Karl Marx.

Indeed, we can take China’s ‘inspiration’ from the West further if we include Freud’s psychodynamic, “reaction formation”, insofar as the West was instrumental in the crumbling of China’s dynastic order with the part that it played in the influx of opium in the 19<sup>th</sup>C. Conspiracy theorists might theorize that the West’s introduction of opium was a deliberate act of war against the East and, no doubt, there would have been voices in Western high places that plotted in these terms. Whatever that case, we do know that there was (always has been & always will be) plenty of capital to be made from opium and, so, there was no need for conspiratorial effort... “free market” forces would have been sufficient to do the crumbling-China deed. These forces would have also been sufficient to bring about China’s “reaction formation” against Capitalism.

Perhaps it is to DL XIV’s credit that he gave up on his hopes to liberate Tibet, because political agendas are forever bringing about “reaction formations” that stop the growth of the individual “soul”. In words that we have already used in this series on ‘mandala-ology’, the DL’s giving up is similar to the Westerner’s statement, “I am more spiritual than religious”. Unsurprisingly for astrologers, DL XIV’s “middle way approach” began to stretch its legs with Saturnian timing. 30yrs after China annexed Tibet, DL would begin to send delegates to Beijing and, presumably, no delegate would have been given instruction to say anything like, “Communism is poison”, a statement that would confirm that Tibetan Buddhism was not a good religion for the individual who has arrived at the spiritual step of “integrating” his/her “shadow”. The fact that Mao “projected” his “shadow” onto Buddhism is something that DL needed to let go because the Communist (or Capitalist) physicalist can’t ‘see’ depth psychology.

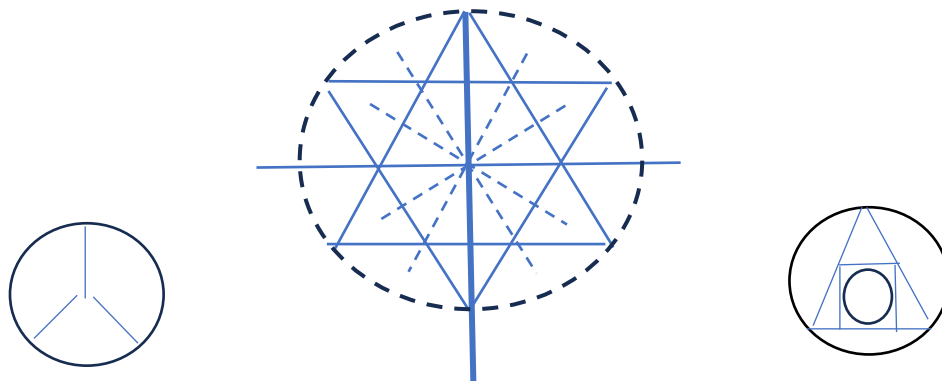
You don’t need to be Einstein to realize that the Buddha’s “middle way” aligns with Donald Winnicott’s “paradox that is not to be solved” & C.G. Jung’s “3<sup>rd</sup> thing” that reinstates psychological growth... towards, in the first instance, the “4<sup>th</sup> thing” & the “quintessence”, and in the second instance, the “Self”. When we look at the world today, it does appear that only the smallest (democratic) minority is dedicated to this growth. Nixon’s “silent majority” is not only a majority, it is also overwhelming to the point that the growing individual has no real choice but hope that his/her “soul”, after death, embarks on a 5yrs “star trek” to seek out new worlds where there might be a greater appreciation of True spirit. Nonetheless, one must still come to terms with the fact that your individual soul, at least for one life, ‘chose’ to incarnate in a world where “over-reduction” is so favoured that no-one (maybe not even Freud or Jung) has (had) realizes(d) as the underpinner of all (at least, “unnecessary”) suffering. If there is one thing to ‘like’ about natal horoscopes, it is that they scare off individuals who love “reducing”. If you love “reduction”, it won’t be long before you have “reduced” Love.

## CONCLUSION

### **THE ELEPHANT IN THE ROOM: SELF anti-clockwising & now spiraling**

**“And 12 gates were 12 pearls; the street of the city was pure gold, as if it was transparent glass; and I saw no temple therein, for Lord God Almighty and the Lamb are the temple of it; and the city had no need of the Sun, neither of the Moon to shine in it, for the glory of God did lighten it & the Lamb is the light thereof” (+ *the zodiac*)  
Revelation 21: 21-23 (+ *Jung’s interpretation*)**

It isn’t correct to say, “the Self ‘self-expresses’ through Its mandalas”. Rather, the Self ‘self-expresses’ through everything (including mandalas)... but mandalas are the Self-expressions that, for humans, are the best ‘accesses’ to Its ‘wholeness’. If we look to combining mandalas, yes, we do risk ‘mis’-representing the Self but, if we do so while acknowledging the risk, it is sometimes worth doing for the opportunity that it provides to make ‘access’ to ‘wholeness’ ‘even more whole’. For this reason, we have combined the Crucifix and the zodiac. Indeed, if we combine the Crucifix, the zodiac and the Star of David, we get to fill in some interesting details. Upon inspecting...



... we can see how the Star of David aligns with the cusps of the feminine signs, the Crucifix aligns with the cusps of 2 of the feminine signs (thus, overlapping the Star of David) and the cusps of 2 of the masculine signs, Aries & Libra, that, as noted, are not ‘indicated’ by the vertices of the Star of David. Because the zodiac has links to the East, we could view this ‘combo-mandala’ a symbol of “broad religious integration”.

From a Jungian perspective, it is understandable that “integration” of religion (“integration” of anything) is a worthwhile aim. This won’t necessarily mean that the Jungian aims for one unifying religion – there is, after all, more than one “integer” – and, so, ‘out of’ East & West, it would be ‘very Jungian’ to aim for a ‘3<sup>rd</sup>’ religion that has the character of providing ‘room’ for, if necessary, 8 billion+ spiritualities. Some might want to find a brand-new “hero myth” for a “New Age” (e.g. FA likes “2001: a Space Odyssey”) but Jung himself saw religion as a deeply-historically ‘embedded’...

If we were going to use quotes from Genesis to set (most of) our chapters going, then it would be rather amiss of us to not consider Revelation’s reference to the zodiac. The quote above doesn’t garner much attention in the 21<sup>st</sup>C Christian world, probably because of the legacy of Augustine, who had advised against the practice of astrology. Some readers of this essay series, despite having sympathy for astrology, will no doubt

find themselves drawing back from our linking of the zodiac-mandala to the Crucifix-mandala. If Freud were alive and had become more open to symbolic interpretations, he too might have drawn back from Freudastrology's zodiac-to-Crucifix links. FA has to assume that with (i) the Torah's sympathy for astrology ("for signs & seasons"), & (ii) psychoanalysis having historical links to Judaism, a significant percentage of FA's readers are Jews. We, of course, have no idea of the percentage of Jews who have kept reading through the 2<sup>nd</sup> part of our essay series on 'mandala-ology' all the way to these words... but, we did 'consciously' include our reference to Rosh Hashanah, the 2<sup>nd</sup> (or is it the 1<sup>st</sup>? of the) Jewish new year(s), to encourage our Jewish readers to do so.

It might help Christian readers to know that, in Judaism, there are (not 1, but) 2 new-years... the first, the "new year" that includes Passover, is celebrated near the spring equinox, the second, the "new year" leading into the Feast of Atonement (with God), is celebrated near the autumn equinox. Astrologers can't help but 'like' a double "new year" insofar as the fact that the spring equinox of the Northern Hemisphere is the autumn equinox of the Southern hemisphere and vice versa... a fact that points to the notion that geometrically opposing signs, such as Capricorn & Cancer, might not be so different as the word "opposition" suggests. One thing that we can say about the geometrically opposing pairs is that they share a gender. Now, if we look to the angular signs that the vertices of the Star of David 'miss' – Aries & Libra – we can at least say that the beginning of the Northern Hemisphere's autumnal year shares 'masculinity'. Many astrologers 'like' the nutshell description of Libra, "Libra is a polite Aries", and because the month of the Sun in Libra is the month that includes an 'atonement' with the Creator, there is a sense in which 'masculine' Libra renders the atonement polite... and, when we go to the last couple of verses of the New Testament, we realize that the more politely this Libran atonement is ('Ariesly') initiated, the less gloomy will be the "j/Judgments" that occur through the trials & tribulations of '8-9-10'.

This sense of geometrically opposing signs having a complementary aspect will be an important consideration in the "New Age" because, if we all become 'Aquarians' without caring about degree to which Leo might "make Aquarius polite" (or, perhaps, "centred"), the "New Age" could become little more than one long, "♪ we-ell ♪ you know", destructive revolution. One familiar question goes: when does (did?) the "New Age" begin? FA's answer is that it is (was/will be) a stepwise process: the 1<sup>st</sup> step might have been Copernicus' revolution (Leo's Sun gaining its 'central' importance) and the next significant step might have been the discovery of Uranus. It is likely that we are in the throes of another significant step, especially upon noticing the link from '11' to technology and Uranus' recent 'doubled up' transit through Aquarius in combo with a recent Jupiter-Saturn conjunction in Aquarius and '11's current '8 intensification'. The key question in all this for FA is: will the religions of the Piscean Age continue to play a role in the Aquarian Age? We answer in accord with Jung: the religions of the Piscean Age that resonate(d) with a "developmental Sun & Moon" will have a role.

We notice, however, that John of Revelation received a post-Church age vision that was independent of the Sun & Moon and, therefore, we admit that our answer is open to dispute. Perhaps the FA-er does best to envision the Sun & Moon as 'steppers' and, one day, 'stepping' becomes 'flying'... but, in the 'stepping phase, the individual understands the luminaries as lights pointing less to revolution, more to Temperance.