

Transference is not necessarily bound to mother or father images, but may also proceed from the 'brother imago'.¹

- Sigmund Freud

FREUDIAN BEGINNINGS



Mars, Rivalry, Aggression and Leadership

Sibling rivalry

Hostile feelings towards brothers and sisters must be far more frequent in childhood than the unseeing eye of the adult observer can perceive.²

When the American Psychoanalytic Association's Committee on Indexing produced a cross-referenced index on Freud's work there was no category for sibling, brother or sister included.³ While Freud's references to siblings were not at the forefront of his psychological theories, none the less, his case studies and theories often presented sibling issues. For instance, his famous cases of 'Little Hans' and the 'Wolf Man' demonstrated the important psychological impact of the sibling upon the individual's well-being and psycho-sexual development. In retrospect, perhaps it was Freud's disciples who did not pick up the trail of the sibling influence that Freud's work hints at.

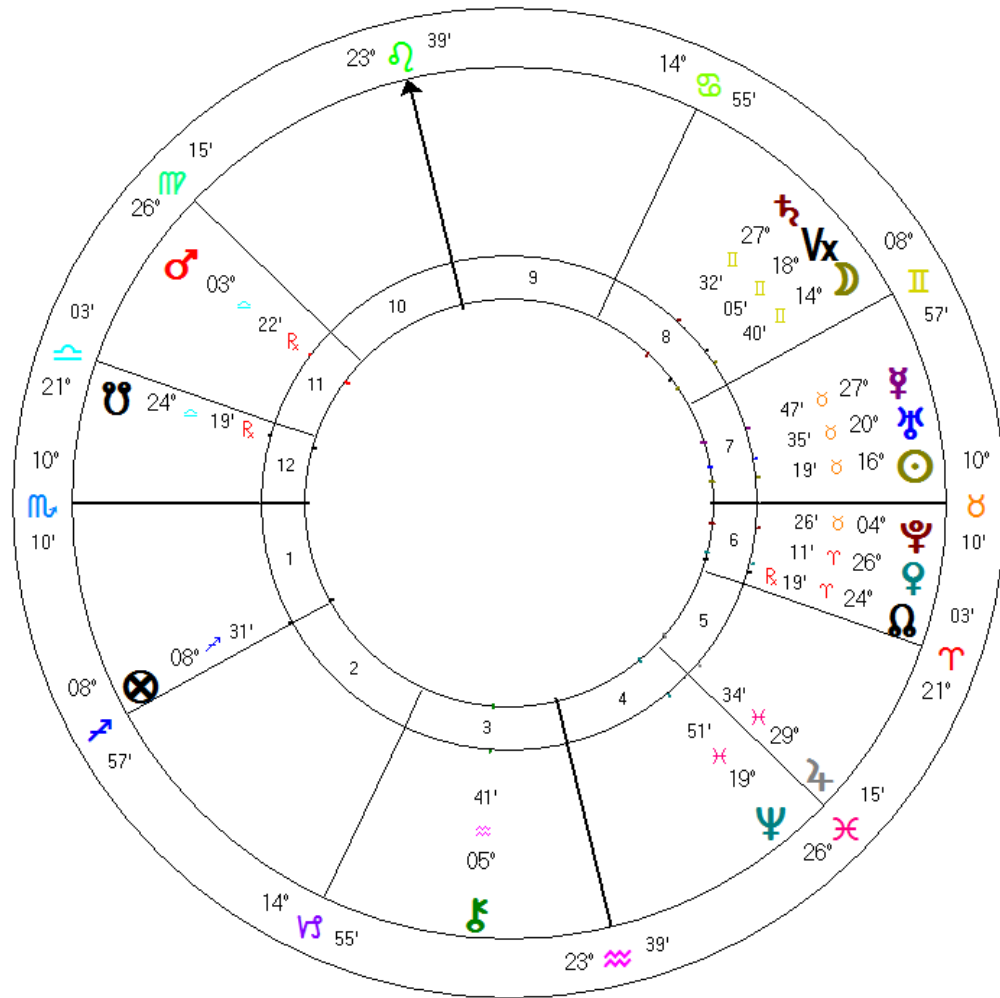
Freud's comments generally concerned the phenomenon of sibling rivalry and hostility 'when the next child appears in the nursery'⁴ He stresses that the eldest child has strong jealous and competitive feelings when the next child is born into the family. The eldest child, formerly the centre-

piece of the family, is usurped by the entrance of the younger sib. Freud suggested the rage constellated by being displaced and feeling the parental focus shift to the younger child is expressed by the older sibling through jealousy and competitiveness. Competitive feelings are described as hurtful, resulting in a sense of loss of parental love and resource, rather than a spur to achievement. Unlike mythic sibling stories that speak of love, loyalty and sacrifice, Freud leaves us with an impression of the wound that is inflicted in the primary sibling relationship, a wound which resonates with his own experience.

Aggressive and hostile feelings provoke curiosity, leading the elder child away from mother. These hostile feelings experienced towards the sibling are part of our earliest memories and promote the beginning of ego awareness. This could also parallel the elder child's urge to approach father since the sibling's birth motivates the older child to relate more fully to father. The intrusion of a younger sibling encourages a movement away from mother, stimulating consciousness. Hence the development of solar consciousness is awoken. Astrologically the birth of a sibling is often symbolised by the progressed Sun aspecting an archetype of separation and awakening such as Mars or Uranus.

This shift in parental focus is a primal initiation of separation and individuation. The urge to recognize our own individuality begins the process of differentiation from the sibling as well as other family members. Feelings of rivalry, awakened by the intrusion of a sibling into the family, constellate the archetype of Mars. The aggressive, competitive and hostile feelings that accompany rivalry provide the stimulus to experience Mars. As Mars is activated a more conscious experience of separateness instigates a movement away from the symbiotic relationship with mother. Mars's traits of courage, adventure and, eventually, leadership are also experienced.

What is initially apparent in Freud's horoscope is Mars, the focal planet, being most elevated and a singleton planet by hemisphere.⁵ It is the only planet retrograde at birth, opposing the other planets grouped together in a bundle. Nearing the end of its retrogradation cycle, Mars has gathered the powerful charge associated with a stationary planet. Freud's observations are from his position as the eldest child. Other children in the sibling system may not feel the impact of the next sibling's entrance as severely as the eldest since they have learned to coexist with another sib since their birth. The eldest is in a unique position as he holds the position of an only child, then has it taken away by the birth of a younger sibling. Feelings of rage and jealousy are stronger for the eldest child.



Sigmund Freud, 6 May 1856, 6.30 pm Freiberg, Moravia (now a part of the Czech Republic)

Freud's professional references to sibling rivalry and the feelings of jealousy, aggression and competitiveness that the dethronement of the oldest child constellates, are illustrated in some of his lectures on psychoanalysis. His own references to sibling jealousies are in his letters, implied in family anecdotes or alluded to in his essays and lectures. Some of these memories surfaced during his self-analysis.

In his *New Psychoanalytic Lectures* of 1923, when speaking of why a girl may turn from her mother to her father, Freud states:

The next accusation against the child's mother flares up when the next baby appears in the nursery. If possible the connection with oral frustration is preserved: the mother could not or would not give the child any more milk because she needed the nourishment for the new arrival. In cases in which the two children are so close in age that lactation is prejudiced by the second pregnancy, this reproach acquires a real basis, and it is a

remarkable fact that a child, even with an age difference of only 11 months, is not too young to take notice of what is happening. But what the child grudges the unwanted intruder and rival is not only the suckling but all other signs of maternal care. It feels that it has been dethroned, despoiled, prejudiced in its rights; it casts a jealous hatred upon the new baby and develops a grievance against the faithless mother which often finds expression in a disagreeable change in its behaviour.⁶

Freud clearly draws a picture of this primal jealousy towards the new sib and also suggests that it may influence later stages of development. He may be unconsciously alluding to his own shock as his siblings continued to arrive almost annually.

In 1910, during Freud's lecture series on psychoanalysis, he remarked that the curiosity drive is often stimulated by the jealous feelings aroused with the impact of a new sibling. These feelings of hostility and jealousy are also associated with the archetype of Mars. When talking of the awakening of sexual curiosity in a child, Freud suggests that the important event that arouses this curiosity and its accompanying questions is 'the actual birth of a little brother or sister.'⁷ He makes the point that this nascent curiosity may be directed into a new understanding for the older child. The curiosity is also a means to becoming informed and therefore empowered 'as if the child were looking for ways and means to avert so undesired an event [as the birth of a sibling]'⁸ The birth of a sibling can spark the conscious questioning of human origins, calling our own existence into question. The sib's arrival prompts an inquiry that may correlate with the beginning of differentiation, hence consciousness. This budding curiosity, conscious inquiry and intellectual exercise are also part of the territory of the astrological third house. Upon the terrain of the third house we not only meet the sibling but experience curiosity that leads us out into a wider context of neighbourhood, to examine, explore and question who we are and the world we live in.

Freud articulated the complex feelings that are catalysed when a new child arrives in the family. While the family celebrates this new addition, the displaced sibling may literally see this new 'arrival' as 'a rival'. There may be a defined shift in the relationship with mother as conflicting feelings now exist towards her being the care giver to both the elder and younger siblings. This experience of 'other' can now be defined in reference to the sibling. Awareness of the ego as separate from the sibling does not feel as dangerous as being separate from mother. Yet this awareness of being separate from the sibling can facilitate the psychological task of being separate from Mother. This new feeling of separateness in relationship to the sibling promotes more individuality and begins the journey of knowing who we are as distinct from others in the family unit.

Julius, his younger brother, was born seventeen months after Freud and died at seven months.⁹ Freud greeted the baby "with rage and wicked death wishes"¹⁰ In 1897, when Freud was in the process of his self-analysis, he wrote to his colleague Fleiss mentioning his feelings of rivalry towards his younger brother and the guilt associated with his death. In a stream-of-consciousness writing style he explains

"that I greeted my one-year younger brother (who died after a few months) with adverse wishes and genuine childhood jealousy; and that his death left the germ of (self-) reproaches in me. This nephew and this younger brother have determined, then, what is neurotic, but also what is intense, in all my friendships."¹¹

Freud's comments on sibling rivalry seem to stem from his relationship with his nephew, John, and his younger brother Julius. Fifty years after his birth he wrote: "the unwelcome arrival of a baby brother or sister is the oldest and most burning question that assails immature humanity"¹² Freud also recognized the impact of his younger brother and elder nephew on his adult friendships. His struggle with close friends and colleagues could partially be linked to these earlier feelings of jealousy and rivalry. His nephew, John, was a surrogate older brother. Freud commented how this relationship "determined all my later feelings in intercourse with persons my own age"¹³ Mars retrograde in the eleventh house symbolizes the themes of intensity, rivalry and jealousy that plagued many of Freud's friendships and collegueships. It also symbolizes his research on sexuality and his theory of libido, the theory that created the most dissension and conflict amongst his psychoanalytic colleagues.

Fraternal rivalry: an intimate friend and a hated enemy

Friendships and collegiate support were intensely important to Freud; however, they often eluded him. In a letter to his colleague, Karl Abraham, Freud expressed the sentiment: "All my life I have been looking for friends who would not exploit and then betray me."¹⁴

In many friendships this hope never eventuated. During his early years as a psychoanalyst, his intimate friendship and close collegueship with both Wilhelm Fleiss and Josef Breuer were destroyed by jealousy and rivalry. When Freud was a more mature and prominent figure in the psychoanalytic movement, Alfred Adler became an important colleague; however, this relationship

ended in an unpleasant split. Freud's "crown prince" Carl Jung, once the treasured colleague and anointed successor, soon became a bitter rival after their estrangement. As Freud himself said:

All of my friends have in a certain sense been reincarnations of this first figure [a composite of his nephew, John, and younger brother, Julius]. My emotional life has always insisted that I should have an intimate friend and a hated enemy. I have always been able to provide myself afresh with both, and it has not infrequently happened that the ideal situation of childhood has been so completely reproduced that friend and enemy have come together in a single individual.¹⁵

The earlier and incomplete ambivalent feelings around his siblings surfaced in the arena of the astrological eleventh house of friends and colleagues. Younger colleagues became his surrogate siblings who constellated the archetype of Mars, stirring feelings of rivalry and his need for control and domination.

Freud also commented how the "herd instinct" may be a derivative of this initial jealous impulse towards the sib. Continuing to keep aggressive feelings alive evokes the fear of becoming alienated from the family which encourages the movement towards allying with a common group goal. Social feeling may be partially the result of sublimating our sibling conflicts and transforming sibling rivalry.¹⁶

This developing spirit of community is extended into the world of peers, first with other children in the school yard and then eventually into our friendships and with colleagues in the workplace. Social bonds are born out of the renunciation of sibling jealousies and rivalries. Each sibling's love and need for the parents puts the sibs on an equal footing within the family.¹⁷ This spirit of equality is a basis for group participation. Freud depicts how this instinct allows a group of individuals and potential rivals to rally around a common focus: "Originally rivals, they have succeeded in identifying themselves with one another by means of a similar love for the same object."¹⁸

Sibling rivalry and the way we manage the associated feelings affect our ability to be within a group, to promote equality and mutual concerns. Festering sibling hostilities are met in the group; the rival/other appearing as a member or members of the group. Astrologically, this is the link between the third and the eleventh houses. The eleventh house experience is no longer based around the parent or blood ties but around a mutual goal, a common objective, and a shared spirit. The eleventh house is the setting for adult relationship that has developed out of the sibling world. Left-over sibling hostilities are often dragged into this arena. The reactivated feelings towards the sibling find

their way into conscious expression, through the stimulus of the group that has re-enacted the family atmosphere. In group dynamics, and certainly in group psychoanalysis, this places sibling transference at the heart of the work.

Freud and his family

Freud's position on the collective phenomenon of sibling rivalry was influenced by his personal experience. He was the eldest child in his family of origin, the first-born son of his mother but the third son of his father, Jacob who had previously been married twice with two sons from his first marriage. Freud had two adult half-brothers when he was born: Emanuel was two years older than Sigmund's mother, while Philip was one year younger. Emanuel had one child at the time of Freud's birth and therefore Freud became an uncle at birth to John, aged one. A niece, Pauline, was born six months after Sigmund. The confusing family picture placed Amalie, Sigmund's mother, in the same generation as his half-brothers. The family atmosphere that contained his parents' trans-generational marriage produced fantasies for Freud that his mother was having a relationship with his half-brother, Emanuel. The situation also fed fanciful fantasies of his half-brother as father, confusing the parental and sibling roles, a theme that would recur in many ways in Freud's life. In Freud's publication, *Psychopathology of Everyday Life*, the book that inspired the popular phrase 'Freudian slip' he illustrates how forgetting and making unconscious errors reveal deep complexes. Freud describes two errors that he found after his book *The Interpretation of Dreams* was published. One of the errors was to incorrectly name Hannibal's father as *Hasdrubal*, who was in fact Hannibal's brother. Hence the brother was substituted for the father, fuelling a fantasy; as Freud says: 'how much pleasanter it would have been had I been the son of my brother instead of the son of my father!'¹⁹

The other error was to name Zeus as the one who castrates Ouranus, virtually missing out one generation. How could this have happened when Freud consciously knew it was Chronus, Zeus's father, who castrated Ouranus. Freud explains that his half-brother had once admonished him in a way he never forgot. His brother had clearly pointed out that Freud belonged 'not to the second but really the third generation of [his] father'²⁰

The confusion between the role of the father (authority) and the sibling (equality) is apparent with Freud's role as a surrogate authority figure to his sisters and brother. Later, he continued to remain the authoritarian father towards his peers and colleagues unable to fully embrace collegiality. The blurred boundaries between his role of a sibling and parent are suggested by the following statements in his horoscope:

- Capricorn (authority) on the cusp of the third (sibling) with
- Saturn (authority), the ruler in Gemini (sibling).
- Aquarius (equality) is on the fourth house cusp (parent).
- The rulers of the parental axis of the ICóMC (hierarchy) are conjunct in the seventh house of equality.



Standing left to right: Pauline (sister), Anna (sister), ?, Sigmund Freud, Rosa's Fiancé, Rosa (sister), Marie (sister), Simon Nathanson (Amalia's cousin)

Sitting left to right: Adolfine (sister), Amalia (mother), unknown, Alexander (brother), Jacob (father)

Sigmund Freud was 21 when this family photo was taken in 1878. He stands tallest in the picture, surrounded by his mother, father, five sisters and one brother. Another brother had been born 17 months after Freud, but died at 7 months old. Freud entered a complicated family situation, as his father already had two sons near his mother's age.

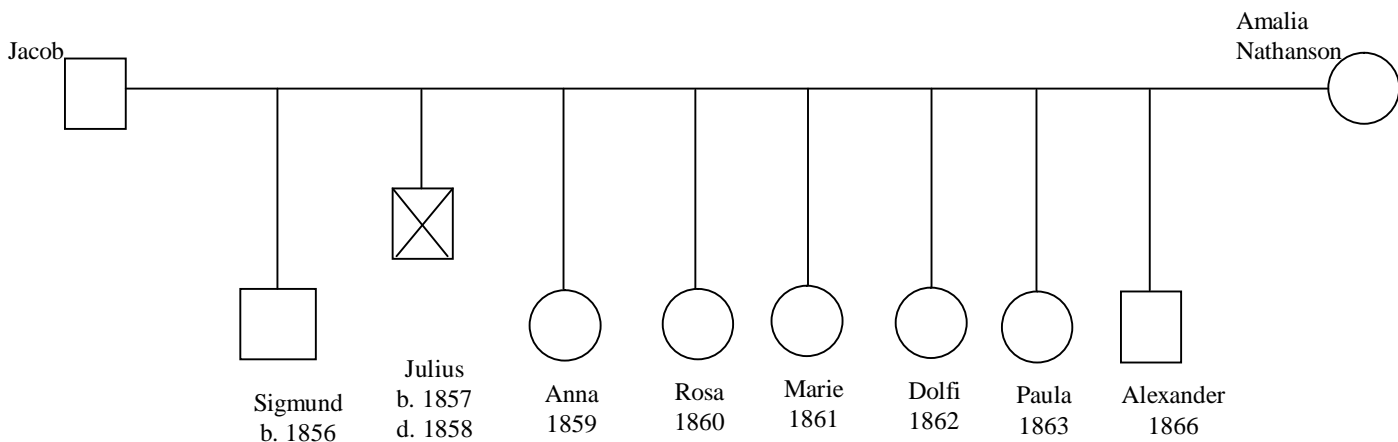
Freud's confusion was not just between the eldest brother and father but also extended to the eldest sister and mother. Freud analysed his errors in the first category confusion of brother/father, but how would he analyse the error he made in swapping eldest sister for mother? In his 'Introductory Lectures on Psychoanalysis' he quotes George Bernard Shaw:

'There is probably no nursery without violent conflicts between its inmates. The motives for these are rivalry for parental love, for common possessions, for living space. The hostile impulses are directed against older as well as against younger members of the family. It was, I believe, Bernard Shaw who remarked: 'As a rule there is only one

person an English girl hates more than she hates her mother; and that's her eldest sister!²¹

Shaw did use this line in *Man and Superman*. But Freud transposed the elder sister and mother, echoing the confusion in roles between the sibling and the parent. In Shaw's play his character Tanner says: "as a rule there is only one person an English girl hates more than she hates her elder sister; and that's her mother!"²²

Freud's "eldest sister" Anna was a more convenient hook for some of the hostility that Freud could not divert towards his mother. On 31 December 1858, shortly after Julius Freud's death, Anna was born.²³ Four more sisters followed, one nearly every year after that, and finally the youngest child, a brother, was born ten years after Freud. It has been postulated that Freud's idealization of his mother concealed his rage towards her, feelings he was unable to come to terms with.²⁴ These feelings may have stemmed from losing her to his sibling rivals.



Many losses in the family coincided with the death of Freud's brother Julius on 15 April 1858. Freud's mother also lost her own brother, Julius, for whom the new baby had been named. Sigmund lost a brother and an uncle, both named Julius, at the same time. These losses were compounded by the failure of Freud's father's business during the same period. With the loss of a child, a black hole appears in the constellation of the family. The missing sibling holds a void of un-lived potential. Without adequate mourning, the grief over the dead child and its lost potential creates a vacuum in the family system. The mother often feels unavailable, lost in her own depression. Her anxiety, provoked by the loss, is experienced by the surviving children, often quite intensely. The mother's ability to bond with the surviving children is threatened as she may now fear their loss. Possibly at the time of Julius's death, Freud felt the loss of his mother and, rather than direct his anger at her, redirected the hostility towards the next arrival, Anna. His sister Anna also arrived synchronous to

Freud's nanny mysteriously disappearing; this nanny had been a surrogate mother to Freud. Thus the family atmosphere around Anna's birth was charged with grief and bewilderment.

Freud's sister Anna arrived on New Year's Eve, the day the Sun was transiting Sigmund's third house cusp. This birth was significant for Freud for many reasons: she was the first of five sisters and the first surviving sibling to follow him. As the oldest male sibling to five sisters, he gradually displaced his weakened father, becoming their protector and adviser. Sigmund's position as the favoured and talented sibling was secured at the expense of his sisters.

Aggression and Eros

Freud directed most of his hostility towards his sister, Anna. She was his least favourite sibling. Whether this was because of her challenge for the mother or because of his guilt reaction to an erotic bond is not certain. However, the covert hostility between the two siblings remained throughout their adult years.

Anna is described in Freud's interpretations of one of his own earliest memories.²⁵ His father had allowed Sigmund, aged five at the time, and Anna, almost three, to rip up an illustrated book. He described tearing the book, leaf by leaf, like an artichoke. Paralleling this memory were fantasies of masturbation. Freud was to postulate later that these erotic fantasies felt guilt laden and therefore were converted into hostility. Freud's Oedipal complex centred on the young boy's desire for the mother; yet sexual desire for the sister could be even more overwhelming owing to their closer proximity, equality and symmetry.

In one of Freud's most famous cases, the "Russian Wolf Man" he comments on the damaging Eros of a brother-sister relationship. After being rejected by an intelligent and seductive older sister, Freud suggests the Wolf Man was then compelled to choose relationships that were inferior substitutes for the sister.²⁶ Freud's adherence to the Oedipal complex did not allow him to see the erotic impulses between brother and sister in their own right. Ernest Jones states:

The characteristics of the father-daughter complex are also found in a similar one, the brother-sister complex. As analytic work shows every day, this also, like the former one, is a derivative of the fundamental Oedipus complex. When the incest barrier develops early in the life of the young boy it begins first in regard to his relationship with the

mother, and only later sets in with the sister as well; indeed, erotic experiences between brother and sister in early childhood are exceedingly common.²⁷

Freud's adherence to the Oedipal tale limited his vision into the abundant myths that told of the brother-sister marriage as well as the love and Eros between opposite-sex siblings.

An interesting enmeshment between the siblings continued into their adult lives. Anna and Sigmund married a sibling pair. Eli Bernays, the older brother of Martha Bernays, married Anna three years before Freud married Martha, even though Sigmund and Martha were the first couple to be engaged. Eli and Martha, unlike Sigmund and Anna, had a close sibling bond. This intimacy was threatening to Freud, especially when his fiancée would seek her brother Eli's advice. For reasons never mentioned, Freud did not attend his sister's wedding! He transferred much of his hostility and rivalry to Eli, twice a brother-in-law. It is common that a sibling's marriage ignites the taboo feelings too dangerous to express to the sibling. Certainly, in opposite-sex sibling pairs, the sibling's marriage partner is a prime target for unexpressed sibling hostilities or feelings. Anna, writing about her brother in later years, criticized his dominance and favouritism in the family, resenting what she had to sacrifice for him and his education.

Another sibling triangle formed part of Freud's marriage. In November 1895, nine years after Sigmund and Martha married, Minna Bernays, his wife's sister, came for a stay of several months²⁸ In reality, she lived with her sister and brother-in-law for the rest of her life. This arrival occurred a few weeks before the sixth and last child, Anna, was born. The sisters shared the management of the household. Martha knew little of her husband's vocation or seemed little interested, while Minna was actively involved and supportive of his work. Minna was intellectually aligned with Sigmund while Martha was more pragmatic, attending to the care of their children. Freud has referred to Minna as 'my closest confidante'²⁹ Her presence was part of his daily life as he discussed his analytic practice with her, they spent evenings playing cards together and she accompanied him on his daily walk. In essence, Freud had two wives; his wife's sister became his spiritual wife. As we would imagine, this situation gave rise to rumours and speculation of an affair between Sigmund and Minna by biographers. The enmeshment of the sisters' relationship with Freud may have been partially fuelled by his earlier incestuous wishes towards his sister as well as his triangular relationship with his siblings and his mother. It may have been easier for Freud to speak about the hostile feelings between siblings rather than the erotic ones.

Opposite-gender siblings contain a potent heterosexual erotic component. Aggressive feelings may be directed more easily than erotic impulses. Guilt over these erotic feelings may unconsciously result in cruel or distant behaviour. This defensive behaviour helps protect the acting out of the taboo erotic feelings. Opposite-gender sibs close in age may act out their erotic impulses with their sib's friends as surrogates. This begins the channelling of the Eros away from the sib on to other potential partners. A triangle is still part of this scenario with the sibs now having a friend/lover in common. Freud's relationship with his sister reminds us of the potent astrological link between the sibling patterns of the third house and the formation of adult relationship patterns in the seventh house.

Freud also commented on homo-erotic experience in relationship to older same-sex siblings. In his essay on 'Homosexuality' he cites his observations where hostile and jealous feelings directed at brothers 'sometimes reach the pitch of actual death wishes'. It is too dangerous for the boy's development to maintain these death wishes and therefore 'these impulses yielded to repression and underwent a transformation so that the rival of the earlier period became the first homosexual love-object'³⁰ Rivalry, thus, is not only avoided but transmuted into homo-erotic feelings. The rival is eliminated by choosing brother as a love object rather than identifying him as a competitor. Aggressive and potentially murderous feelings are sublimated into sexual feelings. The erotic impulses towards the sib are later safely displaced into another relationship that may take the form of the earlier relationship with the brother. Some recent research has collaborated Freud's observations, confirming a higher percentage of male homosexuals were second-born sons with an older brother.

The great leader: the compliant follower

We know little of Freud's other sisters besides descriptions of family life given by Freud in his letters. Rosa was the second sister, born 21 March 1860, and his favourite, followed by Marie, Adolfine (Dolfi) and Pauline. Freud was also fond of Dolfi, who never married and who lived with their mother and whom Freud helped support. Freud was automatically the authority figure to whom his sisters and the extended family would turn for advice and resources. It was these four sisters Freud left behind when he immigrated to London in 1938. All four died later at the hands of the Nazis, after his death.

It was Freud's younger brother Alexander who became his closest sibling. Alexander was born ten years after Freud on 19 April 1866. At a family council, ten-year-old Sigmund suggested the name Alexander for his baby brother, after the military leader Alexander the Great whose power and leadership had made an impression upon him. Unconsciously he also chose a conquering hero who

surpassed the glory of his father. Later, Freud was to name all his children after significant men or women connected to them. Anna, his youngest daughter who followed in his professional footsteps, bore the same name as her father's sister, but was named for the daughter of one of his intimate friends.

As a younger brother, Alexander became Sigmund's supportive follower, travel companion and suppliant ally and helper. Sigmund's fatherly role to this brother is reminiscent of the confusion between the father-brother roles he experienced with his half-brother, Emanuel. This relationship may have been the pattern that Freud hoped to find with his younger colleagues, with them as compliant followers. Perhaps it was this model of a colleague that he referred to when writing to his younger colleague and heir apparent, Carl Jung:

-Just rest easy, dear son Alexander. I will leave you more to conquer than I myself have managed, all psychiatry and the approval of the civilised world, which regards me as a savage.³¹

Now it is Jung whom Freud names Alexander, the brother who is to surpass the father. Referring to Jung as Alexander blurred the boundaries between his role as an older sibling and a father-figure. Alexander, Freud's youngest sibling, was the prototype of how Sigmund would deal with his younger male friends and colleagues. Freud's role as a surrogate father to his sibs also created a distortion with his younger colleagues - he often placed himself in the role of leader/father rather than equal/colleague. In a letter to Sabrina Spielring, Jung lamented: -I want to be a friend on an equal footing while he [Sigmund Freud] wants to have me as a son.³²

Ambivalent feelings

Sibling research has suggested some elder children's behavioural problems stem from sibling rivalry. Overt hostility, increased acting up, demanding behaviour, regression to baby talk and regressive steps in eating and toilet training were all reported as reactions by an older child to a younger sibling's birth.³³ Murderous feelings towards the sibling however may be replaced later with strong positive feelings. Darker feelings of envy, hatred, rage and jealousy cluster around the negative pole while brighter feelings of love, admiration, tenderness and warmth constellate around the positive pole. The feelings towards the sibling swing back and forth between the poles. Children experience the tension of paradoxical feelings in relationship to the sibling.

Negative feelings towards the parents are more difficult to sustain as they endanger the sense of safety. However, in the sibling system we have more latitude in experiencing both extremes of feeling. Both poles of the feeling life can be felt and experienced consciously without the negative pole destroying the relationship. Within the sibling system we can realize that both negative and positive feeling can coexist, and that negative feelings towards siblings do not destroy our relationships with them.

The range of ambivalent feelings towards siblings is often denied. However, the denial is quite contrary to children's actual aggressive behaviour to their younger siblings. Aggression to the younger sibling is behaviour we often label as 'just part of growing up'. The bullying and triumphing over the younger sibs is often taken into the school yard, and later into work situations and organizations, or is repressed and replaced consciously by more acceptable feelings. It is through dreams and other unconscious imagery that the murderous feelings towards the sibling may surface. Freud comments:

-Many people, therefore, who love their brothers and sisters and would feel bereaved if they were to die, harbour evil wishes against them in their unconscious, dating from earlier times; and these are capable of being realised in dreams.³⁴

Repressed feelings towards a sibling are often transferred on to a new rival, presenting as a partner, friend or colleague.

The range of emotion for our siblings may be our first experience of the duality of feeling, for passionate and often murderous feelings live alongside joyous and loving ones. D. W. Winnicott points out that only children, not having the experience of being dethroned, may lack the early childhood experience of what conflicted feelings feel like. They may not be as prepared for rivalries later in life, not having experienced them in relationship to a sibling.

The archetype of Mars

The rivalry and competitive feelings, the beginning of turning away from the total sense of immersion in the mother-matrix and out into what lies beyond the mother, are characteristic of the archetype of Mars. Mars, the first planet outside the orbit of the Earth, is our first experience of individuality as it lies beyond the container of the Earth's orbit. The cycles of the other personal planets of Venus and Mercury, while contributing to the sense of personal identity, do not symbolize the development of

hostile and competitive urges that actually help cut the ties that bind. The Mercurial and Venusian developmental cycles are still held within the orbit of the Earth and therefore develop within the parameters of this system. Mars is outside this system and represents the initial experience of independence from the familial system.

This is why the birth of a sibling, especially for the eldest, is often synchronous with a transit or progression to natal Mars. The urge to risk exploring beyond the familiar arises. A transit to Mars, at the time of a sibling's birth, suggests that rivalry and competition will be a natural part of the relationship; this transit being the younger sibling's horoscope and forever in aspect with the older sibling's Mars. When Julius was born (October 1857), Sigmund's progressed Moon was square his natal Mars while the progressed Sun was sesqui-square natal Mars. Both luminaries were aspecting Mars, stressing both the conscious and unconscious layers of his rivalry. A common progression I have seen in many elder children's horoscopes is the progressed Sun aspecting natal Mars at the time of a younger sibling's birth. This confirms Freud's premise that there is a conscious awakening and ego identification (progressed Sun) at the birth of a younger sib. His theories on rivalry, jealousy, competitive feelings, hetero- and homo-erotic urges all resonate with Mars.

If a sibling is born before the older sibling's Mars return,³⁵ the elder could experience difficulty in forging ahead and taking the first initial steps towards separation. Without a full cycle of Mars, the elder child may not be ready to break the symbiosis or exclusive relationship with mother. It may be more difficult to separate, fuelling the already present aggressive feeling towards the usurper. Hostile feelings that are ignited by the sibling's birth may be turned upon the self and the child regresses to a state of helplessness in order to engage in a more covert competition for the mother. Alternatively, this could result in the two siblings becoming bonded to such an extent that a twinning relationship occurs, finding it difficult to separate from each other, since the primal separation has not taken place. Separation may feel threatening. The need to identify with the younger arrival, to experience commonality, or perhaps idealize the new sibling, may be a safer defence than the actual wish to get rid of the competitor. These hostile feelings experienced before the age of twenty-two months may not yet feel part of who we are, but something that is larger than us and, if expressed, may be destructive. Complicating this may be a sibling born in the pre-Mars return phase who arrives on the first Solar return (one year old), the Mercury return (anywhere between eleven and thirteen months) or the Venus return (ten to fourteen months), impinging upon the sense of individuality. Aspects to the natal Mars will help identify to what degree the stimulus to separate was complicated by the sibling's birth. These aspects may describe how we experienced our first aggressive feelings, or, if we

are younger, how aggression was acted upon us. The aspect may also suggest how these aggressive and hostile feelings could be channelled.

Freud commented that hostile attitudes towards new sibs were more apparent in children aged between two and a half and four or five years.³⁶ Here the child is able to express hostility, to voice disapproval and act out angry feelings. These ages are post Mars return. Before the Mars return, the ability to act upon these feelings is diminished and aggressive feelings may be introjected rather than expressed, compounding the complex around the expression of Mars.

Freud was over two and a half years old when Anna was born and he was more vocal in his hostility towards her as his theory suggests. However, the feelings towards the missing brother Julius, born before his Mars return, were more complicated.

The horoscope of Sigmund Freud

Sigmund Freud was born on 6 May 1856 at 6.30 p.m. in Freiberg, Moravia, now a part of the Czech Republic. His father, Jacob, recorded the event and his son's birth time in the family Bible along with the details of his circumcision.³⁷ Freud was named after his father's father who died only two and a half months before Sigmund was born. The name inscribed in the Bible was Schlomo Sigismund, Schlomo his grandfather's name. His father's first wife had died three years earlier, while mystery and secrecy surrounded the second wife. An unconfirmed birth story tells of a shopkeeper's prophecy: upon hearing of the child born in a caul, he announced to Amalie, Sigmund's mother, that a great man had been brought into the world. (For Freud's horoscope, see figure 2.)

With Scorpio rising and the ruler Pluto on the horizon of the horoscope the imagery of death, mystery and prophecy surrounding the birth is not surprising. Pluto, regent of the underworld, is on the western horizon, the astrological threshold where setting planets descend into the unseen world. This symbol is consistent with Freud's descent into the underworld of others' psyches to excavate what was not yet consciously visible to them. Pluto had not yet been discovered at his time of birth, but was known by his death. Freud's excavations of the underworld and psyche in the early decades of the twentieth century paralleled the ongoing research into Pluto. When he died on 23 September 1939, Pluto had been known of for nine years. The planet was then in the third degree of Leo, having entered Leo for the last time and beginning the waxing square to the natal Pluto.³⁸ Both Jupiter and Uranus were retrograde and were returning to their natal positions within the month. This would

mark the close of Jupiter's seventh cycle around his horoscope and the completion of the Uranus cycle of eighty-four years.

When Freud died, transiting Pluto was within one degree of Carl Jung's Sun. Transiting Pluto was just below the descendant in Jung's chart, in the *exact position* as it was in Freud's natal horoscope. Partially, Jung's Pluto transit to the Sun/descendant illustrated losing his erstwhile friend, colleague and mentor. It seemed fated that Jung would continue where Freud left off, fulfilling Freud's earlier promise to Jung.

To explore the sibling system it is interesting to look first at the third house of the horoscope. Capricorn is on the cusp, a fitting reminder of Freud's authoritarian role in his sibling constellation later taken into other groups of friends and colleagues. When Freud refused to share any more personal information with Jung to assist in amplifying a dream, Jung reported that Freud's response was "But I cannot risk my authority" preferring, as Jung said, to place personal authority before truth.³⁹ Capricorn on the third house cusp is an immediate image of this authority, as well as duty and responsibility in reference to his siblings. The archetype of Capricorn or Saturn connected to the third often correlates with an elder or only sibling. Freud was a father-figure to his sibs, providing both resources and advice for them, just as earlier, his half-brother had become a father-figure to him.

Capricorn on the third house cusp could signify feelings of aloneness, alienation or even exclusivity in his sibling interactions. Saturn, ruling the third house, is in Freud's eighth house in Gemini, compounding these feelings with guilt over the loss of his brother. The sign Gemini is on the cusp of the eighth house, connecting the experience of loss and death to a sibling. In Freud's case, the death of the sibling was literal. With such a significant primary loss, the eighth house area of intimacy could be well defended. With Saturn in the eighth, the fitting defence mechanism may be authority and control. Two other astrological statements in Freud's horoscope are synonymous with the loss or alienation of a sibling – the Moon in Gemini, also in the eighth, and Chiron in the third house.

Chiron in the third house in Aquarius is a statement of a wound unintentionally opened through the sibling experience, feeling disenfranchised from the group. Chiron also squares Pluto. Like Pluto, Chiron was not discovered at the time of Freud's birth and remained undiscovered throughout his lifetime. Pluto, squaring the third house Chiron, reiterates the theme of sibling loss. Chiron's placement in Aquarius in the third is evident in Freud's life: his mental health vocation promoted healing through the mind and its associations. Freud listened to the language of his patients to find a

link to a possible cure. Bertha Pappenheim labelled this method the "talking cure" which, in part, was a confession. The third house Chiron describes not just the healing power of the word but also the wounding evident in his caustic remarks to both his siblings and colleagues, no longer in favour. His writing and lecturing on the wounding and healing properties of the unconscious inspired a new field of psychoanalysis. Freud, like Chiron, was mentor and foster father to numerous Solar heroes of the psychoanalytic movement. Like the mythic Chiron, he was also fatally wounded.

Freud developed cancer of the jaw and mouth and, after numerous operations, talking became difficult and painful. The cancerous wound was in the same area where his healing abilities were also located. His youngest daughter, Anna, became his mouth, speaking for him at meetings and lectures. He described her as his Antigone, still in identification with the Oedipus myth. Antigone was her father's guide after he blinded himself, becoming his companion and his sight while he was exiled. Antigone was Oedipus's daughter, but they shared the same mother, therefore she was also his sister. His daughter Anna had the Moon in Gemini which was exactly conjunct Freud's Saturn.⁴⁰ Again the theme of the confusion between the parent and the sibling is evident. Antigone also sacrificed her own life for her brother's.



Sigmund and his daughter Anna

Chiron in the third also refers to his sibling legacy. The wound inflicted through his experience of siblings was evident, resulting in feelings of alienation, separation and guilt. Chiron in Aquarius suggests these feelings may have surfaced in his associations with adult peers who may have unwittingly reopened the wound. Freud's fascination with death wishes was apparent in his relationship with Jung. On two occasions he fainted after accusing Jung of harbouring death wishes

against him. Freud's Chiron was conjunct Jung's ascendant, igniting his earlier sibling wound and the conflicted feelings with his dead brother.

This may also be an image of what prompted Freud to write his essay "Family Romances"⁴¹ The family romance emerges when the child feels slighted having to share his parents with his siblings. To liberate himself from identifying with his siblings and/or the parents, the child romanticizes his origins. Generally he is adopted and his "real" parents are far grander than his current ones, also the parents of his siblings. Or he is the only legitimate child and his brothers and sisters are bastards, born of mother's love affairs. He also mentions how this romance can rid the boy, sexually attracted to his sister, of the incest taboo, for now they have different origins. Chiron in the third feels adopted, alien and outcast in its sibling system. Individuals with Chiron in the third house may feel marginalized. Freud commented that the civilized world regarded him as "a savage" and felt on the fringe of humanity. His earlier wounding in the sibling system was taken into the wider arenas of life as well as visibly contributing to his psychoanalytic theories.

The sibling story is also spun around Gemini. Freud has both Saturn and the Moon in Gemini. With the Moon in Gemini, an enmeshment between mother and siblings may occur, or the roles of siblings and mother are not well defined. Mother preferring the role of a sister, or the sister becoming a mother to her siblings, is a common scenario with the Moon in Gemini. In Freud's case he became a parental figure to his siblings. By secondary progression the Moon had progressed to natal Saturn when Freud was eleven months old, exactly the age referred to by Freud in his lecture on "Femininity" when a child can feel mother's withdrawal due to the presence of another sibling. Certainly this is biographical, for Freud's mother would have been three months pregnant at this time. This progression signals a deep sense of isolation and separation from mother, and may be an emotional watermark for his confusing respect and authority with love and acceptance. The Moon in Gemini conjures up the mythic search for the lost twin. In the eighth we also see the intimate relationship entangled with the sibling relationship, and in Freud's case this manifested in his "marriage" to the two sisters. These confusions of roles between mother-wife, sister-daughter were part of Oedipus' story and also part of the legacy of his Moon in Gemini.

The Vertex is also in Gemini in the eighth house. While psychological astrology does not often refer to the Vertex, this angle frequently carries strong images of compulsive relating. It symbolizes where there may be a compelling or blind aspect in our relationships. The Vertex symbolizes the hidden agenda in relationships that is not visible until the relationship has excavated deeper emotional territory. An image I often equate with the Vertex is the alchemical "left-handed handshake" or the

king and queen are bound together by a similar complex and unconsciously agree to collude on a particular agenda. However, the agenda they are agreeing on is not yet visible or known to them and is quite contrary to the conscious contract in their relationship. The astrological imagery of the Vertex helps to articulate the hidden agenda. The Vertex is an image of what we struggle to complete in a relationship, as well as what keeps us bound to the relationship, or a form of it, until it erupts through the ego defences to be confronted. Often it is described by individuals as the relationship they cannot let go of.⁴² The Vertex gathers images of what is unconscious within relationship. Gemini symbolizes the sibling, therefore the Vertex in Gemini reiterates the theme of incompleteness and compulsion around the area of sibling relationships.

The Moon is conjunct the angle of the Vertex, which amplifies the theme of confusion between the sister, wife and daughter already apparent in the horoscope. When his sister Anna was born and he lost his mother, Jupiter in Gemini was conjunct the Vertex. When his daughter Anna was born (at the same time that his sister-in-law Minna moved in), Pluto in Gemini was conjunct the Moon/Vertex conjunction. His Moon conjunct the Vertex would be an image of the powerful transference with women that he encountered throughout his life, first with mother, then sisters, analysts, colleagues, wife, sister-in-law and daughters. In Gemini it points to the duplicity inherent in his relationships and first encountered with his sisters. It is interesting that his beloved daughter would carry the name that would remind him of his difficult relationship with his own sister. The amalgam of sister/daughter was also consistent with the Oedipus myth: Antigone being both Oedipus' daughter and half-sister.

Sigmund Freud, while not specifically devoting his writings to siblings, left a mark to start from, a mark, or perhaps a scar, from his own sibling experience. Few psychoanalysts were to follow his leads. While Freud contributed interesting material on siblings, his followers continued to concentrate on the parental axis. Melanie Klein, influenced by her own sisterly envy, continued to emphasize the jealousy, hostility and sadistic aggressiveness that children feel towards their siblings and how the intensity of hatred is inevitably repressed in order to remove these feelings from consciousness. She also portrayed siblings as objects that interfere with mother, but also are able to free each other from narcissistic enmeshment with mother. Siblings can be transitional figures who help to draw the monumental feelings of security and dependency away from the mother, redirecting these intense feelings on to the world of siblings and, eventually, extra-familial peers.

ENDNOTES

References to *The Standard Edition of the Complete Psychological Works of Sigmund Freud* will be abbreviated as *SE*, followed by the volume and page number.

1. Freud, "The Dynamics of Transference," *SE* 12.100
2. Freud, "The Interpretation of Dreams," *SE* 4.252
3. Stephen Bank and Michael Kahn, "Freudian Siblings," *Psychoanalytic Review* 67, no. 4 (winter 1980) 681
4. One of Freud's expressions from his lectures on "Psychoanalysis"
5. Chiron is not referred to here as a planet
6. Freud, "Femininity," *SE* 22.123. From this quote it is often deduced that Freud may have been alluding to his brother's birth when he was eleven months old. Astrologically, eleven months is exactly half the Mars cycle
7. Freud, "Leonard da Vinci and a Memory of his Childhood," *SE* 11.7869
8. Ibid
9. Two differing times are given for when Julius may have been born. The other suggestion mentioned is that Julius was born eleven months after Freud (see note 6 above). Ernest Jones, Freud's colleague and biographer, mentions this in *Sigmund Freud: Life and Work*, vol. 1. This information is based on Freud's own recollections from his self-analysis and then is mythologized in his biographies as it "fits" well with his quote of "eleven months." Peter Gay in *Freud: a Life for Our Time*, 8, confirms the October 1857 date. Krull in *Freud and his Father*, 214, confirms this from records.
10. Peter Gay, *Freud: a Life for Our Time*, 507
11. Freud, *The Origins of Psychoanalysis: Letters, Drafts and Notes to Wilhelm Fleiss* (Basic Books, New York: 1950), 219
12. Giovanni Costigan. *Sigmund Freud: a Short Biography*, 4
13. Ibid
14. Duane Schultz, *Intimate Friends, Dangerous Rivals: the Turbulent Relationship between Freud and Jung*, 216. This was referring to the "brutal, sanctimonious Jung and his disciples." The letter was written on 26 July 1914, which happened to be Jung's thirty-ninth birthday. Jung shared the birthday with Freud's wife, Martha, who was born on 26 July 1861.
15. Ibid, 29
16. Freud, *Group Psychology and the Analysis of the Ego*, trans. James Strachey (W. W. Norton, New York: 1989), 66
17. Ironically sometimes the only thing siblings feel they have in common is their parents.
18. Ibid, 67.
19. Freud, *The Psychopathology of Everyday Life*, trans. A. A. Brill (T. Fisher Unwin, London: 1928), 253.

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20. Ibid.
 21. Freud, "Archaic Features and Infantilism of Dreams" *SE* 15.205.
 22. George Bernard Shaw, *Man and Superman*, in the Complete Plays of Bernard Shaw (Hamlyn, London: 1965), 355.
 23. Differing December dates have been suggested. The 31 December date is confirmed by both Gay and Krull. Anna's Sun is conjunct Freud's third house cusp, a constant reminder of the conscious intrusion by his sister.
 24. This is suggested by Lucy Freeman and Herbert Stream in *Freud and Women*. Samuel Slipp in *The Freudian*, 108, states: "instead of individuating from his mother and establishing a separate identity, Freud seems to have remained fused and identified with her. He continued to use the internal defence mechanism of splitting, repressing his hostility and consciously idealizing his mother."
 25. Freeman and Stream, *Freud and Women*, 26.
 26. Freud, "From the History of Infantile Neurosis (1918)" *SE* 17.2263.
 27. Ernest Jones, *Hamlet and Oedipus: the Oedipus Complex as an Exploration of Hamlet's Mystery* (Doubleday, New York: 1949), 157-68.
 28. *Complete Letters of Sigmund Freud to Wilhelm Fleiss*, Jeffrey M. Masson (trans. and ed.), 152.
 29. Ibid, 73.
 30. Freud, *SE* 18.231.
 31. *The Freud/Jung Letters: the Correspondence between Sigmund Freud and C. G. Jung*, William McGuire (ed.), 300.
 32. Aldo Carotenuto, *A Secret Symmetry*, 184.
 33. Judy Dunn and Carol Kindrick, *Siblings: Love, Envy and Understanding*, 246-7.
 34. Freud, "Interpretation of Dreams" *SE* 4.251.
 35. Traditionally, astrologers state the Mars return to occur at twenty-two months. In actuality, the period of the Mars return can vary considerably, ranging from seventeen to twenty-three and a half months, dependent on orbs that are used.
 36. Freud, "Interpretation of Dreams" *SE* 4.251.
 37. Ronald Clark. *Freud: the Man and his Cause*, 869.
 38. This aspect occurs for individuals with Pluto in Virgo and Libra as early as the age of thirty-five.
 39. Jung, *Memories, Dreams, Reflections*, 158.
 40. Anna Freud was born on 3 December 1895 at 3.15 p.m. in Vienna. Freud noted the time of birth in a letter to Wilhelm Fleiss that day.
 41. As included in *SE* 9.236-41.
 42. Because the Vertex has this "fated" quality, it is useful in synastry and chart comparisons, especially among bonded relationships that last a lifetime—parent-child, siblings, soul mates, etc.