

## 4 CORNERS OF THE COSMOS: THE (lower hemipsheric) PERI-IG

# Volume 3 Parts 5 & 6

### CONTENTS OVERVIEW: for “4 Corners Vol.3” Pts. 5 & 6

#### **PART 5: THE DAYDREAM PERI-IG**

##### Chapter 65: the '1-1 PERI-IG' e.g. ♂ in ♃

*To what extent is the 'doubling up' of an archetype an 'archetypal interaction'? Although the 'purer' archetypal expressions are helpful to the reductionist who wishes to establish what is essential about the particular archetype, Aries expresses aspects of the 1<sup>st</sup> archetype (e.g. “nobility”) that don't come easy to Mars (and/or the ascendant; conjunction) and, so, interpreters can continue to think in terms of a '1-1 interaction'.*

##### Chapter 66: the '1-2 PERI-IG' e.g. ♂ in ♊

*When Mars enters areas of the zodiac-horoscope that could, in theory, promote ego-developments 'beyond' itself (e.g. via progression to Gemini), care still needs to be taken to avoid hasty conclusions. The key issue of “reaction formation” (i.e. regressive restorations of fake-authority) is its capacity to resemble “sublimation”. The best antidote for haste is “Temperance”. Hidden sterility, given time, will always reveal itself.*

##### Chapter 67: the '1-3 PERI-IG' e.g. ♂ in ♊

*When Mars moves through Gemini, chances increase for the kind of 'thinking' that bypasses monism (i.e. a thing that only God could 'think well' about). Better still, chances increase for the kind of 'thinking' to focus on 1<sup>st</sup> personal things. This means that psychoanalysts needs to temper their attitude to “narcissistic sadism” (e.g. “taboo thinking”)...s/he will have more difficult things to treat e.g. “unconscious guilt”.*

##### Chapter 68: the '1-4 PERI-IG' e.g. ♂ in ♌

*Freud thought of himself as a “midwife”. Thus, the question: what are the key differences between concrete and symbolic “midwifery”? A: the former helps 'delivery' from the 12<sup>th</sup> house into the 1<sup>st</sup> house, the latter helps 'delivery' from the 12<sup>th</sup> house all the way down (and slightly up) to the 5<sup>th</sup> house. The 2<sup>nd</sup> phase of this 'delivery' (3<sup>rd</sup>-4<sup>th</sup>-*

5<sup>th</sup>) is where the psychoanalyst looks to the sublimative meaning of symbolic 'forceps'.

### Interlude 3E: MASOCHISM (and 'high plains driftin')

*Of the 12 signs of the zodiac, Pisces is usually seen as the most “masochistic”. This should interest our readers because FA's natal Sun is in Pisces. Before focusing on the Fishes, however, we encourage our readers to consider the other 5 signs of the ('masochistic') upper hemisphere. Freud formulated three aspects of masochism; we propose two (six) aspects; erotic-masculine (7-8-9); narcissistic-feminine (10-11-12).*

## **PART 6: THE SUNDOWNER PERI-IG**

### Chapter 69: the '1-5 PERI-IG' e.g. ♂ in ♁

*Although, astronomically, Mars revolves around the Sun (and not around, say, Jupiter), astrologers need to be able to conceive Mars in the manner of a comet i.e. it moves toward and away from the Sun. When Mars is in Leo, it resembles a comet that is swinging around the Sun and is ready to 're-view' the journey to peripheral areas of psychological experience. It is a time when Mars does well to fight for creativity.*

### Chapter 70: the '1-6 PERI-IG' e.g. ♂ in ♍

*Mars may well bring about a 'desire for health' when it is placed in the Maiden but we can still ask whether or not 'desire itself' (i.e. for anything) is 'healthy'. There is a coarseness to Mars that renders it somewhat 'uncomfortable' when adjectival-ized by Virgo... but this can be 'good' insofar as it encourages an individual who has this natal placement to 'self-overcome' all the way through the upper hemisphere to Pisces.*

### Chapter 71: the '1-7 PERI-IG' e.g. ♂ in ♎

*In the introduction to 'Ch. 70' (directly above), we have indicated the paradox of Mars placed anywhere in the right hemisphere i.e. uncomfortable 'adjectival-izing' has the effect of promoting (Martial) 'self-overcoming'. And, so, the “Ring” of “Lord of the Rings”, when qualified by an abstraction (e.g. Scales), 'desires' a return to adversarial-causal-Lamarckian realms... to become “the One Ring (of power) to unite them all”.*

### Chapter 72: the '1-8 PERI-IG' e.g. ♂ in ♏

*Astronomically and astrologically, Mars enters the 8<sup>th</sup> sign (house) from the 7<sup>th</sup> sign (house) almost each time it traverses the 3<sup>rd</sup> quadrant. The idea of “Sam+Frodo” regressing from Aries (ascendant) all the way back to Scorpio (8<sup>th</sup> house) on the 'back' of Mars is indigestible. Then again, traditional astrologers know that there is a 'secret' link from Aries to Scorpio i.e. before Pluto, these 2 signs were both 'ruled by' Mars.*

### Conclusion: 21<sup>st</sup> Century Paranoid Man

*Centroverson is more than merely “acknowledging the validity of both sides of an argument”. It is also about the creative synthesis of thesis and antithesis. And, even then, the individual needs to 'feel' the 'immaterial value' of his/her synthetic creations. In other words, there is much room for 'pretension of centroverson' in Homo sapiens. Amoralis is easy to spot; immorality is easy-ish to spot; evil is the master of disguise.*

Vol 3: PART 5: the 'DAYDREAM' PERI-IG (the 'Towers')

THE '1-1', '1-2', '1-3' & '1-4' INTERACTIONS (again)

To mathematicians, the first four integers – '1', '2', '3' & '4' (or, if you want to be cheeky, '0', '1', '2' & '3') – are, simply, the first four integers. To psychologists of infancy, however, the first four integers are deeply involved in the psychological 'triangulations' of the newborn baby as s/he discovers that, 'beyond' his/her '1 self-recognition', there are '2 self-objects' and '3 (semi)-non-self objects'. As the toddler becomes a child, s/he learns how 'numerology' can morph into geometry (e.g. when looking at a 2D triangle in a 3D setting, the 'circumspect' looker eventually realizes that his/her act-of-looking is creating a 4-faced; 12 angled tetrahedron); sometime later, at tertiary school, the adolescent-now-adult learns about “1-2-3-uncertainty” i.e. 'acts-of-looking', in any case, change what is observed.

To J.R.R. Tolkien, the movement from '2' to '3' has something to do with the 'missing triplet' i.e. when, at the beginning of “The Two (or is it 3?) Towers”, Frodo and Sam (either '0' & '1'; or '1' & '2') break off from the “Fellowship”, they quickly run into “Gollum” (either '2' or '3'). Whether or not the psychologists of infancy are interested in this thickening of “LOTR”'s plot, we Freudastrologers are... as early as our 1<sup>st</sup> discussion of the zodiac's 3<sup>rd</sup> archetypal Gemini-Twins (see 'Vol.1: Part.1'), we have been curious about Gemini's 'twins-v.s-triplets' discrepancy.

Our interest in the first four integers doesn't stop at Frodo, Sam and Gollum (and the Ring) i.e. the “Fellowship” itself comprises 4 sets of 'brothers' (i) Sam and Frodo (ii) Merry and Pippin (iii) the bickerers, Gimli and Legolas (iv) the brotherly “Men”, Boromir and Aragorn. (Because Gandalf's deceiving 'sib', Saruman, isn't in the “Fellowship”, Gandalf is its 'only child'). As we (re)-examine the interactions of '1' with '1', '2' & '3', reflecting on (the plot twists that occur in) “LOTR”'s 2<sup>nd</sup> part, “The Two (3?) Towers”, may help us as we puzzle over the various 'integ-e-rations' (i.e. 'de-', 'dis-', 're-') at the pre-school 1<sup>st</sup> quadrant level.

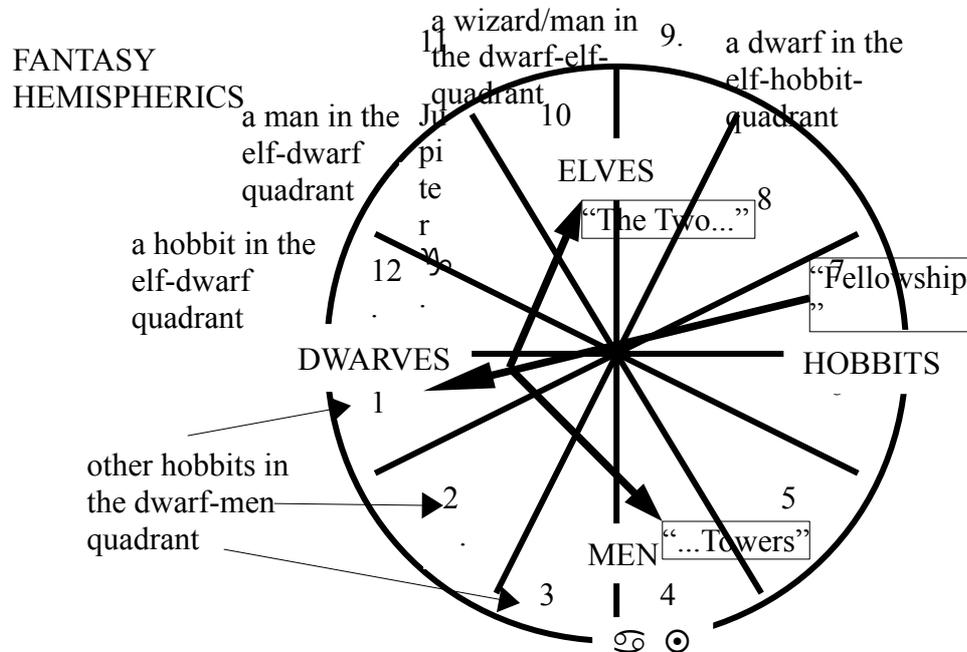
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Although (many) 'traditional' astrologers characterize Mars as “malefic”, we FA-ers try to look (through our Moon) for its silver lining. Agreed, Mars/Aries in the 1<sup>st</sup> quadrant points to the 'double up' of “maleficity” but, on the plus side, we realize that the central destination of (Mars)/Aries/ascendant – (Sun)/Leo/5<sup>th</sup> house – is now only a couple of (planets)/signs/house cusps away e.g. a ♂ in ♋ will be <30° from ♌ and the individual with natal Mars in Cancer is likely to experience a progression of extraverting Mars into centroverting Leo in his/her lifetime.

One of the main reasons that our 'Vol.2' comes before our (i.e. this) 'Vol.3' is that a (properly psychologized) 'super/peri-ego' is likely to play a significant part in constraining the Klein-ian 'ig' until the Freudian '4-id-up-to-5-6-7-ego' dynamics are able to flower. In “LOTR”, although superego-ic Gandalf is lost to the 3<sup>rd</sup> act of (the 1<sup>st</sup> part of) the narrative, he still 'echoes' through the psycho-dynamics of those who have been left behind... for example, Aragorn seems to be 'resonating' Gandalf as he accepts the need for the Fellowship's “split” after the '1-1', 'double-fire', slug-it-out war that occurs at the end of the “The Fellowship of the Ring”. Aragorn isn't short

of (heroic) ideas, even if the “split” of the Fellowship is 'necessary'. (Compare “The Two -3? Towers” to the various tales of the various knights in “Monty Python & the Holy Grail”... John Cleese's 1<sup>st</sup> archetypal “Launcelot” – before he re-convenes with Graham Chapman's 5<sup>th</sup> archetypal “Arthur” – manages to slash his way through as many wedding guests as Sean Bean's “Boromir” does with Orcs).

At this point, it may be worth expanding our “fantasy hemispherics” zodiac from 'Vol.3: Part IV – Intro'...



If, dear reader, you can see through the clutter, you will notice that “The Two Towers” (enough already with our hesitant numerology), is a two-stranded narrative (agreed, Merry-Pippin are a kind of 3<sup>rd</sup> strand cut off from Aragorn-Gandalf-Gimli-Legolas but they are, at least, trying to re-unite). The regressive strand is, of course, that which tracks back through '12's “(tribal ancestral) Dead Marshes” and is taken by Frodo-Sam-Gollum back into '8's “Mount Doom” (sneaking past '10's “Baradur-Minas Morgul”) and the progressive strand is taken by the other 3-(5) down into '4's “Rohan” wherein, again, we explore a set of Darwinian conjectures around the issue of when hunting becomes a better strategy than running (... and, of course, Eowyn's strategic interest in Darwin's '3<sup>rd</sup>' i.e. mating).

If, dear reader, you look further through the clutter, you will notice that the overall theme of this 'Vol.2:Pt.V' is one of 'hobbits-in-the-dwarf-man-quadrant' i.e. the '7 ego' is still experiencing realms that are “there” (i.e. far from “back”), even if the '1 initiating spirit' might assume (especially when ♃ is on the ascendant) that it is a 'Returned' king. No, no, no... the only thing that has 'returned' is 'desire'.

In other words, Aries/Mars in the 1<sup>st</sup> quadrant won't bring about any release of the tension that exists between the 'ego' and the 'ig'. Indeed, when we realize that (when ♃ is on the 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> house cusps) the 'ig' is burdened with a 'collective' outlook (i.e. ♃, ♁, ♀ on the ascendant) we acknowledge the an additional tendency

for “daydreaming” in the psyche of the hero.

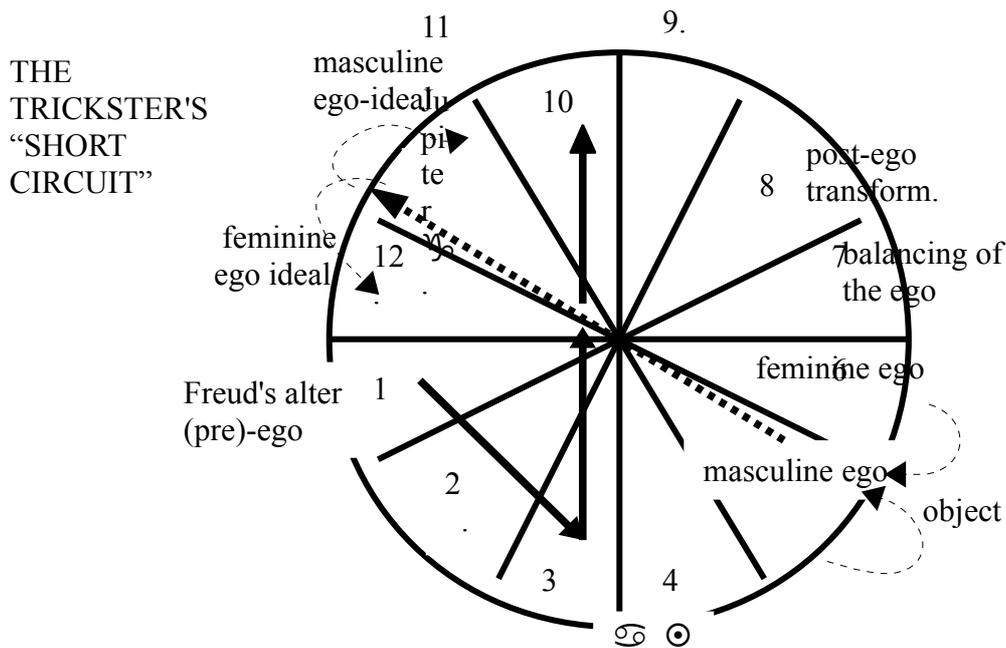
*Chapter 65 – The '1-1 PERI-IG' e.g. ♂ in ♍*

**'1-1 ENCORE': ARIES on the ASCENDANT**

Now that Aries is (just about) 'clear' of the 4<sup>th</sup> quadrant, can we say that the “fear-desire miasma” is over and done with? That is, is the individual with Aries on the ascendant someone with a “desire 'simplex'”? Our answer: yes, but...

If the ascendant is 'doubled up', the M.C. is often 'doubled up' too (as are all the upper hemispheric house cusps), meaning that the arc of Aries that is in the 12<sup>th</sup> house has every chance of being 'spooked' by all the upper hemispheric 'double ups' that 'drain' into the 12<sup>th</sup> house... and, soon enough, what, at first glance, looks to be simple becomes nearly as complex as '10-1'. The Ram's rising-falling 'heat' gets even 'hotter' (i.e. 'tripled up') when, in addition to (i) anti-clockwise motivations 'pushing forward' from the 4<sup>th</sup> quadrant, (ii) clockwise motivations begin to 'push back' from the 1<sup>st</sup> quadrant. This is the basis upon which we can get better insight into the many troubles that haunt(ed) our examples of 'Ch.38'; John Lennon, Joe McCarthy, Errol Flynn and Martina Navratilova.

Whatever the case, the 'heat' factor may not be the main problem... the main problem turns out to be the Ram's attempt to 'cool off' his 'Dante-an' passions when s/he has fallen into his/her (often Geminian i.e. somewhat cooler) 3<sup>rd</sup> house. This can be



In other words, even if the '1-1 hero' 'gets' it that he is heading in the 'right', anti-clockwise direction to win the prize of the right hemispheric ego, he still needs to take care that he doesn't take the duverted 3<sup>rd</sup> house idea for the 5<sup>th</sup> & 6<sup>th</sup> house centoverted reality. This occurs when the individual is too 'concretic' i.e. his/her 3<sup>rd</sup> house's thoughts about his/her 2<sup>nd</sup> house materials have 'gazumped' his/her original

1<sup>st</sup> house imaginings about the 'hero-ego' (that are (i) now 1 house 'further back' i.e. more 'forgettable' and (ii) even when remembered, 'cardinal-concretic' in any case). Then, with deceit as the essential dynamic that 'verticalizes' his/her '(too) concretic' 3<sup>rd</sup> house (i.e. aiming for the (33.3% hypocrisy of) "do-as-I-say-not-as-I-do" version of '10 authority'... see the solid left hemispheric arrows), we can review Freud's view of how this '3-back/up-to-10' path can itself be 'gazumped'...

The dotted arrows in the above diagram take Freud's diagram in his "Group Psychology: Ch.VIII" as their source. Freud's foray into "narcissism" had begun in 1914 (i.e. 7yrs prior) but, by 1921, (i.e. only a year or so before publishing "The Ego and the Id"), he had realized that the superego might be the 'punisher' but it doesn't "set the standard"... rather it is the "ego ideal" (or, in FA-speak, the "11 supraego") that "sets the standard". The ego-ideal inflames the superego's general tendency to "punish" the ig-ego e.g. John Cleese's "The People's Front of Judea" superego asks Graham Chapman's "Brian", "how much do you hate the Romans?" Brian answers "a lot". (That supraegoic Brian's father is Roman tells us that he hasn't filled out his 4<sup>th</sup> house development... thus, his supraego joins up with the Judean's superego).

Now, although Christ is the epitome of the right hemispheric "o/Object" (see to the 'right' of the 'masculine-feminine ego') upon w/Whom the '1 biased-(flawed)' human 'self' "projects" his/her yet to be 'reached/tapped' 5<sup>th</sup> and 6<sup>th</sup> houses, we need to emphasize that this "o/Object" is the "risen Christ". The Christ who spends h/His pre-crucifixion days having adventures with a bunch of saints-to-be is the "Popular Peoples' front" Christ i.e. the "Sermon-on-the-Mount" risked 'sending the message' that all people need to do to "be" Christian is to gather... in turn, '1 biased-(flawed)' 'selves' ran (run!) the risk of reaching their 3<sup>rd</sup> houses and taking the idea of Christ as 'good-enough'. It is now only a short step to 'short-circuit' one's way up and back to the "people's ego ideal" (an idealized group idea) in their (respective) 11<sup>th</sup> houses.

What, however, might all this mean for those individuals with Aries on their (respective) ascendant(s)? Answer: spend some time with your probable Gemini on the 3<sup>rd</sup> house cusp and consider the extent to which you idealize (not only Christ, but also) anyone who is 'Solar'. For example, although I admire Bob Dylan's songwriter ability, I am on the lookout for when my admiration tips over into idealization...

The answer to idealization is not, as Saturn would 'castration-ally' arrange it, to prohibit oneself from idealizing but to 'flesh out' one's ego development enough so that one forms a "relationship to" one's own tendency to idealize. Agreed, I am more than impressed by Dylan's gushing verbal imagery but I can't allow it to scupper my own ego development... that, ultimately, is better off with personal quasi-poetry. It is only after the individual has made satisfactory personal inroads that s/he can go to a religious ceremony (or a Dylan concert) without getting carried away with the mob.

All this, of course, applies to everyone at some point over Mars' 22mth cycle i.e. we each see Mars transit over our (respective) ascendant  $40 \pm x$  in our (respective) lives (... and, when reincarnation is an issue, God knows how many). Moreover, you get the chance to experience the Ram ascendant-er's sense of 'triple up' when Mars goes into its retrograde phase in your ascending sign (e.g. Mars' 2014 retrogradation will 'heat up' Libran ascendants). In the end, however, it might not matter how 'hot' your ascendant gets... the key phases of your Mars cycle are more likely to be Mars' transits over more 'reflective' house cusps... (i) the 11<sup>th</sup> house cusp, (ii) the 3<sup>rd</sup> house



to his 4<sup>th</sup> house (of the father) but the fact remains that a big part of '11's psychical action involves the archetypes that 'flank' it. In other words, Ron's helpful Piscean planets and his Chiron-Moon in Capricorn tend to put his 11<sup>th</sup> house/sign in a 'vice of sanity'. Nonetheless, impulses to regress from cusp of the 12<sup>th</sup> house back-up-into the 11<sup>th</sup> house (even when the planets are 'helpful' the risk remains) would put extra 'pressure' on the ruler of Ron's 11<sup>th</sup> house cusp... that, as noted, is 4<sup>th</sup> house-ed. And, every time he endures a post-Chiron-Moon discontented winter, he has to 'negotiate' his 'double 11'. To sum it up: no-one is immune from '11' even if...

John Nash, the subject of “A Beautiful Mind” and the inventor of an '11-ish' phenomenon that became known as “Game Theory” (e.g. the '11 group' won't have to rely on 'secondary' success that comes to it through 'individual' success; a 'group' can generate its own 'primary' success through 'group' 'success'), is a good example of someone who has a low 'immunity' to '11'. As Ron himself said it, “the same thing that helped to make his breakthrough is the same thing that made him mentally ill”. As we noted in our “Vol.2: Introduction”, the critical moment of the narrative is the moment that John realizes that his delusions are 'eternal' i.e. they are primarily fed by the archetypal realm. In fact, it is from this moment that Ron's movie (& John's life) becomes more interesting from the Freudastrological angle, because the reason he had stopped taking his anti-psychotic medicatoins was that it had diminished his libido... his wife (as starkly portrayed by Jennifer Connelly), by contrast, has a very powerful libido and John, therefore, has something to live up to.

To save the emotion-into-feeling aspect of his marriage, John had no choice but to use his intellect to sort out his 'fiction' from his 'reality'... something that he achieves with the only magic dust known to pharmacological man, “Temperance”. Despite the happy ending, however, we do hasten to point out here that Ron and his scriptwriter, Akiva Goldsman, do run roughshod over the philosophy of “reality” i.e. the characters in John's archetypal 'inner life' – his 'shadow' (Paul Bettany, and, in the 'real world' Josh Lucas), his 'anima' (noting that she is played by a pre-pubertal girl, Vivien Cardone) and his 'Self' (noting, in this case, Jung's warning, “God could be something Terrible... especially if your 'Self' is contaminated by your shadow and your anima”, Ed Harris) – are, in the Platonic sense, 'real' (i.e. 'Real!'). It may seem to be a minor issue to you, dear reader, but, for FA-ers, the sooner the general public (I wonder what % of the general public eventually see the 'Best Movie' of any year?) are able to properly differentiate (i) introverted Platonic (ii) extraverted scientific & (iii) (Jungian/Neumann-ian)-centroverted “reality” the better.

The clarification of 'reality', however, was not the big controversy that this film generated... rather the controversy was that schizophrenia can be self-treated by the patient's intellect. The percentage of schizophrenics who take themselves off their medications is un-nervingly high and, as a result, this film can be said to have painted the same big target on its forehead that Scott Hick's “Shine” did 5yrs or so earlier. It is reasonable to guess that Ron wouldn't care too much about this... until, one day, an atrocity can be precisely traced to the perpetrator taking him/herself off his/her meds specifically because s/he had seen “A Beautiful Mind”.

Poor Ron. Only a couple of years on from his triumph, the critics would turn on him with a vengeance. Perhaps the problem wasn't so much that “The Da Vinci Code” was an adaptation... maybe it was more a case of “The Da Vinci Code” being

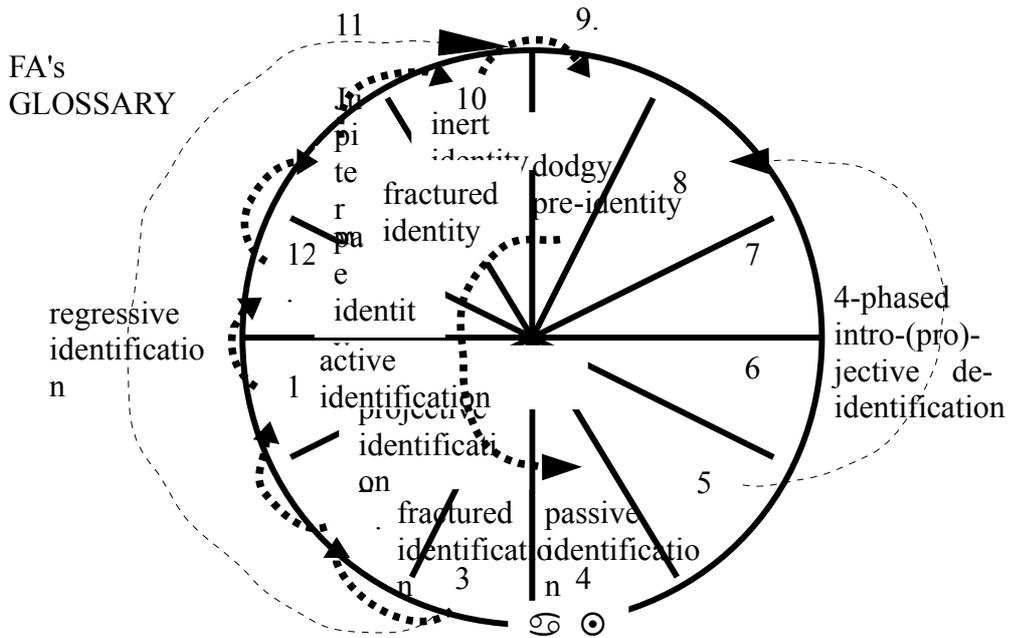
an adaptation of an adaptation? Gotta' beware of “regressive fractured identity”!...

**'1-1 INTERLUDE': ANTI-CLOCKWISE vs. CLOCKWISE V**

Given that the good-bad (good-evil) dyad has been applied to 'consciousness' ('Ch.61'), 'authority' ('Ch.62') and 'supra-consciousness' ('Ch.63'), and '(collective) infra-un-consciousness' (Ch.64'), 'desire' for coherency would demand that we apply it to that 'self-recognitive' state that we call the 'ig'. We have, of course, met our own demand ('Ch.49-60')... so, perhaps it is best for us to skip this section and go straight onto our discussion of Mars in Aries? No, not quite yet...

This 'vacant' interlude is a useful place to summarize an issue that we have raised many times throughout our prior 64 chapters... the value of clarifying (if not your, then) our terminology. The easiest way to make our way to our next section on Mars in Aries would be to generate a slew of neologisms (longstanding readers have immediate recall of more than a few; “phobosophy”, “nothingism”...) but, wherever Freud's own neologisms work just as well as our own, we defer to him...

Freud, of course, has not been the only depth psychologist who has brought in a set of neologisms... C.G. Jung & Erich Neumann have been prominent in these pages, especially when it comes to controversial-confusing terms such as “identity”, “identification”, “projection”, “s/Self-recognition” & “s/Self-knowledge”. To better 'get' what we are on about, we recommend our readers to think a little more about these words; like so...



Amidst the more familiar terms (to longstanding readers) we have brought in a few 'brand new' neologisms; and, so, we have some explaining to do...

'9 dodgy pre-identity': because the 9<sup>th</sup> house 'feeds' the M.C., we can't ignore any philosophical assumption that the individual might be carrying with him/her as s/he crosses it; if s/he hasn't asked him/herself the questions that (his/her equivalent of) 'St. Peter' would want him/her to ask, “dodgy” may not go far enough... let's go

for “diabolical”; if s/he has asked him/herself the questions that (his/her equivalent of) 'St Peter' would want him/her to ask, s/he will be prepared to answer them over the relevant cycle i.e. 28days for the Moon; 22months for Mars; 29yrs for Saturn; if, over the cycle, s/he adopts the anti-clockwise spirit of 'consciousness', s/he can begin to think about replacing the term “dodgy” with something less mercurial.

although the terms 'inert identity', 'fractured identity' and 'passive identity' have been explained a number of times (most recently, in 'Interlude 3C'), it is worth emphasizing here that they are only 'good' (or, at least, 'neutral') insofar as they are attached to the anti-clockwise-thick-dashed-arrow (drawn near to the centre of the mandala), rather than the clockwise-thin-dashed arrow (drawn to the 'upside-down east/left' of the mandala) that (not only Freudastrology but also Freud) dubs...

'regressive identification': our definition accords with that given by Freud in his “Group Psychology and the Analysis of the Ego”; it is 'bad' (or, in the odd lucky circumstance, 'neutral') irrespective of (i) wherefrom it 'begins' (as indicated in the mandala, it can 'begin' from a position of deceit – the nadir – or from a position of ignorance – the ascendant) or (ii) whereto it 'ends' (as the prior-page-zodiac reveals, either (iia) M.C.-inertia e.g. tradition-fear or (iib) the deadly sin-stops of '4-3 envy', '3-2 gluttony', '2-1 lust', '1-12 sloth', '12-11 pride', '11-10 greed' or '10-9 anger'; the helpful aspect of the term “identification” (rather than the term “identity”) is that it points to its own locus of beginning... the 1<sup>st</sup> quadrant. Note that the 1<sup>st</sup> quadrant generates (active/projective/fractured) “identification”...

'3 fractured identification': like '(pro)-active identification' and 'pro-jective identification', the third form of identification involves adaptation to 'outer' reality but its troubling 'semi-self-ness' leads to a (tertiary) split that is almost as troubling as the (Kleinian-Fordham-ian) 'primary' split(s) of the ascendant; because of it, the analyst hopes that the developing psyche is able to form a decent...

'4 passive identification': the more mature the individual (often, the father) upon whom a 'passive identification' 'falls' the better the chance the infant psyche has to 'develop-across' into authentic 'spirituality'. Although we will discuss our '4-phase intro-(pro)-jective de-identification' in our 'Vol.3: Pt.6 – the 'Return', we will, here, bring our dry excursion into glossary back to Tolkien and to his character who symbolizes the tragedy of being '3-2-1-12-11-10 stuck' in the left hemisphere...

Although “The Fellowship of the Ring” did introduce the “Gollum”, we don't get to see him in all his naked 'glory' until “The Two Towers”. And, although a large fraction of Jungians might see Gollum as Frodo's 'shadow', they won't have trouble seeing him as Sam's 'shadow' too. After all, Sam bickers with him all night long...

Of course, the audience/reader sympathizes with Sam's position because they have the 'God's eye view' of Gollum... they can see/read all of his deceitful, envious, angry, greedy, prideful mutterings that neither Frodo nor Sam are able to see/read. In depth psychological terms, then, Tolkien, intends his audiences/readers to form a ('dodgy', 'inert', 'fractured', 'passive') 'anti-clockwise', 'identity' with '1-Sam' as he tries to explain to Frodo that he/they have too many 'regressive identifications' with the Gollum... and that these are drawing them back up into the halls of power.

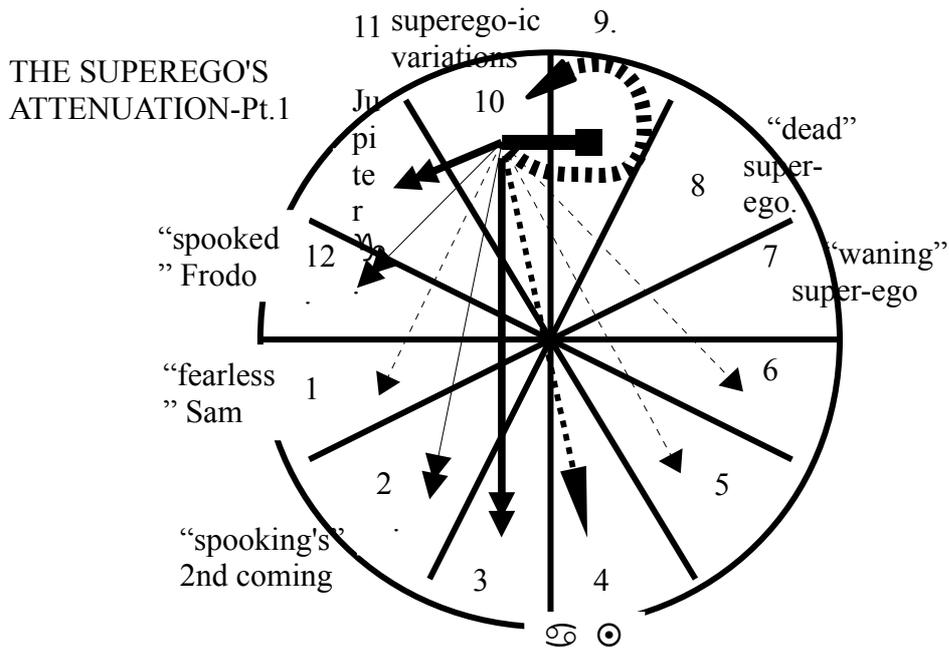
You don't need to be Jung to work out that Gollum is a kind of '3-back-to-11 Cain/Lucifer' who, in charting the path to world power, is making a kind of 'Christ' out of the Frodo-Sam pair. Having noted the that Baradur is the '-ve' M.C., we now

note that “Mount Doom” is the '-ve' 8<sup>th</sup> house. Before that, however...

**MARS in ARIES (e.g. Sam in Amon Hen; Mar 2015)**

When going about the task of interpreting the (if relatively) 'minor', 'rocky' planets – Mars, Venus & Mercury (we don't include the Earth in this group because it is mixed up in the Moon-Sun intercycle) – many astrologers begin by reflecting on some of the clichés that, like all clichés, speak of 'basics'. For example, the individual who is “an Aries” (i.e. s/he has natal Sun in Aries) has to endure the cliché that s/he “acts first and thinks later”. The trouble with this particular cliché, however, is that a concrete “action” implies that Aries has already progressed into Taurus... in other words, Aries, in fact, intuits first, then acts-senses and, then, thinks later. Of course, if the Sun in Aries individual is prone to doing this, we might guess that the Mars in Aries (before progressing into Taurus) individual is very prone to doing this. But...

What if the Mars in Aries individual has a Sun in Capricorn? Yes, folks, here we are, once again, back in the world of 'context' and, in respect of this, we deem it a timely time to review “LOTR”'s departure of Gandalf i.e. there are times during the 'fall' when the superego can be disavowed e.g. (i) the 'lower' '12-2 connection' & (ii) the 'upper' '11-3 connection'. In other words, after Mars has been 'delivered' out of its introverted womb into its neotenic extraverted ('pragmatic') world, we can't rush to the conclusion that it can 'shake off' the 'eternity' of '11/12' as easily as s/he might 'shake off' the fears of '10'. In other words, the superego can, in some circumstances, be played down (i.e. attenuated) at '1'. Schematically...



The essential idea put forward here (again) is that the newborn 'self' is able to “negative hallucinate” (i.e. reject) the prohibitive warnings that are 'spilling' into the 12<sup>th</sup> house from the 10<sup>th</sup> house. This is why, when Frodo (open to the superegoic 'wisdom' of Gandalf) sees Sam trying to follow him to “Mount Doom”, he tells him

to “go back, (Sam)” i.e. join up with Aragorn, Gimli and Legolas as they search for Merry and Pippin instead of joining up with his path into 'regressive identification' i.e. Frodo's path into what Freud-(referencing-Le-Bon) describes as the path back into a (i) “susceptibility to suggestion”, (ii) “reciprocal contagion” and (iii) “feeling of omnipotence”... that wise '6-to-10-Gandalf' had been warning against.

But, as we see, Sam is now in his “intuit/act first, think later” mode... Sam is so “obsessed” with his friend that he doesn't even care if he is drowned as he “slips back” from '1 Amon Hen' – the location of the “Fellowship of the Ring”'s ultimate '1 slugfest' – into the '12-river'. (Curiously, Frodo's saving of Sam from drowning in the Great River is mirrored when Gollum saves Frodo in the “Great Marshes”... an issue to which we will return in 'Ch.66'). Many experiments have been done on very young babies showing that they will crawl over a cliff without a worry in the world. When, however babies enter the “terrible twos”, the “spook-factor” makes its “2<sup>nd</sup> coming” (see the 'thicker' arrows leading from '10-down-to-(2)-(3)-4'). Meanwhile, as depicted in the thick-dotted curve, '10' can repress the philosophical fire of a '9 transego' far more than the fire of '1 self recognition'.

From the zodiac's point of view, however, Sam's 'fight-for-the-underdog' 1<sup>st</sup> archetypal act is interesting insofar as it is 'equal' i.e. from '1', the circumferential distance to '7' is 150° in both directions. Despite this, the 'central' thing to keep at the front of our synoptic minds with respect of Sam's apparent clockwise 'mistake' is the 'central' thing in all depth psychology i.e. “motivation”. Yes, Sam cares for his friend but, over and above that, he couldn't give a stuff about '10 power'... all Sam wants is to go “back” and, there, generate the courage to ask “Rosie” for her hand in marriage... without, of course, having to resort to lying. We need to add here that Merry-Pippin aren't very interested in gaining 'power' either... even if Pippin has an idle curiosity 'about' power... see 'Interlude: Ch.67'.

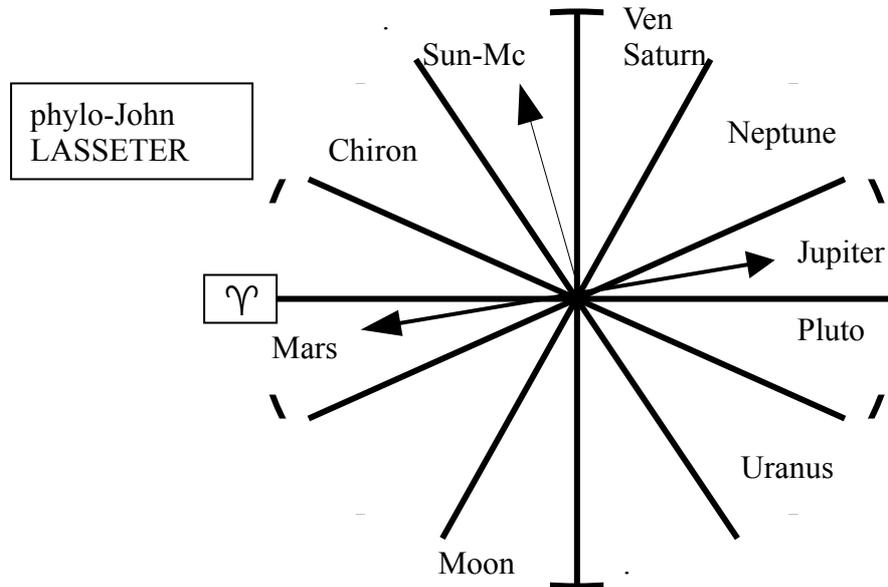
Of course, dear reader, you have every right to accuse us of “projecting” into “LOTR” with a sense of interpretative abandon and overkill but, if you have read this far into this website, we can only assume that you are as 'analytic' about dreams as we are... so, in our view, although Sam goes along with Frodo in body, his spirit is still 'going along' with Aragorn i.e. down-across to the 2<sup>nd</sup> quadrant. In other words, Sam intuits that, to ensure a happy marriage to Rosie, he will need to have 'built up' to his descendant 'from' his I.C. And, of course, this is exactly what we would expect from Mars in Aries (... at least, when it isn't 'weighed down' by difficult aspects). If you will, it is Sam's secret connection to Aragorn that motivates him when things at Osgiliath are looking so bleak i.e. his plead to Frodo-verging-on-giving-up, “there is something 'good' in this world”. Sam is probably thinking of Rosie in the same way that, at the end of the 2<sup>nd</sup> part of “The Matrix”, Neo is thinking of Trinity.

As 'noble' and 'fearless' as Mars in Aries can be, we don't go so far as suggest that 'fear' can't be playing a part in the way it operates i.e. Sam may 'intuit' that his fear (of rejection by Rosie) is mixed up in his desire (to marry Rosie) and, so, he still might benefit from his loyalty to Frodo in 'mysterious ways'.

Even in his autumn years, Freud had trouble coming to 'meta-psychological' terms with the aggressive instinct. Nothing, however, prevented him from seeing the difference between the parental '4-ish' instincts, '(protect) love/be (protected) loved' ( $\pm$  reciprocal '10 fear (of losing protection-love)') and the '12-1-ish' instincts to 'self-

love'. We can only wonder what Freud would have thought about the films of...

### EXAMPLE 65B



Now it is time to answer the question (at least, in part) that was asked in our previous section: what about Mars in Aries square Sun in Capricorn? It was good to be told in the DVD extras of John Lasseter's (1995; Saturn's transit through Pisces forming a waxing square to John's natal Saturn in Sagittarius) "Toy Story" that he didn't succumb to making his 'superego-ic' "Woody" (Tom Hanks) as 'nasty' as his financiers had wanted him to. After all, John (like Christ, unlike Clint) is a '10-5-er' not a 'double 10-er'. The Sun in Capricorn might be a long way from its Leo 'home' but it still only has to endure for 7 months (or so) before it 'returns'. (This, of course, stands in stark contrast to Saturn in Leo i.e. Saturn will have to endure for 20x the ☉ in ♋ duration before it 'comes home' to its 'double 10' 'culmination').

At this point there will be some who might 'complain' that the fight between "Woody" and "Buzz Lightyear" (Tim Allen) is less a case of the superego's struggle with id and much more a case of a Cain-Abel like struggle in the "pre-id formation" that occurs in Gemini. And, yes, I can see their point... John has a Moon in Gemini and, so, we could see the owner of the toys, "Andy", as the personification of John's Sun in Capricorn. Nonetheless, the fact that "Woody" (i) has the sheriff's badge (ii) supports the bedroom 'tradition' & (iii) has bureaucratic control over the sergeant of "Full Metal Jacket", it is fair to see that Cain's psychology doesn't go far enough to explain "Woody"'s 'proximity' to '10' corruption.

If, for example, we compare "Toy Story" to "Star Wars" (and, indeed, John does exactly this in "Toy Story II") we could view Woody (at least as we see him at the beginning of the trilogy) as a "very bad Luke" who, after realizing that he is the son of his powerful father, submits to him i.e. by virtue of nepotistic favouritism, he is awarded the sheriff-dom of Andy's bedroom. Like Bill Clinton, Woody exudes the breezy charm that is the 'role model' for all benevolent tyrants and, like Bill Clinton

(and 98% of benevolent tyrants), he is willing to be devious to hold onto his tyranny (one of the cleverer jokes in John's film is the 'neurotic tyrant' i.e. Wallace Shawn's "Tyran(t)-osaurus Rex"). Like Bill Clinton, Woody assumes that his 'building up' of 'populist capital' will be enough to convince the 'lesser' toys that 'populist tyranny' is nothing at all like 'un-populist tyranny'... and, more importantly, that there is no need to distinguish the "Idi Amins" of the world from tyrants who realize that they must "represent the shame that the citizens are refusing to feel".

More confirmation that Woody-Buzz symbolizes the elementary (i.e. earth & fire) distinction between '10' and '1' is, indeed, provided by "Toy Story II" when we see that Buzz needs to contend with his 'twin'... the Buzz from the toy-store. John's Moon in Gemini comes to light here in the way that the Buzz from Andy's room has the chance to 'reflect' back to his 'ascendant-(basic)-self-recognition-persona-mask' and lament his infantile-narcissistic "delusions"... or, as Freud has explained it, "the omnipotence of thoughts".

The satisfying irony of the the back-to-back "Toy Stories", therefore, is that, despite Buzz's deluded '1-(to-3)-ness', he is the 'One' with the capacity to rescue the various predicaments that be-fall the '10-1 (Woody-Buzz) connection'. For example, note how easy it is in "Toy Story II" for Woody to be seduced by '11' ("Stinky Pete" who wants to live-forever-in-perfection) and '12-4' (the cowgirl is Woody's wounded & very 'raw' anima) – in the same way that, no doubt, at his earlier I.C-negotiation, he had been seduced by mama's boy M.C. "Andy" to 'jump up' into power without any development into and through his right hemispheric 'patriarchate'.

Another thing that makes "Toy Story" more a '10-1 (non)-connection' story (& less an 'intra-3' story) is John's way of having Woody and Buzz always 'talking past' one another. Recall our notes on how the new-born baby has yet to learn 'fear' (e.g. it would crawl over a cliff if mother doesn't stop it... even during the "terrible twos" of the 3<sup>rd</sup> house the toddler is more frightened of mother's verbal-emotional rejection than by dangers in the 'outer world'). This 'talking past' reaches a kind of 'maximum' when Buzz 'falls' and loses his arm (NB\* arms are associated with the 3<sup>rd</sup> archetype)... Buzz's new owner, Old-Testament "Sid's" pitiless sister dresses up Buzz in a feminine way and Woody pleads in vain as Buzz stares into the bottom of his teacup. (This, of course, leads Woody into compounding his 'lie'... he uses Buzz' severed arm to convince the 'lesser' toys that he is "OK" and not the kind of tyrant to have sex with "that woman" or "represent the false pride of the 'majority'").

The 'arm-loss' issue is given the Gemini-flip treatment in "Toy Story 2" i.e. it is Woody's arm that is almost lost (NB\* as revealed at the end, in Woody's dream!!), meaning that Woody is now less of a 'Sun-in-winter' and more of a 'Sun in summer sign'. This also means that Woody's "Christ-ish" journey is pointing to some sort of "2<sup>nd</sup> coming"... although John didn't direct "Toy Story 3", the credits tell us that he was heavily involved in its production. Perhaps the most telling aspect of "Toy Story 3" is the fact that Woody's 'ego ideal', "Stinky Pete" (who wound up 'marrying' the 'Hillary-Palin-esque' "psycho-Barbie" at the end of "TS2") has, via regression from '11' (back) to '10', now morphed into a far more sinister version of Woody's shadow-superego. This was likely 'a/caused' by Woody's loss of contact with the aspect of his exogamous anima i.e. "(magdalene) Bo-peep". It is never enough to 'integrate' one's shadow... without additional integration of anima/animus, the individual may come

to see that “Yahweh is (not could be) something terrible”. Not even a “Clawww”!

*Chapter 66 – 'The '1-2 PERI-IG' e.g. ♂ in ♋*

**'1-2 ENCORE': ARIES on the 2<sup>ND</sup> HOUSE CUSP**

In our 'Freud's Structure' diagram on the 'context' webpage, we have called the 2<sup>nd</sup> house the “ig-id transition”. In doing so, we expect that some of our readers will disagree i.e. because the 2<sup>nd</sup> house symbolizes the individual's material-sensual values and, in this way, symbolizes his/her “instinct”, any “ig-id transition” should be placed at the end of the 1<sup>st</sup> house (say, in the early degrees of the sign on the cusp of the 2<sup>nd</sup> house that lead up to the 2<sup>nd</sup> house cusp). ... thus leaving us to characterize the 2<sup>nd</sup> house itself as the 'home (base)' of the 'id'.

The fact remains, however, that Freud, never having differentiated the terms “instinct”, “individual emotion” and “collective (emotion)-feeling”, saw much more than simple 'sensation' in his 'id'... and, so, we FA-ers prefer to 'spread out' the 'id' across the 2<sup>nd</sup>, 3<sup>rd</sup> & 4<sup>th</sup> houses (and, if the individual has yet to sublimate instinct in his/her 5<sup>th</sup> house, we see 'id' there too i.e. the “id-ego transition”).

None of this means, however, that the individual is incapable of experiencing feeling or emotion in his/her 2<sup>nd</sup> house... it is more a case of the experience of feeling or emotion being 'secondary' e.g. via (i) 'interaction' (e.g. Moon in the 2<sup>nd</sup> house '4-2' (ii) 'connection' (e.g. '12-feeding-to-2' = neoteny) (iii) regression. And, so, in looking specifically at Aries on the 2<sup>nd</sup> house cusp, we immediately notice (i) the proximity of the confusing '12-2 connection' (i.e. a morning-dream 'peri-ig') & (ii) the interaction of '1' with '2' probably erecting an additional (miserable) 'ig-ish surface' over the '2-(3-4-5) id'... and this could bring another 'block' against a useful analysis.

In the most common ascendant scenario – Pisces rising/falling (see Example 66A) – we can ask the question: is it better to 'begin' a psychoanalysis through the 'mask' or through one's 'material values'? Our answer: given that the Fishes mask is both slippery & slothful, the Aries 2<sup>nd</sup> house cusped analysis is better 'initiated' into his/her ego-developmental therapy 'through' 2<sup>nd</sup> house issues. For example, the analyst might get further if s/he plays down a mask dream (e.g. wearing the wrong clothes, clothes don't fit, scuba gear has leaks etc. etc.) and looks more carefully at any dream that refers to prize possessions (e.g. very often for Pisces rising, this will be a musical instrument) are more adept at 'heating' the analysis 'up-(down)' to the '4 id-proper'. (Yes, dear reader, confession time again... I have Aries on the cusp of my 2<sup>nd</sup> house and, yes, I have had many dreams about my double bass; it is a good one; I paid a lot of money for it and, yes, I value it enough for fight for it).

The \$64,000Q that (... err) 'materializes' around “possessions” (irrespective of how much Aries might be getting 'hot' about them) is: are the 1<sup>st</sup> person-thinking processes of 3<sup>rd</sup> house able to 'get' the extent to which the individual's “possessions” are “possessing” him/her (noting that the soma itself, rather than be a possession of the 's/Self', is well capable of possessing the 's/Self')? Our answer: no; s/he can only ask the question in the 3<sup>rd</sup> house, s/he can't answer it.

Now, some might suggest that the answer will be available at the cusp of the 8<sup>th</sup> house (i.e. in the case of Aries on the cusp of the 2<sup>nd</sup> house, it will be in Libra), but the trouble is that the individual's 'immaterial values' are best formulated after s/he

has allowed his/her 'material values' to have (semi)-roundedly influenced the growth of his/her soma... meaning that the best place to answer questions about 'materiality' is in the 6<sup>th</sup> house i.e. the 'sibling' of the 3<sup>rd</sup> house. For example, when the cusp ruler of the 2<sup>nd</sup> house (i.e. in the case of Aries on the cusp of the 2<sup>nd</sup> house, it will be Mars) transits the 2<sup>nd</sup> house, the individual can ask the \$64,000 question when Mars 'falls' into his/her 3<sup>rd</sup> house and answer it a few months later as Mars 'rises' into-through the house of (not only physical but also psychosomatic) 'health'. Here, the individual is now in a position to 'answer' whether or not his/her possessions deserve the value that, thus far, s/he had been attributed to them... and, to what extent s/he might have been 'masking' a 'material value' with Arien 'heat'.

At this point, dear reader, you might complain, “yes, OK, Mars rolls around the lower hemisphere quickly enough that such an answer can be left open but what about slow movers such as Saturn or Pluto? A decade or more to wait for an answer to an important question is almost a decade too long!”

In our view, many interim-useful answers can be traced to the intercycle e.g. when Saturn enters the 2<sup>nd</sup> house, sooner or later Mars will catch up and, then, after forming a conjunction, Mars will 'carry' some 'Saturnian memory' forward to the 6<sup>th</sup> house within a few months. If, at the same time, the individual is interpreting his/her dreams accurately, s/he will be able to see the answers taking shape...

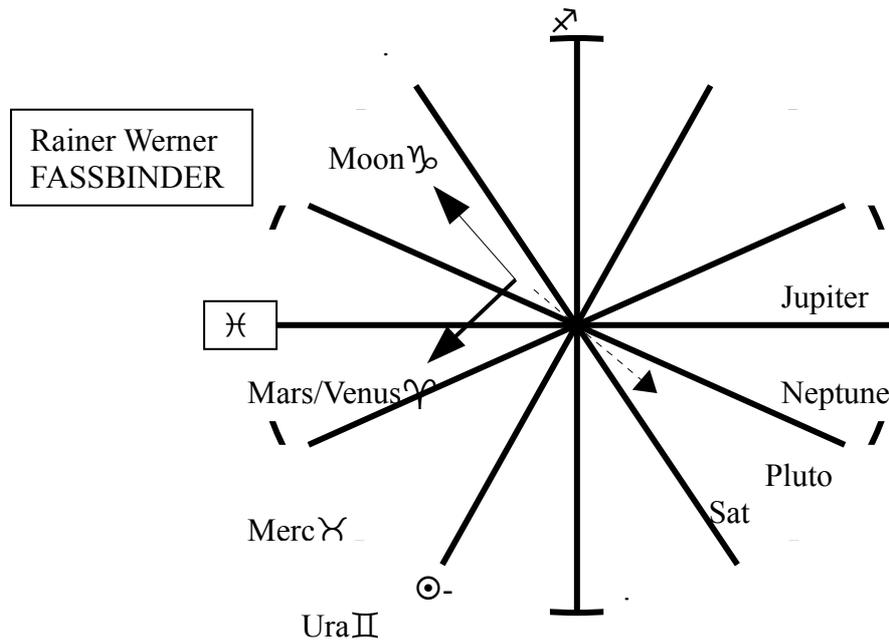
You don't have to Freud to 'get' that any dreams that refer to “anal erotism” (anal narcissism, actually) are likely to be the most helpful. The main emphasis that we would place on Freud's essays on “anality” is the critical difference between the 'regressive' and 'advancing' forms of 'anality'. The individual who neither regresses nor advances from the 2<sup>nd</sup> house stage (i.e. “arrest”) is the John-Cleese-castle-keeper (“I fart in your general direction”) but it isn't clear whether the Graham-Chapman-questing-king is 'regressing' (i.e. from '2' to '10') or 'advancing' (i.e. from '2' to '6'). In Freud-speak (i) the extremist “disgust” of “reaction formation” is an expression of 'regression' and (ii) the moderate-ist “disgust” of “ego development” (Freud took the view that this is mixed up Homo sapiens phylogenetic advance from scuttling-to-standing and nose-to-eyes) is an expression of (progressive) '2-to-6'.

These intellectual ideas are nicely translated to the imagination via the tarot card of “The Fool”. The Colman-Smith deck depicts an individual who is oblivious to the degree to which his '6 adolescence' is, in fact, little more than a regression to '(1-12-11)-10 reaction formation'. The unpleasant part of discovering that (one part of) oneself is “regressive” is that to 'turn back and develop' means having to 'f/Fall' back down 'into the shit'. Given that 98% of mankind (i.e. not only those with Aries on the 2<sup>nd</sup> house cusp) is awash with hypocritical “reaction formations”, everything depends on whether our species is willing to chart a path back through its own shit. (Odds: for Freud at least... millions to one). One can hope, however, that, when “The Fool” is on the verge of rolling back, from his 'autistic' 12<sup>th</sup> house into his 'psychotic' 11<sup>th</sup> house, “The Magician” will warn him against it... and redirecting him 'back' to his 3<sup>rd</sup> and 4<sup>th</sup> houses i.e. back to the 'parental' foursome of “Emperor”, “Empress”, “High Priestess” and “Heirophant”. The trouble in all this? Answer: the “Catch 22” of the 'major arcana'... anti-clockwising requires moral courage (i.e. “Strength”), a resource that is accessed 'after' the dealing with these four parents.

Maybe the only way to overcome this “Catch 22” is to make one's life into a

'helix'... something that remained largely underappreciated in the psyche of...

**EXAMPLE 66A**



Like Bob Fosse, Rainer's body 'burned out' earlier than was/is the norm for most film directors (age 37yrs; Saturn transiting the 8<sup>th</sup> house)... for example, many of the other big names of “new German cinema”, Herzog, Wenders, Schlöndorff, are still with us. One thing we can say, however, is that Rainer had a ready-made excuse for the masochistic-narcissistic attitude that led to his demise i.e. his place and date of birth = Germany; 31/5/45 e.g. his Sagittarius M.C. 'mother' was, in all likelihood, not expecting to live very long into her pregnancy and, even if she did, she might not have cared too much either way. Some would say that he died young from too much work; others would say that he 'knew' that he would have to fit a lifetime's worth of work into half a lifetime; whatever the case, the film that made him an international success, “Fear Eats the Soul” (1974), could hardly have been a better description of the '10-4 interaction' that would have 'come alive' at his Saturn return.

True to Rainer's Sun-Uranus in Gemini in the 3<sup>rd</sup> house, both protagonists of his straightforwardly psychological film – a German cleaning lady whose father had supported the Nazis, “Emmi” (Birgitte Mira), and a Moroccan car mechanic forced to work in Germany because of economic woes at home, “Ali” (El Hedi Ben Salem) – admit that “(yes!) fear does eat the soul!!” but, ultimately, they are unable to apply their mutually shared 'idea' into-through their respective 4<sup>th</sup> and 5<sup>th</sup> houses.

Overall, Freud thought that a girl's emotional development is more 'difficult' than a boy's... all the boy needed to do at his Oedipal transition was to transfer his loyalty from his mother to his father whereas the girl was faced with the double task of (i) transferring her loyalty from her mother to her father and (ii) transferring her loyalty back to her mother... so that she could be able to 'be' maternal (Freud often saw this as an emotionally “exhausting” task). We get a sense of Emmi's exhaustion when she tells us of how, 30+ yrs before, she had defied her father via her choice of

husband (a Pole... with whom she had three children) i.e. her desire to be a mother can be seen as strong enough to 'break' with the father and, in turn, allow a return to the 'mother within'; yet, after she marries Ali, there is a renewed desire to return to the father (i.e. she takes her new husband to the restaurant that Hitler had once frequented), presumably because she has no plans to have children with Ali. This, of course, takes us to the question of the extent to which she intends to relate to Ali as a mother (of Ali) rather than a daughter.

The answer to this question arrive in the film's "Act III" i.e. after the second honeymoon (abroad), Emmi and Ali return to Germany to discover that, despite the age-colour-religion differences, they have now been accepted by the social milieu in which Emmi lives... but, in this scenario, Ali begins to feel like a 'son'... to a 'mother' who likes to show him off (and, so, the movie's ironic alternate-title "Happiness isn't always Fun") and, in turn, decides to return to the more 'equal' relationship that he was having with a barmaid. When Emmi tries to retrieve the situation, Ali can do no more but 'somatize' the Freudian-hydraulic indigestible 'tension'... he's struck down by a ruptured peptic ulcer.

Very much like Ali, it is fair to surmise that Rainer was suffering from a high degree of indigestible 'tension'. In other words, Freud might be 'correct' that a little boy has an easier time of the Oedipal/Electra complex than a little girl but he might be 'incorrect' in those cases where the little boy is lacking a father figure 'for' whom he can leave his mother i.e. the fatherless little boy is now faced with the exhausting task of 'splitting' his mother into a '10' and a '4' (note that Ali's father had died and he was one boy amongst many sisters). Actually, we can't get carried away with our suggestion that Freud was 'incorrect' because Freud did see a kind of exhaustion in homosexuality i.e. the boy's longing for a father leads him to 'identify with' (i.e. 'be') his mother so that he has a better chance of 'having' his father.

In more other words, in an attempt to access his ('inner'/'outer') 'father', Ali submitted himself to a 'passive identification' with his ('inner'/'outer') 'mother' only to discover that, behind the '4 identification' there was, also, an insurmountable '10 inert identity' with his mother. When we look to Rainer's chart we view Ali's trysts with the barmaid symbolically linked to Rainer's Mars-Venus conjunction (near the cusp of his 2<sup>nd</sup> house) and Ali's unreleasable 'm/Mother-father' tension symbolically linked to Rainer's Moon-Saturn opposition (near the 5<sup>th</sup> house and 11<sup>th</sup> house cusps).

As Rainer's Saturn tracked its way 'up' his right hemisphere, his creativity continued unabated... leading to his most celebrated film, "The Marriage of Maria Braun" (1978). Like all brilliant films, this one has more than one level (i) 'gender bender': "Maria" (Hanna Shygulla) is your typical male chauvinist who neglects a long-suffering 'wife' stuck at home bringing up kids (Klaus Lowitsch's "Hermann Braun" is stuck at prison 'bringing up' his sentence) charting a feckless career into infidelity, power & wealth (ii) the (dubious) recovery of post-WWII West Germany: "Maria" is a metaphor for the anxiety of a victorious Europe that had realized that a defeated nation (i.e. post-WWI Germany) needs financial assistance to avoid the spectre of WWII; in Rainer's view, the trouble with Europe's economic support of his Germany is that it hasn't solved the psychological problem of shallow greed that continues unabated within and between nations (and the individuals who comprise them). Rainer would, no doubt, have wanted to point out that, in 1913, the economic

relations between European nations were considered “good”!!

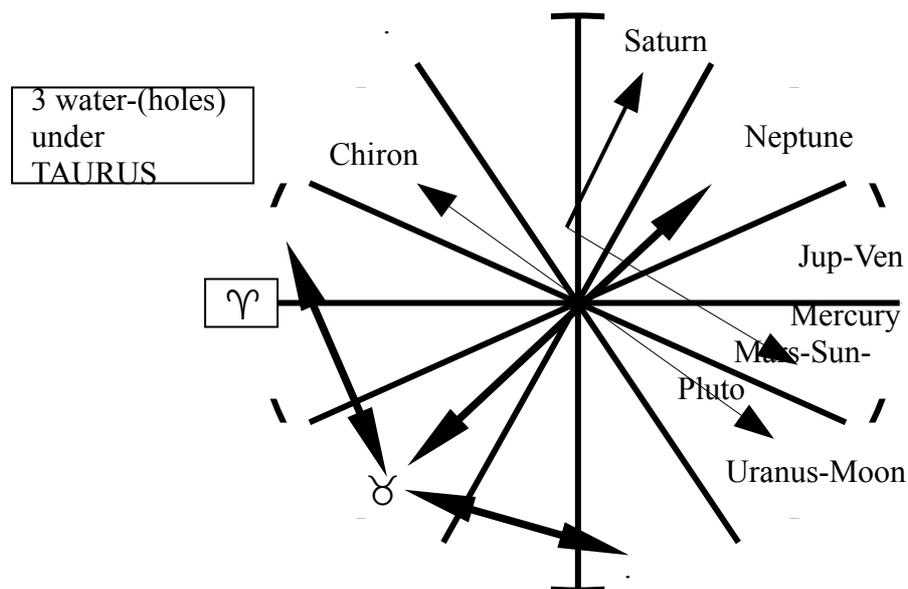
**'1-2 INTERLUDE': ANTI-CLOCKWISE vs. CLOCKWISE VI**

Given that the good-bad (good-evil) dyad has been applied to 'consciousness' ('Ch.61'), 'authority' ('Ch.62'), the 'collective supra-conscious' ('Ch.63'), '(collective) infra-un-consciousness' ('Ch.64') and the 'ig' ('Chs.49-60'), you don't need to be the sanest person in the asylum to work out that the good-bad-(good-evil) dyad takes to 'material values' like a duck to water. (Perhaps we should say, “like a bull to shit”).

The big distinction that needs to be made right at the outset of this discussion is that between 'material values' and (what we will be doing here...) 'thinking about material values'. In other words, this interlude ('Ch.66') won't be complete until it is paired to the next interlude ('Ch.67') on the '1-3 clockwise/anti-clockwise dyad'.

In other words there is something 'already there' about material values... it is only when these values are abused by rationalizations that we can begin to comment on the cliché to end all clichés, “money is the root of all evil”. Or, we need to see how money operates e.g. be earned, be inherited, be won, be stolen, be wasted, be shared, be given, be invested, be spent, etc. before we can draw clearer ideas about money's 2<sup>nd</sup> housed 'thing-in-itself-ness'. Money might be a 2<sup>nd</sup> house (... err) 'matter' but its operation is a 3<sup>rd</sup> house (... err) 'matter'.

In this mini-interlude, therefore, we will preface our discussion of 2<sup>nd</sup> -into-3<sup>rd</sup> house economics with a review of the (three) 'connections' of that '2' makes with the 'watery' archetypes i.e. the thickened arrows in...



As I was watching the section of “The Two Towers” that introduces Faramir, my mind was cast back to a favourite film made a couple of years prior, “The Thin Red Line”. When Frodo identifies himself as a 'dutiful friend' to Faramir, Faramir points to a soldier (a Man, not an Orc) who, just before, he had killed and points out to Frodo that, despite being a fighter for Mordor, “his sense of duty was no less than

yours I deem... you wonder what his name was... where he came from... or if he was really evil at heart". In other words, the worst that can be said about many soldiers (or '12-to-1 marines') who fight (have fought) for an opponent is that they are (were) deluded i.e. they are (have been) 'brainwashed' that the world will surely be a better place if their side 'wins'. What is not clear is whether the soldiers on either side are interested in bettering the world of the extraverted flesh or introverted soul.

Coming out of a movement that has, over the last couple of centuries, drawn on names such as Laplace, Darwin and Freud, the existence of soul (and spirit) has been rejected in favour of (variants of) "atheism". Now, just because Freud was "a Taurus" (i.e. a ☉ in ♉), we need to avoid jumping to the conclusion that the Bull is always 'the marker' for atheism (e.g. Woody Allen's ♉ M.C.). And, so, to illustrate this point, we have, on the zodiac-mandala drawn above, superimposed the (phylo)-chart of a 'non-Taurean'...

In this early 21<sup>st</sup>C, Stephen Fry became one of the most visible 'opponents' of religion and its various soul-'n'-spiritual quests. Stephen is a good example of one of FA's favourite 'evils', 'populism' i.e. fame awards an individual a certain 'power' to criticize realms of experience that are, by nature, 'non-populist'. To be sure, each of us experience our 'soul' in a 'collective' way through, say, "James Brown" but one's 'individual' experience of 'soul' is a rather different kettle of non-fish. And, so, along with Faramir, we wonder, given that Stephen is (i) anti-Good-True-Beautiful (ii) too old to be innocent-deluded (iii) too well read to be ignorant-deluded, whether or not he may be (iv) "really evil at heart"?

With this question, we return to the problem that (... err) 'appears' to be the doom of Homo sapiens... "appearances" i.e. in the same way that Faramir's victim 'appears' to be a lovable 'Man' so does Stephen 'appear' to us as a lovable celebrity (despite the fact that Stephen has been known to share the 'Lamarckian' stage with anti-celebrities such as Christopher Hitchens). Stephen is such a smiley happy chap that it is near impossible to dislike him.

In looking for 'atheistic markers' in Stephen's phylo-chart, many readers are sure to focus on his Saturn in Sagittarius (i.e. "blocks around spirituality") and, yes, we do to. But, in relation to this mini-interlude, we remind our readers that the Sun placement always has an important connection to the opposite sign i.e. in Stephen's case, his Virgo Sun will be 'opposite' to his Piscean 'Gaia' (and, of course, this leads us to consider the sextile aspect of his Sun and Neptune). In other words, we can see Stephen as a (masculine version of) "Persephone" who, despite having no planets in Taurus, is still overattached to his "Demeter-mother" because his Piscean populism sees anti-clockwise to Taurean material as 'good'... in zodiacal terms, Persephone can't 'get beyond' her mother because their interposing sign – Cancer – hasn't been 'experienced' enough to make it into a 'bridge'. (See, for example, the "5 of Cups").

Now, some will say that Stephen's lack of political power keeps him clear (of the charge of) "evil" and, therefore, we should think of him as an unarmed soldier of Mordor i.e. a "primary-(not-secondary) narcissist". Stephen's 'war' is, however, less against religion and more 'for' populism i.e. the question that 'intelligent' Stephen is well capable of self-asking is: how many people are "sitting alone in their rooms ♪", learning from him about how to lay on the charm... ♪ "life is a cabaret, ol' chum ♪, come to the cabaret". Or, as Ralph Feinnes "Quiz Show" contestant asks himself in

the office of his “IQ” employers, “I wonder what Kant would have to say?”

**MARS in TAURUS (e.g. Merry in Fangorn Forest; Apr-May 2015)**

Earlier in this series, we had suggested that Sam's motivation for reminding Frodo that “there is some good in this world” was that Rosie is in the world. When, however, we look at Merry's plead to the “Ents” (i.e. the talking-walking trees) that they need to do something to save their world, we don't have to speculate any more about “displacements” onto potential spouses... Merry had earlier proven, through his knowledgeable statements to 'sib-twin' Pippin, that he is an 'educated greenie'. Yet, as it is in all cases of Martial struggle, the individual needs to consider what is involved in the opposite education (i.e. how to become an 'educated colourless-ie'). In other words, Mars in Taurus needs to be careful not to get too stuck in the world and, as a result, disavow immateriality with too much gusto. Agreed, the term “eco-nazi” is way over the top for most greenies but, as in all politically incorrect babble, it is always worth considering why this term came to be so prevalent.

If there is a problem with Merry, then, it is that his “projected” soul (most of all, projected onto Pippin) has not been redeemed. Agreed, when after the Ents have defeated the ('6-5-4-3-2-1') industrial 'bowels' of “-ve 9 Isengard” with the help of a ('f/Falling!') flood from '12' to '4', it is clear that Merry is merrily continuing on his anti-clockwise path to redemption but, it only becomes a reality when in, “Return of the King”, he hooks up with his anima-Eowyn (who as discussed in 'Ch.62', is in the throes of redeeming her soul too).

In 'Interlude 3B', we had criticized Freud for (i) his loyalty to 'reductionism' (science) and (ii) his rejection of the “Idea” that the (Platonic) cave wall is the better place to begin an investigation of 'instinct' (and 'biology-in-general'). You don't have to be Plato to see Freud's loyalty sourceable to his '1-2 interactions'... but, those who are familiar with his horoscope, however (Freud's Mars is uber-'airy' i.e. in Libra in the 11<sup>th</sup> house), can wonder why he wasn't more Platonic than he was...

Yes, Freud's (untransformed) Sun in Taurus is one place to look but, for FA, the most concretic-reductionist item in Freud's horoscope is his (overcompensating) Capricorn on the 3<sup>rd</sup> house cusp (... additionally 'spooked' by its 'mutual reception' with Saturn in Gemini). In other words, Freud was never very keen to count beyond 2 (or 3) and, when his reductive attitude bogged down, expanding out to the 4<sup>th</sup> was never going to be straightforward. This was nicely exemplified by the title of Freud's first 1911 'meta-psychological' article, “The Two Principles of Mental Functioning” i.e. the “pleasure principle” and the “reality principle”...

If, dear reader, you are attuned to the zodiac, you will already know that, in formulating his two principles, Freud was drawing on '12' (i.e. “constant-umbilical-hallucinated-pleasure”) and '2' (i.e. “good-breast/bad-breast-semi-painful-reality”). If, in addition, you are a longstanding reader, you will also know that we don't fully agree with Freud's “two-(basic)-principles-of-mental-functioning”. For us, the “two-(basic)-principles” are the “anti-clockwise principle” and the “clockwise principle”. In turn, because '12' & '2' can access each other by these two rotations, there has to be “four (basic)-principles of mental functioning” (i) “anti-clockwise pleasure” (ii) “clockwise pleasure” (iii) “anti-clockwise reality” and (iv) “clockwise reality”.

But what has this got to do with Mars in Taurus? Answer: if a Bullish Mars,

with the assistance of the velodrome-track cycle team, can get beyond its '1-2' focus on duality, it will see the point of fighting 'broadly' e.g. “eight principles of mental functioning” i.e. in addition to the pleasure-unpleasure & anti-clockwise-clockwise dyads there is also the narcissistic-erotic dyad. In other words, if (narcissistic) Mars in Taurus is to place itself in the fullest psychological context (i.e. by expanding into the erotic right hemisphere), it would need to 'self-overcome' its narcissistic 'basis'. 'Fortunately', Freudastrology is in a very good place to illustrate its “octo-principle” i.e. our natal Mars is in Taurus! Also, because (like Freud), our natal Mars is in our 11<sup>th</sup> house, the abovementioned 'self-overcoming' is also in need of taking (as Freud would say it) our “ego ideal” into account. As we write this, our progressed Moon is moving toward an opposition – from Scorpio – to our (progressed) 11<sup>th</sup> house Mars; we expect this to be 'helpful', but...

We would be unwise to underplay Mars' own 22month cycle that, as indicated in our subtitle is starting again in May 2013. Because Mars is the ruler of our Aries M.C., this round of 'self-overcoming' has already begun... when, in April 2013, Mars transited our M.C.. And, in another way it generates a third beginning in July 2013, when Mars transits the angle that it naturally rules, the ascendant). All this means that we can't assume that the 'breadth' of our fight begins and ends with the Taurus to Scorpio opposition. We need to be looking at Mars (i.e. through the lens of other planets and angles all the way up-into the 8<sup>th</sup> house).

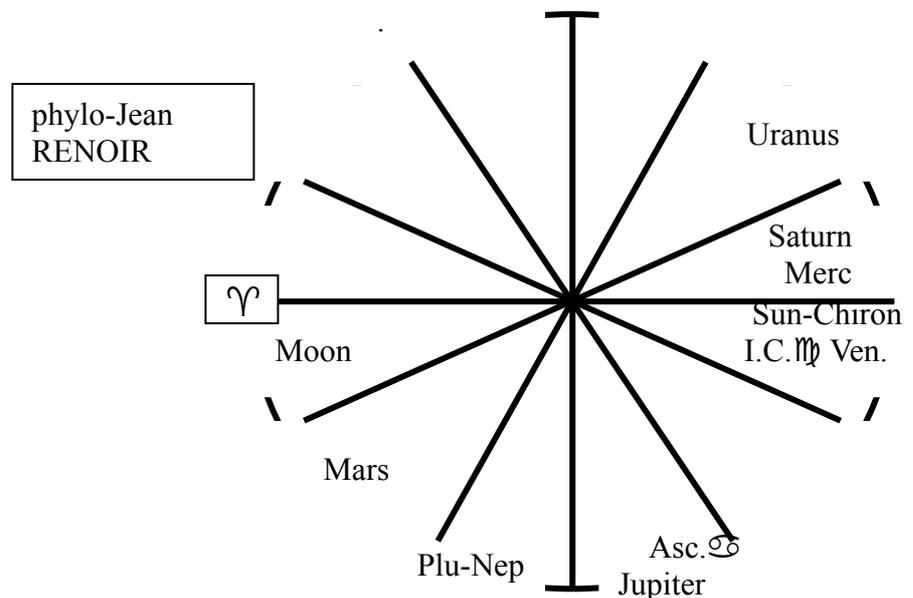
Meanwhile, back at the 1911 ranch of Freud's “two principles”, biographers have noted that Freud's breadth would take definite shape a decade on (1920) with his “Beyond the Pleasure Principle”... wherein he realized that that “pleasure” and “reality” were two sides of the “life instinct” coin. (We have discussed this at fuller length in our 'Vol.1:Ch.15'). Some biographers have argued that Freud's expansion had been hurried along by WWI – see his essays on “Thoughts for the Time on War and Death” – but astrolo-biographers won't underplay the fact that Freud had also gone through his 2<sup>nd</sup> Saturn return (in the 8<sup>th</sup> house in Gemini)... that FA interprets as the “death of duality”... (and a possible, re-birth into non-9-ality).

Despite this, we can still see the roots of his 'expansion' in the 1911 article i.e. the Taurean “reality principle”, focused on metabolism (i.e. alleviating the 'pain' of hunger), can, in any case, become a “pleasure principle” for any 'perverted' aspects of sexual union (i.e. the 'umbilical' bliss of 'alternate vaginas'). Freud calls this “the weak link” in our psychical organization that, as FA's longstanding readers know, we trace to the chimpanzee-in-the-womb character of Homo sapiens (i.e. neoteny). In terms of Mars in Taurus, therefore, we think of Bull as geared toward the “semi-reality principle”... it is only when Mars has cycled around to Virgo that we are able to talk of a “full-reality principle”. And, so, yes, Mars in Taurus has no choice but to fight for the 'individual' (i.e. fight for metabolism) in the first instance but, later on, he needs to 'broaden' into some sort of fight for the 'collective' (i.e. fight for sex).

All this leads to one of the 21<sup>st</sup>C's most fascinating problems: overpopulation. For the first time in history, Homo sapiens has an argument to 'go against' the Bible i.e. the 'purpose' of birth control. The 2 fights – for metabolism; for sex – are closely intertwined at last.. “saving the (Fangorn) forests” has something to do with Freud's three reproductive-sexual alternatives (i) protection (ii) abstinence-repression & (iii) sublimation. Some argue that there is a '(iv)' i.e. war. This was one of Homo sapiens'

activities that took the interest of...

### EXAMPLE 66B



If, one day, dear reader, astrology becomes a staple of “Arts” departments of universities, it is likely that many student theses will have a title something like “the psycho-dynamics of the father-son relationships in artistic expression”. And, many of these theses will begin (in our view, correctly) by looking closely at Jean Renoir's Venus conjunct (from the 3<sup>rd</sup> house side) I.C. in Virgo and the way it feeds across to his (i) Sun-Chiron in Virgo and (ii) (Mercury)-to-Saturn in Libra in the 5<sup>th</sup> house. At the point of his Saturn return, Jean would sell his father's paintings so that he could become a film-maker.

Many astrologers who are interested in 20<sup>th</sup>C world-history view it in terms of the Jupiter-Saturn 20yr intercycle i.e. 10 years of boom (the 'even' decades: 00's, 20's, 40's, 60's, 80's, 2000's) interspersed with 10yrs of bust (the 'odd' decades: 10's, 30's, 50's, 70's, 90's). Because WWII, the social unrest during the Vietnam War and the “War on Terror” fit into the boom decades we could also expand our meaning of the word “boom”. Even historians who are anti-astrology concede that the nature of the preceding bust (e.g. the Great Depression of the 1930's generated booming anger in Germany) can be linked to different kinds of boom that follow (e.g. dissatisfaction with the economy, as Freud neologized it, is “displaced” onto half-forgotten ancient wounds and, then, neighbouring economies are taken over by force).

One of the reasons that Jean Renoir's war film, “La Grande Illusion”, made in 1937, is so high on cinema's 'honours list' is because it was made in a bust decade about a war that was fought in a bust decade... WWI. Rather than having his hero, “Captain De Boeldieu” (Pierre Fresnay), give his life for the greater good of France, Renoir paints him as a depressed, suicidal character who cares not what the future holds. Although there are no depressing trench warfare scenes in Jean's film, it still

manages to evoke the same despair of “All Quiet on the Western Front” because it reminds us that the horror of war is not enough to stop it i.e. in the very last scene, escaped prisoner “Lieutenant Marechal” (Jean Gabin) wants to get back to France so that he can rejoin the army i.e. “we've got to end this war and make it the last!”. And, of course, his co-escapee, “Rosenthal”, exclaims “what an illusion!”.

So, why is Marechal unable to rise above his illusions? Renoir's complicated answer is, in its very complicated-ness, the answer i.e. only a very small minority of mankind is willing to take another's point of view seriously and, even if the majority could, one day, “pass a law” to this effect, this majority wouldn't, in any case, have access to others' points of view. For example, even if Marechal accepted Rosenthal's assessment, he would not, in any case, been able to accept or reject the assessments of his senior, de Boeldieu... the latter had conversed in private with the commander of the prisoner-of-war camp, “Van Rauffenstein” (Erich von Stroheim). From these two characters point of view, WWI, rather than an example of 1910's bust (heading for a 1920's boom and, in turn, the 'basis' of the next 20yrs of bust-boom), was just one more pointless battle in the long line of pointless battles that had spilled out of the French Revolution. Marechal may have ideas about “liberte, egalite, fraternite” but whether these ideas assist insights into synoptic ironies of particular individual lives is another issue altogether... as de Boeldieu's is dying, Van Rauffenstein, who has shot him, realizes that de Boeldieu is, most probably, the luckier one.

It is interesting that, in what is, essentially, a guy flic (i.e. the 'prisoner-of-war film') Renoir takes on the “liberte, egalite, fraternite(sororite)” problems of gender equality. In the first act we see Marechal and his co-prisoners going through one of the “parcels” that are sent to prisoner-of-war camps from home – no chance of this kind of gentleman-ly conduct in “the War on Terror”! – that happens to be a box of French ladies' dresses... this time, Marechal is 'conscious' of his illusions (i.e. about women) but he claims that he doesn't want to be rid of them. And, so, he is happy to have the chance to interrupt a cross-dressing theatrical show and whip the soldiers up into a boy's own rendition of “La Marseillaise” after another pointless battle.

It is, in fact, Marechal's illusions about women-marriage that, at the end of the film, feed into his illusion that WWI must be made into the war to end all wars. Given that there was some relative peace after 1918, Marechal, if he survived, may well have had a happy decade with his German wife... and, who knows(?), maybe a decade is enough to justify the attempt? Nonetheless, the year of the making of “La Grande Illusion” was a year when post-Depression nationalism would reach a kind of peak and, so, it is a bit strange that Renoir's bleak assessment would become so celebrated (e.g. critical acclaim, a “best movie nomination” at the Oscars etc.).

Jean's curious success probably has something to do with his mid-life Saturn opposition in Aries that was 'crossing' (har, har) his chart ruler and moving around to his Mars in Taurus (in the 11<sup>th</sup> house) i.e. Jupiter moving up to his M.C. in Pisces was now 'catching up' to Saturn. In astrology, the 12<sup>th</sup> archetype has links to prisons and hospitals and, so, we see the importance of a 'prison story' to Renoir... especially when we see that both the traditional and modern rulers of the M.C. (+ Pluto) are in the 12<sup>th</sup> house. Perhaps the most 12<sup>th</sup> archetypal scene in the film is the penultimate scene of the 2<sup>nd</sup> act where de Boeldieu hatches the prison-escape plan with Marechal across an animal cage. De Boeldieu had concluded that the sound of the flute would

be more symbolically 'resonant' than would the sound of marching feet.

*Chapter 67 – The '1-3 PERI-IG' e.g. ♂ in ♀*

**'1-3 ENCORE': ARIES on the 3<sup>RD</sup> HOUSE CUSP**

Looking, once again, to FA's 'Freud's Structure' diagram (see FA's webpage titled "Context"), we have bypassed Howard Sasportas' 3<sup>rd</sup> house links to "concrete mental ego" opting, rather, for our "pre-id formation". We explained our use of the word "pre-id" in 'Ch.66'... and, here, we justify our use of the term "formation" via the fact that the 2yr old infant "forms" mental concepts of his/her '(12)-1-2 instinct', even if these are brief and mightily difficult to 'integrate'. To this, Freud would add that they (i) (via the simpler processes of "memory") slip back into the "procedural, pre-conscious" e.g. learning by repetition or (ii) (via the more complicated processes of repression/repulsion/regression... that are neotenously 'feeding down' from the 4<sup>th</sup> quadrant) be rendered "unconscious". In the case of '(ii)', repetition also occurs but, in this case, we dub it "unlearning by repetition" i.e. making the same mis-take over and over again (the prefix 'mis-' is more relevant than the suffix 'take').

And, so, the \$64,000Q that begs when a fire sign (♃, ♂, ♁) is on the cusp of the 3<sup>rd</sup> house: is 'integration' easier? The answer is the same as when we find an air sign (♁, ♀, ♃) on the ascendant i.e. "yes, but"...

Being a 'continuator' of Freud often means taking issue with his definitions... here, we take issue with Freud's use of the word "play" in his "Beyond the Pleasure Principle". In the 2<sup>nd</sup> chapter, Freud tells us of an 18mth old (obedient) boy who had learned to "play" the game "come here, go away"... a variation of "peek-a-boo" with his toys. Although Freud's description fits well with Klein's ideas about how infants deal with "semi-self objects" (i.e. things that may/may not be 'mine'; including 'my' mother; and especially 'my' sibling), we can wonder whether this constitutes "play" in the Winnicottian sense (i.e. the '5-child's' 'knows' that suspension of disbelief will help him/her to controvert his/her inner life). In other words, the 18mth infant may not be accessing any (i) belief/disbelief dyad or (ii) synopsisizing capacity... rather, his "playing" is, in fact, a "dead serious" exercise in trying to cope with a confusing and (increasingly) frightening outer world. Learning names for things (especially if they aren't physically owned) becomes his/her consolation i.e. a thing's name is a kind of psychological 'ownership'... not unlike a mortgage.

Now, if Freud had reported that this child was 5yrs old, I would withhold any verdict that this was "dead serious-ness"... after all, there is a chance that this child could have 'successfully' entered his/her 5<sup>th</sup> house "of play" i.e. s/he may 'know' that what s/he is doing is 'centred' between the "unreal" and "real" worlds, and that s/he does it to help these two worlds cohere. But at an age of 18mnths, Freudastrologers take the developmental view that the infant will still be 'projecting' his/her 5<sup>th</sup> house (onto, say, 'father') and, that, therefore, everything 'is' dead serious.

At an astrological level, of course, "come here, go away" aligns perfectly with the 3<sup>rd</sup> archetype's association with the "conscious:pre-conscious split"... note, here, our use of the term "pre-conscious" (rather than "unconscious") because the infant is able to retrieve his/her sensation at will. This brings us, however, to the potential trouble that resides in the term "will" i.e. Aries is far more adept with "will" than it

is with “integration”... like Mars from Jupiter (and the other gassies), Aries needs to 'separate' itself from Sagittarius (and the other 4<sup>th</sup> quadranties) and pave the way to Leo-Sun-5<sup>th</sup> house because '5' is in the best position to (re)-integrate '9 Sagittarius' by 'going anti-clockwise'. Overall, then, Aries on the 3<sup>rd</sup> house cusp is 'integrative' only insofar as it 'looks forward' to '5-6-7' (house+sign)... and, therefore, very much depends on what happens in '4'...

The trouble with '4' is that it will simultaneously be (i) receiving information from '3' and (ii) negotiating the diametric 'feed down' from '10'. In other words, the I.C. is a locus where the 3<sup>rd</sup> house's “conscious vs. pre-conscious” and the 4<sup>th</sup> house's “pre-conscious vs. unconscious” share the psychological stage. And, when Taurus is on the I.C., the individual will be flanked by '2's instinct on both sides of his/her 3<sup>rd</sup> house. Agreed, the I.C.'s '2 instinct' is 'adjectival' but, when qualifying the 'fettered' phase of (individual) 'soul', Taurus can become something of a 'bog'... meaning that it remains an open question about how well the infant has been able to enter his/her 5<sup>th</sup> house and transform the Geminian action “come here, go away” into a game.

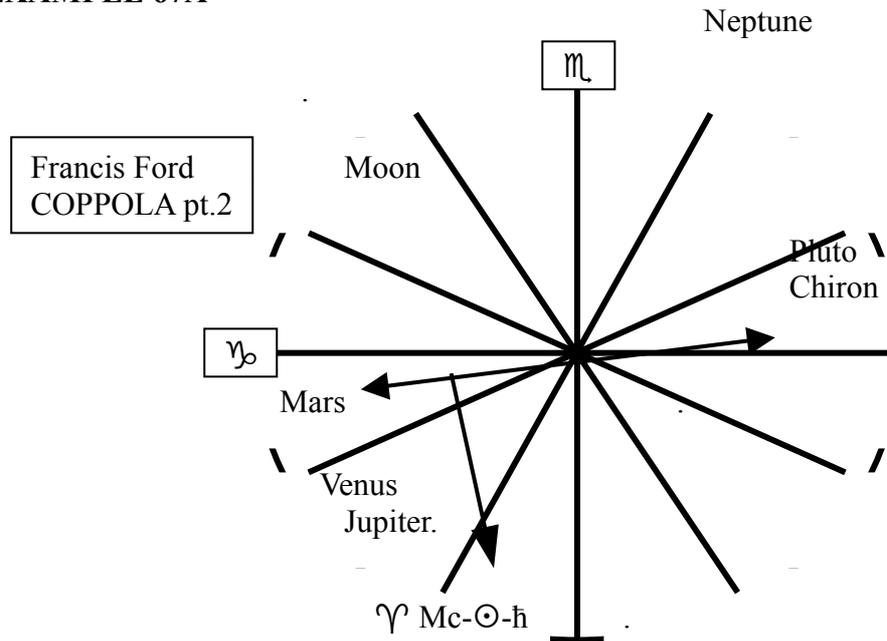
At this point, it wouldn't surprise us to hear from an 'adult' reader (who has Aries on his/her 3<sup>rd</sup> house cusp) who 'complains' that what we have been discussing isn't addressing his/her 'adult' situation... perhaps s/he is suffering from not exactly the kind of “sudden change” s/he has in mind as Uranus passes through Aries from 2011-2018? Our answer to such a complaint would be to point out that 'adults' will be able to understand how to Libran-ly balance their 9<sup>th</sup> house (cusp) philosophical 'bases'. The trouble with philosophy, as all our longstanding readers know, is that it is unbalanced toward the clockwise direction. For example, the current world leader mightn't say it but he stands for “greed is good”, “glutton-capitalism is good”, “lust is likeable in ex-presidents”, “pride is peachy”, “wrath is royal”, “sloth is serenity”, “envy is easy”, “the majority sin rules (i.e. democracy) is good”, “populism is good”, “nationalism is good”, “imperialism is good”, “collateral murder is OK (i.e. nothing to do with the 6<sup>th</sup> commandment)”, “breaking the 3<sup>rd</sup> commandment is good”.

In other words, it may matter less that an individual has Aries on his/her 3<sup>rd</sup> house cusp and it may matter more that s/he has Capricorn, Aquarius or Pisces on his/her ascendant. In more other words, the individual would do better to take a leaf out of the book of that famous Aquarius ascendant, C.G. Jung, and focus on the 1<sup>st</sup> personal nature of his/her vocabulary (NB\* at the end of his “Psychological Types”, Jung includes a “glossary” so that his readers can know what at least he means by the words he is using). Obama's use of language is simply not philosophical enough to be deemed '1<sup>st</sup> personal developmental' (let alone 'adult').

Everyone, of course, gets the chance to have an Aries-on-the-3<sup>rd</sup>-house-cusp-type experience when Mars transits it. We all have a chance of saying to ourselves (and, perhaps, to our siblings), “this time it's personal (i.e. I am now going to define my terms in such a way as to deal well with my inner/outer endogamous relations)”. In our next example, we will return to a director who is well known for the priority he awards his family relations. While watching his movie-trilogy again recently with his I.C. more in mind than was the case when I was focused on “Apocalypse Now”, I got the feeling that his key motivation for creating cinema's best known family saga was his gratitude that his own family didn't share the “Corleone” family's, as Freud would say it, “overdetermination”. There might not be much 'free will' in this world

but, if you want, you can “will” yourself 'beyond' your endogamy...

**EXAMPLE 67A**



Although Capricorn on the ascendant 'sounds bad', it very often confers the semi-advantage of having the '1<sup>st</sup> personal-izing' arc of the zodiac (i.e. ♄, ☉, ♊, ♋) straddling the 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> houses of the horoscope. Such is the case, as you can see above, with Francis Ford Coppola. Francis reckons that he didn't want to direct “The Godfather” or “Apocalypse Now”... they seemed too “mass market” (“pulpy”) to him. Francis reckons that he is (and was) interested in making “personal” movies. The trouble is, however, that 'family' is about as personal as you can get... and, even though its major selling point was that 'fly-on-the-wall-look-at-the-Mafia' thing, has there been a better 'psychoanalytic-family-case-study' than the “Corleone”s?

Francis' reluctance to get mixed up in Mario Puzo's bestseller has much to do with the Saturn's transit over his 3<sup>rd</sup> house planets in Aries (after 3 or 4 lukewarmly received filmsthe in the late 60's, Francis' movie-business 'brothers' made Francis a directorial offer he couldn't refuse) and, then, up to his Cancer 6<sup>th</sup>-7<sup>th</sup> house (in 1974, Hollywood was now happy to throw money at “Apocalypse Now”). FFC's aggressive tyrant '10-1 complex' is highlighted, as you can see, by the Mars in Capricorn in the 1<sup>st</sup> house 'mutually receiving' Saturn in Aries in the 3<sup>rd</sup> house (and, yes, the Sun and Mercury are there too... pointing to his Taurus and Gemini 5<sup>th</sup> house). No wonder he would uncork the greatest 'good-king/bad-king' movie ever made (and, some would argue, the best movie ever made), “Godfather II” that, perhaps, should be known as “The Godfather Zero + II” i.e. the story with De Niro as a young Vito Corleone help us to understand Brando's Don Vito as a (relatively) 'good king' & Pacino's Michael Corleone as a 'bad king'.

Now, if you are an idealist, you will insist that De Niro's (Brando's) character is just as “Devil-father-ish” as Pacino's but, if you are a relativist, you might be a bit

less judgmental. Whatever attitude the film-goer takes, there is little doubt that FFC wants us to see things relativistically i.e. the back and forth between plot-lines forces us to contemplate the differences. Longstanding readers of FA won't be surprised by our interest in the fact that Vito is rendered both fatherless & motherless at 9 years, whereas Michael loses his mother (perhaps) a decade after losing his father at about the age of 40 (i.e. the point at which he is now 'free' to be 'Cain'). During this 10yrs of 'mothered-ness' Michael seems to have 'employed' his mother as a kind of family bodyguard... note the scene where sister Connie asks her mother for urgent consult with Michael but Mama Corleone tells her to "wait in line, like everyone else". One very memorable scene is Michael's own consult with his mother. In it, he asks her if his father ever worried about losing his family and Mama Corleone, one of the worst synopsisists who ever lived, naively replies, "you can never lose your family".

Like just about everyone who has been thrown into this mortal coil, Don Vito comes to realize that he needs to form an attitude to corruption. Now, we could say that his 'Oedipal' murder of Fanucci was an act of "if you can't beat 'em, join 'em" but his subsequent dealings with the greedy landlord shows us that he is going to try to be 'fairer' than Fanucci... the great irony of "Godfather II" is revealed when we see Vito being upset enough by Fredo's 'weakness' that he decides to 'take from the healthy and give to the weak' but it is this same 'weakness' in Fredo that Michael is unable to forgive. (Pacino's Michael plays interestingly against his "Tony Montana" in Brian De Palma's "Scarface"... Montana won't permit any murder of 'innocents' by the bomb-under-the-car hitman... "you stupi' fu'!! loo' a' you' now!!").

Of course, not only does young Vito have no idea that his actions to 'protect' his young family are going to lead to 'Greek' levels of tragedy later on but also old Vito won't live long enough to see the worst of it unfold (even if he does endure the murder of his eldest). Nonetheless, there is a pre-echo of Fredo's downfall with the demise of Vito's 'brothers', "Clemenza" and, especially, "Tessio". So, if, once again, we return to our idealist-psychologist attitude, we could claim that Vito's ignorance with respect to the 'endogamy vs. exogamy' dyad is fully 'deserving' of the 'Greek' levels of 'punishment' that the "Gods of family curses & hubris retribution" decide to dish out to the whole Corleone family... including the demise of the (God)-grandfather's grand-daughter and (Devil)-father's daughter, "Marie".

OK, so what is a son of a 'good king' to do when faced with the impossibility of 'following in his father's footsteps'? Jung's answer is to "dissolve and coagulate" i.e. try to differentiate what is 'good' about one's father 'out from' what is 'bad' and, in turn, look at what is involved in redeeming the 'bad' (the psychotherapist's most difficult task often turns out to be dealing with analysts who views his/her parents as "all good" and/or "all bad"). As noted above, in the (relative) 'universe of secular existentialism', Vito's 'bad' is little more than that 'same ol' same ol' ignorance that (just about) everyone else has when it comes to the "projections" of inner parental figures 'out to' the world... something that, if nothing else, (Mario Puzo &) Francis Ford Coppola have been able to deal with 'through' their imaginations.

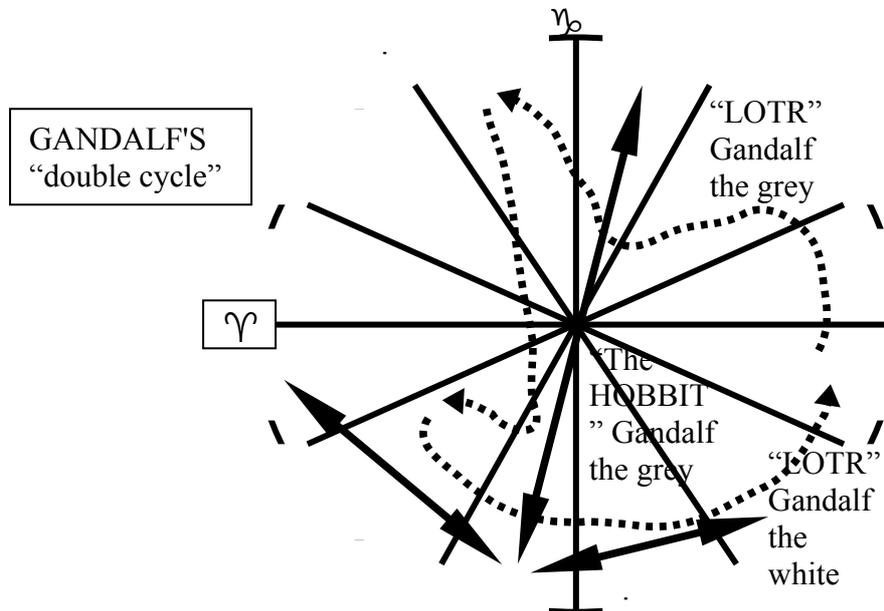
Although Francis' Sun is fiery-(imaginative), we need to remind our readers that many fire-Sun individuals don't have Francis' ability to express the 'tension' of creativity... and, unfortunately, fiery-frustration goes destructive (e.g. O.J., Bundy). Many tons of reaction-formation gasbagging will have to be flushed down the drain

of civilization before we all start shooting each other with cannoli bullets.

**'1-3 INTERLUDE': ANTI-CLOCKWISE vs. CLOCKWISE VII**

Although it is possible to think of '3 twins' portraying “complex opposition”, accuracy is often better served by the term “complementary opposition” e.g. Merry is the 'grounded', 'sensible' twin and Pippin is the 'ungrounded', 'flighty' twin (who is forever getting into mischief). And, although it is a bit of a stretch to see Gandalf and Saruman as twins, there is a sense in which Gandalf is a 'grounded' wizard and Saruman is an 'ungrounded' wizard... the latter being the (un)-wizard who, from '3', likes to jump up to '9' and, because of his lies, 'negativize' it.

It isn't very much of a stretch, however, to view Gandalf-within-himself being a set of 'internal twins'... “Gandalf the Grey” + “Gandalf the White”. In turn, such 'internalisation' would leave the way open for Merry-Pippin and the Ents to 'wash away' Saruman's lies. And, so, even though he re-incarnates in Fangorn, Gandalf's main task was to lead the Fellowship onto Rohan i.e. re-experience the '2-3-4-5-(6)' ego developmental path as per the dotted curves...



In our (admittedly somewhat biased) view, Freud was a kind of “Gandalf” in need of more than one full cycle of heroic development. Freud's first foray out from Taurus is symbolized by his 1895 (unpublished) volume “The Project for a Scientific Psychology”... in which he tried (in vain) to 'reduce' psychology to neurophysiology. At the time, it seemed a reasonable-enough task because, after all, many anatomists had, through studies of pathology (e.g. tumours, epilepsy, surgical and/or accidental lobotomies etc.) already found topographical areas of the brain that were linked to specific brain functions e.g. the frontal lobes had links to “censorship” & “reaction formation”; the left brain has links to “concretics” (e.g. language); the hippocampus had links to “biographical episodic (i.e. not procedural) memory”; the amygdala has links to “emotion” etc.. The fact that Hume (and before him, Descartes) had thrown

the whole scientific endeavour into radical doubt seemed like 'Saruman-ish' trickery to Freud... time and time again in Freud's writings we note him 'complaining' about the "sterile verbal disputes" with which 'philosophers' would often aim to discount Freud's catechism of observation and (later) useful explanation. No wonder he had 'desires' for (hydraulic) 'neurophysiology'.

Freud's greatness can be seen in his ability to self-overcome... as desirous as he was for "brain science", Freud realized that depth psychology sat 'above' "brain science". (Indeed, with "neuroplasticity", "brain scientists" have had to accept that "(anatomical) brain science" sits 'above' "(anatomical) brain science"!!!!). In other words, the "unconscious-conscious" split occurred 'above' the both the 'anatomical' and the 'neuronal' level... in the happy hunting grounds of Descartes & Hume. This meant that the "unconscious" contained conceptual 'ideas' that would 'think' out of sight of variant 'ideas' that were being 'think' in the "conscious" system.

One way that Freud explained the "unconscious-conscious" split was through the 'relationship' of siblings i.e. even if Freud could never know for certain what his brothers and sisters were 'thinking', he was able to infer most of what they thought by observing their actions. And, in the same way, although he could never know for certain what his (or, for that matter, his sib's) unconscious was 'thinking', he could infer slabs of it by observing its actions e.g. mind-body conversions, dreams, jokes, "(Freudian) slips". The critical ingredient was 'pride' i.e. unconscious contents are (usually) unpleasant and, therefore, the individual (or sibling) is motivated to reject outpourings of this 'complement'... just as Gandalf or Merry might 'disavow' some of the 'warning signs' in the behaviour of Saruman or Pippin.

Science might be chock-a-block full of Luciferian 'traps' but, nonetheless, it occasionally throws up a great hero. Longstanding readers will know that, for FA, Darwin is the greatest of science's heroes but Freud isn't very far behind him. Freud had realized that Charcot's hypnotic ('12-10') 'control' was not worth very much in the longer run of mental illness... the individual needed to 'be conscious' as s/he was being told what his/her symptoms 'meant'. This insight of Freud's may not be quite enough to elevate him to the adjective "great" but it would only take a decade or so before he realized that the unconscious ("repressed") 'idea' on one side of the brain may be exactly the same as the conscious ("correct interpretation") on the other side of the brain but it still won't be enough until there is a 'third' thing (a 'third' idea?) that brings these into 'meaningful communication'...

Freud called this "meaningful communication" the "transference neurosis" i.e. the 'sickness' is no longer isolated in Gandalf-Saruman-style 'talking past' each other. Rather, the analysand is encouraged to see how his/her attitude to the analyst is a recreation of what was (and is) "repressed". It doesn't matter whether you love your mother more than your father (or vice versa)... what matters is that you once had (and still have) very strong emotions about both parents that can't wait for yet another chance to be "projected" (and/or "displaced") onto the analyst (or, indeed, onto a 'older' sibling, lover etc.). The 'heat' of the emotion is the "third' thing".

Everything now depends on one thing... the analysand says exactly what pops into his/her psyche without editing (i.e. no lying). Agreed, if you are "stuck" in your 3<sup>rd</sup> house, you might complain that your analyst's interpretations are 'wrong'... but you can still go to your next session and heatedly argue it out in your "relationship

to” (± “passive identification with”) your analyst. Welcome to your 4<sup>th</sup> house.

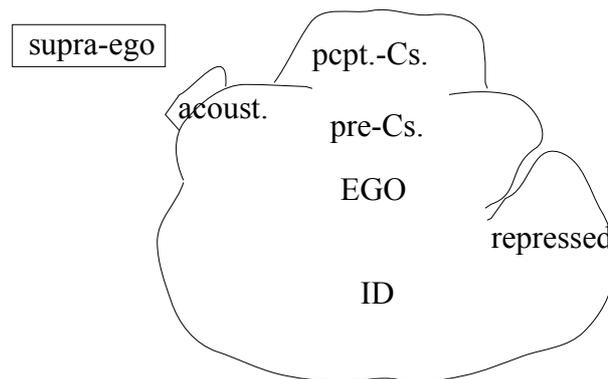
**MARS in GEMINI (e.g. Pippin in Isengard/Frodo in Osgiliath; Jun 2015)**

At the simplest level, Mars in Gemini points to the “desire for information”. Provided that the individual's Mars in Gemini isn't dogged by difficult aspects, we would expect him/her to have a hefty share of curiosity. Indeed, such curiosity may take preference over the threat of becoming a dead cat. (Recall, here, what we had to say about the Mars in Aries “fearless Sam”). And, so, at the beginning of “Return of the King”, the story has Pippin becoming extremely curious about a mystic ball that had fallen from dead-Saruman's grasp, so much curiosity in fact that Pippin is seriously pissed by Gandalf's superego order to give it up. Gandalf contravened the holy mantra of many a young child, “finders keepers, losers weepers”.

Gemini is the 'home' of Heisenberg's “uncertainty principle” i.e. the question of whether something 'mine' or 'not mine' is only askable here, not answerable. This is 'good' insofar as it encourages the concrete mind to put the 9,999<sup>th</sup> thing down and take a look at the 10,000<sup>th</sup> thing. Gandalf's warning, therefore, is the embodiment of the question: what if the 10,000<sup>th</sup> thing is a cobra?

When Mars is in Gemini it has reached a kind of half-way point in its lower hemispheric journey from Aries to Leo. At the intellectual level, this Mars probably has as many reasons to look back to Aries as to look forward to Leo... 'fortunately', the progression of Mars can 'cure' this two-minded-ness, but anti-clockwise cycling may not seem very enticing when one or both '4 parents' are asking for a 'sacrifice'. In other words, whereas a Sun in Gemini might have a fuller sense of what an anti-clockwise journey into '4' might mean, Mars in Gemini might not be so capable... at least, until a “(fractured; part object) evil is awakened”.

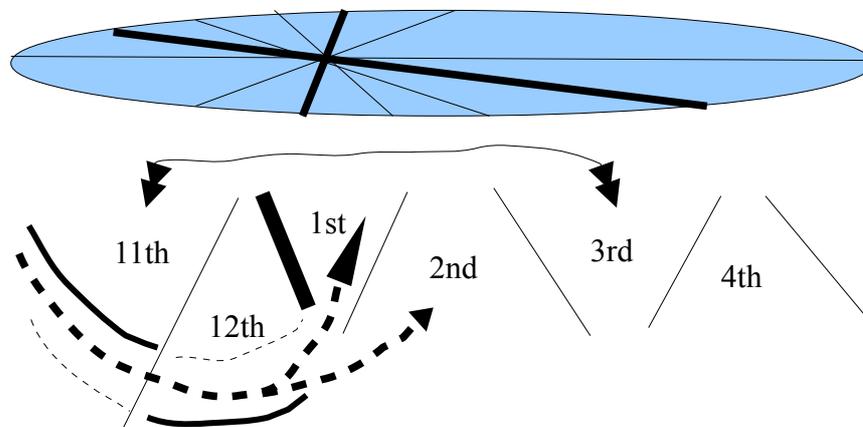
The reason for this, in (har, har) part, comes out of the fact that 'uncertainty' in itself constitutes a loss i.e. the loss of 'certainty'. Descartes may have been certain that he 'is' because he 'thinks' but this only occurs after he becomes uncertain of his '2-soma'. If, therefore, Mars in Gemini is likely to 'get angry' at Descartes, how well might he take to Freud? The best way to answer this is to expand on one of Freud's famous schematic drawings...



If, dear reader, you have read Freud's “The Ego and the Id”, you will know that we have added one item to Freud's diagram... a “supraego” that is positioned nearer to the organ of hearing than to the 'id'. Our reason for this addition comes

out of Freud's growing fascination, probably accelerated via his WWI “dogfights” with the 'intellectually flighty' Jung (i.e. 1913-14; “on Narcissism:an Introduction”), with the symptomatology of schizophrenia, especially the way that “schizophrenics” attach (“cathect”) themselves to words in a similar way that “hysterics” appear to attach (“cathect”) physical malady.

Over the course of these articles, we have criticized Jung for not articulating a “collective supraconscious” (i.e. the Yang to the “Yin-collective unconscious”) and, as strange as it may seem, we also criticize Freud for failing to articulate this 'organ' of the psyche. Why? Answer: when Freud decided to metapsychologize the superego (its schematic area of operation is to the right of his diagram above), he introduced the term “anti-cathexis” – a psychical force that “pushes away” – meaning, in turn, that he needed a 'sibling' psychical force that “pulls in” (cathects) acoustic things to itself (our inclusion to the left of the diagram). To be fully fair to Freud, however, his “ego ideal” does work as a decent approximation. We illustrate this with a side view of the horoscope, like so...

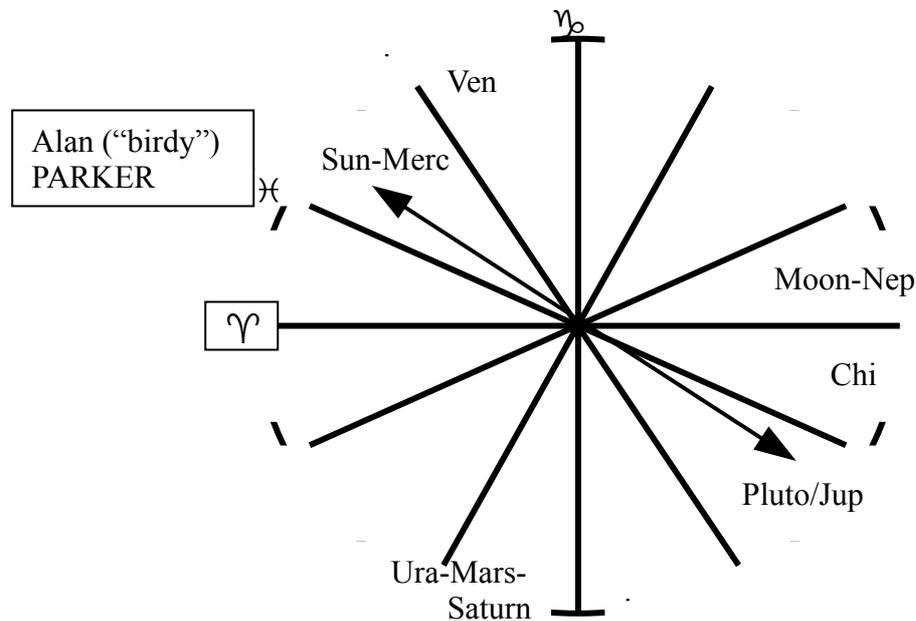


This diagram is an expansion of our “mix-'n'-match polysyndrome” diagram from our 'Vol.1: Prelude'. The dotted arrows show the gestational negotiation that is '9-10 meant' to “resist” the “inflating” aspects of 11<sup>th</sup> & 12<sup>th</sup> archetypes (for Frodo & Sam in Osgiliath, of course, the arrows point the opposite way), whereas the double-pointed arrows show how the 11<sup>th</sup> and 3<sup>rd</sup> (& 1<sup>st</sup>) archetypes can 'connect' by virtue of the open-ness of the house's (inverted) pyramidal shapes. (Yes, the 3<sup>rd</sup> house has a lower 'connection' but the funnel is small enough to disregard the 'Yin' pyramids of ('10'), '12', '2' and '4'). This reveals why Freud's “word-presentations” can discount “thing-presentations” in the (“preconscious” and) “unconscious” to bring about the purely 'mental' symptoms of schizophrenia... and, of course, to all those nonsensical “Fountainhead” loveless (Loveless) 'philosophies' such as “logical positivism”.

All this may seem irrelevant to the potential problems of Mars in Gemini but, when we recall how '1' is already befuddled by its own paradox – despite being fiery spiritual, it 'f/Falls' – we see how the '1-3 interaction' increased the chances of being 'picked up' by the diabolical '11-3 connection'... something that Gandalf-(the-white) is only too aware of. Pippin surrendered the 'mystic ball' at Isengard but that won't mean that he won't try to 'steal' it back in Rohan. We'll return to this “LOTR” plot-

point in the next chapter... but, in the meantime, let's take a closer look at '11-3'...

### EXAMPLE 67B



There are some directors who take the path of “scathing self-assessment”. In the 1970's, it is fair to say that Bob Fosse is the numero uno example (e.g. “All that Jazz”). If there is anyone who expanded on Bob's approach into the 80's, then Alan Parker is near the top of this list. (Like Fosse, Parker was fond of musicals: “Bugsy Malone”... a funny musical version of “The Tin Drum”, “Fame”, “The Wall”, “The Commitments”, “Evita”). The key film that points to self-criticism, “Angel Heart”, was created at an unsurprising time in Alan's life... 1986-87 was a duration that saw Alan's Aquarian Sun & Gemini Mars undergoing some serious (Faustian)-Plutonic 're-training' i.e. Sun was progressing to Pluto (by trine); Mars was being transited by Pluto in Scorpio (by quincunx); Saturn's midlife opposition to natal Saturn was mixed up in Saturn's opposition to the natal Sun ruler (Uranus) in Gemini conjunct, as earlier noted, natal Mars in Gemini.

But why have we used the term “scathing self-assessment”? Answer: the anti-hero of “Angel Heart”, “Johnny Favourite” (Mickey Rourke), was born on the 14<sup>th</sup> of February i.e. Alan's birthday. In other words, there is a sense in which Alan was reviewing his own Solar 'talent' for (Luciferian) collective supraconscious in an era when the world was being run by the epitome of “Johnny Favourites”.

Cinema has had its fair share of “Fausts”. Some of these have been re-made e.g. Pete and Dud's “Bedazzled”. Many of these stories provide all three acts ((i) the deal (ii) the shit that lies in the “fine print” (iii) the redemption, but Alan's story zips beyond '(i)' (& '(ii)') straight to '(iii)' and, instead of redemption, it negativizes '(iii)' i.e. anti-redemption. Before we look at this closer, let's recall some generalities...

There are two species of populism (i) '11 political': because of 'fear of chaos', it tends to regress into '10 tyranny', while the '12 masses' try to fool themselves that

they can avoid tyranny with 'elections' (ii) '12 cultural': although the crooner is the 'archetypal' version, movie stars and (at least, popular) sporting champions also fit this bill. There is also (iii) the grey zone between the two species: as exemplified by Ronald Reagan i.e. the ex-movie star who becomes political... who is used as a kind of ventriloquist's dummy (a-la-"Chicago") to promote a typically one-sided agenda. (Although you don't need to be a psychotherapist to know that Michael Moore tends to "inflate" his rhetoric, no-one can discount the documentary film footage on which he draws... see his sarcastically titled, "Capitalism: a Love Story").

As far as the 'soul' goes, there are three (if not species, then) stages of insight into it (i) '12 collective': although it suffers all too easily from confusions, conflation and inflations, '12' does, at least, provide the individual with the chance to dissolve all of his/her '11-10-9 shenanigans' and '1 start' again on the long, treacherous road that differentiates individuation 'out of' individualism (ii) '4 individual': although it suffers all too easily from (earthy) fettering, '4' does, at least, provide the individual with a chance to leave behind the 'collective' aspect... s/he might not have to retrieve all her "projections" into the "family romance" immediately but, now, the clock has begun to tick toward (iii) '8 entropic': if s/he doesn't retrieve the "family romance", the individual is unable to 'share' his/her 'individual soul' (beyond a mere '7 idea').

Where in the horoscopic round, then, is the deal made with Mephistopheles? Answer: anywhere in the left hemisphere but, for (johnny) populist types of Faust, it would be somewhere in the vicinity of the '12-2 connection' (note that, in the 1980's, Alan's Sun had progressed to '12-2's 'centre' i.e. into Aries). Then again, as noted at the outset of this section, "Angel Heart" begins at '(iii/iv)' i.e. somewhere in the right hemisphere! We know that it doesn't begin at '3' because Johnny had already stolen his 'brother's' heart in the 'prelude' to the story. Meaning that...

In actuality, the story begins well after the '3 theft'. In other words, it begins when Lucifer tells Johnny to discover his own '10-4 repression... but, not liking what he sees (i.e. his drug-addicted 'father', power-mad 'mother', his overknowledge-able 'grandfather', his music business 'brother', his "Chinatown" 'daughter'... indeed, he succumbs because you can't '5 sublimate' your '4 family romance' if you have stolen your heart from a Christian angel i.e. if you "identify with" Christ you are damned; if you form a 'relationship to' Christ you are saved), empty Johnny can do no better than re-repress (i.e. murder) them. This is as common as muck in politics... when a '3-back-to-10' leader (secretly) realizes that s/he never had what s/he 'thought' s/he had, s/he tries to 'prove' his/her leader-credentials with a series of rearguard, pitiful, repressive actions e.g. sneaky propaganda, outright lies, murder (at first, outside the electorate – international war – and, if necessary, within one's electorate – civil war). The only consolations possible are those 'phobosophe' politicians (e.g. John McCain) who avoid the 3<sup>rd</sup> Commandment's miserable connection to the 6<sup>th</sup> Commandment.

The only (minor) bone that I can pick with Alan is that he didn't differentiate Purgatory from Hell. For us, the former is 'horoscopic' i.e. the spiral of diminishing returns every time a returning repression is re-repressed leads to a new incarnation 'into' the left hemisphere (i.e. somewhere between Adam and Christ e.g. time-tunnel back to the times of Hannibal); the latter, however, we would strictly reserve for the individual who re-represses psychological material 'after' s/he has a 'real' encounter with his/her (individual) soul. The fact that someone 'says' that s/he has experienced

his/her individual soul is (yuk, yuk) 'immaterial' in the High Court.

*Chapter 68 – The '1-4 PERI-IG' (e.g. ♂ in ☽)*

**'1-4 ENCORE': ARIES on the I.C.**

This mini-essay is an example of FA “getting ahead of itself” i.e. it won't be until 2014 that our readers can fully contextualize the material that is presented in this (isolated) view of only one of the (12) I.C. 'types'. In short, all we can do here is 'bridge' 'Vol.2' (i.e. “Libra on the M.C.”) to 'Vol.4'...

The individual who has the 'horizontal' sign-axis, Libra-Aries, straddling the 'vertical' axis of his/her horoscope needs to keep an open mind about his/her 'desire' for equality... especially if, in (often) addition, s/he has Capricorn-Cancer on his/her ascendant-descendant. Although Aries straddling the ascendant ('1-1'), the 2<sup>nd</sup> house cusp ('1-2') and/or the 3<sup>rd</sup> house cusp ('1-3') do have their problems, they don't have to deal with the 'shift' from narcissism to erotism that occurs as the left hemisphere 'sacrifices' itself (in)-to the right hemisphere. And, as noted above, if there has been trouble establishing an effective mask/world-view at the (♁ ♃ ♁) ascendant, extra pressure to provide lower hemispheric 'instigation(s)' will be placed on those places in the lower hemisphere that feature '1' (i.e. 30° of Aries, natal/transiting Mars)... so much pressure, perhaps, that the whole issue of “identification” is muddled.

Hopefully, dear reader, you have good recall of our discussion in 'Ch.66: '1-1 interlude' wherein we noted '1's links to (narcissistic) 'active identification' and '4's links to (erotic) 'passive identification'. If, also, you can recall Freud's discussions of '(bi)-sexual' complexity during the Oedipal-(Electral) developmental phase, you will have no trouble seeing how 'complex' the Aries I.C. is, even before any consideration is given to the problems that are mixed up in (i) back-'n'-forth diametric leaps to the 'inert identity' of the (♁-superego) M.C. and (ii) “regressive identification”...

Although the following pattern of (i) the mother becoming a '(self)-object' of the (adjectival)-Arien 'active identification' & (ii) (reciprocally) the father becoming the '(non-self) object' of the (nounal)-4<sup>th</sup> house's 'passive identification' isn't the only pattern, it is a good place to begin to find one's “family romance” feet. Freud would follow this through with his 'mono-sexual' Oedipus/Electra description i.e. the little boy would like to 'have' (or, perhaps we should say 'continue to have the breast of') his mother but, under the threat of castration, he decides to 'be' his father... 'being' the penis is better than 'having' the nipple. (At the periphery of his 'consciousness', the little boy will be guessing that, if he 'is' his father, he can, one day, grow up a regain his mother as a 'wife'... have his cake and eat it too). So, combining the pattern at the top of the paragraph with Freud's follow through, we realize that there will be additional reluctance to sacrifice into a 'passive identification' with the father i.e. Aries' competitive 'Oedipal' attitude to father is amplified and the 'Hamlet-ian' love for the father (or, at least, his ghost) falls away.

At this point, some readers might be complaining that we have neglected the 'eros' situation i.e. aren't both species of 'identification' 'narcissistic'? Our answer to this requires qualification of the term “passive” (yes, this isn't Freud's neologism; it is FA's): agreed, a “passive identification” with his father is no 'erotic' “relationship to” a father but, the quality of “passivity” implies 'erotism' insofar as it can 'ferry' a

little boy to (inner) places where erotic (real) relationships are possible... beginning, of course, with the '(proto)-real-relationship' psycho-dynamic that is symbolized in the 5<sup>th</sup> house: “sublimative romance”. In other words, if the little boy sides with his outer father, he is ferried over to his inner father that, in earnest, will begin in his 5<sup>th</sup> house... and, if he then 'reaches/taps' his 7<sup>th</sup> house, he can, there, glean the 'meaning' of becoming an outer father to the next ('outer') little boy.

Now, this might seem straightforward enough but, the little boy's instinctual ambivalences toward his father (that have been becoming more 'conscious' through his 3<sup>rd</sup> house negotiation) point to the fact that 'ferrying' is often gazumped by jump ups from the frying pan of (Aries in) the 4<sup>th</sup> house to the fire of (Libra on) the M.C.. In turn, the little boy won't be able to intuit his 'inner father' of the (5<sup>th</sup>-to)-7<sup>th</sup> house spritual rise as straightforwardly as the anti-clockwise horoscopic round suggests he might... as it is in “Star Wars”). This brings us the possibility: via overcompensation, the analysand might insist that his/her “superego”, if indeed s/he is 'conscious' of it, is fair and balanced. (See 'Example 68A').

Freud's terms, “ego”, “id” and “superego” came out of his concern that his “system unconscious” wasn't quite so separate from his “system conscious” i.e. his analysands had reported that not only were they unaware of their 'sexual' thoughts but also that they couldn't “consciously” recognize the “force” that, “from” (“in”!!) the conscious system, was “pushing down” on these 'sexual' ideations.

As those who have read Freud are aware, Freud's solution to the paradox of an “unconscious” force that, nonetheless, resides (or, at least, has placed its fulcrum) in the “conscious” psyche is unsatisfying to us. Because we prefer to define the “ego” as the organ of 'integration', 'refinement' and 'reflection', we prefer to use the term “superego” (± “ig”) at those points in Freud's opus where he talks of “unconscious” areas in the psyche that 'sit above' the '(ig)-id-ish' 'sexual' repressed ideas.

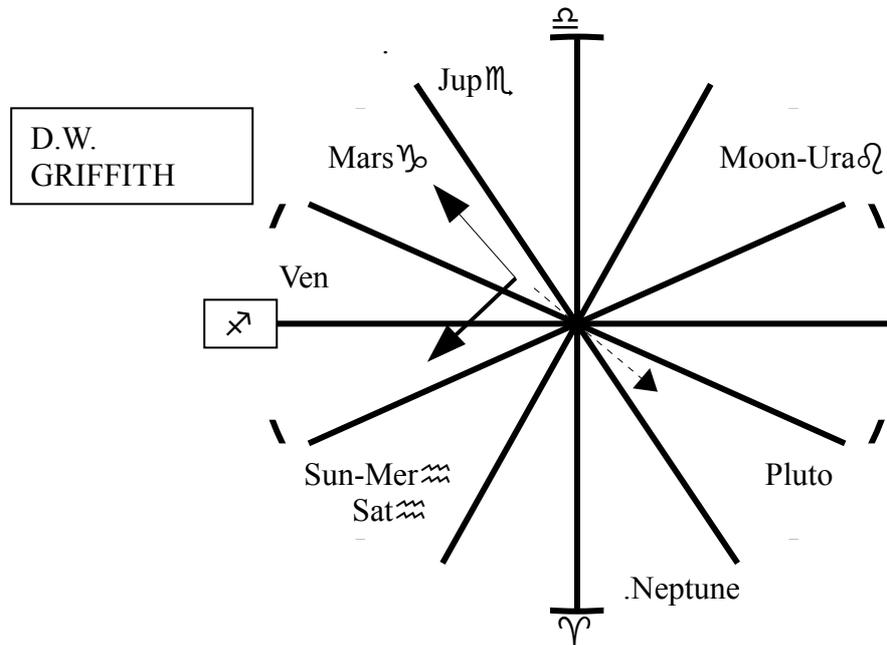
OK, so what about the inverse of the 'bisexuality' question (i.e. the little boy's 1<sup>st</sup> quadrant Sagittarius-Capricorn-Aquarius-Pisces-Aries- 'active identification', as it feeds down into the 4<sup>th</sup> house, 'globally' inflames his 'identification' for his mother to the point that his father is now 'outside' his family romance... the psychodynamic that is common in “homosexuality”)? Answer: the little boy needs to 'live' inside his 4<sup>th</sup> house ambivalences around 'father' for as long as possible... then, when he takes up the challenge of the 'rise' into his right hemispheric 'spiritual femininity', he may have a better chance of unhooking his left hemispheric attachments... this will place him in a more 'rounded' “Hamlet syndrome”.

(It is worth our while to note, once again, that FA-ers take the same attitude to homosexuality as did Freud i.e. a phenomenon that, like any other phenomenon, deserves 'impartial' observation and, if such observation offers an explanation that some experience as 'healing', then it is worth putting it forward for those who want to have a richer relationship to their respective 'bi-sexual complexes').

Now, at this point, a number of FA's female readers won't be happy that we have focused on the little boy with Aries on his I.C.. Fair enough... and, so, we will redress this imbalance before the end of this chapter ('Example 68B'). Agreed, our second example is male but his horoscope is “feminine enough” to provide us with information about little girls (all little girls, not just those) with Aries on the I.C. or Mars in Cancer. In the meantime, any reader who takes nation-states as 'feminine'

will surely 'get' the 'feminine side' of our first example...

### EXAMPLE 68A



In this essay's opening section we considered the Oedipal/Hamlet situation of the little boy with his mother and how difficult things can be when “identifications” are amplified. This brings up the question: to what extent are “identifications” with mother amplified when the little boy and his mother have the same M.C./ascendant world-view? You don't have to be Thomas Hobbes to realize that right hemispheric 'creative sublimation-integration' is likely to become a 'ghost'. Indeed, this 'ghost' is likely to be so 'ghostly' that it soon fades and there is nothing left but 'anger' against any 'force' that stands between the mother and her little boy. If 'mother' happens to be a nation-state, it is reasonable to broaden Freud's “family romance” and begin to consider the psyche in terms of its urges for nationalism, populism and imperialism (and, no doubt, delirious melodrama)...

In 2015, feature-length (and “epic”) cinema will have its centenary... in 1915, at the outbreak of WWI, D.W. Griffith gave the world (or, at least, the racists of the U.S.A.) “Birth of a Nation”. Hopefully, dear reader, the first thing you notice about D.W.'s horoscope is the 'cross' i.e. (as it many take it for the U.S.A.) Griffith's 'cross' is (horizontally) Sagittarius-Gemini and (vertically) Libra-Aries. Therefore, there is no big surprise when we notice the riotously nationalistic character of this film. Put simply, D.W. was your classic (matriarchal) 'mama resonator'.

Watching the final scenes of this film – the “Klu Klux Klan” playing the role of heroic cavalry coming to save 're-united' North-South whites being besieged by a renegade black squadron – is, perhaps, more instructive to 20<sup>th</sup>C historians than the equally (for want of a better word) 'astounding' “Triumph of the Will” (1935). It has been said that cinema is 'ruled by' Neptune and, in this case, we have a Neptune that is bent on regression into '11-10-9' (rather than on dissolving '9-10-11 shenanigans').

There isn't one character in this piece that is the least interested in anything like '1<sup>st</sup> personal' development and/or integrity. The fascinating thing is, of course, that since 1915/35 there have been thousands of films about 1<sup>st</sup> personal development & moral decision but they have done zip to change the way of the world. Yeah, yeah, I know, Oliver Stone won't hear of it.

Being born 100yrs after the birth of his nation, D.W.'s planetary placements were sure to be rather different to the U.S.A.'s. Looking first to Neptune, we notice that it had 'fallen' from its 1776 position – in Virgo in the 9<sup>th</sup> house – down to D.W.'s 1875 position i.e. the 4<sup>th</sup> house in Aries. It is difficult to know which is the 'worse' of these two possibilities but, in light of the fact that no-one (no nation-state, no human individual), irrespective of his/her nationality, is the least bit interested in expanding his/her sense of 'philosophy' into the realms of '4-functional consciousness', it would be 'better' to use the 9<sup>th</sup> house as 'hiding place' for all the dodgy planets. This means that D.W. had a much bigger problem 'getting over' his delusions about the fathers (and the fathers' fathers and the fathers' fathers' fathers) than the U.S.. The trouble with the U.S., however, is whether it (or, indeed, any nation-state) is capable of a 1<sup>st</sup> personal, lower hemispheric development. Ask D.W. whether (or not) nation-states have a 'soul' and a 'spirit' and he would surely have replied in the affirmative (even Steven Spielberg might insist that nation-states have a 'soul-spirit'!!) but, of course, any philosopher worth his/her salt would know that appeals to authority (afforded by populist success) and objective “t/Truth” are two very different things.

For what it is worth, Freudastrologers hope that the U.S.A. (or, indeed, any nation-state) is a soul-less entity because this would constitute the 'salvation' of the individual citizens of the particular nation-state. To put it another way: you can't be damned to Hell if you are without the soul (that you can't betray). Therefore, when the U.S.A. experiences a transit/progression over its I.C. and into its 4<sup>th</sup> house (at the moment, Uranus), the moral dimensions of “direct experiences of soul” don't apply. Thus, if the president or a pressure-group-on-the-president decide to do something immoral (e.g. put corrupt bank executives into the halls of fiscal responsibility), we can't assume that 'God' will punish it. All we do in this case is look at such things as 'scientific' analysts do i.e. physical vectors that, in (Steven-Pinker)-Sigmund-Freud-speak, remain in the straightforward realm of “hydraulics”.

These statements lead us to notice that D.W.'s left-right hemispheres appear to be the (almost) the inverse of the U.S.A.'s left-right hemisphere i.e. whereas D.W. has a natal Aquarian Sun in his 2<sup>nd</sup> house and a natal Moon in the 8<sup>th</sup> house in Leo, the U.S.A. has its natal Sun in Cancer near the cusp of the 8<sup>th</sup> house and a Moon in Aquarius at the end of the 2<sup>nd</sup> house. In other words, whereas D.W.'s planetary 'soul' is buried in his 8<sup>th</sup> house, the U.S.'s (empty idea of its) 'soul' is (if not to others, then at least to itself) unburied in the house of its “concrete mind”...

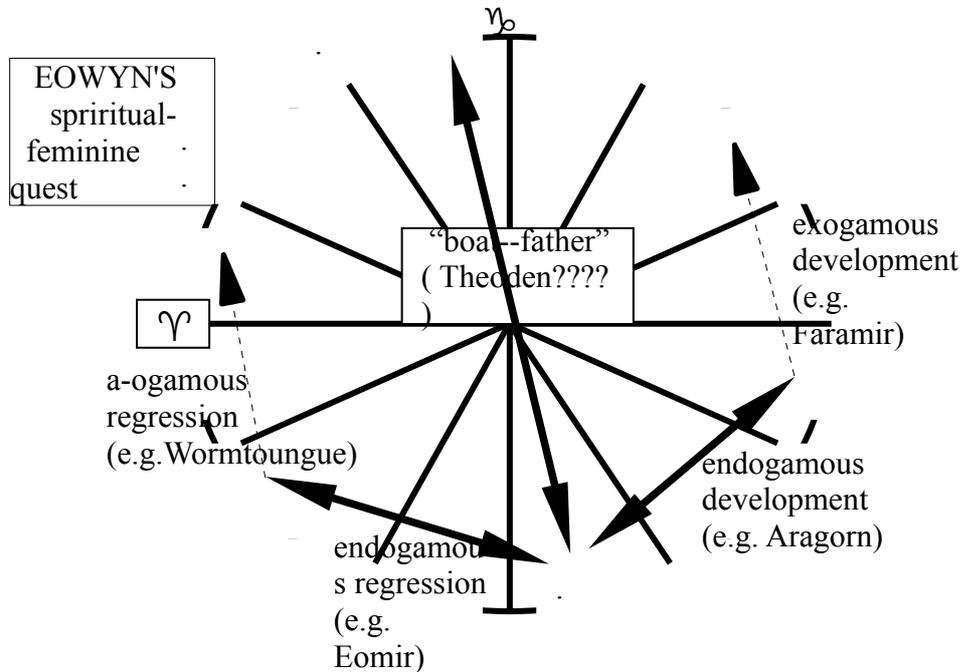
“Mundane” astrologers – they who interpret birthcharts of 'worldly' entities such as nation-states – usually take the view that the natal Moon in the horoscope of a nation symbolizes its citizens. Although it is difficult to affirm or deny their claim, FA sees the Moon in an airy sign/house being a good 'fit' for the U.S.A. i.e. plenty of talk about 'world-integration' with no action... indeed, most of the time, her actions are against 'world-integration'. What is the world in for when, in 2015, Pluto in the 1<sup>st</sup> house squares the U.S.'s Saturn? We could hope that Obama watches “Birth of a

Nation” and what it might say about any “Death in a National Superego/Ig”.

**'1-4 INTERLUDE': ANTI-CLOCKWISE vs. CLOCKWISE VIII**

In respect of the 'good/(bad)evil' dichotomies that may (or may not) be found in the zodiac, longstanding (or, at least, >6months) readers will recall our discussion, in our 'Ch.62' '1-10 interlude', of the '10-4 connection' and how it could be linked to “amoral badness” in “LOTR” i.e. emotionally frustrated “Eowyn” is so furious with her (and her uncle/father's kingdom's) situation that she is unable to 'reflect' on her situation in a mature way... yet, this emotionality that leads Eowyn to “project” onto the various 'Men' in her life is the reason that moralists stop short of equating 'bad' short-sighted-ness with 'evil'.

In the same way that we accept frustrated “death-wishes” of a 4yrs old child, we can accept the anger of Eowyn's 'inner child' and hope that she doesn't “act out” too much on the way to maturity. The way to maturity, of course, is to retrieve one's “projections”... and, for Eowyn, the main “projections” have 'landed' on 'Men' who are both to her left and right; schematically...



Although the left dotted arrow points from '2' back to '12' – i.e. Wormtongue would like to mate with (what, for him, constitutes his) 'raw' anima – we could just as easily have directed this arrow from '2' back to '10' – i.e. Wormtongue spends his time whispering in Theoden's ear that the flesh ( $\pm$  the intellectual-intuitive mind) is the only thing that counts e.g. “there is no such thing as the (individual) soul”. And, although it made good common sense for Peter Jackson's make-up/designers to give Wormtongue an unattractive visage, the psychologist in us would have liked him to look more like, say, Tom Cruise... this alteration would have helped the audience to 'get' Eowyn's ambivalence. Either way, any kind of liaison with Wormtongue would constitute anti-integration of what Jung called the “shadow”.

Then again, we do see that Eowyn's brother, Eomir, is closer to the movie star

ideal animus that fuels Eowyn's ambivalences about "the flesh vs. the soul" i.e. he is no less interested in 'concrete' victory as Wormtongue... and, as Freud would tell it, their "sibling rivalry" is, in part, fuelled by their mutual confusion about where the flesh stops and where soul/feeling begins. In a way, then, we can see that Theoden's banishment of Eowyn from Rohan (i.e. from '4/3' back to '2/1') is a 'good' thing for Eowyn insofar as it forces her to focus on her 'father-tie' onto her 'uncle-king' (i.e. onto her 'eros'). As Jung would say, although a man needs to integrate his "anima", a woman needs to work out how her "anima-soul" is operating...

Eowyn receives a vital lesson in this 'how' by the character in "LOTR" who has integrated his ('10-forward-to-2') "shadow", Gandalf... by witnessing Gandalf's 'exorcism' of Theoden, Eowyn sees that the individual soul not only exists but that it is also redeemable i.e. Theoden's grief for his son has also covered over his Kleinian "depressive position", a position that offers the opportunity to learn about emotion & feeling. Therefore, we can say that it is at least as much Gandalf as it is Theoden who is the 'boat-father' who carries Eowyn to the 'shores' of her 5<sup>th</sup> house... wherein she will encounter her 'romantic passion' for Aragorn.

This 'romantic passion' might be sexually healthier than the various 'Men' in her life-thus-far but it still isn't healthy (i.e. exogamous) enough for Rohan. In other words, for her 'spiritual' development, Eowyn needs to find her 'inner Aragorn' and allow the 'outer Aragorn' to 'find himself' (and, of course, if your imagination likes the Aragorn-Christ-parallel, 'find h/Himself'... recall our notes on divinity's capacity to 'get away with' endogamy).

One of the interesting things about the spritual 'rise' of the right hemisphere is that Virgo and Libra are, respectively, Earth and Air signs i.e. these don't appear to have a strong connection to spirituality, per se. Indeed, a big part of why FA sees '(Persephone-ic) abductability' of Virgo-to-Scorpio comes out of the '12-confusions' that 'seep into' Virgo as she tries to differentiate the Cancerian fettered soul behind her and the Scorpio immaterial soul in front of her. As the diagram on the previous page shows, we assume that her marriage to Faramir will be much more helpful to her (than, say, a phantasy marriage to Aragorn) as she goes about working out what the soul and spirit 'need' as they traverse the 3<sup>rd</sup> quadrant.

No doubt, by now, there will be many readers 'complaining', "wait a minute! Eowyn isn't the 'amoral bad' character in this plotline! it is Theoden! who, after all, had let down his kingdom by failing to acknowledge (let alone 'integrate') his feeling function?" This is a fair complaint but the fact remains that Theoden is introduced to us in a non-emotional state... yes, some will say that "depression" is an emotional state but most psychotherapists will counter that, if it is an emotion, "depression" is the 'black hole' of the individual's emotional inventory i.e. it obliterates all the other (potential) emotions and feelings.

When you ask a depressed individual, "what are you emoting/feeling?", s/he is likely to answer "nothing". Curiously, this can mean that s/he doesn't even notice that she is depressed. Psychiatric surveys are full of information about why doctors take so long to diagnose depression... this strange Q & A tells us why.

Another reason for the delay in diagnosing depression is that, rather than be 'black holed', emotions (with the help of instincts rather than feelings) make a "last ditch, paranoid-schizoid stand" against the diagnosis. This leads us further into the

psychodynamia of “anger” and to the next interaction...

### **MARS in CANCER (Elrond in Dunharrow; Frodo/Shelob; July 2015)**

In a kind of parallel to the struggle between wo-(Men) Eowyn and Theoden, Tolkien describes the not dissimilar struggle between (Elves) Arwen and Elrond. At that point in “Return of the King” when the Rohanians gather at Dunharrow (they are readying themselves for a defense of '5 Minas Tirith'), Elrond makes something of a surprise appearance... to confess to ('on-the-way-to-'5') Aragorn that he too has been, like Theoden, a 'sick king' but, in Elrond's case, it is 'daughter-Arwen' who is the “identified patient”. It is as if, to make amends, Elrond must 'f/Fall' from his '9-ish' high minded philosophy (of non-involvement in war). Like Jupiter, Elrond sends 'himself-in-the-form-of-Mercury' to, what is for him, the foreign hemisphere (i.e. an “Elf in the Man-Hobbit quadrant”) so that he can encourage Aragorn to complete a task that may help to save Arwen.

Earlier in our discussion, we had noted that Arwen symbolizes the developing anima of both Aragorn and Frodo... here, we can add Elrond to the symbolic list. In other words, to fill out her 'anima-dom', Arwen needs to be thus for a son (Frodo), a husband (Aragorn) and a father (Elrond).

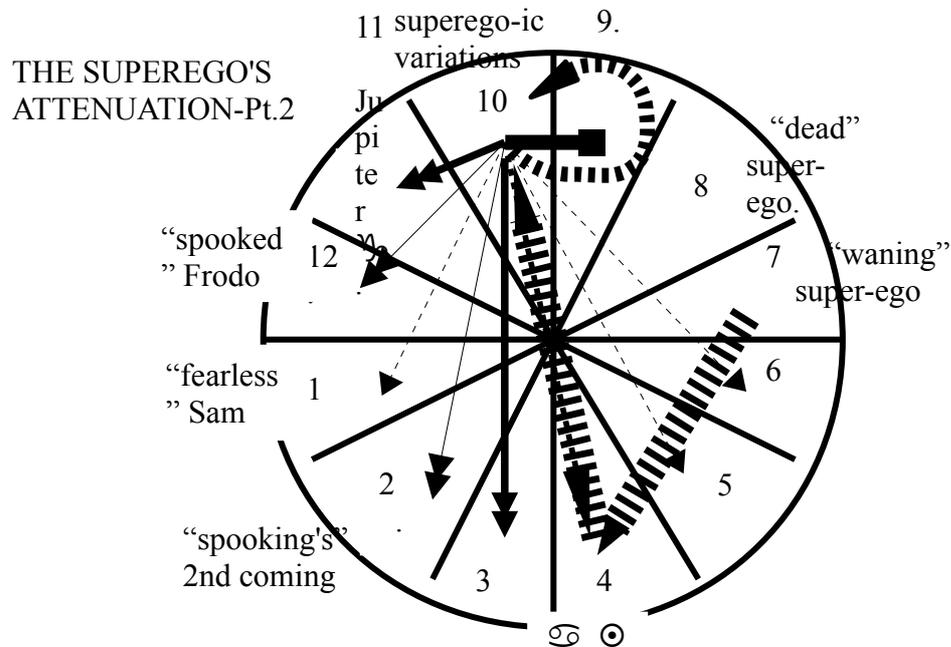
Unlike Jupiter (Elrond), it is fair to say that Mars is 'at home' in the zodiac's lower hemisphere. Nonetheless, the 'midday siesta' attitude of Cancer works against '1's initiative in such a way that Mars begins to 'daydream' and look forward to '5' (... as we noted earlier, <30° away). For Mars in Cancer to 'act', there needs to be a reason to 'wake up' during a siesta... and Elrond has a good reason. Unsurprisingly, his instructions to Aragorn parallel the 'Deed' of crucified Christ after Good Friday i.e. to open the gates of Hell and give a bunch of ghosts their chance for redemptive 'release'. At '1', Mars was in danger of unconsciously fighting on behalf of '10'; now, at '4', Mars has a better chance of fighting on behalf of '5'...

To understand '1's changing 'relationship' to '10' (and, reciprocally, to '4'), the Freudastrologer needs to become something of a critic of Freud i.e. in our view, Freud would have not tied himself in so many 'meta-psychological' knots if he had (“consciously”) added one psychological organ to his id-ego-superego trinity... if not a Freudastrological 'ig' then, at least, the Klein-ian/Fordham-ian “primary self”. We use the phrase “(consciously) added” because there was an “unconscious” sense in which Freud did acknowledge the “primary self” i.e. in “Mourning & Melancholia”, he made note of the difference between '1's “narcissistic object choice” and '4/5's “erotic object choice”. In short, when Mars gets bogged down in Cancer, its 'desire' is softened by its 'diametric objective' (di)-stance 'against' Capricorn's “narcissitic” superego e.g. although his aggression is delegated 'sideways', Elrond is now looking to what '5 sublimation' can achieve. This sure beats looking 'backup' to the failings of prior '10 repressions'.

If Freud had realized the need for a 4<sup>th</sup> psychical organ, rather than use the term 'ig', we expect that he would have coined the “super-id” i.e. the “narcissitic” aspect of the “id” that is both 'above' the “id” and 'below' the “superego”... and is the 'basis' of “(manic)-depression”, that 'immobilizing' malady that Frodo suffers courtesy of his regressive path from '1' to a 'shadow copy' of “-ve 10' Baradur” i.e. to “Shelob's lair”.

The 'cure' for depression is to work one's way away from “narcissistic object choices” (these are, in any case, “identifications”) and, in doing so, work one's way toward “erotic object choices” (in the longer spritual run, Prozac doesn't cut it) and, because Mars in Cancer suggests a combo of the narcissistic and erotic aspects of the psyche, it could work as a kind of 'bridge' from narcissism to erotism. Still, to do this, Mars would have to be able to acknowledge the 'reality of the (suffering, fettered & individual) soul'... but, the great (i.e. 98%) majority of 'Homo hypocritiens' either (i) denies the 'soul' or (ii) lives inside its empty idea. In other words, democracy won't save you... your redeemer is within (as it were, “on another planet”).

Having suggested that Mars in Cancer can work as a 'bridge', many readers will be asking: can Mars work as a 'bridge' when it involves itself in the other signs of the right hemisphere? Answer: (you know this one, dear reader) “yes... but”. The “but” of the “yes... but” comes out of the fact that Mars-anywhere-in-a-horoscope is in need of 'support' from the straightforwardly erotic expressions e.g. '4', '5', '6', '7', '8' and '9' (i.e. in planetary terms, Moon, Sun, “Virgo's Mercury”, “Libra's Venus”, Pluto, Jupiter). More specifically, your ego (or, at least, your analyst's ego) will rely, first of all, on your descendant to help you 'reflect back' down to your 4<sup>th</sup> house and, then, 'up' to (the source of) your superego; like so

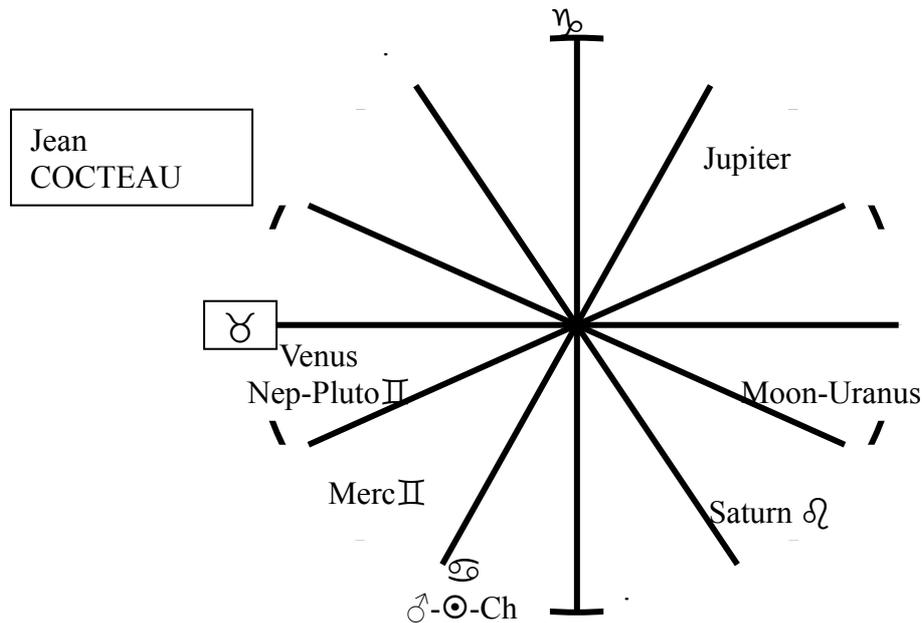


This 'reflective pathway' is able to avoid the “depressive ('2-to-10') bounce”, the “manic depressive ('1-to-9') bounce” and the “schizoid ('3-to-11') bounce” that was introduced in 'Prelude: Vol.I'. This comes out of Freud's reason for coining his term “superego” i.e. there are things 'above the id' that operate in the dark too.

Let's not get carried away with Freud, however... the psychological organ that the superego 'unconsciously' punishes is not the 'ego' but the 'ig'... all made much worse by “regressive identification” to the 'ego ideal'. Depression can be seen as the 'Self's' challenge to the 'ig-ego' to properly differentiate all four angles. Yes, folks, miserable

surfaces always reveal themselves to be just that... miserable.

**EXAMPLE 68A**



As was noted in our prior sections, you won't have to have Aries on the I.C. (or, even, be a woman) to recognize the Freud-to-Jung integration that can be made through an interpretation of Madame Leprince de Beaumont's fairy tale "Beauty & the Beast". Perhaps, dear reader, you have read this one from a children's book and, as an adult, seen the Disney 1991-cartoon version but, as you can see above, we also recommend you see the Cocteau version that was made during 1945-6 Saturn-Pluto conjunction. As see-able above, this conjunction landed on Jean's 5<sup>th</sup> house cusp (and, if you are OK with wide orbs, it 'fed' into his 5<sup>th</sup> house Saturn). In Jean's progressed chart, this Saturn-Pluto conjunction landed on his progressed Mars in Leo. In other words, you don't need to be Freud (or Jung) to see a of 'fighting lion'-coming-out-of-his-'crab-shell-castle' symbolism in Cocteau's beguiling visions.

Before discussing the details of Jean's take on "B&B", let's return to Freud's 'take' on the little girl's "Electra complex". Gender doesn't become an issue for the infant until s/he is old enough to recognize the difference between boys and girls i.e. as the 3<sup>rd</sup> house's phallic phase spills down into the 4<sup>th</sup> house (age 2-3yrs). Freud took the view that, for all intents and purposes, the oral-anal phase of the infant girl and infant boy are the same i.e. in the (masculine) 1<sup>st</sup> house oral phase, both little girls & little boys incorporate the phallic nipple into their '1 self-ness'. In Freudastrological terms, even the little girl with a feminine sign on her ascendant will, if haltingly, take the nipple (and the mother behind/above it) as part of a phallic 'self-recognition'.

This same little girl may have a masculine sign on the cusp of her 2<sup>nd</sup> house, but she will still 'experience' her unsatisfied 1<sup>st</sup> house desires as masculine and her hungry 2<sup>nd</sup> house body as feminine without noticing that it has anything to do with her genitalia. It might not be 'penis envy' per se that carries the little girl away from

her mother and toward her father... it could just as easily be a case of a lack of penis being the 'prism symbol' for other things that had been lost (e.g. the unconditionally 'giving' placenta) as she 'falls' through her left hemisphere. Whatever the case, she won't have much trouble generating the following phantasies (i) her father seems to 'carry' the secret of how not to lose the penis (i.e. how not to 'lose' anything) and (ii) the best way to redeem the penis (and/or anything that she has 'lost' e.g. her eternally 'giving' placenta) is to be daddy's wife and have a baby by him...

The trouble is, of course, because mother could be the culprit who has taken away her penis (and/or womb), she is concerned that worse things could happen to her than those that have already happened... so, she "passively identifies" with her mother to stave off obliteration by her. If, however, as is the case in "B&B", there is no obvious mother (i.e. Electra triumphs), her "object erotism" is free to call up her "anti-marriage complex" i.e. she rejects suitors who seem inferior to father but who are, in fact, symbols of her 'inner' refusal to develop 'out of' her 4<sup>th</sup> house...

To get to her 7<sup>th</sup> house, "Belle" needs to negotiate her own untransformed 5<sup>th</sup> house... personified by the (lion-ish looking) "Beast" who is '5 romancing' her (note that he can only see her when the Sun is nearing the descendant i.e. at 7.00PM). At least it doesn't take "Belle" very long to see that she might have a decent spouse on her hands if, somehow, she could 'integrate' the '5-7 Beast' with the arrow-shooting, irresponsible '9-(11)-(1)-3 Sagittarius-down-to-Gemini narcissistic suitor, "Avenant" but, alas, "Belle's" problem lies (you guessed it) within...

(If not Belle, then at least) we can see that the Beast is in charge of the 'gates' to all of the right hemispheric houses (i) the Rose is a symbol of sublimation; indeed, the whole story is instigated by Belle's father's (unconscious) theft of a rose from the Beast's yard i.e. the father should have 'released' Belle into her 5<sup>th</sup> house rather than get mixed up in it himself... recall our notes on how family therapists know well that the first thing to do with overly-intimate families is to give each individual a 'sacred grove' (e.g. a bedroom) into which no-one, especially a parent, can enter without an invitation (ii) the Glove is a symbol of earthy sublimation; if Belle puts on the glove, she can go where-ever she likes e.g. to explore her attachment to her father... Freud took the view that masturbation is best understood "in the widest sense" i.e. there is no need to restrict masturbation to the manual contact with the clitoris; phantasies can still evolve in a masturbatory (i.e. unrealistic) way without any physical "acting out"; prohibition against (either psychical or physical) masturbation doesn't lead to any understanding of the 'evolution' of a phantasy (iii) the Mirror is a symbol of the need for withdrawal of projection... note the images that Belle's ('3-2-1...') regressive sisters see when they look into the mirror (iv) the Key opens the door to the '8 goal' of Belle's '4 soul'... of course, after sneaking away on the Beast's '9 horse', regressive Avenant then tries to enter the 8<sup>th</sup> house from the wrong (clockwise) side and quickly discovers his wasted effort-life (v) we have just noted (see '(iv)') the untransformed aspect of Belle's '9 spirit' i.e. the Beast's horse, "Magnifico".

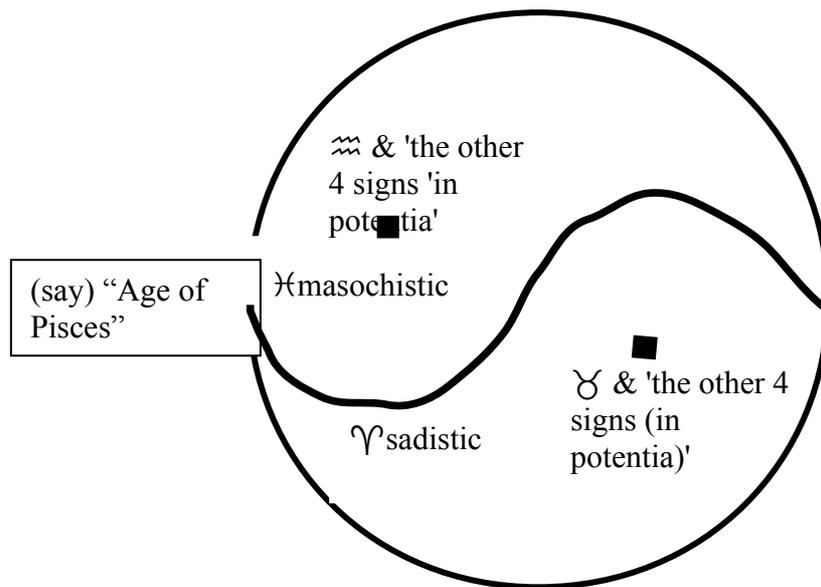
Aries on the I.C. (yes, Jean didn't have this but there are many "Belles" who have), throws up the 'double paradox' of having the 'basic paradox' of the 'falling' fire sign, Aries, occupying, at least in part, the 'rising' right hemisphere. In this case, the Beast may look more Bull-ish than Lion-ish (e.g. now go to Disney's version) and the little girl may eventually understand the trouble that she (self)-inflicts when she

**'desires' nothing more than being her daddy's favourite daughter.**

*Interlude 3E – MASOCHISM: High Plains Driftin'?*

**MASOCHISM VS. SADISM (upper vs. lower hemisphere)**

The tropical astrological mandala – the 12-sectored circle that is formed out of the 12 Sun-Moon intercycles (that begin at the spring equinox) – could be seen as a “Son of God”. This “Son” has, of course, a number of “siblings”, for example, the “diagram of the Supreme Ultimate” (i.e. the Yin-Yang circle transected by a 'wave' diameter). Westerners who dislike straight 'lines' (e.g. of rational 'logic') are happy that this “sister-mandala” exists... and, although the embryonic dots in each of its 2 semi-discs are not 'round enough' to advance 'femininity, (per se)', the diagram still makes its 'feminine' statement...



In other words, despite the fact that '2 Taurus' is a feminine sign-archetype, we don't automatically throw it in with the other feminine signs that are associated with masochism (most notably, '12 Pisces'); and, reciprocally, despite the fact that '11 Aquarius' is a masculine sign-archetype, we don't automatically throw it in with the other masculine signs that are associated with sadism (most notably, '1 Aries'). And, so, when '2 Taurus' develops within the Yang (i.e. out of the “other 5 signs in potentia” 'dot'), we realize that the Yang can be feminized without any increase in the upper hemispheric, masochistic Yin.

If, however, from '2 Taurus (yang)', “regression” occurs (e.g. the precession of equinoxes), we begin to see how '2 Taurus' could be linked to masochism and, in turn, we begin to see why Freud saw the link between masochism and the feminine in general. The “Age of Pisces” - an out-growth of (not only the “Age of Aries” but also) the “Age of Taurus” – brings up that cliché made famous by Piscean-Einstein, “what does a fish know of the water in which it swims all its life?”

Agreed, one reason that '2' can 'link up' with '12' (whether via development or regression) is their mutual femininity... but, for Freudastrologers, the overriding reason for a '2-12 connection' is their mutual “narcissism”. This, however, leads us

to how one defines the term “narcissism” i.e. in its late 20<sup>th</sup>C aim to 'standardize' its terminology, psychiatry has (inadvertently?) connected it to “psychopathology” e.g. these days, the public very often hear of (a social undesirable) having a “narcissistic personality disorder”. This 'standardization' is a sorry turn of events... “narcissism” is a 'normal' developmental phase that needs to be 'lived out'.

The obvious example here is homosexuality i.e. in order to free himself from an intense matriarchal identity, the homosexual man 'chooses' to, “narcissistically”, 'be' his '10 mother' and take his '1 self' as his 'object' (his partner is an extension of himself rather than another individual)... with the hope that this action might 'free' himself into his 2<sup>nd</sup> quadrant 'heroism'. Even if this action fails (as is often the case), we can't say that homosexuals are any more “pathological” than 98% of the rest of humanity that is intensely (matriarchally) identified with its nation-states, religious institutions, colleges of psychiatrists etc. Indeed, insofar as a homosexual individual might be 'falling' toward his/her (if-developmentally-unreached-and-untapped) 2<sup>nd</sup> quadrant, s/he will still be “less pathological” than a groupizing religion that rejects his/her efforts. In short, it is much easier to reach-tap '5' from '1-(2)-(3)' than it is to reach-tap '5' from '12-11-10'.

Overall, then, we see 3 'types' of homosexuality (i) “pre-pathological” '10-to-12-1-2-(3)': in order to cope with his/her (perception of) the overbearing matriarch-from 'without', the child 'becomes' this matriarch 'within' and, then, “loves” his '12-1-2-(3) self' as his '10 mother' had “loved” him; FA's problem here is Freud's term, “narcissistic object choice”... it is something of an oxymoron i.e. “object” implies the opposite of “narcissism” (i.e. “erotism”), as it is in the case of (ii) “less-pathological” '10-to-(3)-4-5-(6)': here, the 'threat' from the matriarch is not as strong as it is in '(i)' but the “phallic phase” '3 boy' still prefers to make an “object” of a paternal figure (i.e. father) rather than a maternal one; not only is this 'type' a straightforward case of “object love” but it also gives the boy-now-adolescent a definite chance for '6 (re)-organization' of his sexual instinct away from the '12 (down-out) vagina' and toward the '8 (up-in) vagina' and (iii) “pathological-(5)-4-3-2-1-(12)”; an “arrest-(fixation)” devolves into a “regression” and, then, the 'father' becomes the pederast.

Of course, if pathological homosexuality 'hooks' up with a '1-12-11-10 cover up', we can replace the term “pathology” with “diabolical”. “Evil” follows on when, after the 'cover up' has been exposed, the '10 authorities', instead of dismantling the whole shebang, go on to pretend shame. The Luciferian argument that sexual abuse occurs in all institutions holds no water... yes, there is sex abuse in armies but armies are, by nature, 'amoral' institutions (i.e. they are “all about” winning nasty wars); if 'immoral' acts occur in an institution that exists for no other reason than 'morality', it loses all its reasons for “being”. Whether the 'mother superiors' can take over the asylum and re-build it through '(6)-7-8-9-10' remains an open question.

Now that we have unveiled the 8<sup>th</sup> archetype, the (thermodynamic) time has arrived to shift from “narcissistic masochism” to “erotic masochism”... although '8' links to the self-stinging-to-death-Scorpion, '8's purpose is to help us to understand the difference between “narcissism” and “erotism” i.e. if '8' is understood within its (healthy) anti-clockwise context, it loses its destructive potential. In order to render this view of '8' acceptable to the novice, let's review Freud's meta-psychology...

## **NARCISSISM VS. EROTISM (left vs. right hemisphere)**

Freud's view of the psyche as a ('hydraulic') struggle by the 'ego' to mediate the demands of the 'world' ('ig'), 'superego' & 'id' led to his search for a “principle” that cut to the chase of psycholo-mechanics... it was his “pleasure principle” e.g. we don't eat because our brain 'thinks' “low sugar, protein...” but because our 'senses' notice “unpleasure”. So far, so good... but this led Freud straight to the “Economic-(Hydraulic)-Problem of Masochism” (1924; a kind of “Chapter 6” of his 5-chapter, 1923 opus “Ego & the Id”). When Freud thought about the equation “unpleasure = pleasure”, he realized that he might have to discard his foundational “principle”!

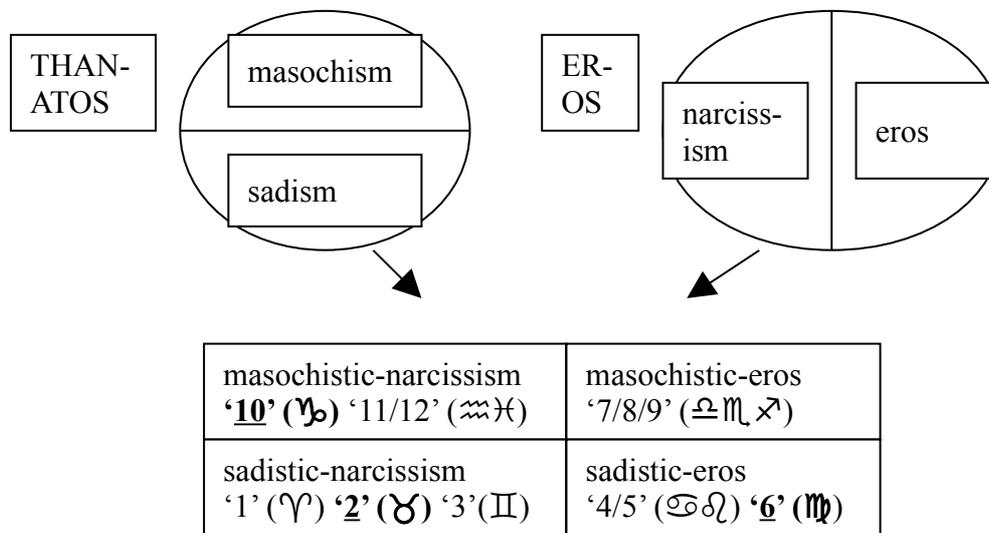
Did this mean that Freud would have to begin his meta-psychological theory all over again? Given that he had been developing it for at least 12yrs (see his 1911 “Two Principles of Mental Functioning”), it was always going to be something that he was loathe to abandon. David Cronenberg highlighted this problem in his (2012; centenary) flic “A Dangerous Method”... as Jung (Michael Fassbender) voice-overs to Freud (Viggo Mortensen), “your famous saying is carved in block in letters in my heart: “whatever you do, give up any idea of trying to cure””. Freud was coming to the realization that “masochism” was behind the patient's desire to remain ill.

This didn't mean that patients never improved... it meant that, inevitably, the analyst would come up against the “economics” of “secondary (tertiary; quaternial) gain” i.e. after generating the “primary gain” of its (semi)-hallucinated satisfactions 'under' the 'ig', neurosis becomes “sealed on the other side” in at least two ways (i) it serves the unconscious need for 'love': what better way to secure (if not “love” then) attention from intimates than be 'ill'? (hence the patient can't be cured until his/her family members are just as lovingly-attentive when s/he is well as when s/he is ill) (ii) it serves unconscious needs to be “punished”: what better way to avoid the threat of drastic punishment (e.g. castration) than claim that enough (if milder) punishment (e.g. spanking) has been endured? (hence the patient isn't cured until his/her fear of 'drastics' is allayed... Freud noticed that S&M practices usually had definite 'limits'; you don't have to be Monty Python to work out that banging the Bible on your head is an attempt to stave off being sent to Hell; in her attempts to stave off the 'drastic' phallic phase, Sabina Spielrein fixates on the prior phase, anal erotism) (iii) it serves to reduce the pain of consciousness: the symptom that brought the analysand to the analyst could well be less 'painful' than the consciousness of why the symptom came to exist... Freud's “unconscious sense of guilt” led him to explain the following irony of “moral masochism”: what at first seems to be masochism is, in fact, a subtle form of sadism... the analysand sadistically punishes his/her analyst for his/her failure (by leaving the analysis) as a way of avoiding punishing him/herself with consciousness; Jane Fonda magisterially portrays this in Alan J. Pakula's “Klute”.

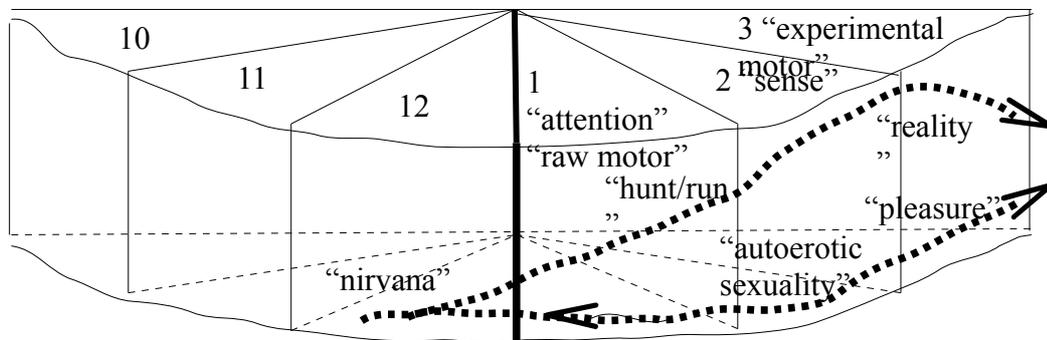
Note that “neurosis” refers to patients who realize that something is 'wrong' within i.e. they are healthier than “psychotics” who see 'wrong' without and punish everyone but themselves (rationalization “seals on all sides”). You don't have to have read every word of “Civilization and its Discontents” to work out that psychological health won't grow very much beyond 2% of a population. (In democracy, of course, 51%=98%). Meanwhile, back at the Darwinian-masochistic ranch...

As longstanding readers of FA know, (see 'Vol.1: Pt.4'), we take the view that Freud could have (at least theoretically) solved all of his “economic” problems if he

had grasped the inherent fusion/defusion of instincts along the lines of overlapping semi-circles. And, if Freud had been an astrologer, it would not have taken him long to see how the zodiac covers these overlapping semi-circles. Like so...



Agreed, by reproducing our 'Vol.1' "plan-view" of Thanatos-Eros, we run the risk of over-repetitiveness but we reproduce it to bring in a novelty (i.e. our diagram directly below): a "narcissistic (left hemispheric) elevation-view" (of the "plan-view" reproduced above) allows us to re-imagine Freud's "pleasure-reality principle(s)" as discussed in his "Two Principles of Mental Functioning"...



Although there is a certain amount of "pleasure" to be had in the 11<sup>th</sup> house, there is a brittleness there that, for now, keeps it out of the issues represented in this diagram. The divergent, independent paths of the "reality principle" and "pleasure principle" are shown by the dotted arrows. Note that the "autoerotic" (lower) arrow points in both directions (if we had wanted to represent "deceit" in this diagram, we would have the upper arrow pointing in both directions too).

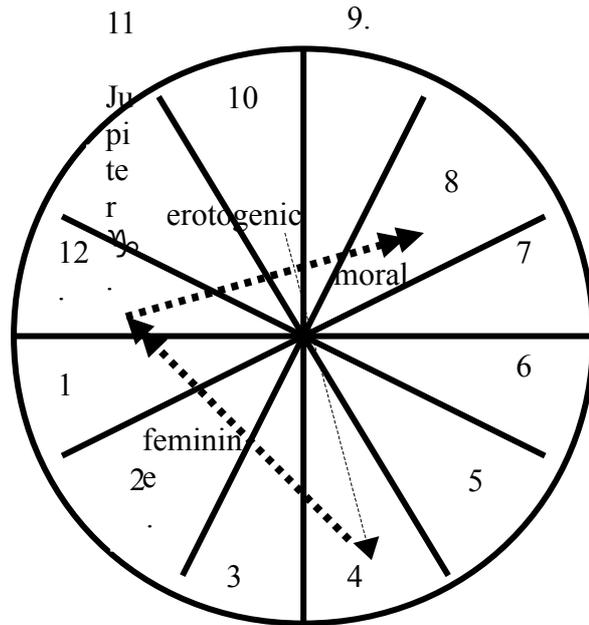
But where does all this leave us regards the economic problem of masochism? Before we look at a specific horoscope, we need to consider...

### FREUD'S (incomplete) MASOCHISTIC 'TRINITY'

In his autumnal reflections about masochism, Freud would see three overall types; (i) erotogenic masochism (which is the 'basis' of) (ii) feminine masochism and (iii) moral masochism. In other words, Freud out-does Freudastrology... as you can see in the diagrams on the prior page, we describe only two overall types; (i) '7-8-9 erotic' masochism (that, in an anti-clockwise context, is the 'basis' of) (ii) '10-11-12 narcissistic masochism'. If, however, we factor in the 'zodiac-horoscope phase-shift' (let alone the rulers of the phase-shifted house cusps), Freudastrology would out-do Freud e.g. we could now describe items such as “(phylo-onto) sado-masochism”.

Before we take our out-doing of Freud further, let's first translate Freud into the zodiac; like

Freud's TRINITY of MASOCHISM



As you can see, rather than claim that erotogenic masochism is the 'basis' of the other two masochisms, Freud could have claimed that erotogenic masochism is the 'axis' of the other two. In addition, we hope that our readers have now seen why Freud didn't arrive at Freudastrology's term “narcissistic masochism” i.e. deriving the 'basis' of his theory from his experience of “4 transference neuroses”, Freud was never going to see how '12's “narcissistic masochism” (Freud always stated that he never experienced '12 oceanic feeling') links up to '12-to-10-8's “moral narcissism”. Freud saw self-preservation as a simple phenomenon (see his 1914, “On Narcissism; an Introduction”) and, so, for Freud, there was no reasonable way for narcissism to combine with masochism. Astrologically, Freud saw “primary narcissism” as a kind of “'1-2' amoeba” that, with '3-4' looming, extends a “pseudopod” of “object-libido” but, then, in the face of a '2-3 block', it would soon withdraw its “pseudopod” into a state of auto-erotic “secondary narcissism”... but(!) never so far back as '12'...

If, dear reader, you are disposed to reject our zodiacal-ization, you will likely begin with Freud's “feminine masochism” (e.g. the desire to be treated as a naughty little boy by a stomping-stilletto mama) because our arrow is 90% placed within the sadistic “hunt-(run)” hemisphere... but rejectors need to focus on the hemisphere to

which the arrow is headed i.e. it wants to go 'back' to '12' (from '3') because, “darth matter”, in her attempts to escape her mid-winter blues, stomps down from '10' into '4' (and, in turn, 'blocks' the anti-clockwise development to '5-6-creative sexuality').

(Perhaps) the most characteristic feature of the above zodiacal-ization is the focus on the water signs. The reason for this is to emphasize that '12', '4' and '8' are the 'source' of “transference-(projection)” i.e. because these archetypes 'flow out' to “identity-identification”, they 'underpin' any subsequent projection 'to-through' the 'other 9' archetypes. For example, '12's “passive identity” 'underpins' the following 'rotational' projections (i) anti-clockwise: although twins who have shared their '12-womb' might begin to project their missing halves onto each other at '1'... this may not become a 'conscious' (projection) until they reach '3' (ii) clockwise: irrespective of whether '12-womb-prison-hospital' occupier has a sibling, s/he has every chance to (regressively) project onto a '10 prison warden' (or, more usually, the tyrant who runs the commune e.g. see Danny Boyle's “The Beach”). This '(ii)', of course, takes us to Freud's “moral masochism” i.e. a masochism that is characterized by the way it 'backs (up)-away' from the sexual/sensual-instinctual aspect.

Now, at this point, a segment of our readers will 'complain', “wait on! at the most recent commune that I attended, it was a total bonk-athon!! everyone was into everyone!!”. Our answer is Freud's answer: masochistic types aren't exclusive; and, in any case, this is where a 'zodiac-horoscope phase-shift' comes into its own.

Another question: is the anti-clockwise rotation from '8' (i.e. sexual union as a 'complex-(post-ego)-identification' that leads to a subsequent projection to the 9<sup>th</sup>, 10<sup>th</sup> & 11<sup>th</sup> houses) also a species of “moral masochism”? Answer: “no, '8- forward-to-12' is FA's 'beam' for 'basic masochism’” (see zodiac on the next page) because it describes the realization by a fully sexualized couple that their union always carries the possibility of (if not a concrete, then an) abstract “pregnancy”. Indeed, any kind of pregnancy will soon remind the couple that they are part of a collective chain and that these 'sexual' individuals become disposable as the subsequent generation reach their own sexual self-sufficiency (... genetically, there is also a “death camp” sense in which older couples “get in the way” of Darwinian selections that push species in the direction of “fitness”; so much so that “athiests” should be wondering why we don't have a gene that makes us drop dead at, say, 40yrs of age).

For the Freudastrologer, Freud's term “moral masochism” is to be restricted to the individual (and/or collective!!) who regresses from '12' to '11-10-9-8' because s/he/they would rather '10 suffer' than '12 dissolve'. (Remember that the “purpose” of '12' is to dissolve the masculine '9-(10)-11 ego-ideal's' shenanigans, in order that the next round of sadistic development through '1-2-3-4-5-6...' can proceed without having to reincarnate into greater amounts of '10 superego-ic' fear).

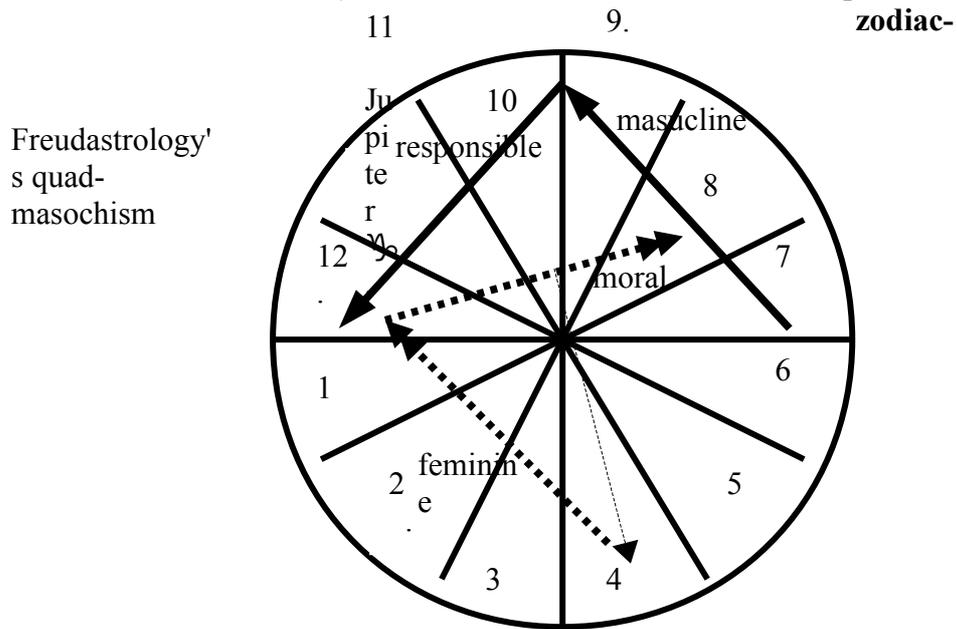
Question time continues: OK, masochism makes straightforward sense from '8' through '12', but why include '7'? FA's answer: '7' is about the 'consciousness of paternity' i.e. if the man can gain fidelity through social commitment (marriage), he will increase his interest in his partner's/wife's pregnancy and, therefore, he is able to consciously 'connect' 3<sup>rd</sup> quadrant 'erotic masochism' to 4<sup>th</sup> quadrant 'narcissistic masochism'. If there is a masochistic problem with such a 'knowing father', it is his risk of playing down the 'unknown' in the way that Freud himself did...

**UPDATING FREUD'S TRINITY (FA's maochistic quaternion)**

Although Freud was a 'scientist', this doesn't automatically mean that we was a 'nothingist'. Indeed, because Freud's epistemology engaged both (emotion)-feeling and intuition (Freud may not have agreed: see "The Question of a Weltanshauung"), he was a genuine ('single-double-triple-quaternal') 'positivist'.

Nonetheless, Freud's athiestic stance reminds tells us not to get carried away with his capacity for (feeling &) intuition, especially when the time comes to expand on the "Economic Problem of Masochism". We have now reached that point in our discussion when we leave Freud behind us in '7' (and '8') and bring up the religious issues that are raised in ('8' and) '9' i.e. is there a 'teleos' regards masochism?

To find an answer, we need to expand Freud's masochistic trinity (i.e. divide his 'erotogenic masochism' into two) and establish our own masochistic quaternity, as per this



In other words, if we look closer at the masculine (the 7<sup>th</sup> and 9<sup>th</sup>) archetypes of the 3<sup>rd</sup> quadrant, we can morph Freud's 'beam' into a 'tent': the walls of the 'tent' being "masculine (erotic) masochism" and "responsible (narcissistic) masochism"... as illustrated in the diagram above this is, in our view, the best way un-hook Freud's (early) view that masochism seems to be linked to the feminine.

This un-hooking is not meant to discard "moral masochism" regressing from '12' back to '8' i.e. '3<sup>rd</sup> quadrant masochism' maintains its feminine underbelly. Still, whenever the focus is on how to move from '7's tangible paternity (i.e. the fidelity of marriage) to '9's intangible paternity (i.e. is it possible to transcend the cycle and, if so, how?), we can, unlike Freud, now link masochism to "the masculine"...

Let's look first at '7'. Marriages have '7 tangible' and '8 intangible' aspects... the most straightforward fact of '8 intangibility' being that a (newly) married couple don't know whether or not their marriage is fertile in the 'earthy' sense of producing actual children. Even 'earthy-infertile' marriages (i.e. the newly marrieds have been made aware via an earlier hysterectomy, low sperm count, genetic incompatibility...)

won't know if their marriage is fertile in the 'spiritual' sense of producing something at the next visit to the ascendant. Despite this intangible '8 factor', however, '7' tends to proceed “as if” some level of birth is heading their way at '1'. And, due to this “as if”, the couple will be aware of the need to make a 'nest' (... so, that the pregnancy is made 'safe(r)'). At the political level, we hope, dear reader, that you can also see how a '(responsible) 7 senator' would see the value of the (poli(ti)ce) 'nest'.

This 'nest', of course, is symbolically connected to '10' and, therefore, we can say that '7's “masculine masochism” does anticipate the “feminine masochism” that is more straightforwardly Freudian. In other words, yes, in a secular context, there is no such thing as “masculine masochism”... it is only when there is a religious context for transcending the round that it becomes plausible i.e. the '(mature) 7 senator' will allow ('8' & '9' their input before he hands over the 'right' to the '10 authorities' to build a fortress (against '11', '12', 'regressing 1', 'regressing 2'; NB\* because deceit is so resistant to authority – even a water-boarding one – '10 authority' is fast reaching its 'use-by' date at '3').

OK, so what do we mean by “allowing '8' and '9' their input”? Answer: there is no way of knowing whether our “three-score-and-ten/caged-soul” experiences are 'meant' to be “fair” (and/or “balanced”). Indeed, the equation “Earth = Purgatory” makes perfect sense when we take into account the “secondary, tertiary, quaternial gain” that, for all intents and purposes (recall Freud's resigned phrase, “solicitous withdrawal”), permanently prohibits all questioning of philosophical assumptions... meaning that the human world is “meant” to do no more than swing back and forth between high minded delusion and cold-calculating deceit... all the while, the “beam of bodily survival” blotting out the “beam of soul survival” that sits behind it.

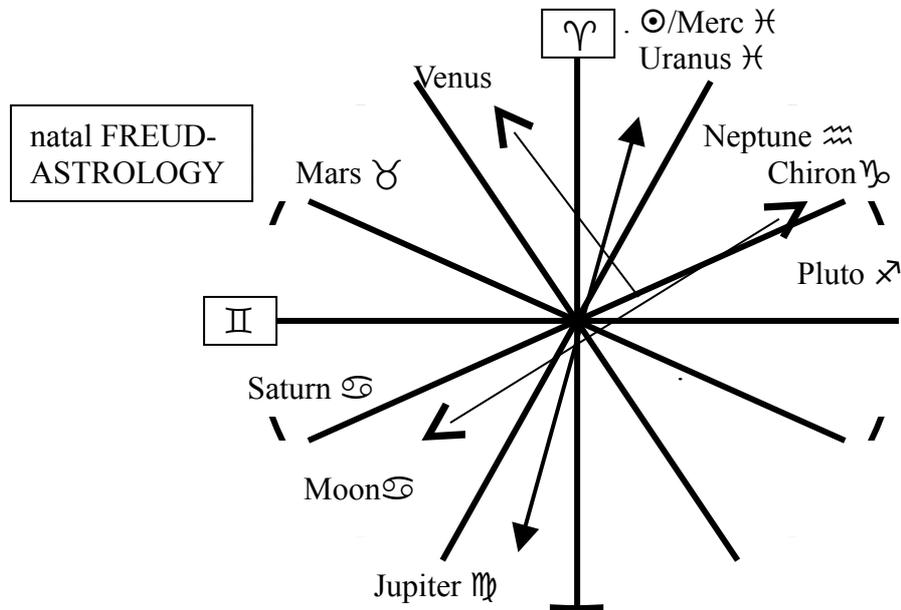
In other words, this world 'needs' to be a corrupt place so that the individual soul has somewhere to “project” its own corruption (forged in the incarnation prior to 'this' birth) and, in turn (if s/he is 'Truly' religious), take on a “dissolve-coagulate-dissolve-coagulate...” alchemical process. This is the kind of “allowing” (i.e. '8' & '9' their input) that is especially relevant to Mars when it is occupying the signs and/or houses of the 3<sup>rd</sup> quadrant (see the upcoming 'Ch.71/72').

If there was/is one area where both Freud and Jung were/are able to agree, it was/is the limited 'developmental capacity' of Homo sapiens... whereas Freud talked about the inaccessibility to treatment of narcissistic neuroses, Jung told us about his “success rates” (much <50%) in his therapy. One of the reasons that psychotherapy is never going to become part of the scientific “world view” (his “weltanschauung” as noted above) is that psychotherapists have no choice but to “cream” i.e. the selection of analysands prohibits “repeatable statistical evidence”.

One argument that even the most anti-Freudastrological reader (if you have got this far in, dear reader, I would expect that this doesn't apply to you) can't level at us is “creaming” i.e. anyone, no matter how 'negative' s/he is regards questioning philosophical (any!!) assumptions, can 'log on' to this website. To have read this far in, we assume, dear reader, that some of the stuff herein has 'resonated' with some of the 10,000 interactions that you have been following in your own horoscope. We have no access to your horoscope... but this doesn't mean that we want you to have no access to ours...

## MASOCHSIM & THE OBVIOUS EXAMPLE

In light of the fact that, in this interlude, we have sought to 'update' Freud's metapsychology, the obvious first-chart-example-off-the-rank is FA itself. In light of the fact that transiting '8 (erotic-masochistic) Pluto' (in '10 (narcissistic-masochistic) Capricorn'), by sextile, is slated to transit FA's Sun in '12 (narcissistic-masochistic) Pisces in 2014, this obvious-ness is 'intensified'. To remind us of the houses involved, the best thing to do is to re-display our chart...



... and, having done so, dear reader, you will note that, from the ontogenetic perspective, Pluto (it had begun its journey from just (<2°) under the descendant in Sagittarius) is in the process of sweeping its way up through our erotic-masochistic, 3<sup>rd</sup> quadrant. And, if you have digested the material in this interlude, you will know that there are two ways of conceiving transiting Pluto's 'masochistic destination' (i) "responsible feminine": Aries on the M.C. (± Venus in Aries in the 10<sup>th</sup> house) & (ii) "maculine masochistic": natal Sun in the 9<sup>th</sup> house. As noted above, Pluto will have some kind of 'fore-experience' of its '(ii)-destiny' when it forms a (60°) sextile aspect to the Sun (... if, dear reader, you into wide-orbs, you can say that natal Pluto at 22° (of ♏) and natal Sun at 13° (of ♏) is our 'fore-fore-experience').

The \$64,000Q that begs for all upcoming transits is: what is the best attitude to take? In turn, when the focus is on transiting Pluto, the questions becomes: what attitude will help us understand the death-rebirth process? Answer: first of all, look for any masculine and feminine elements that are inclining toward death-marriage.

This task is pretty easy. The Sun, whatever sign/house we see it, is masculine (indeed, from the point of view of untransformed instinct, we would call it "sadistic erotic masculine"); Pluto, whatever sign/house we see it, is feminine (and, from the point of view of untransformed instinct, we see the Scorpio-stinging-itself-to-death as "masochistic erotic feminine" and, therefore, the 'complex opposite' of the '(10)-(12)-2 black widow spider); the houses involved are both masculine (but) the signs

involved are both feminine. In other words, the masculine and feminine factors are equal in number... even the transiting aspect itself could be described as masculine-feminine i.e. sextiles (60°) appear courtesy of two divisions of 360 (i) by masculine 3 and (ii) by feminine 2.

3 masculine factors (Sun, 9<sup>th</sup> house, 7<sup>th</sup> house) mating with 3 feminine factors (Pluto, Capricorn, Pisces) gives 9 possible matches but, overall, we get a sense of the masculine leaning to 'ontogenetics' and the feminine leaning to 'phylogenetics'. This means that, if we want to begin with the big picture, we would first need to deal with the feminine i.e. Pluto (in Capricorn) and its sextile impact on Pisces (rather than on the 9<sup>th</sup> house or the Sun). Let's use our 'Vol.1' to sequence the issues...

Epistemology (i.e. 'Vol.1:Pt.1'): Pluto-(Scorpio-'8') has the 'spiritual purpose' of emphasizing the importance of the individual soul, whereas Pisces-(Neptune-'12') symbolizes the collective soul's intention to dissolve '9-10-11''s shenanigans. Because both of these archetypes are feminine, however, there is a chance that we have done exactly what Freud had once done with “narcissism” & “the feminine” i.e. failed to properly differentiate them. The great irony of this in the early 21<sup>st</sup>C is the fact that 98% of the world don't rank the soul 'above' the body... irrespective of whether it is conceived collectively and/or individually. In other words, epistemologically, we will be dealing with this one again (alone).

Science (i.e. 'Vol.1:Pt.2'): Pluto is the (if slow-moving) dynamic expression of thermodynamic time whereas Pisces is the sign of Einsteinian non-moving time. The fact that the universe began in a state of low entropy – it was 'ordered' into a '1', '2', '3', '4'... sequence rather than a '4', '1', '12', '7'... jumble) – and is heading toward a state of high entropy is inconsistent with the equations of space-time... and, so, Pluto is not disposed towards 'tolerance' when it is involved with (even the Sun in) Pisces. Again, the scientific world couldn't give a stuff about its inconsistencies... meaning that we need to deal with our time problems in the same way (i.e. alone).

Epistemological Synopsis (i.e. 'Vol.1:Pt.3'): Pluto's slow cycle symbolizes the never-ending “War and Peace” story it is trying to tell. When Pluto is transiting the signs of 'pregnancy', we need to learn to emotionally tolerate a pregnancy that looks as if it is going to last for forever and a day.

Psychology (i.e. 'Vol.1:Pt.4'): at least we can say that, because the 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> houses are involved, there isn't too much imposition on FA's ego-ic development through our lower hemisphere. FA is only 10yrs old; not old enough to be 'married' and, so we don't have to worry about being a parent.

Political Philosophy (i.e. 'Vol.1:Pt.5'): we have no idea whether the world will ever 'get over' its addiction to political systems that support corruption. The transit of Pluto is the ideal antidote to deciding between (i) the world is 'bad' and, therefore, it needs to be destroyed (ii) the world is 'bad' and, therefore, it needs to be saved (iii) the world is 'bad' and, therefore, it needs to be disengaged from and (iv) the world is 'good' because it give every individual soul the chance to purify itself. This '(iv)' that has just been written down, of course, belongs more properly to...

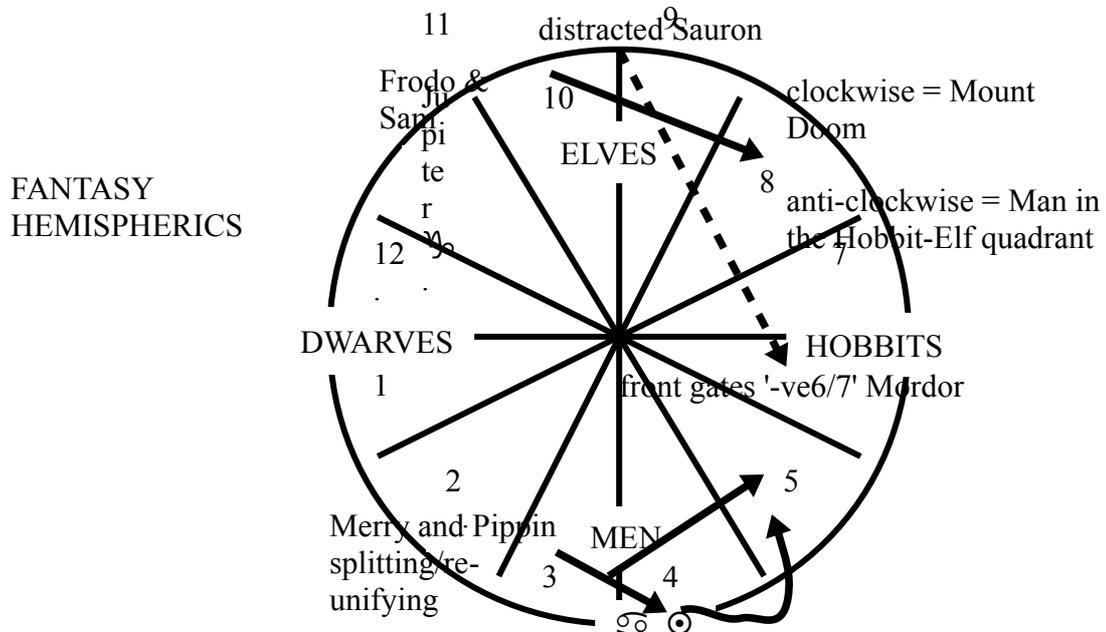
Religion (i.e. 'Vol.1:Pt.6'): the Sun (in Pisces/the 9<sup>th</sup> house) is also the natural ruler of the 5<sup>th</sup> house... a house that, in our case, is ruled by Pluto. The more FA can sublimate Libra on the I.C. 'emotions' into an 'intensely felt' house, the better.

**THE '1-5', '1-6', '1-7' & '1-8' INTERACTIONS**

At the beginning of the 3<sup>rd</sup> part of Tolkien's/Jackson's trilogy, the “Return of the King”, 'grounded' Merry and 'ungrounded' Pippin are together. Then, just as it is in the 2<sup>nd</sup> (5<sup>th</sup>) part of “Star Wars”, these (Gemini) 'twins' split... being attuned the 'ground' of '2 Taurus', Merry finds himself '(semi)-grounded' in '4 Rohan' (and, not long after, he hooks up with Eowyn in '4 Dunharrow') and, being attuned to the '(puer aeternus)-non-ground' of idly curious '3 Gemini', Pippin whisks his way past '4 Rohan' (courtesy of Gandalf) to the royal castle, '5 Minas Tirith'.

This 'split' doesn't last very long, however... when Minas Tirith is returned to the (soon to be) king, Merry and Pippin are 'creatively' reunited. Then again, we are still only at the half-way point of the 3<sup>rd</sup> act of “LOTR”...

Having defeated Shelob and her '10 pseudo-castle keeps', Frodo and Sam are now 'free' to regress across another '-ve 9', the (Isengard-ish) “plains of Mordor”. In order to divert '10 Sauron-(in-Baradur)' from spotting them, Aragorn, still separate from Arwen, suggests to the Fellowship that they make a big nuisance of themselves at '-ve 6/7' i.e. the “front gates of Mordor”. Schematically...



In other words, although Frodo & Sam have taken the same regressive path as George Lucas' “Anakin”, they manage to avoid Anakin's fate, probably because '5' has already been 'returned' to the heroic king via the anti-clockwise path.

\* \* \* \* \*

In 'psychodynamic astrology', there are many ways to synopsise one's heroic development. As longstanding readers know, we prefer to synopsise with dynamics such as the Moon-Sun intercycle, Jupiter & Venus but, of course, nothing prevents you (us) synopsizing your (our) 'heroic' (semi)-cycle through the lens of “malefics”

such as Saturn and Mars. Of these latter two, you may prefer Mars because, even if you get yourself into some fights, you will be happy that the 'heroic outcome' can be achieved in less than 2yrs i.e. it sure beats “attriting” for (or, perhaps, “contriting”) for more than 14½ (or 29) yrs.

All this, however, raises the question of whether (or not) 2yrs is too brief i.e. maybe Saturn's slow cycle 'resonates' better with the natural pace of psychological development? After all, Freud and Jung (and, even, 'brain scientists') have noticed that full maturation occurs over more than 20yrs!! (Thus, FA views the progressed Moon as more psychological than the transiting Moon; see 'Vol.4').

Freudastrology takes the view that '1's self-overcoming implies a duration of at least 3½yrs i.e. the 1<sup>st</sup> cycle of Mars often turns out to be little more than a drawn out episode of the (infantile) “terrible twos”. The 2<sup>nd</sup> cycle of Mars presents as more 'Parsifal-like' i.e. it offers the individual who has decent access to his/her memory a chance to 'reflect' on the 1<sup>st</sup> cycle... the “circumspect fours”. So, to take the current September-2013 placement of Mars in Leo as our example, the Mars-Leo individual might be “(infantile-ly) possessed” by Mars as it transits “there” (to Aquarius) and, then, transits “back” (to Leo) over the next 22mths (i.e. wrath overcomes sloth) and, having survived the infantile 1<sup>st</sup> 'round' (with, hopefully, minimum destruction), s/he will have put him/herself in a position to 'nail down' (some of) his/her wrath during the 2<sup>nd</sup> 'round' (i.e. wrath 'respects' sloth) that begins in 2015.

This may 'sound OK', but those who prefer to synopsise their heroic round with Jupiter (e.g. Sagittarians) may claim that Mars needs a lot more than 2 cycles before it is able to truly 'self-overcome'. Meanwhile, heavily Saturnian individuals may want to see all this in terms of Mars-Saturn intercycles (i.e. 15 intercycles over 30yrs) before s/he accepts the possibility of Mars being able to reflect adequately on the sneaky ways in which 'fear' & 'desire' interact... to form diabolical “complexes” on the surface of the psyche. Gloomier astrologers will suggest that even 30yrs is an optimistic mark. And, so, bodily reincarnation(s) is/are required.

Let's not forget Mars' cycle 'from' Uranus (in Aries, at the moment) 'to-over' Neptune (in Pisces, at the moment) and 'back to' Aries/itself (see 'Interlude 3D: the Neptunian Synopsis') i.e. however we look at the Mars cycle, it is, at least, far more 'developmental' than the 'Uranus-Neptune intercycle'. In other words, we don't let our Saturn to get 'too negative' about our particular Mars placements...

It is in this cautiously 'positive' sense, then, that we view the 'Sundown' Mars placements (i.e. in the centroversing signs/houses). Not unlike Mars - Aries in the 9<sup>th</sup> house, we see the '1-5', '1-6', '1-7' & '1-8' interactions as 'desiring' a 'reincarnation' back to the ascendant/Aries-sector. There, if the individual can apply a “circumspect four” (rather than a “terrible two”) attitude, s/he will avoid the problem that we had covered in 'Ch.61' i.e. the (Elrond-ish/Freddie-Mercury-ish) “stop the world/nothing really matters” 'stuck-in-9' attitude. Even Sam – who is tracking a '1-12-11-10-9-(8)' path – reckons that “matter matters”. In a very 'roundabout' way, then, individuals like Freud (i.e. Mars in Libra) can see their long-ways-from-home Mars placements as promoters of (re)-incarnation. Before we discuss Mars in Libra, however, let's roll back to '1' straddling a house cusp that, being 'fiery', has a bit of 'home-away-from-home' about it...

Chapter 69 – The '1-5 PERI-IG' (e.g. ♂ in♏)

**'1-5 ENCORE': ARIES on the 5<sup>TH</sup> HOUSE CUSP**

The six 'basic' 'double fire' interactions – '1-1', '1-5', '1-9', '5-5', '5-9', '9-9' – all throw up the problem of 'creation-vs-destruction'. The first question to be asked, therefore, is: what are the 'creative vs. destructive' differences between Aries on the 5<sup>th</sup> house cusp and, say, Aries or Leo on the ascendant?

The Ram ascendant struggles with its (more or less) equidistance between the 9<sup>th</sup> and 5<sup>th</sup> houses (and signs) in a similar way that, astronomically, Mars had once struggled with its equidistance between Jupiter and the Sun (NB\* if, in the earliest days of our Solar system, Mars had been 'too close' to Jupiter, it would found itself being smashed up into yet another asteroid belt). And, so, in coming to Aries on the 5<sup>th</sup> house, the question becomes: is being 'drawn back' to ♈ on (near) the ascendant more problematic than being too 'aggro-creative' as things move from the 5<sup>th</sup> house up to the (♈, ♉, ♊) 6<sup>th</sup> house and, then, to the (♋, ♌, ♍) 7<sup>th</sup> house?

This idea brings about our return to Freud's overall views about 'creativity' i.e. truly creative 'art' is that which carries the creator (and, any admirers) back to 'reality'. When Freud discussed masturbation he didn't see much point in making a big thing of the physical component (i.e. manual friction)... it was just as important to know the extent that a masturbatory phantasy might carry the individual 'back' to the 'reality' of his sexual development. Of course, almost always, it wouldn't i.e. 'lingerie magazine girl' is your '(2-1)-12' pleromatic mermaid.

This leads us to the philosophical problem of 'reality'... Freud's 'reality' was the extraverted '1-2-3-4', 'fleshy' kind (e.g. 'lingerie magazine girl' always seems to be in a shitty mood) but not necessarily the centrovverted '5-6-7-8' kind (e.g. to what extent might 'lingerie magazine girl' want a “real relationship”?). And, so, although the anti-clockwise 'fall' out from Pisces, through 'creational' Aries, down to Taurus isn't 'masturbatory' in the Freudian sense (i.e. not Taurus back to Aries to Pisces), it won't count for much if, in the meantime, there has been a masturbatory regression from Leo-Cancer heading for a 'collision' in Taurus. Kubrick's “The Shining”, and Fellini's “Satyricon” are great films that deal with the (mino)-Taurean 'collision'.

This begs the \$64,000Q: how can one tell the difference between regressing to one's 'basic' Oedipal complex and ones' 'creative' cycling up-through 9<sup>th</sup> archetypal 'judgements' and, then, back-down to subtler refinements of one's 'helical' Oedipal complex? Answer: (as hinted in the opening two paragraphs above) 'consciousness' of the (in the case of ♈ on the 5<sup>th</sup> house cusp) ♎, ♏, or ♐ ascendant as the 'dodgy creator' who is at risk of being too satisfied with the acquisitions of (?♐) 2<sup>nd</sup> house. This 'consciousness' can only occur if the Aries on the 5<sup>th</sup> house cusp individual has significantly 'reached/tapped' his/her (♉, ♊, ♋) descendant. And, so...

As was the case for this equivalent section in 'Ch.68', we need to consider the 'double paradox' of “'1' in the right hemisphere” i.e. before considering the paradox of Aries getting mixed up in the 'rising-spiritual' horoscopic hemisphere, we do well to consider, once again (see 'Ch61: Aries on the 9<sup>th</sup> house cusp'), the basic paradox of Aries as the 'falling-spiritual' sign of the zodiac's left hemisphere. In 'Ch.61', we had suggested that the first thing to do is to read '1' within its '12-1-2 context' i.e. look at the Kleinian phylogenetic situation before we “go Freudian” and look at the how-&-

why of ontogenetic “sublimation” (of mental contents that are intent on remaining “projected”). Of course, this means that the Aries-5<sup>th</sup> house individual needs to gain a greater understanding of his/her (i) M.C. (ii) Capricorn's 30° in the 1<sup>st</sup> quadrant & (iii) the placements of the Capricorn-cusp ruler, Saturn.

Freud famously lamented (see “Letter to Einstein”) Homo sapiens' inability to sublimate but, in his overall writings, he has little to say about any 'causal' links that could lead “from repression to sublimation”. In other words, Freud was hazy about whether the redemption of repressed material might, in addition to bringing about sexual health (i.e. '6-earthy-integration'), also bring about an increase in the individual's capacity for '5-sublimation'. Indeed, it is far more important to oversee the redemption of the individual's sublimating capacity than 'jump forward' to the redemption (genesis!?) of sexual health because, zodiacally, the former is the (semi)-basis of the latter (... in the same way that '4's 'Oedipus-Electra negotiation' forms a basis for intuitive sublimation). For example, whenever a planet (i.e. not only Mars) transits the 5<sup>th</sup> house, it is enough that 'art' is expressed... no need to win an award.

Such expression is likely to reflect the upper hemispheric signs of the zodiac being mixed up in the 1<sup>st</sup> quadrant of the horoscope e.g. Capricorn being positioned between the creationism of the ascendant and the creativity of the 5<sup>th</sup> house. It also brings us to a minor criticism of Freud's terminology...

In his “Ego and the Id”, Freud suggested that the movement from perception to memory (i.e. the connection of “mnemonic residues” to “word presentations”; what astrologers easily see as the 2<sup>nd</sup> house's connection to the 3<sup>rd</sup> house), is a process that focuses on “external perceptions” whereas the movement from feeling to memory is a process that focuses on “internal perceptions”, but Freud's use of “internal” here brings up the rift between Freud and Jung... remember that Jung's “internality” is an extension of the philosopher's nominalist-realist problem and, therefore, pertains to the 'pleromatic 12 mermaid' rather than to the 'fleshy 4 maternal' embrace...

And, so, the individual who has Aries on his/her 5<sup>th</sup> house cusp is not likely to be very happy with Freud's picture of masturbatory regression to (typically) his/her Pisces on the I.C. because, for starters, s/he can claim that his/her re-immersion into his/her family soup might, in fact, be part of a 330° anti-clockwise 'helical return' to a higher 'level' of the collective family soup.

Although this issue has been slated for significant expansion in “4 Corners of the Cosmos; Vol.5”, we can, at least, inform our readers here of our overall attitude to the interpretation of the 5<sup>th</sup> house: just as the individual needs to (begin to) reflect on his/her ascendant from his/her 3<sup>rd</sup> house, so will s/he need to (begin to) reflect on his/her 5<sup>th</sup> house from his/her descendant/7<sup>th</sup> house. Therefore, if this individual has Aries on his/her 5<sup>th</sup> house cusp, s/he knows that, in most cases, s/he only has to wait a month or three before his/her 5<sup>th</sup> house cusp ruler (i.e. ♂) transits from its 'home' up to his/her descendant. Nonetheless, critical questions continue: does s/he take his/her 7<sup>th</sup> house partner seriously? has s/he managed to 'create' a harmonious marriage? is s/he besieged by “open enemies”?

All this means that the horoscope interpreter's eyes are likely to head straight to his/her interpretee's natal & progressed Mars placements. And, yes, this is exactly what we hope you will do, dear reader, in the case of..



trick that adult-Amelie plays, however, is stealing her father's garden gnome – it is a symbol of her father's own “semi-autistic retreat” into extra-human concerns – and the subsequent teasing of her father with gnome-snapshots from abroad.

Although Jean-Pierre makes no obvious reference to astrology in his movie, he does make a round-about reference to it via a synchronicity i.e. at the same time that (i) a bug is squashed by a car running over it (ii) two wine glasses balance in the breeze and (iii) a soul is 'released' into the pleroma (after his funeral, his friend rubs out his name from his address book), Amelie is conceived... it is the 3<sup>rd</sup> of September. You don't have to be the world's smartest astrologer to work out that Amelie would be 'destined' to have a natal Sun in Gemini and that, as an only child, she would live in hope that, one day, she would find her 'brother-spouse'.

In the meantime, of course, she would amuse herself by playing tricks but not all of her tricks are of the mischievous Gemini type... some of them are of the “Lady Di” help-mankind Gemini type (after all, Amelie-as-only-child was 'destined' to play both sides of the Gemini card). Indeed, one of the best funny-sad scenes in the movie is that in which our heroine is watching an imaginary TV report of her (Lady Di-ish) “death from exhaustion”. (This leads to the inner 'transformation' that, in turn, led Amelie into her gnome-stealing father-anger). So...

Although we don't back away from the role that Saturn (transit-descendant) plays in Jean-Pierre's horoscope, it is also clear that his Jupiter return (in Gemini in the 8<sup>th</sup> house) is part of the proceedings too. The 8<sup>th</sup> house will be important to Jean-Pierre because of (i) his Scorpio ascendant and (ii) it houses not only Jupiter but also his Moon-(Uranus) and (iii) all '8-things' are important to Virgoans. I think it is fair to say that the sweeping “Leone-ish” camera is the most straightforward evidence of Jean-Pierre's Jupiterian 'resonance'... and lets not forget the 'God-voice-over' at the beginning of the story w/Who, in true Virgo-Gemini mercurial style, knows about all the minor details of the individual life. Thus, 'God' is able to arrange for introverted Amelie to meet her equally introverted love at the photo-booth in the same way that, as the soon-to-be-petrified-child, 'God' had earlier arranged for Amelie's 'character formation' i.e. 'He' makes sure she receives a camera.

If we roll forward from Jean-Pierre's 8<sup>th</sup> house, we reach his 9<sup>th</sup> house i.e. the place in which the 'scripts' for 'dreams' are written. Not only do we find the ruler of the descendant in his 9<sup>th</sup> house, we also discover that the ruler of the 5<sup>th</sup> house (tightly conjunct the chart ruler) is there too... no wonder he directed “Alien Resurrection”, especially when we see his 9<sup>th</sup> house Pluto-Mars conjunction. Yes, dear reader, if you don't accept our generalization that Christ's Resurrection happens 'into' the 5<sup>th</sup> sign, you might be resistant to the idea that “Magdalene Ripley” has also resurrected not only into Leo but also into Virgo... wherein she conceives offspring without a father. (NB\* the computer in “Alien” is “Mother”; in “Alien Resurrection” is “Father”).

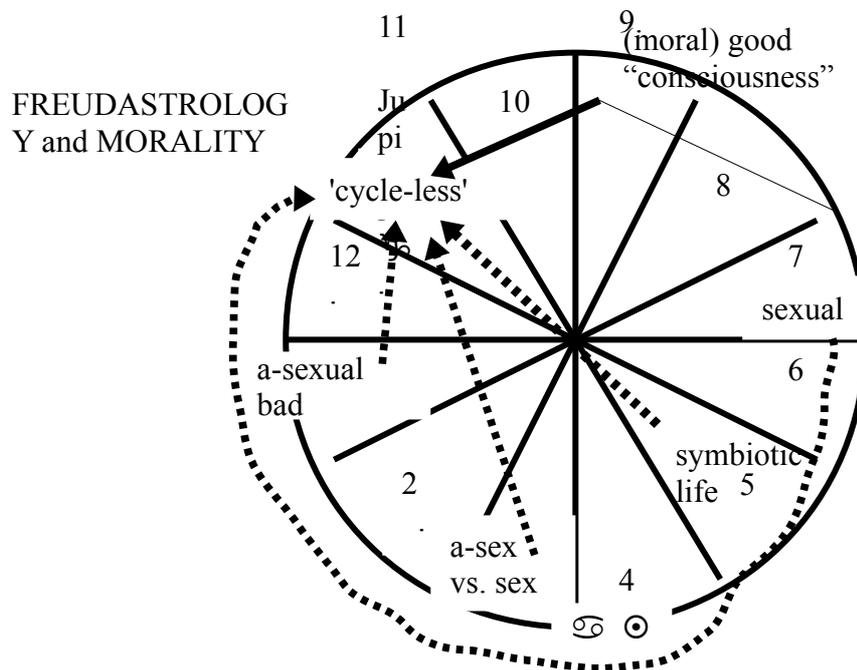
Over the 4-parted narrative, we saw 4<sup>th</sup> quadrant Ripley give birth to herself in “Alien”. In “Aliens” Ripley became the 1<sup>st</sup> quadrant mother protecting her young (inner) daughter”. In “Alien 3”, Ripley had to voluntarily sacrifice herself in a den of 2<sup>nd</sup> quadrant “daddies”. In “Alien Resurrection”, has a 3<sup>rd</sup> quadrant 'son' but, when she looks into the 'dark-8-glass' (... “Earth, aw man, what a shit-hole!”), she knows that she has to give up 'childish things'. Ripley's transformation is now complete.

**'1-5 INTERLUDE': ANTI-CLOCKWISE vs. CLOCKWISE IX**

In respect of the 'good/(bad)evil' dichotomies that may (or may not) be found in the zodiac, longstanding (or, at least, >6months) readers might recall (see 'Ch.63: 1-11 interlude') our symbolic link between the '5-11 (diametric) leap' and 'immoral bad-ness' e.g. the fake king of "LOTR", Denethor, sitting in '5 Minas Tirith', thinks it is OK to sacrifice his son, Faramir, in pointless defence of '-ve 11' (i.e. 'Osgiliath'). In our prior '1-4 interlude', we made our claim that Eowyn's immature reactions to the Men in her life can be easily forgiven. By contrast, Denethor's reactions are near impossible to forgive. Why? Answer: Denethor is in the 2<sup>nd</sup> half of life i.e. he should be devoting himself to the spirit. '5 symbiosis' up to '8 immaterial values'.

What is the 'correct' punishment for an immoral man? Tolkien-Jackson had Denethor jumping to his own 'fire-fall' like a '(Leo M.C.-ed) Hitler' refusing to leave his bunker until he was on fire. From a "Silence of the Lambs" perspective, however, it is better to capture immoral men so that they can be a resource for the capture of other immoral men... a close scrutiny of Homo sapiens' history tells us that immoral men have wreaked much more destruction than (Hannibal-ish)-amoral men.

Denethor's 'immorality' (vs. Wormtongue's 'amorality') is also evident in the attitude he takes to other Men... his opinions of Aragorn are as dim as his opinion of Faramir i.e. Denethor's cowardice is revealed by "projection". Then again, because Denethor is unable to see what Aragorn can see – Men are clueless when it comes to seeing the differences between repressive laws (against adversarial concretism) and symbiotic spirituality – we hesitate before we tag Denethor as 'evil'. Returning, once again, to our zodiac-mandala...



Whereas Denethor is well into the 2<sup>nd</sup> half of his life (we can guess that he is 59yrs-2<sup>nd</sup>-Saturn-return), Aragorn, like Christ-ready-to-be-n/Nailed-down, looks to be in his early 30s. In a way, Aragorn's act of self-nailing occurred when he saw off

Frodo and Sam at the end of “The Fellowship of the Ring”... this was the heroic act that forced him into the lower hemisphere and into the troubles of Rohan i.e. in the same way that Christ released the imprisoned prior to his resurrection, so Aragorn released the imprisoned prior to his successful return to Minas Tirith.

The 'rise' from Cancer into Leo is achieved not by empty righteous babbling about how to rid the world of 'evil'. It is achieved by a creative attitude to one's own capacity for destruction. Aragorn's plan to divert Sauron's attention may not sound very creative but it does imply the admission that Sauron's destructiveness can't be beaten by direct assault... there's no point trying to out-destruct Sauron. And, so, by overcoming his own urge to destroy Sauron in the way that Sauron wants to destroy him, Aragorn becomes inwardly creative toward his own destructive urges.

Longstanding readers (i.e. of 'Vol.1:Pt.4') might be recalling our 'instinctual' map of the zodiac i.e. the 2<sup>nd</sup> quadrant 'sadistic-erotic' signs depict a developmental advance over the 1<sup>st</sup> quadrant 'sadistic-narcissistic' signs. Some of our longstanding readers might, therefore, flinch at the fact that 'sadism' and 'symbiosis' both have a stake in (Cancer)-Leo-(Virgo). Other longstanding readers, however, may conclude that a symbiotic attitude is what emerges when 'sadism' is 'transformed'. Whatever the case, the first thing that needs to be taken on board is that 'sadism' is necessary for growing life to free itself from 'frozen' masochistic lifeless-ness and, therefore, to accuse someone of sick 'sadism' is “projection” (i.e. we are all sadists). The key issue about sadism is not that it exists... the key issue is to what extent sadism 'falls back' from its erotic (i.e. sexualizing) form to its narcissistic (i.e. asexualizing; I-just-can't-get-♫-enough-clones-of-♫-myself) form e.g. the banality of '2-1-12-evil-populism'.

A good illustration of sadistic 'falling back' would be an African repressive military leader who rounds up a 'clone army' so that he can kill all the lions so that he could then sell the pelts for more guns to kill not only other humans but also all those animals that occupy the rung of the foodchain under the lions... of course, he needs to kill these (lion-food) animals not because their pelts are scarce-valuable but because, without having to deal with their usual predator, they are multiplying out of all proportion and are, in turn, become a threat to animals that are further down the food-chain. Zombie apocalypse. This is the basis of that myth that resonates with the 8<sup>th</sup> archetype i.e. Heracles, the hydra-head lopper.

Now, you could argue that the military leader doesn't have to worry because, eventually, overpopulation of lion-food runs into its own self-limitation i.e. it eats all its available food and, so, won't have the calories to allow for further multiplication. This self-limitation, however, doesn't 'resurrect' the unfrightenable lion. Ultimately, then, it is the uber-frightenable, asexual military leader who remains at the top of the food chain... he is a leader who, unlike a lion, has no time to bask in the Sun and enjoy himself. Instead, he spends every waking minute fretting... an activity that, as anyone who is familiar with 10<sup>th</sup> archetypal mythology can tell you, winds up eating not only creatures further down the food-chain but also (at least, figuratively) one's own children. More zombies. There are worse things than genocide.

The immoral man is he who knows he is frightened but pretends that he isn't and wears a lion-pelt as a disguise. For all his 'narcissistic-sadistic' cannibalism, this is one accusation that the “righteous” can never level at Hannibal-the-cannibal.

## **MARS in LEO ('Legolas in Minas Tirith' e.g. Aug-Sep 2015)**

The discussion in the prior section (i.e. Denethor is “immoral-bad”) doesn't apply to Mars in Leo... so long as the individual with Mars in Leo is able to 'follow' the transits/progression of Mars into Virgo-Libra-Scorpio- with an eye on how s/he can use them to bring about a shift of attitude at mid-life, s/he has every chance of being/becoming “moral-good”. Then again, as FA's longstanding readers know, we take gloomy view that there are few (you know the %) who 'get' the meaning of the mid-life transition...

At this point, then, some of our readers might grumble over the paradox that was presented in our opening paragraph i.e. if the 5<sup>th</sup> archetype is usually associated with the (inner) child archetype, is it right to bring the mid-life crisis-transition into this mini-essay? Answer: without a sense of the Virgo-Libra-Scorpio sequence ahead of it, yes, Mars in Leo may succumb to a 'Denethor-ian' diametric leap across to '11'. If this occurs (i.e. ego development is gazumped by identification with the ego-ideal), you can bet your bottom dollar that the 'Elf within' (remember that immortal Elves are most at home in '11 & (12)') will remain 'unconscious' of the difference between extraversion, introversion and centroversion... an especially important thing to 'get' when extraverted Mars is in centroversed Leo.

If, dear reader, you have been reading this essay in sequence, you will know that the essential 'problem' of Mars in Leo is the spoiling effect that an adversarial attitude can have on symbiotic 'centering'. By itself, however, a Mars in Leo (unless it is besieged by difficult planetary aspects) is no diabolical spoiler... after all, there are other areas of the horoscope besides 30° of Leo within which the individual can develop his/her middle ground, the most straightforward of which is the Sun (natal, transiting and progressed). For example, Sun in Libra (it is often sextile to Mars in Leo) can easily 'call' Mars toward itself... in the same way that, astronomically, the Sun has the capacity to hold Mars in its orbit. Even in the case of Sun in Aries (see next example), we get a sense of Mars being drawn into something greater than its 1<sup>st</sup> person triumphalism (... although, as we shall discuss, “Jules” would have very little trouble denying the value of a “transitional period” between '1 selfishness' and '(6)-7-8 unselfishness').

Given that many astrologers like to pair Mars with Venus, there is a sense in which Venus can assist the Sun's 'hold' on Mars (remember, Venus is never further from the Sun than 70°). For example, natal Venus in Taurus might help to 'beef up' the arc from Aries to Leo and, so, as transiting Mars 'returns' to itself (i.e. during the latter months of its 22mnth cycle), Venus could well have a sobering influence, even if there is a natal Venus-Mars square aspect. And, to fill out our opening metaphor – the 'velodrome-track-cycle-team' – we can also see Mercury having a helpful role to play in the 'connecting' of Mars to the rocky individual planet-world of extraverted (scientific) 'reality'.

Then again, we admit that some Sun placements have a little more difficulty 'calling' Mars to 'worlds' beyond the natal placement of Mars e.g. as suggest above, natal Sun placed in the in (“Elvish”) 'introverted' signs 'beyond' Libra-Scorpio...

In our recent 'Mars in Cancer' discussion, we wavered from our pattern of linking “Fellowship (of the Ring)” characters to the (11) outposts-of-Martial-desire. Because there are only 9 characters in the “Fellowship”, we knew that two or three

(err...) 'ring-ins' were necessary... Elrond (i.e. an-Elf-in-the-Man-Hobbit-quadrant) being the first. Although some might expect Arwen to be the second of our 'ring-ins', as you can see in the bracketed sub-heading above, we return to the "Fellowship".

Legolas, the most straightforwardly Sagittarian character in "LOTR", could have decided not to follow Aragorn into the lower hemisphere but he did. Why? Our answer: in order to fully understand oneself, the individual with an introverted Sun will need to have a decent experience of how extraversion needs to be fully 'lived' so that centroverson can be fully understood... and, what better way to do so than roll around (with one's Sun) down through Aries and across to, say, Mars in Leo? (One possibility, natal Jupiter in Aries!). The big problem for Sagittarius (i.e. supraverted more than introverted) is the need to deal with the inverse problem that faces Mars i.e. 'falling' through the left hemisphere is just as annoying to Sagittarius as 'rising' through the right hemisphere annoys Aries/Mars. This is why, in our view, Legolas and Gimli, despite having their shared goal of looking for the twins, are 'correct' to niggle each other with their unhappy history (e.g. the backstory of the Elves and the Dwarves explains why they don't like 'sharing' the 4<sup>th</sup> quadrant).

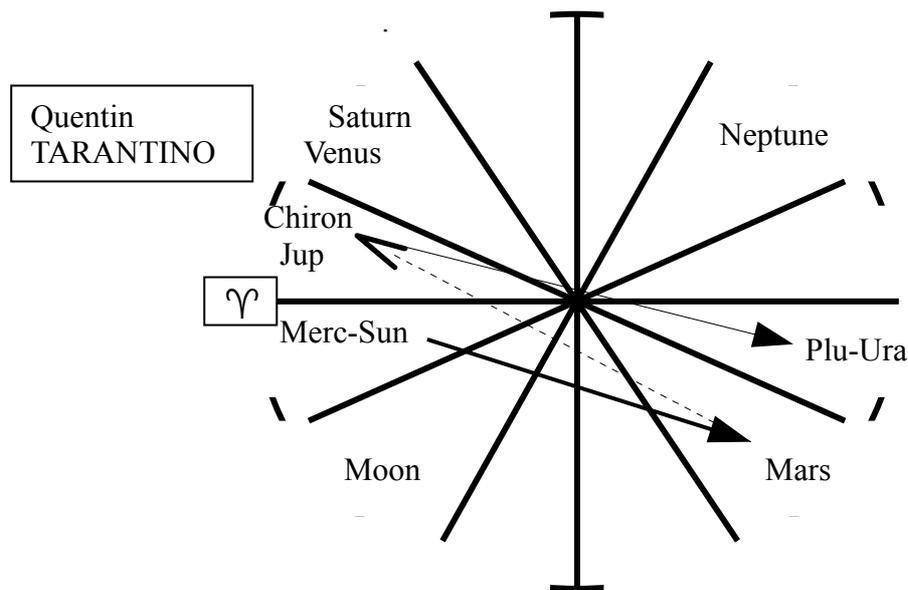
Although Legolas doesn't like Gimli, Legolas is broad-minded enough to see that Aragorn's respect of Gimli must 'mean' something... and, so, he tolerates Gimli in that bickering-brotherly way that we have already noted. In this respect, we need to note that, although Sagittarius can 'see' '1', '5' and the '1-5 interaction', this kind of 'seeing' is based on 'drawing back' (i.e. in the manner of an air sign) and viewing things in their full concentric-circled 'context'... in the same way that an archer sees the target board. In other words, Legolas is just as much a fish-out-of-water in Leo-Minas Tirith as Gimli was a fish-out-of-water in Sagittarius-Rivendell and, so, they both need Aragorn's understanding of the right hemisphere to cope with these two expressions of 'double fire'.

Meanwhile, Aragorn won't be 'at home' until he is re-united with Arwen and, so, the 3<sup>rd</sup> part of "LOTR" shows the need for Mars to progress 'beyond' Leo into a feminine sign (Virgo). Most individuals who have natal Mars in Leo will experience the progression of Mars into Virgo at some point in their life (... of course, the most interesting time for this to happen would be the mid-life crisis). Because, in addition to being strongly linked to the 'child archetype', Leo is also linkable to the fire-water of religion, we have very good reason to be interested in the progression of Mars into the subsequent earth-air (i.e. 'scientific') sign, Virgo. The development of Mars into '6's scientific attitude may lead to a better understanding of "it is time to put away childish things" and prepare the individual to see "through a glass darkly".

The problem with Leo's version of religion is that, even if it doesn't succumb to a diametric leap to '11/(12)', it is still at risk of "identifying with the light" (i.e. of the Sun). Even if the individual has no planets in Leo, s/he will still have transits of planets through his/her Leo sector (such as Mars e.g. Sep 2013; 'now') and, so, s/he will do him/herself a service when s/he realizes that, in the zodiac, religion itself has a "2<sup>nd</sup> coming" i.e. after 'scientific' (earth-air) Virgo-Libra, (fire-water) Scorpio brings religion back to the table.

In 1956 a new 'Pluto generation' came to town. No, not quite 'Generation X' but, at least, these 'pre-X' guys and gals had something 'X-Y-Z' to say to them...

## EXAMPLE 69B



Many astrologers, after noticing Freud's earthy Sun sign, will be tempted to view him as intuitively 'weak'. Freudastrologers, however, after noticing Freud's (i) Scorpio on the ascendant (ii) Saturn in an air sign and (iii) Freud's 'shadow' falling on thinking phobosophers, might prefer to see Freud's thinking function as 'weak'. The trouble with our preference is that Freud described his method as analysis (not synthesis). Although there is not a lot of similarity between Tarantino's and Freud's horoscope's, we can at least say that, despite both having airy Saturns, they could- can see what airy phobosophe-thinkers have great trouble 'seeing'... the difference between fake-conflation and genuine-integration.

At the end (and beginning) of "Pulp Fiction", "Jules" (Samuel L. Jackson) is having the same problem with "Vincent" (John Travolta) as 'feeling-sensing' Freud had with intuitive-less philosophers i.e. a 'dream' of a half-dozen bullets being fired in one's specific direction and missing one's sorry ass might not mean a whole lot in the statistical sense but it is never a bad idea to "walk the earth" until circumstances have been examined in ways that open up possibilities for 'integration'. As he "walks the earth", the odds are high that the 'dreamer' will have more dreams... and, before long, s/he is fully engaged in a back-n'-forth between thinking analysis and intuitive synthesis (NB\* Jung's "dissolutio-et-coagulatio" is insufficient... "eventio-analytico-dissolutio-et-integratio" is more 'astrological'). The great thing about "Jules" (now cinema-classic) tri-interpretation of Ezekiel is its open-ness... even if, at the end of it, he admits that he is "trying real hard" to side with his 3<sup>rd</sup> interpretation.

The psychoanalytic irony of "Pulp Fiction" is that it is Vincent (i.e. not Jules) who is attuned to the 'sexual' meaning of events (i.e. the "foot massage" debate that they have prior to their devil-ish chores-for-the-day). In a way, then, the anti-heroic 'twins' need each other to 'round out' their mutual psycho-analyses... but Vincent's lack of patience regards 'meaning' (although we don't 'see' this lack after they leave the breakfast bar) has already been revealed in his solo excursion to the apartment

of boxer “Butch” (Bruce Willis), the hero who is in the throes of finding the courage to return to the same apartment and retrieve “the gold watch”...

You don't need to be the world's greatest astrological dissolver-coagulator to see the Sun (i.e. gold) Saturn (i.e. watch) symbolism in the father-to-father-to-father heir-loom that Butch needs to retrieve. Although Quentin doesn't have natal Sun in Leo, he does at least have something pretty close i.e. Sun in Aries trine his Sun-ruler in Leo. During the filming of “Pulp Fiction” this Mars in Leo had progressed to its quincunx to Chiron in Pisces... a planet that, by opposition, had picked up the Pluto-Uranus conjunction in Virgo that was such a big part of the 60's. Meanwhile, as far as Saturn goes, we see that this Chiron in Pisces was, in 1994, being transited by the time-keeper of the horoscopic heavens (Quentin's natal Saturn in Aquarius would be a part of his 1<sup>st</sup> Saturn return, “narcissistic-(band-of)-brothers” '91 flic, “Reservoir Dogs”). It comes as no astrological surprise, therefore, when we see Butch having to rely on much more than Jupiterian luck (i.e. Vincent's absent-minded attitude to his machine gun) and Mercurial flight to escape from (Ving Rhames) “Marcellus”... the attempt to deliver oneself from the devil with a hit-&-run is never likely to work.

After Butch manages to free himself from his ropes (and “the Gimp”), he has the same chance that he had an hour or so prior (i.e. flight) but, this time, he there is a (dim) realization that he needs to save the Marcellus-devil in order to save himself. In other words, within this past hour or so, Butch has “walked the earth” enough to realize that his upcoming marriage will be just as haunted by the devil's ghost as by the devil-incarnate... and, so, instead of tapping into the courage archetype that had allowed him to re-enter his apartment, Butch must now tap into something different – his 'honourable' Samurai archetype – in order to free himself from his boxer-Aries double-crossing (pseudo)-pact-with-the-devil. “Walking the earth” is about 'getting' as many 'complex opposites' as one can so that a marriage can be fulfilled. Marriage itself becomes a hell-hole if the couple refuse to acknowledge its “oppositora”.

Quentin's spectacular 'rise' into the ranks of the classic directors – he is now seen as the “Orson Welles of 'Generation X'” – has much to do with him being born at the 'front end' of the Pluto-Uranus conjunction of the 1960's (astrologers tend to agree that, for example, the Parisian riots of 1968 had begun to 'brew' when Saturn 'fell' into its opposition a few years prior). The sceptic will always come in here and remind us that there are millions of people with this conjunction in their respective horoscopes and, so, it tells us nothing about those born around 1965 nor about films that were made at 1965's 'Saturn return'.

The fact remains, however, that there were a lot of couples in the 1960's who were unrealistically idealistic enough to set their 'correctional f/Fates' in motion i.e. rather than negotiating an 'episode' of Saturn-Chiron opposite Pluto-Uranus, many of these idealogues would 'escape' with sex and, in turn, would soon find themselves dealing with children who, in turn, would have to deal with a lifetime's worth of this 'complex opposition'. Quentin doesn't have to biograph the trials and tribulations of his mother and father... his movies are enough. The cool thing about black comedies are that they are most hated by those who had originally dreamt them... yet couldn't be bothered interpreting them 30yrs prior.

“(hey, mr. devil)... are we cool?”... “... yeah, we're cool”.

**'1-6 ENCORE': ARIES on the 6<sup>TH</sup> HOUSE CUSP**

The 6<sup>th</sup> archetype 'rules' the hands (the 3<sup>rd</sup> archetype 'rules' the arms/lungs) and it is only a short step to connect '6' to “manufacture”. Since the discoveries of ape-to-human evolutionary science, most of us are now aware of the importance of the development of the opposable thumb as we took our place 'above' Lions on the food chain (we don't eat lions but we are better than lions at eating what lions eat). The ability to 'refine' raw material is characteristically human and it is no wonder that '6' has a human symbol, the Maiden. Then again, if our '1 intuition', '2 senses' and '3 arms' aren't developed, there's no point having thumbs. Meanwhile...

Back in 'Ch.68', we discussed the 'basic' Oedipal/Electral Freudian dynamic in relation to Aries i.e. 'mama's boys' and 'daddy's girls'. Although we made note of the 'second order' Hamlet/Ophelia dynamic (i.e. 'mama's girls' and 'daddy's boys'), we didn't expand on it there because the premier 'mama's girl' of Greek mythology, Persephone, has closer ties to the 6<sup>th</sup> sign/house than to the 4<sup>th</sup> sign/house. Whereas '6 Ophelia's' lack of close tie to '(2)-4 maternity' leads to her diametric (backwards) leap into the '12 matriarchate', Persephone's stronger ties to '2-(4)' brings about an anti-clockwise (upwards) leap into an (albeit, masculine) '8' i.e. it is '2 Demeter' (not Persephone) who is forced into the role of 'diametric deal-maker'.

FA's interpretation of the Demeter-Persephone-Hades love triangle is 'based' in the idea the '6' is too busy trying to 'refine' the ego development (that had started in earnest in '2') to be worried about the demise of the ego in '8'. (Libra, by contrast, is close enough to Scorpio to have some idea that even life and death need some sort of 'balance'). We don't leave it there, however... there is a 'second order' dynamic i.e. Virgo is the only earth sign of the right hemisphere and, in light of the links between earth and 'falling' gravity, it isn't always easy for Virgo to 'get' her role as the 'riser'. Indeed, this situation is directly comparable to the fact that Aries is the only (rising) fire sign of the (falling) left hemisphere... and, so, when Aries is straddling the cusp of the 6<sup>th</sup> house, the puzzle of a strange-element-in-a-strange-hemisphere is doubled up. As Freud himself would discover (i.e. he had this '1-6'), refining an ego that had been built through Scorpio-Sagittarius-Capricorn-Aquarius-Pisces is no big barrel of laughs... so, after achieving a decent level of ego development, who would want to surrender it all to that mid-3<sup>rd</sup> quadrant (8<sup>th</sup> house) spoilsport?

The 6<sup>th</sup> house is the home of “psychosomatics”. It is the house through which Freud passed with his teeth clenched... for so much of his life, Freud had intended to 'reduce' mind to body but, ultimately, he would have to concede that mind (psyche) is more (computer) “software” and less “hardware”. A big part of Freud's clenching can be traced to his energetic Aries on the 6<sup>th</sup> house cusp (“genital phase”) intentions to reach Taurus on the descendant (“exogamous phase”) 'reality'. And, in light of the fact that Taurus doesn't care much for exogamy, we can say that, because of Freud's 'zodiac-horoscope-phase-shift' (i.e. Freud's phylogenetic “Demeter” sitting above his ontogenetic “Persephone”), his 6-to-8 transition was somewhat 'upside down'.

Nonetheless, Freud's 6<sup>th</sup> house picture (i.e. Venus in Aries; we 'read' his Pluto 'into' his 7<sup>th</sup> house) tells us that, despite his reductionism, he himself was on the path toward his own sexual 'health'. Agreed, Freud suffered from a horrible cancer in the

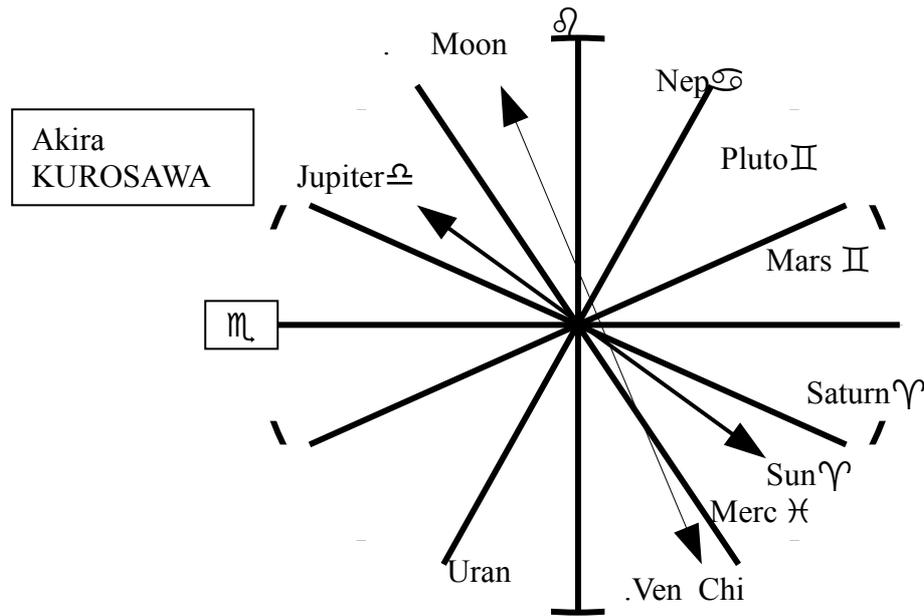
last 15yrs of his life but, for his time, he was healthier than most. Indeed, in this last 15yrs, we see something of an increase in Freud's 'theoretical health' when he began to see how a “developed (or, if you prefer a 6<sup>th</sup> house-ish term, refined) ego” was that which could 'integrate' the 'hydraulic' demands of (i) the superego: thereby staving off the possibility of “melancholia” (ii) the 'raw' world (i.e. FA's ig): thereby staving off “psychosis” and (iii) the id: thereby staving off endogamous “neurosis”... this is what we FA-ers dub “earthy sublimation”. If Darwin had been alive in the 20<sup>th</sup>C, he would likely have recognized (i) the fearful superego as the “software equivalent” of “running-(hardware)”, (ii) the desirous world-(± ig) as the “software equivalent” of “hunting-(hardware)” and (iii) the ambivalent id being the “software” equivalent of “mating-(hardware)”. In other words, given that the (refined) ego is outnumbered 3-against-1, the 6<sup>th</sup> house can only 'survive' if the 5<sup>th</sup> house has been 'lived out' enough to provide enough (“latent phase”) support 'underneath' it...

Of course, the 5<sup>th</sup> house can only be 'lived out' if it has enough support from 'underneath'... from the 4<sup>th</sup> house. This means that, although the individual needs to outgrow his/her Oedipus/Electra complex (through '5 sublimation'), an incomplete outgrowth is still a better 'basis' for the 'development' of sexuality than being stuck in '12-1-2 (a-ogamous) sensuality'. Therefore, when there are (if only phylogenetic) tendencies for a-ogamy in the 2<sup>nd</sup> quadrant, the individual may not 'resonate' with task of endogamy-exogamy differentiation as well as others (NB\* Aquarius-on-the-ascendant Jung was more in tune with this than Freud). We have already discussed Freud's own Neptune-Jupiter in Pisces straddling the cusp of his 5<sup>th</sup> house and how (i) he admitted to not wanting to get over his “narcissistic wound” that was inflicted by the loss of a child (ii) he inflamed the 'endogamous Beast' for his daughter, Anna, as she tried to 'be' the '4 pillar' underneath psychoanalysis after his own death.

One of the more interesting aspects of the transition from the 5<sup>th</sup> house to the 6<sup>th</sup> house (and, for that matter, from the 1<sup>st</sup>/9<sup>th</sup> house to the 2<sup>nd</sup>/10<sup>th</sup> house) is the shift from 'fire' to 'earth' i.e. although '5-to-6' might not have that abrupt sense of 'large-scale-down-to-small-scale' that we see with the (re)-births of '12-to-1-(to-2)', there is, in any event, significant elemental 'tension' in play when the individual moves from his/her 5<sup>th</sup> house of “enjoyment” to his/her 6<sup>th</sup> house of “work”. For most of us, our hobbies and our work are two different things and, therefore, there is a temptation to take a negative view of work (e.g. because it doesn't involve any “refinement” of a hobby) but, to this 'most', we would suggest that they haven't looked close enough at those who have managed to “give up their day job”... if they did, they would see that many of these “paid hobbyists” are unhappy about the decrease in “enjoyment” that occurs with this 'semi-earth-integration' and, after a short interval, they soon realize a new need to return to their (respective) 5<sup>th</sup> houses and look for a brand new hobby to re-invigorate their (respective) 5<sup>th</sup> house sense of enjoyment (?Bob Dylan?).

Now, applying the material of the paragraph immediately above to Aries (or, indeed, any fire sign) on the cusp of the 6<sup>th</sup> house, we have a basis to assume that the '5-to-6 (enjoyment-work) transition' won't be as simple for the fired-up Ram as it is for those who have one of the other three (i.e. water, air, earth) elements rattling the '5-to-6' transition cage. Unsurprisingly, this difficulty crops up big time in in one of the classic films of...

## EXAMPLE 70A



Akira Kurosawa's reputation as one of the world's greatest directors didn't 'save' him from the pit of depression (and, later, a suicide attempt) as the 'planet of depression', Saturn, transited his (wide) Sun-Saturn conjunction in Aries in the 6<sup>th</sup> house. In earlier articles, we have had much to say about the (Pluto-Uranus) winds of change that were blowing through the film-world in the second half of the 1960's and Japan, it seems, didn't escape them either. Although Akira would make a film at this time (i.e. "Dodes'kaden") his desire to refine his creative approach (that he had 'created' via his celebrated 1950's masterpieces, "Rashomon" and "Seven Samurai") was being thwarted by changing public tastes.

Although we can feel sorry for Kurosawa's 'historical' situation, we can look to the film that he made between "Rashomon" (1950) and "Seven Samurai" (1954), "Ikiru" (in English, "To Live"; 1952) to provide us with some clues about the 'roots' of the depression that would come 15yrs later. The 'hero' of "Ikuru", the city official "Watanabe" (played by Takashi Shimura) is someone who, in typical Saturn in the 6<sup>th</sup> house style, not only finds himself in a workplace where there is an 'anti-culture' against "manufacturing" (specifically, a hygenic play-ground for children) but also that he has only a few months to live (courtesy of a stomach cancer). Unsurprisingly, Watanabe reacts to his situation by trying to cram as much enjoyment into his final days as possible... only to come up against the "resistances" of his own children who have become ashamed by his antics (e.g. forming a 'romantic' liaison with a woman half his age, "Miss Odagiri", who loves the joke, "the boss-man is reluctant to take a holiday, not because he is frightened that the work-place can't function without him but because he is frightened that the work-place could function without him").

It doesn't really matter very much whether you (or I) have Saturn in Aries in the 6<sup>th</sup> house... we all need to come to terms with the transition from the 6<sup>th</sup> house to the 8<sup>th</sup> house. As noted in our opening section, from both the 5<sup>th</sup> and 6<sup>th</sup> house's point

of view, the 8<sup>th</sup> house is one big spoilsport against both the happy memories of one's '5 childhood' and '6 adolescent refinements'... but the great irony of these memories is that they are selective (i.e. if you ask someone in the 2<sup>nd</sup> half of their life the extent to which s/he would like to return to his/her youth, the “yes” answer is accompanied by the qualification that all the crummy events could be deleted like unwanted songs on an I-pod... indeed, to correct this delusion, all anyone has to do is recall the many times that, as a child, s/he had wished to be 'fast-forwarded' into adulthood).

Longstanding readers will recall that, in our mini-essay on Roman Polanski, we had wondered whether Roman's film-making works as some sort of self-therapy. That wonder, of course, can be transferred directly to Akira's “Ikuru”, the apparent answer being “no” i.e. Akira's attempted suicide. Nonetheless, we FA-ers don't rush to this conclusion... it is also possible that, if Akira had not made “Ikuru” a couple of decades prior, his suicide attempt might have been more successful. In other words, memories of making “Ikuru” may have 'reduced' his full-heartedness about ending it all 'down' to a half-heartedness about ending it all 15yrs later.

If, during the late 1960's, Akira had sought out a psychological astrological consultation, it is possible that (especially if s/he was re-incarnation-orientated) the astrologer would have suggested that some kind of 'return' would be possible to the heady days of “Rashomon” (by the way, one of the greatest “psychological function” films ever made) and “The Seven Samurai”. All Akira had to do was “To Live” and, eventually, he would get to make a “Kagemusha” (1980) and a “Ran” (1985).

Translated into English, “Ran” means “chaos”... translated into astrological English, then, “Ran” means '12'. You can almost here Akira talking in the mouths of his despairing characters... after the 'Fool' cries out to (what he sees as) a heart-less Buddha, a loyal sergeant reminds him, “... the gods cry too!! they can't save us from ourselves”. Save from what? Answer: the same ol' same ol' Shakespearean nutshell, pride-in-a-position-of-power... or as Freudastrology would translate it, 'pride-in-the-upper-hemisphere'. As we have noted many times herein, '12' has an important role to play i.e. “dissolving '9-10-11' shenanigans”, the most pernicious expression being the pride of '11 brothers' looking to regress to '10's pretences of 'centred-ness'. One of the best things about foreign movies are the way that they show 'Westerners' that 'Easterners' (and everyone in between and beyond) are just as vulnerable as are we to the sneaky regressive psychodynamics of the 4<sup>th</sup> quadrant.

Appropriately, “Ran” was made when Saturn was transiting Akira's Scorpio ascendant i.e. “Ran (King Lear)” is a story about 'life' during the death and re-birth of the mask... the death occurs when the king, “Lord Ichimonji” (Tatsuya Nakadai), is questioned over the false pride he has in his “might is right; post-might, honeyed words are all that we need to keep the peace” banality. By banishing his “no man”, his 3<sup>rd</sup> son, “Sabu” (Daisuke Ryu), and handing power over to the “yes man”, his 1<sup>st</sup> son, “Taro” (Satoshi Terayo), the king's mask is sucked into a black hole of his own making (“heaven is so far away, hell can be reached in half a day!!”). The \$64,000Q is whether or not the king might have been able to reach the truth without having to go through hell.

Answer: if he did, Akira wouldn't have a story to tell! When Pluto gets active in the '(Western) world chart' of 2015, will a story-to-tell be adequate consolation?

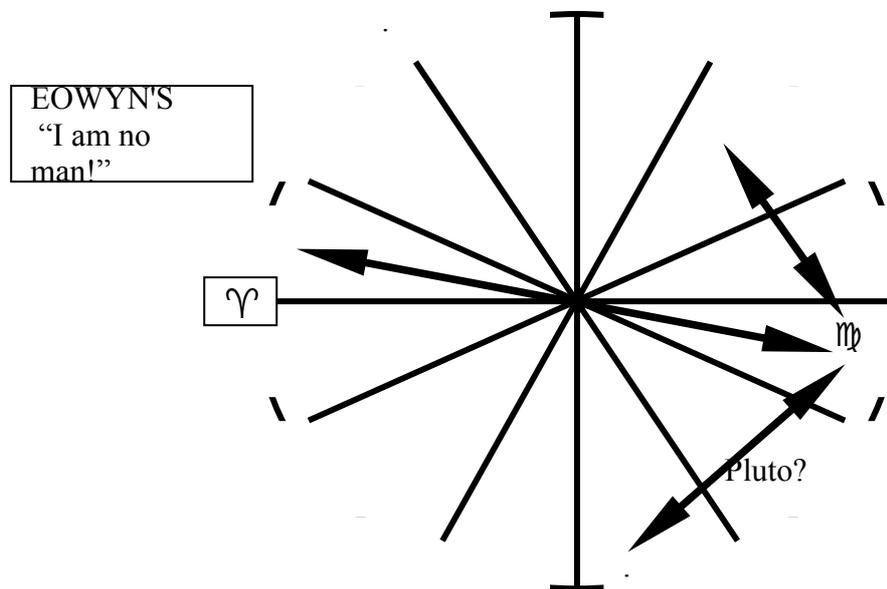
### '1-6 INTERLUDE' ANTI-CLOCKWISE vs. CLOCKWISE X

The 6<sup>th</sup> archetype, the last of the lower hemispheric archetypes, symbolizes the last chance for 'personal morality' i.e. the first of the 'collective-moral-ethical' archetypes, the 7<sup>th</sup> (e.g. "lower courts"), is now only one archetype ahead. Although we see the descendant (and the 7<sup>th</sup> house) as the 'lens' through which the "ego" sees the world (i.e. it forms a 'complex opposite' with the ascendant-as-the-lens-through which the "ig" sees the world), we don't discount the input of the 6<sup>th</sup> house. Indeed, via its direct 'diametric objectivity' over to the 12<sup>th</sup> house (that feeds/spooks the ig), the 6<sup>th</sup> house often has a keener eye for what underpins the ascendant than does the 'more developed' 7<sup>th</sup> house.

The 6<sup>th</sup> archetype (and the 7<sup>th</sup> archetype) is(are), in our view, the "scientific", sensing-thinking archetypes. Although Darwin's 'law' of evolution isn't man-made (i.e. not 'lower-courts-7-ish'), it does operate' in the medium-scale (physical) world and, therefore, it has its say in the workings of lower courts i.e. ever since Darwin's theory has been accepted (along with the many scientific "CSI-style" investigations), criminals can now site genetics (rather than 'immoral/bad choices') as their 'excuse' i.e. "my 'subconscious' did the crime; 'conscious' choice is epiphenomenal illusion".

We have seen, however, that "genetics", running from '8' (genotype) around to '2' (phenotype) loses more and more 'ground' as development proceeds through '3', '4', and '5'. By the time development gets to '6', the individual will have enough capacity to 'look over his/her shoulder' and see how well s/he has 'filled out' his/her 2<sup>nd</sup> quadrant development... the development from '3 amorality' to '6 morality'.

Back to "LOTR". Having (semi)-gotten over the fact that she won't be able to have a '5 romance' with Aragorn, Eowyn battles on... soon to 'face up' to the task of defeating a faceless beast i.e. a '(4-now)-6 maiden' conquering her '12 naivete'.



In the same way that Taurus (e.g. Demeter) must struggle with the (3) water signs on each side and opposite it, so must Virgo (e.g. Persephone) struggle with the 3 water signs each side and opposite it. The latter struggle is, of course, more subtle

than the first. (Recall, in our '1-2 interlude', that Merry was faced with the simpler task of convincing the Ents). In "Return of the King", it is clear that Eowyn's defeat of the faceless monster is mixed up in another developmental step beyond her uncle-father (i.e. Theoden dies at the same time) but this David-&-Goliath scene also takes us older movie fans all the way back to Roy Scheider's character's defeat of "Jaws". In other words, for FA, in addition to the defeat of the father-tie, there is something about '6''s capacity to overcome '12' in Eowyn's victory... recall, here, our previous notes on '6 masculine wizard', Gandalf, being too masculine to fully understand the anti-clockwise vs. clockwise 'complexio' in the water signs.

This '1-6 Interlude' is a kind of epilogue to our earlier '1-3 Interlude'... in the earlier interlude we had suggested that Geminian amorality is 'good' insofar as it is able to admit to the possibility of an immoral-moral dyad 'ahead' i.e. the only thing that the individual needs to do at Gemini's phase of development is to (intellectually) admit that the 'soul' could be 'r/Real'. The 'soul', of course, can't be proved to exist by any means of 'logic' but, by the same token, it can't be disproved either. In other words, in the same way that Pisces is 'meant' to dissolve '9-(10)-11 shenanigans', so Gemini is 'meant' to (if not dissolve, then) 'bisect' '12-(1)-2 shenanigans'. This means that the standard punishment for a juvenile court would be a 9 month sentence that would see the Sun roll around from Virgo back to Gemini... wherein, once again, the juvenile would find himself in a place where s/he can 'look within' and 'keep his/her mind open' about whether or not his/her criminal acts (irrespective of whether they are criminal from a legal standpoint) are 'g/Good' for his/her 'soul'. Sooner or later, and with 'integrative' parental support, the individual can begin to divvy up his/her criminal acts into (i) solely 'legal': because the state is corrupt, these don't have any deleterious impact on the individual 'soul' (ii) both 'legal' & psychological: the state is only semi-corrupt (not quite at the level of the Roman Empire) and, thus, there is some overlap between crimes against the state and crimes against the 'soul' and (iii) simply psychological: the individual doesn't have a state charge to answer (i.e. no 9 month sentence) but, in any case, s/he recognizes that something 'higher' will ensure another reincarnation through the left-hemisphere i.e. s/he is 'sentenced' to another chance to 'fall' to the 3<sup>rd</sup> house and consider the unanswerable dyad.

The great trouble with all this is that 'psychology' (i.e. the study of the soul) has fallen foul of the world-as-a-whole. Despite all the '3's that we have these days, Hume's induction-deduction 'rupture', Heisenberg's uncertainty, Godel's theorem, "(software-ish) brain plasticity" the courts don't include the (depth) psychological dimension of development e.g. what are the factors that are behind the "acting out vs. imagining out" dyad? How close are we to putting Jonathan Demme (and/or Anthony Hopkins) in jail because of their nasty imaginations.

Now, if Gemini is meant to bisect '12-(1)-2 shenanigans' (e.g. uber-reductive ultra-Darwinism... that, Stephen Fry notwithstanding, very often turns out to be a kind of ultra-Taurean-ism), can we say that Virgo is meant to bring imaginative '3-(4)-5 shenanigans' back down (up?) to earth? Our answer: not only "yes" but also "down" i.e. Virgo lies underneath (Capricorn, Aquarius and) Pisces and, very often, the individual needs to be drawn 'down out' of his/her 4<sup>th</sup> quadrant and 'up out' of his/her 5<sup>th</sup> house in equal measure. This is a very relevant issue for...

## **MARS in VIRGO (Arwen 'beyond' Minas Tirith; Oct 2015)**

Over the course of these 'Vol.3: supplement' essays, we have been portraying Mars as a dynamic archetype that needs to keep an eye on its '5 destination' i.e. it is at its best when it is inclining away from '9 Jupiter' and toward '5 Sun'. This meant that Mars in Sagittarius, Capricorn, Aquarius and Pisces have a touch-'n'-go factor wherein the “red planet” is at risk of looking-back beyond its orbit (i.e. away from the Sun) to the (traditional) rulers of the 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> signs. Things become rather less 'tense' when Mars returns to the sign that it rules (Aries) and, then, rolls 'down' through the signs that are ruled by planets with orbits that are closer to the Sun than Mars' own – Earth/Venus (Taurus), Mercury (Gemini), Moon-Earth-Sun (Cancer). After reaching Sun-ruled Leo, Mars, once again, heads out toward (what is for Mars) the dodgier zones of the zodiac (e.g. '9 Sagittarius/Jupiter'). But...

Does this mean that Mars in Virgo (i.e. Mercury-on-the-way-out, instead of Gemini-Mercury-on-the-way-in) is a 'bad' placement? FA's answer: in astrological terms, this would depend on the placement of the Sun: if, say, the individual has (in addition to his/her Mars in Virgo), Sun in Virgo, we would see it as 'not bad' (see our 'Example 70B'); if, say, the individual has Sun in Sagittarius, we would also see it as 'not bad', because the '5-ness' of the Sun will 'cancel out' the '9-ness' of Sagittarius; if, however, the individual has Sun in Pisces, we would want to know how well s/he is handling the shenanigans of '9-(10)-11' before we see his/her Mars in Virgo as 'OK'.

In passing, we need to note that this question is equally applicable to Mars in Libra (i.e. Venus-on-the-way-out instead of Taurus-Venus-on-the-way-in) and Mars in Scorpio (i.e. in 'traditional' astrology, Mars rules Scorpio along the astronomical lines that are being presented here). But, to return to the topic at hand...

No matter where it is placed, Mars remains as a symbol of “desire” (e.g. for “refinement”, “ritual”) and, therefore, it symbolizes something that, at some level, needs to be self-overcome. In other words, the individual with this placement needs to confront a rather outrageous Buddha paradox... although Virgo symbolizes the 'goal' of ego development, it here needs some level of self-defeat. Given that we all have to defeat our ego development in the 2<sup>nd</sup> half of our lives (if we have managed to develop one), there is a suggestion with a Virgoan Mars that self-defeat is being demanded prior to this phase of life e.g. during one's (if phylogenetic) adolescence. This is why we have subtitled this section “Arwen beyond Minas Tirith”...

Although she doesn't feature nearly as strongly as does Eowyn in the Tolkien-(Jackson) trilogy, there is a sense in which Arwen is a better “projection screen” for readers-(viewers) than Eowyn i.e. given the % (of both sexes) that are stuck in their 4<sup>th</sup> quadrants, we would caution readers-(viewers) against “identifying” with '4-5-6 Eowyn'. Rather, we prefer our readers (of both sexes) to return to Arwen's situation of “wanting a mortal life” because the key question that Aragorn failed to ask her in '9 Rivendell' was: what do you mean by the word “mortal”?

The great irony of the Christian message goes something like: you can't make an immortal immaterial soul in an immortal material situation. If, one day, a genius is able to 'splice out' the “death gene” from Homo sapiens' genome (i.e. by creating a drug that prevents telomeres from shortening... a “material fountain of youth”) then it is fair to say that Christianity would (yuk, yuk) 'die' soon after. Without the threat of death (curiously, Elves are able to die in battle!!), we lose all reasons for trying to

transform our (respective) inner lives. And, so, there is a sense in which Arwen says that she wants a 'fleshy' mortal life so that, one day, she can have a different kind of immortal life. Therefore, Arwen can be taken as Pisces' anti-clockwise Fish-(anima) in that same way that Galadriel had been taken as Pisces' clockwise Fish-(anima).

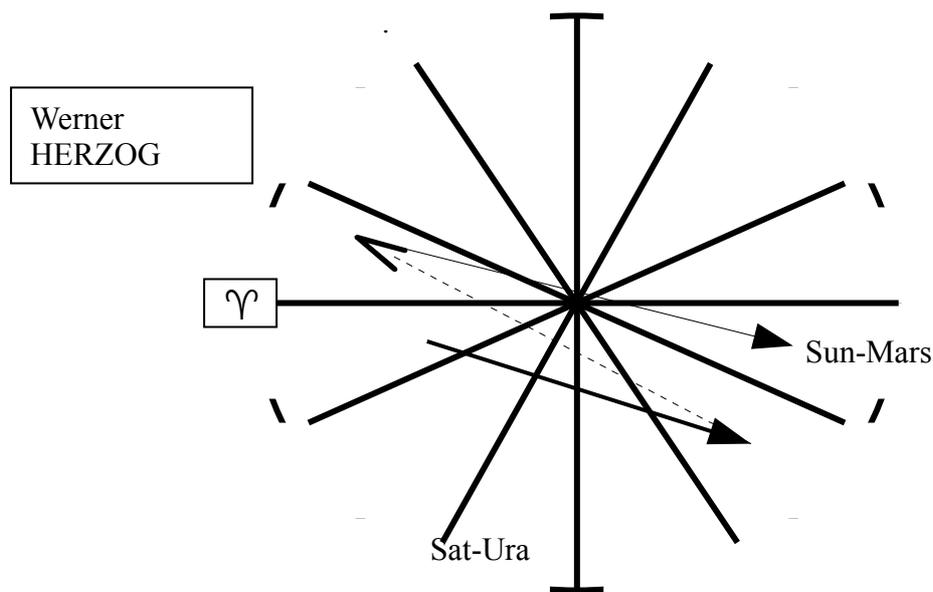
This brings us to Jung's autumnal religious writings... in particular, to Jung's "Answer to Job" (1952). When we discussed this work in "4 Corners of the Cosmos: Vol.II", we saw Mother Mary as somewhat Arwen-like insofar as s/She had "fleshed out" the watery link from Pisces-down-through-Taurus-into-Cancer (as "Sophia the 2<sup>nd</sup>") so that Christ could be resurrected into 'rising' Leo. We don't know any details of Mother Mary's dream the night that She conceived Christ but we know that must have been a desire to have a "mortal life" (in the sense that we noted above).

Back in 'Ch.68', we conceded that, with the "Fellowship of the Ring", having only 9 members, we had to have a few (... err) 'ring ins' to fill out the cycle. In light of the fact the 2<sup>nd</sup> quadrant is our "Elf-in-the-Man-Hobbit" quadrant, it is obvious that Arwen could fill one of the 'vacancies'... and, given that she winds up being the queen of Gondor, some may have expected her to fill the Mars in Leo (Minas Tirith) spot (... recall, here, that Elrond had filled the Mars in Cancer spot). The point that we want to make here, however, is that, although Arwen finally does become Pisces-to-Cancer 'mortal', she won't fully know what it is to have a "mortal life" until she becomes 'Virgoan enough' to properly see Scorpio ahead. (As we have suggested in earlier essays, this consciousness comes more easily to Mary Magdalene). To do this latter task, then, Arwen would have to fight her way from '5 Minas Tirith' forward to '6 ??????'. We don't what '6 ??????' is because we don't get to know what happens after Aragorn and Arwen are married... so, we'll just have to use to our (respective) imaginations in the same way that fans of "Star Wars" are using them (... they too don't know what happened after Han & Leia were married (... I notice that George sold the rights to Disney... so I guess that's the end of the "Star Wars: Pt.VII"!)).

When Mars is in Virgo, we take the view that it signals a good time to 'fight' one's way forward into thoughts about the meaning of the 'fleshy' life-death cycle. Because Mars is an archetypal expression that isn't as keen for transcendence (as, say, the Sun and Jupiter) there is a sense in which a Virgoan Mars sees Scorpio as the gateway to a new Capricorn-to-Pisces 'pregnancy' and not a 'pre-9' gateway to wanting the world to stop so one can get off (see our notes on Mars in Sagittarius). Indeed, given our view that Mars-whenever-it-is-placed needs to self-overcome, it is clear that Mars in Virgo needs to reach its opposite (i.e. Mars in Pisces) to see what might be involved in this self-overcoming...

The main difficulty, of course, is the sense of 'judgement' that Mars endures as it sweeps its way up and over the M.C. i.e. like the ascendant, Mars would like to believe that it is too 'personal' for such things. In turn, much of the Martial trouble that the individual with natal Mars in Virgo experiences can be traced to the transit and progression into subsequent signs. Jung reckoned that Job didn't deserve what happened to him and therefore, "God" had to "answer Job" (i.e. with Christ). Still, the possibility remains that Job 'lived inside an idea of righteousness' (he was awash with "reaction formations") and, so, there might be a sense in which Job 'deserved' everything he got. Jung rejected this. What would Jung have thought about (?) ...

## EXAMPLE 70B



Over the years, Hollywood and academic historians have not seen eye to eye. In order to 'win' at the box-office, Hollywood-ites conclude that historical “fact” is sacrifice-able. When academic historians start to bitch, depth psychologists start to see their “projection”... academics' bills are also paid by “history's winners”.

Sometimes, however, Hollywood becomes more synchronous with historical events, one obvious example being the early 'apocalypse' films – Stanley Kubrick's “Dr Strangelove” and Sidney Lumet's “Fail-safe” (1964) – being in pre-production prior to the Cuban Missile Crisis. Agreed, 'apocalyptic' films had been made before those mentioned above (e.g. the Japanese genetic-radiation monster films) but they didn't provide the sense of human absurdity that characterized all the 'apocalyptic' films that have followed on from them... the 60's (“Planet of the Apes”) and onward to the 70's (“Apocalypse Now”) and 80's/90's/00's (“The Terminator”).

Although Werner Herzog's films (in his own words) “would never be made in Hollywood”, they can be compared with Kubrick's, Coppola's, Cameron's by virtue of their 'apocalyptic' tone. Indeed, his monumental “Aguirre, Wrath of God” (1972) can be interpreted at (i) the re-creational and (ii) synchronicity-current-event level of human history (... err, you know, “Nixon, Wrath of God”). For someone born in the 'real apocalypse' of bombed-up, Saturn-Uranus 1942 Germany, it is no surprise that Werner would make “Aguirre” at his 29yrs Saturn return i.e. Saturn's 'doubling up' against Uranus (in Gemini). Equally unsurprisingly, Aguirre's first dialogue scene in the film is with a '(3) brother' with whom he gloomily disagrees about the chances of the '11 brotherhood's aims to reach El Dorado. For our money, the last few minutes of this film – Aguirre's defiant 1,000yd stare – easily outchills Chuck's famous “you fools!! you did it!” at the end of “Planet of the Apes”.

Aguirre was brilliantly played by one of (pre-war-Poland-to-post-war)-West-Germany's favourite '11-12 madmen', Klaus Kinski. Werner would go on to diarize his 20yr director-actor liaison with Kinski – “My Best Fiend” – after his passing in

1991. There is little doubt that Kinski was carrying a big chunk of Werner's, as Jung would say it, "shadow"... the fight between these two '3 brothers' have become stuff of movie-making legend. Werner threatened Kinski with a gun during the filming of "Aguirre"... indeed, some critics see "the making of 'Fitzcarraldo'" (i.e. "Burden of Dreams") being a better movie than "Fitzcarraldo" but, in our view, even these two can be taken as 'equal' Uranus-Saturn-Gemini-brothers.

OK, so what about the time 7yrs on from "Aguirre" when Saturn had rolled around to Werner's Sun-Mars in Virgo? Answer: Werner would connect (what was now being dubbed "New German Cinema") with his film-making '(grand) fathers' – Murnau and Lang – and re-make "Nosferatu, the Vampyr" (1979). Yet, despite this apparently 'masculine-patriarchal' interest, Werner's film hero would be a heroine (Lucy, played, with Morticia Adams-ish zest, by Isabelle Adjani), who realizes that, to rid her world (& her husband) of the plague, she must sacrifice herself.

In this case, we can say the Lucy's sacrifice is a genuine sacrifice because the townsfolk are disinterested in her protestations. The scene of Lucy moving about the town-square being invited to join a rat-infested "last supper" are right up there with the last scenes of "Apocalypse Now"... although maybe not quite as 'apocalyptic' as the earlier "Aguirre" or "Even Dwarfs Started Small". Indeed, beside the disinterest of the townsfolk, we also see her realization that there is no heavenly reward coming her way after she 'seduces' the (again, Klaus Kinski) vampyr into an additional feast on her neck 'beyond' the crowing of the cock.

The symbolism of a vampyr-plague being defeated by sunlight appears to run against the symbolism of '6 Virgo' i.e. in the daily cycle, '6' covers the 2 hours prior to sunset... whereas the vampyr's immersion in 'eternity', 'hypnotism', 'sycophancy' (i.e. he needs the 'blood-living-spirit' of others to thrive) places him squarely in the realms of a '12' being defeated by the appearance of a '1-ish', Aries-spring-morning '5-Sun'. The fact that, in Werner's chart, we see a Virgo sector imbued with '1' and '5' should at least tell us to 'keep thinking-intuiting'...

Although, strictly speaking, "Nosferatu" is a "genre film" (i.e. "horror"), it is difficult to 'bracket' this film with the other horror classics of the 70's "Jaws", "The Exorcist", "The Texas Chainsaw Massacre" because the horror – as in "Apocalypse Now" – is too surreal to be horrifying. Perhaps the genre-inventors need to come up with a new genre... say, "eerie". One "eerie" theme that Werner seems to love is the "befuddled authority"... the penultimate scene of a town official declaring that Van Helsing needs to be imprisoned on charge of murder, while ignorant of the fact that the plague has killed off all the police and jailers, is a perfect synthesis of 'eerie' and 'funny'. Indeed, then ending of "Nosferatu" is eerily similar to the ending of...

"The Enigma of Kaspar Hauser" (1975) is Werner's film about "befuddled authority". Kaspar (Bruno S.) is rejected by his 'father' and, then, thrown into the 'group of fathers' where, of course, he is rejected all over again (note, for example, the scene of a 'philosopher-father' rejecting Kaspar's simple 'tree-frog' logic). After recounting his 'apocalyptic' dreams, Kaspar dies and all that befuddled science can do is dissect Kaspar's brain. If Jung, a 'dreamer of the apocalypse', were alive today, he would surely put Werner near the top of his 'film-making greats' list. "Stroszek's chickens" (i.e. politicians) are still dancing us all the way to Armageddon.

**ARIES on the DESCENDANT**

Freud's aphorism – “where id was, ego now is” – translates into astrology as, “over each house's id-floorboards, ego-rooms now build up” e.g. 3<sup>rd</sup> house's 'mental floorboards' focus on instinctual satisfaction (i.e. “pre-id formation”) but, 'above' it (and without any need to advance into the 4<sup>th</sup> house), everyone has 10,000 chances to build a 'thinking-ego-library'. At first, 3<sup>rd</sup> house developments lead infants-children to itemize fully 'outer' things (i.e. animals, vegetables, minerals)... but, soon enough, they allow infants-children to itemize semi-'outer' things i.e. instincts that 'cause' us to seek out fully-'outer' things e.g. “I am hungry” (instead of, “I want food”). Then, the child-adult, even if his/her stomach is full, might want to learn a lot more about “hunger, per se”. Only those who have 'lived' their (respective) 4<sup>th</sup> houses, however, will take an interest in connections that 'feed' from physical to emotional “hunger”. Reductive scientists who take part in the “feed-the-world” campaigns have much to learn from psychologists who 'understand' the emotions of tyrants.

There is, however, a second realm of 'thinking ego' development... that which occurs as part of the (1<sup>st</sup>)-2<sup>nd</sup>-into-3<sup>rd</sup> quadrant sequence i.e. the 7<sup>th</sup> house's 'thinking floorboards' are laid down via “projection” but, if the 4<sup>th</sup> 5<sup>th</sup> & 6<sup>th</sup> houses have been 'lived out', the projections can be withdrawn... and, in turn, (that which traditional astrologers might call) the “world-view of the spouse” soon becomes the individual's own world-view. The 'classic' Freudastrological reason why the individual regresses from his/her ascendant back up toward the M.C. is that s/he takes his/her ascendant world-view as his/her 'basis' for entry into the collective... if, however, the individual has 'filled out' his/her 7<sup>th</sup> house developments, s/he soon sees that his/her descendant is the best 'initiator' when it is time to access the collective and the M.C..

Therefore, psychological astrologers usually remind their clients, “it might be the house of partners & spouses, but your 7<sup>th</sup> house is still in your chart!!” As noted elsewhere, if the individual is able to withdraw 50% (or more) of what s/he projects onto his/her spouse, this would be enough to bring about an acceptable rise through the 8<sup>th</sup> & 9<sup>th</sup> houses. The capacity to withdraw one's “projections” (whether they be thrown out from the “shadow” or from the “animus/anima”), however, is a function of a 'filled out' lower hemispheric (and, in particular, 2<sup>nd</sup> quadrant) development.

The 'good' thing about having Aries on the descendant is that the problem of 'balance' had already been raised at the ascendant e.g. ego developments that occur 'within' the lower hemispheric houses (see the top paragraph) are able to anticipate the need for 'harmony' when rotation reaches/taps the descendant. The 'bad' thing about having Aries on the descendant is the (diametric) temptation to 'leap' over to the descendant from the ascendant... this may lead to a playing down of the vertical issues that, sooner or later, demand thorough understanding. (Recall, in this regard, our notes on Roman Polanski, Sarah Palin etc.). The Libra-ascendant-er is prone to being a bit too Romeo-Juliet with his/her horizontal axis i.e. the 'vertical' Montague-Capulet dimensions of the horoscope are foolishly ignored.

Jung thought that the retrieval and integration of a projected “shadow” was difficult but, with a modicum of dedication, achievable. In contrast, Jung was much less enthusiastic about the retrieval and integration of the “animus/anima”... in fact,

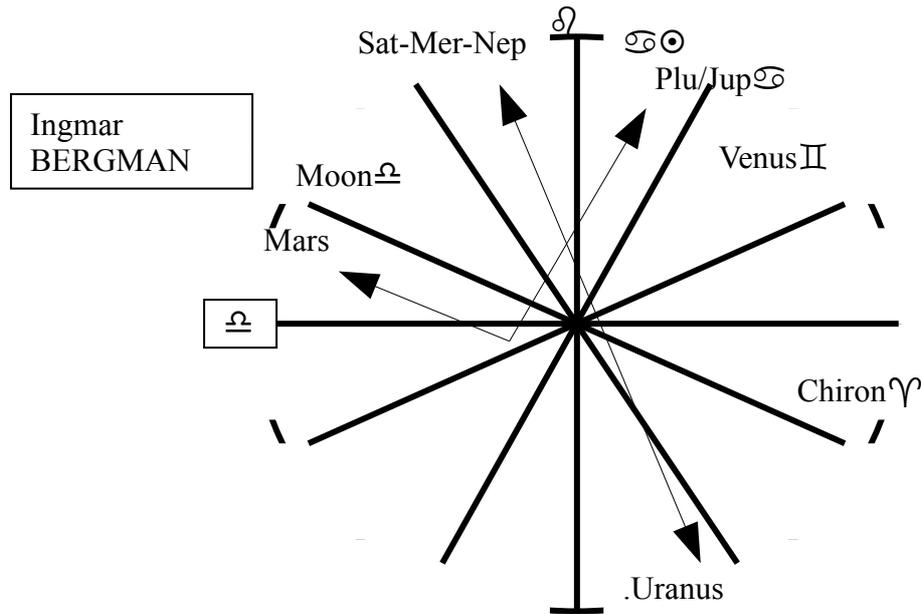
without an 'outer' opposite sex partner to 'act out' that which has yet to be retrieved and integrated, the individual may never become 'conscious' of the challenge. This is the big kahuna, of course, for a priesthood i.e. individual priests, lacking due regard for their (respective) individual anima images, are sitting ducks for shadow-into-Self "contaminations". Their corruption and (subsequent) abuses, therefore, are fated to be (... err) 'eternal'.

Jung's lack of enthusiasm applies, in particular, to the individual who's natal chart has a lot of 'zodiac-horoscope-phase-shift' because, without a partner who (by virtue of a chart that features the relevant left hemispheric signs) can highlight the value of the 1<sup>st</sup> personal 'f/Fall', the individual may be unable to see any reason for 'narrowing' him/herself. Thus, the Libra ascendant individual will be more focused on his/her 1<sup>st</sup> person ego developmental tasks when his/her partner, who is likely to have a strong, 'initiate-the-hero' Aries influence (not always Aries on the ascendant; sometimes a 'strong' natal Mars; sometimes one or more personal planets in Aries), is pushing for this him/herself. This means that the Libra ascendant-er has more to 'balance' than a simple 1<sup>st</sup> person singular ("I")-to-3<sup>rd</sup> person plural ("they") dyad... s/he is likely to discover that s/he must 'balance' a complex quaternity that includes the 2<sup>nd</sup> person singular ("you") and the 1<sup>st</sup> person plural ("we"). All this 'balancing' is made 'easier' if there is a flesh and blood partner who, unlike Eva Braun, knows where vertical issues stop and horizontal issues begin.

One potentially 'good' thing about having Aries on the descendant is the fact that the 2 species of self-overcoming (i.e. ontogenetic & phylogenetic) are, in a way, 'separate' i.e. if, over the course of the lower hemispheric semi-cycle, the individual has self-overcome his/her ontogenetic 'desire(s)' (that had been 'born' out of his/her ascendant), we realize that s/he will have a 'clean slate' to deal with the phylogenetic aspects of self-overcoming (of desire) through the upper hemisphere. And, if this has been successful, the 12<sup>th</sup> house (the late degrees of Virgo and, then, the early degrees of Libra) becomes another pit-stop where the 'slate' can be 'cleaned'. The trouble is, however, that a 'filled out' lower hemispheric development is much more exception than rule... meaning that the 2<sup>nd</sup> half of the developmental cycle is much more likely to throw up more confusion about what the Buddha was on about. (Recall that even the Buddha himself had to go through a series of biographical digressions before he reached his enlightenment). In turn, we can wonder whether the Aries descendant has very much chance to 'get' what is involved as planets roll around to his/her, say, Leo M.C. (see our next Example 71A).

Although I am no fan of statisticians, I have to admit to wondering if there is a statistical significance that links artistry to a broad 'zodiac-horoscope-phase-shift'. (When it comes to 'would-bes' such as Hitler, we widen the link to 'raw desire' to be an artist and a wide 'zodiac-horoscope-phase-shift'). If I were to extend this interest, it would be toward the specific ego developmental deficiencies of specific artists and how they are expressed in their aesthetic. Then, my interest would turn to how their creative process is an attempt to heal the deficiencies. (Longstanding readers might recall here our mini-essay on controversial Aries-on-the-descendant director, Roman Polanski). If you, dear reader, are also curious about art-as-"self-therapy", there is a good chance that you have seen a number of the films of...

## EXAMPLE 71A



Many astrologers, before inspecting specific planetary placements, will begin a chart reading by taking an overview e.g. a “bucket chart”, a “bucket with a handle chart” etc.. Ingmar Bergman, the movie-director who, even more than Fellini, would give European cinema its post-WWII character (anti-Hollywood-forget-about-story-and-stick-to-the-surreal-imaginings-of-the-characters), had a kind of “upside down bucket and handle” chart. In other words, we might guess, at first, that Ingmar was just another “high plains drifter” gunning to be yet another psychologically unborn, “George-&-Martha-who's-afraid-of-Virginia-Woolf”, university academic. Although Ingmar didn't fulfill this expectation, we can at least say that his films do have more than their fair share of emotionally compromised professors & clergymen e.g. “Wild Strawberries”, “Fanny & Alexander”.

I have to admit that I haven't seen any of Bergman's films in a movie theatre but, if I had, it wouldn't have surprised me to witness some film-goers storming out of the theatre expletting at Ingmar's anti-heroes, “oh, come on, enough navel-gazing! get a life!”. There is, however, one film where this charge doesn't apply... “Persona” (1966; Saturn running through, not the 1<sup>st</sup> house but the 5<sup>th</sup> house). “Elizabeth” (Liv Ullmann), the heroine of “Persona” has 'got-herself-a-life' (i.e. as a famous actress) when, mid-career, she decides to rid herself of it... and, having done so, she decides to withdraw into silence...

It is of no small account that Elizabeth gives up her career right in the midst of a performance of “Elektra” because, as we eventually discover, she had managed to kill off her 'inner mother' at the outset of her career (... Elektra, remember, is the female equivalent of Oedipus). We might assume, therefore, that Elizabeth's career-abandonment is an attempt to 'resuscitate' her 'inner mother', despite the fact that her psychiatrist (Margaretha Krook) sees it in simpler terms i.e. she is playing (yet) another role. Her monologue 'at' Elizabeth is well worth recounting here, “don't you

think I understand? The hopeless dream of being; not seeming, but being; conscious at every moment; vigilant; (about) the chasm between what you are to others and to yourself; the feeling of vertigo and the constant desire to be at last exposed; to be cut through, even annihilated; every tone of voice a lie; every gesture a falsehood; every smile a grimace; what to do? commit suicide? no; it is too ugly for you; but you can be immobile, you can fall silent, then, at least, you don't lie; you can close yourself in; then you don't have to play roles, show any faces or make false gestures; ... but, you see, reality is bloody-minded; your hideout isn't watertight; life seeps in everywhere; you are forced to react; no-one asks if it is real or unreal... if you are true or you are false; it's only in the theatre that this question carries any weight; hardly even there; I understand you Elizabeth; you have placed this lack of will into a fantastic system; I think you should play this role until it's played out; just as, bit by bit, you leave all your other roles". It is a scathing assessment and, like all intellectual assessments, it is half true and half false...

Bergman's tone is 1,000 miles away from Monty Python's but I have to admit comparing Ingmar's Elizabeth to Terry Jones' vow-of-silence-monk on whom Brian 'falls' in the "Life of Brian". The religious force that drives vows-of-silence is the 3<sup>rd</sup> Commandment but, in a secular-psychological environment, the 3<sup>rd</sup> Commandment finds itself translated into "anything" i.e. anything can be taken in vain and, indeed, any of these anythings could 'cause' just as much developmental arrest as 'God'. In Freudastrophological terms, therefore, we could say that Elizabeth has 'fallen' from her ascendant 'down-into' her 3<sup>rd</sup> house and, there, she has decided not to regress to her ascendant until she is clear in her mind about how to (properly enter and) 'live out' her 4<sup>th</sup> house. This means that, as the psychiatrist informs Elizabeth's nurse, "Alma" (Bibi Andersson), Elizabeth is just as psychologically healthy as she had been before her admission to hospital...

But, is Elizabeth's nurse Elizabeth's nurse? By the end of the film, we realize that Alma is, in fact, Elizabeth's 'inner sibling'... after all, when you fall into your 3<sup>rd</sup> house in silence, this won't stop your 'inner conversation'. (Actually, we don't have to wait until the end of the film... Alma identifies herself as a 'sister' early on). This kind of "shaggy dog" plot device is common in films (e.g. fast forward 3 decades to David Fincher's "Fight Club") and the reason that it is common is, of course, that it is archetypal. Even in Freud's non-archetypal view, struggles between 'inner sibs' is reflected in Freud's bisection of the 'mental' into 'conscious' and 'unconscious'; the psychoanalyst can 'tell' the analysand's 'conscious' mind what his/her 'unconscious' mind is thinking (e.g. by interpreting his/her dreams, parapraxes, events...), but the analysand's 'conscious' mind, although s/he can easily recount what his/her analyst has told her, concludes, via "resistance", that the analyst is wrong... until, of course, the "resistance" is (self)-overcome e.g. threatening oneself with boiling water.

But, what about the astrology? Rather than a function of transiting Saturn, "Persona" is more likely a function of transiting Jupiter i.e. from its natal position (i.e. its 1954 Jupiter-return position) in Cancer in the 9<sup>th</sup> house, Jupiter 'f/Fell', over the next 6 years (to 1960), to the house that it rules, the 3<sup>rd</sup> house. As it 'rose' again to its 1966 Jupiter return, going 'beyond' the 'persona' grew teeth. Saturn seems to be mixed up in the breakdown of '7 marriage' i.e. "Cries and Whispers"...

## '1-7 INTERLUDE' – ANTICLOCKWISE vs. CLOCKWISE XI

Thus far in these interludes, we have been trying to keep the terms “immoral”, “bad” and “evil” distinct. For example, not only are the “immoral-bad” individuals very different to the “amoral-bad” individuals, both of these are also very different to “evil” individuals. In short, regression, of itself, isn't “evil”. For Freudastrologers, “evil” is an outcome of a very 'considered' emotional dishonesty i.e. if an individual has (i) a constitutional capacity for emotional development and (ii) has received the requisite concern, love and care to develop this capacity 'up-to' his/her 7<sup>th</sup> house (i.e. in “LOTR-speak”, “back” to “middle earth”; in “botany-speak” enough water that the actual plant looks like the picture on the “seed packet”) but regresses to a place where emotion & feeling are dismissed, we have a formula for (pure) “evil”.

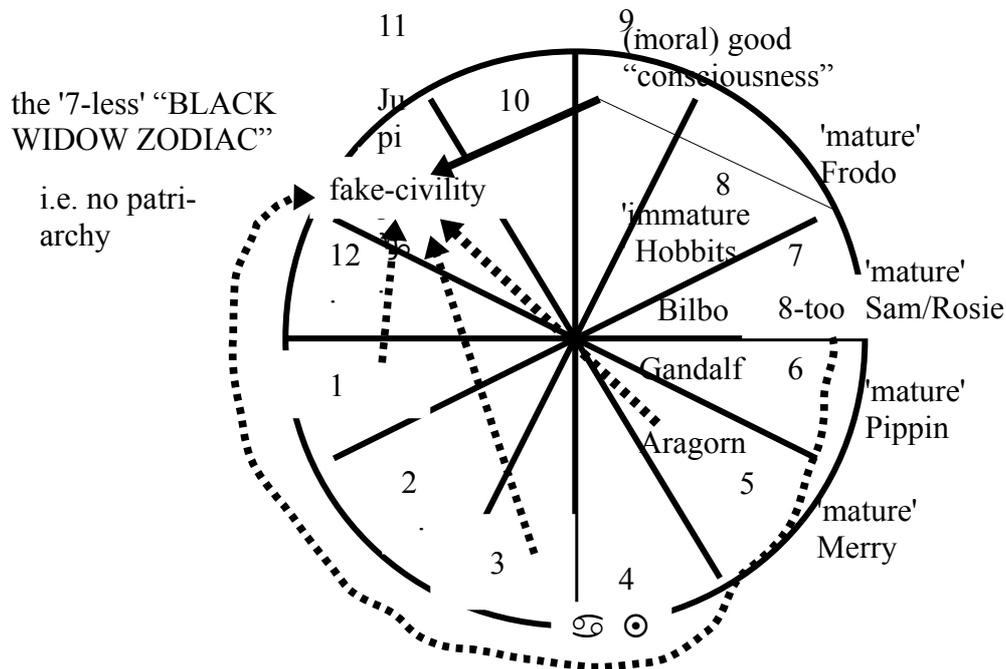
Although the kind of love that comes to an individual 'across' his/her horizon isn't parental-vertical, the capacity to receive love 'across' the horizon is still built on the 4<sup>th</sup>-(5<sup>th</sup>-6<sup>th</sup>) house experience. Therefore, we wouldn't say that the individual who experiences marital breakdown because of a faulty (1<sup>st</sup> ±) 2<sup>nd</sup> quadrant development is “evil”. Nor would we view an individual who, post-breakdown, blames everything on his/her partner as “evil”. Indeed, “evil” is more plausible in a marriage that goes on interminably despite the fact that the participants are taking zip interest in each other's inner struggles (NB\* we can only question Bill's & Hillary's marriage; there is no way to know for sure about them... unlike, say, the vagina-lacerating marriage depicted in Ingmar Bergman's “Cries and Whispers”).

“Evil” becomes very much more plausible when partners lie (interminably!) about the extent to which they care about each other's inner development. Because the 7<sup>th</sup> house's symbolic associations go beyond “marriage” into the wider “world”, the easiest place to spot “evil” is the podium i.e. the “world leader” who claims that his/her nation-state 'cares' about the citizens of another nation-state but proves that s/he doesn't care by bombing them. (At least, the poster-boy of uber-narcissism, Bin Laden, was bereft of the shame-(pretence) that might have dimmed his pride-bound rhetoric about how disinterested he was about the 'ego-development' of the U.S.).

Another 7<sup>th</sup> archetypal item is the “lower court”. Again, a diagnosis of “evil” isn't possible until the lower court has a full ego developmental inventory. If this is attainable, we are in a position to divide the 'criminals' into (i) “evil” (i.e. lock 'em up and throw away the key”) and (ii) “faulty ego developmental” (i.e. place 'em in a “correctional facility”). In our “Vol.II: Conclusion”, we had made the point that the '7 lower court' has the task of discovering the concern, love and care that a criminal has/hasn't received from his/her nuclear-extended family-community during his/her childhood but, given that “lower courts” are often, in themselves, embedded in their own unconcerned, unloving and uncaring 'civilizations', we can wonder whether (at least for 98% of the collective 'psyche') there is any such thing as the '7<sup>th</sup> archetype'. In turn, we can wonder if Venus' rulership is, after all, only single (i.e. of Taurus). In further turn, we can wonder whether, rather than going up to '12', astrology's spinal tap only goes up as far as '11'...

Curiously, like 'civilization', astrology also underwent its own (apocryphal?) historical phase when there was no '7<sup>th</sup> archetype' i.e. a “Scales-less” '8' filled out the first 60° of the 3<sup>rd</sup> quadrant and, in doing so, gave horoscopy a more straightforward link to “open enemies” (remembering that the other collective-water archetype, the

12<sup>th</sup>, has symbolic links to “hidden enemies”). We could argue that, in these eye-for-an-eye Hannibalian times (e.g. 'beyond' “Middle Earth”), we could forget all about interpreting 7<sup>th</sup> house placements; like so...



Readers who have resonated reasonably well with our “LOTR” associations won't be too fussed by our view that the '7-less' “Middle Earth” is represented more in “The Hobbit” than it is in “LOTR” (the movie critics' accusation of indulgence in “The Hobbit” are justified but, arguably, every second movie ever made is too long). i.e. it is no wonder that Bilbo's domicile is invaded by a pack of rowdy Dwarves who have minimal capacity for reflecting on '8-power'... indeed, without his development into (and a period of reflection back to '1' from) patriarchal '7', not even Gandalf is able to 'get' what has happened to '7' and '8'.

Going back to “LOTR”, however, we could argue that the two marriages that occur at the end of the narrative – Eowyn to Faramir and Sam to Rosie – symbolize the historical epoch where '7' gets its rightful share of the circular pie (from, say, 1° at the beginning of “LOTR” to 30° at the very end of “LOTR”... i.e. Sam and Rosie, now parents of young children, have the patriarchal confidence to bring them up in safety). As depicted in the zodiac-mandala above, the left 'column' of characters (i.e. to the left of 'centroverted' '5-6-7-8') refers to the beginning of the narrative and the right 'column' of characters (i.e. to the right of 'centroverted' '5-6-7-8') refer to each of the 4 hobbits... meaning that Merry is given a share of '5' with Aragorn.

Another way of depicting the zodiac-mandala above, so that Aragorn has '5' all to himself, is to see Virgo as a 'mature' Gemini (see our 'Vol.2 discussions' of the '10-3 interaction') and, therefore, both Merry & Pippin could reside in '6'. (In light of the fact that the 2<sup>nd</sup> quadrant is our 'Man-Hobbit quadrant', we could also place a Man – indeed, we did, Gandalf – in '6'). OK, so what, then, about.... (?)

## **MARS in LIBRA (the Ring in Middle Earth; end of 2013/2015)**

For most astrologers (and, indeed, for all Freudastrologers), the 'trinity' of the French revolution – “liberte, egalite, fraternite” – is 'Aquarian'. Still, when we look a bit closer, we realize that Libra does have a claim on “egalite” (even if it isn't especially interested in freedom and brotherhood). There is a sense, therefore, that Mars in Libra symbolizes a 'desire for equality'... the great trouble, of course, with all noble-sounding abstractions is that they can be (ab)-used to cover over the 'bad' aspects of 'desire' e.g. “I'll show you how important equality is by killing you (and, in doing so, 'prove' that I'm more equal than you!! Oi! where's my guillotine?)”

If, dear reader, you can recall the outset of these “outposts of desire” essays, you will already be primed for our use of “LOTR”'s most 'inanimate' object as the symbolic “LOTR” link to Mars in Libra. Even if you can't recall the outset of these essays, your knowledge of Libra being the only sign of the twelve symbolized by an inanimate object might have primed you. Agreed, there is nothing inanimate about Mars but, that's precisely our point... the “Ring to unite them All”, by virtue of its 'glow', always seems on the verge of being 'I born'.

Indeed, when Mars diametrically 'looks (reflects?) back' to its Aries 'home', there would likely be some sort of longing to 'return' to the 'animate' places of the zodiac. Agreed, Mars only needs to 'keep cycling' for <30° to reach Scorpio but, as we will explain further in our upcoming 'Ch.72', although it is 'happier' in Scorpio, Mars won't be fully satisfied until it has (re)-entered that part of the zodiac that has strong symbolic links to something material e.g. bio-'genesis'...

Throughout these volumes (e.g. 'Prelude: Vol.3'), we have been emphasizing the fact that, although Darwin's theory of evolution is vital for an understanding of the 'animate' aspect of our corner of the universe, it still has nothing to tell us about biogenesis. In astrological words, Darwin's theory, although it has that over-arching Aquarian capacity to describe, in simple terms, the (Geminian) 10,000 complexities of observable life, there is a sense in which the theory 'jumps' from Pisces to Taurus (to Gemini)... that is, it 'misses' Aries. In more astrological words, Darwin's theory isn't 'at home' when it has to deal with either end of the astrological 'horizon'... and, therefore, it never takes very long before we run up against the bugaboo of 'horizon biology'...

Lamarckism is the 'anti-Christ' of biology i.e. it creeps into Darwinism in the same way that the anti-Christ creeps into the Church. (As repeatedly pointed out in these pages, not only did Freud succumb to some Lamarckian views but also anyone who “purposefully” proselytizes Darwin's theory 'is' Lamarckian). How many more breakers of the 3<sup>rd</sup> Commandment (either God's or Darwin's) will the world have to endure? Let the bidding open at 1,000yrs worth...

In the meantime, Freudastrologers can take on the task of 'thinking' 'beyond' Geminian duality (i.e. up-through '4-5-6-7-8-9') and, in doing so, reflect on some of the subtler (and, indeed, controversial) aspects of 'archetypal biology': '5 symbiosis', '6 bio-diversity', '8 hybrid vigour' (i.e. sexual reproduction has this advantage over asexual reproduction) and, the bugaboo of bugaboos, '7 balance of nature'...

Here's the rub!! the very idea of the “balance of nature” has been the subject of extensive criticism even since the '6 ecologists' brought it up i.e. Darwin's law has nothing to do with “balance, per se”; there is nothing in Darwin's law that prevents

loss of balance; so what if one species takes over the world and begins to cannibalize itself!!!? etc. etc. this means that balance (per se) might only be relevant to complex organisms such as ourselves... thus, anyone (not just a scientist) who “purposefully” pursues balance is Lamarckian.

At this point, all astrologers (not only Freudastrologers) will remind us that, by virtue of the fiery archetypes, 'purpose' is built into the zodiac-mandala. And, one second after this point, we would need to remind all (not only Freud)astrologers that there is a difference between Arien, Leonic and Sagittarian 'purpose'. In particular, Arien (and Martial) 'purpose' eventually needs to subordinate itself to Leonic (and Solar) 'purpose' i.e. an adversarial attitude eventually needs to subordinate itself to (i) a '5 symbiotic' and (ii) a '9 philosophical' attitude...

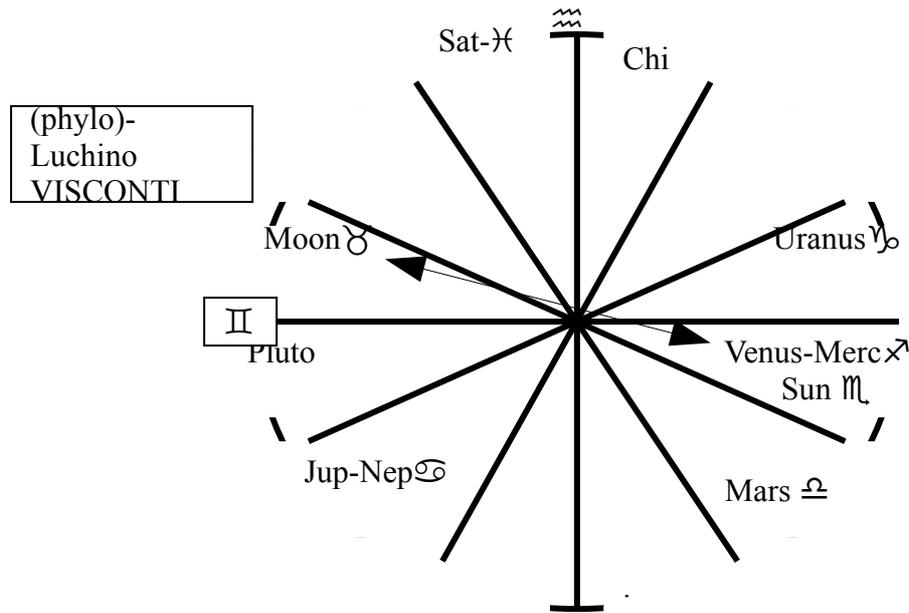
And, here's the Mars-in-Libra rub!!! when Mars occupies a sign 'beyond' '5 Leo', it may not be able to 'look back over its shoulder' and 'get' symbiosis. In turn, 'desire for balance' morphs into a pretext for God-knows-what kind of Lamarckian vanity (we call this the “Lamarck-Darwin conflation”). And, so, as pointed out at the outset of this 'Vol.3: supplement', adversarial Mars in Libra t/Truly does need to be carried “there”, through its (traditional)-alternate '8 home' (more about this in 'Ch. 72'), to its adversarial '1 home' so that 'desire' can be seen for what it properly is i.e. '1 things' such as biogenesis and 'self-recognition' are way 'beyond' both Darwin & Lamarck. Tertium non datur!!

At this new point, many astrologers (and Freudastrologers) might claim that all these 'purpose problems' could be sorted out when Mars reaches Sagittarius. Yes, I suppose that, for some very well educated biologist-philosophers (Elrond?), this is a possibility but, in our view, because of its 1<sup>st</sup> personal interests, Mars-anywhere-in-the-upper-hemisphere is never going to be a happy camper. (We have discussed this at greater length in 'Ch.61: the '1-9' Peri-Ig').

Despite all our discussion here about the 'Christ/anti-Christ of biology', the most unconquerable “Ring of Power” in our 'civilization' (well at least for FA-ers), is a much broader inanimate concept than Lamarckism... the “Ring of Power” that is 'causality' itself (i.e. “causality' is the 'inanimate' anti-Christ”). I myself reached this realization during the late months of 2001 i.e. when Dubya was receiving a 98% approval rating for his causal 'reactionary' attitude to causal 'action'. (Yep, over the long history, Bin Laden was more a 'reactionary' than an 'actionary'). Not expecting that this number would be so high, I went to Google... and, guess what (!?!?!), if you make a % of the number of websites with the key-word “causality” over the number of websites with the key-word “acausality”, it comes to 98%! Going along for a year or two and I noticed that I wasn't alone... the Wachowskis were also making the case for the devil of 'causality'. I decided to (try to) do with astrology what Larry & Andy were doing for cinema. And, if you have read your way this far into this website, it is safe to say that your sympathy for the 2% is much greater than 2%. Owing to your interest (and mine), we are coming up to our 10<sup>th</sup> anniversary.

If there is an underlying (overlying!!) theme to this mini-section, it would be Martial-discomfort-in-the-upper-hemisphere. This opens the way to puzzling about horoscopes that feature the red planet simultaneously occupying the lower half of the horoscope yet in the upper half of the zodiac; as it is in the case of...

**EXAMPLE 71B**



Although we mightn't place Visconti in the same league as Fellini, Antonioni, Leone and Bertolucci, the fact remains that he may be more historically important than any of those just listed... given that his “Osessione”(1941) is the first great film of Italian “neo-realism”, Luchino can be seen as the “father” of all the great Italian directors (even of Rossellini, De Sica... and Scorsese). It is a little ironic, therefore, that the most celebrated Visconti movies – “The Leopard”, “The Damned”, “Death in Venice”, “L'Innocente” – are rather far away from neo-realism. Having a Gemini ascendant (telling us, in significant part, why he was able to embrace the dichotomy of Marx-aristocracy), these 4 films focus on aristocracies out of touch with reality.

The film that Luchino made as Saturn transited (by opposition) his Mars in Libra in the 5<sup>th</sup> house is “The Damned” (1969). In a movie that, by virtue of its title, telegraphs its moves, we see one of the (many) ways that the Nazis would gain more and more power in the 1930's (... by hook or by crook, Hitler knew that he needed all the aristocratic industrialists in his pocket). The trouble with all aristocracies, of course, is that they are just as easily corrupted as the destitute... using that familiar cliché, a-chain-is-only-as-strong-as-its-weakest-link, 'intelligent' Nazi backroom boy “Ashenback” (Helmut Griem), quickly works out who is going to be his man i.e. the father-less, mother-possessed “Martin” (Helmut Berger). Ashenback is able to 'get' Martin-'Hamlet' through his 'Claudius', “Frederick” (Dirk Bogarde).

Although we have already discussed mother-son incest with Louis Malle's “A Murmur of the Heart” (1971; 2yrs later), it is well worth returning to it here because Visconti's 'flavour' is very different to Malle's. Deeply mired in his left hemisphere, Martin is an easy target for what Jung called an “enantiodromia” i.e. Martin 'loves' his mother dearly but, with not much more than a nudge (to an unconscious that, as we see in his childhood drawings, is 'stuck'), he 'flips' to 'hating' his mother with an apocalyptic vengeance. (Recall that, in Malle's movie, the son is without this degree of 'flip'). And, so, it is unsurprising that the incest scene is a semi-rape. Irrespective

of the kind of incest that occurs (i.e. either '1-2-3-4-5' 'maternal creative' or '2-1-12-11-10' 'matriarchal rapacious'), the key is always the degree to which the (would-be) perpetrator can retain it in the realm of phantasy... that is, in the realm where there is some chance for healing. If, however, mother-son incest is 'concrete', the resulting 'inflation' is likely to be 'concrete' too and, as 20<sup>th</sup>C history went on to spell it out in the brightest neon, 'concrete' disaster becomes a national 'fate'... both mama's boys of Louis' and Luchino's films wind up 'uber-inflated'.

NB\* the (50%) of priests who are celibate succumb, nonetheless, to a variant of 'concrete' matriarchal incest simply by the fact of their 'concrete' regression into '10 authority'. No wonder they also protect the child-abusers!

So, moving right along to "Death in Venice" (1971; Saturn now transiting by opposition progressed Mars in Scorpio in the 4<sup>th</sup> house) we have two \$64,000Qs (i) if phantasying about mother-incest is 'better' than concretizing mother-incest, does it follow, therefore, that paedophilic phantasying is 'better' than paedophilia? and (ii) can paedophilic phantasying be taken as a variation on mother-son incest? Now, of course, the 'repressed-anxious' sector of 'civilization' will see '(i)' as a non-question i.e. no-one 'should' be doing any phantasying about paedophilia... yep, a politically correct answer but, like all politically correct answers, it does zip for 'healing' (FA's answer: everything depends on the degree to which a phantasy can be understood).

Now, moving along to answer '(ii)': many psychoanalysts will see an element of mother-son incest in paedophilia i.e. the phantast, secretly "identified with" the mother, projects his own 4<sup>th</sup> archetypal childhood onto the "object"... in FA's terms, there is a '4-3-2-1-12' regression (that, of course, can then 'pick up' a '2-1-12-11-10' regression... and, in short order, generate a rather nasty 'cover up'). Note that Dirk Bogarde's "Gustav" recoils into a hysterical regression after his '5 magnum opus' is boo-ed/hissed-at by his audience. Gustav spends a lot of time running around Venice trying to 'concretize' his suspicion that there is a plague that is going to kill everyone but, as he dies, there is no evidence that he is suffering an "asiatic cholera"... in fact, it all looks most like the hysterical-narcissistic despair that occurs when a miserable surface is exposed for what it is. Now that we raised the issue of surfaces...

Visconti's final film, "L'Innocente", although it is set in an end-of-19<sup>th</sup>C Italy, actually points very much further back in time to the pre-Judeo-Christian era when there were no divine edicts against murder (or, to be precise, against manslaughter) i.e. the anti-hero, "Tullio" (Giancarlo Giannini), a husband with no religious beliefs, 'moral' or otherwise, allows his wife's (but not his) baby to die of exposure (Tullio's wife, played by Laura Antonelli, had an extra-marital affair). We can say, therefore, that, although the plot goes back to a pre-Commandment epoch, it doesn't go all the way back to the epoch of 'matriarchy' (i.e. when the 'gods', rather than sex, created babies). In other words, during the early patriarchal era – when men finally realized that they could, themselves, become 'immortal' by having their own children – there would surely have been plenty of murder-/manslaughter of both wives and children who had strayed from the marriage contract. These days, of course, these 'murders' now occur in the realm of phantasy (e.g. by watching Luchino Visconti films!!!) and, so, we all now have a different 'level' of life-(& death)-understanding to 'reach'.

**'1-8' ENCORE: ARIES on the 8<sup>TH</sup> HOUSE CUSP**

Psychological astrologers shudder whenever a traditional astrologer charges into the 8<sup>th</sup> house and looks for nothing more than “other people's money”, “shared resources”, “sex-(as-food)” & “taxes”.... these associations are the most 'superficial' expressions of the house that is primarily about symbolic 'depth'. Nonetheless, if we stick to Jung's definition of “symbol” – unlike signs, symbols points to a 'something' that is yet to be formulated – we might pause a little... even the 'profound' 8<sup>th</sup> house associations (e.g. “sex-as-reproduction”, “emotional truth” & “death”), may also be symbolic pointers to deeper things that lie 'beyond' (sex, emotional truth and death). Indeed, we even have to confess the same for FA's foremost symbolic association for the 8<sup>th</sup> house... “immaterial feeling values” i.e. it/they too might have something vain about them and need to be 'burned off' by the “dark fire”.

Longstanding readers of FA should know by now that we see the 8<sup>th</sup> house's version of sex to be something very different to that which is portrayed in modern culture i.e. insofar as sex is a (in part, narcissistic) sensual experience, sex 'centres' itself around the '12-1-2-3-4' house sequence. (NB\* this doesn't mean that we view such sex as “immoral”... irrespective of the level of narcissism, there is nothing that prevents a narcissistic experience from 'carrying' the individual(s) into the '5-6-7-8' realms of romantic spiritualization). Indeed, even the (in part, erotic) sex that is the staple of the 6<sup>th</sup> and 7<sup>th</sup> houses – the '6 organization' of the sexual instinct and its '7 delivery' into marriage that produces 'children-who-know-who-their-father-is' – is also different to the 8<sup>th</sup> house's 'version' of sex. (NB\* this doesn't mean that we view '6-7-1 reproductive' sex as “anti-spiritual” i.e. younger fertile couples are, in theory, capable of simultaneously “making babies” and mutually “integrating their souls-spirits”; granny and grandpa, however, only have to worry about the latter).

The overview presented in the two paragraphs directly above (... err) 'points' us to the overall problem of having a left hemispheric sign straddling the cusp of the right hemispheric 8<sup>th</sup> house and, in doing so, we remind our readers that any simple interpretation is likely to be inadequate e.g. yes, Aries on the 8<sup>th</sup> house cusp suggests some kind of narcissistic attitude 'spoiling' an erotic templum, but, when we realize that the 'centre' of narcissistic sex (the 2<sup>nd</sup> house) is straddled by harmonious Libra, we can argue that the 'earlier' ego-developmental somatic experiences have already provided plenty of erotic 'anti-dotes' to narcissism by virtue of a (diametric) 'feed' across the '2-8 axis.

The spiritualizations that are 'meant' to occur in the right hemisphere of the horoscope can be described as 'humanizations' of the zodiac (i.e. 'zoo-diac') animal kingdom. In the case of Aries straddling the 8<sup>th</sup> house cusp, imaginative astrologers will be able to 'get' that transforming a '1-8 Ram-Scorpion' hybrid into its 'human' equivalent is no simple task. In preparation for this task, rotational astrologers (e.g. Freudastrologers) would hope that these imaginative astrologers are able to see the value of humanizing the houses that are 'under' the Ram-Scorpion e.g. Horse-Crab, Horse-Lion, Goat-Lion etc.. And, as noted about, we rotationals are happier still if this kind of interest extended back into the 'not-so-spiritual' 1<sup>st</sup> quadrant i.e. to the Scales on the cusp of the 2<sup>nd</sup> house, (possible) Virgo on the ascendant and (possible)

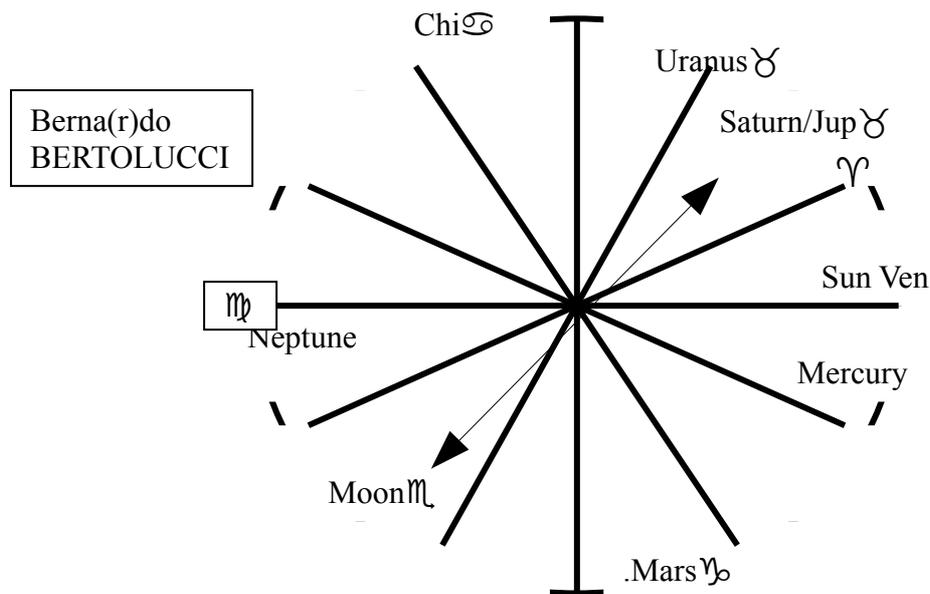
Scorpio on the cusp of the 3<sup>rd</sup> house. Why? a recollected ('adjectival') experience of '8' is always useful when things move 'up' from ('nounal') '7' to ('nounal') '8'... and, having arrived at '8', the humanization process begins to “burn”.

Even novice astrologers will be aware of the Venusian nature of Libra on the 2<sup>nd</sup> house cusp. Although, from Plato's perspective, a focus on (small 'b') beauty will, in the final wash-up, be supplanted by a focus on (capital 'B') Beauty, the individual with Libra on the 2<sup>nd</sup> house cusp may have a 'right' to focus on the 'lower', 'sensual' aspect of b-beauty more than others. And, if s/he has managed to 'live out' this focus, by 'exhausting' it through the '3-4-5-6-7' sequence, s/he may be ready to “initiate” a new focus on the immaterial aspect of b/Beauty that may not be 'in' the 8<sup>th</sup> house (or, even, the 9<sup>th</sup> house), per se but, in that Jungian symbolic sense, s/he will at least have some 'pointers'. Yes, no doubt, the individual with Aries on the 8<sup>th</sup> house cusp is well capable of getting destructively hot and bothered about 'pointers' but, if s/he seeks a psychological astrological consultation, s/he has the chance of seeing that getting hot and bothered about symbols is folly.

The use of the word “initiate” in the above paragraph carries us back to the 'traditional' association of “sex & death”. Just as it is for that other '1-8 interaction' – Scorpio on the ascendant – Aries on the 8<sup>th</sup> house cusp won't be comfortable with the urge for some kind of 'birth' being enacted in a realm of death. Under 'normal' (yeah, I know, whatever 'normal' is) circumstances, the '(re)-birth' aspect of 'death and (re)-birth' is a function to the 9<sup>th</sup> house cusp... and, therefore, we could say that there is a cart-before-horse quality to this '1-8' (except, of course, in those instances where Aries straddles both the 8<sup>th</sup> and 9<sup>th</sup> house cusps). The answer to this problem, of course, has already been presented in our 'Ch.61' essay on Aries on the 9<sup>th</sup> house cusp i.e. rather than focus on the 9<sup>th</sup> house re-birth, the individual may do better to focus on the (♈, ♍, ♎?) ascendant re-birth... if for no other reason than to realize the paradox at the 'centre' of Aries i.e. it is a 'falling' sign that, by virtue of its fire, wants to 'rise'. (In the following example, '72A', this quality of upside-down-ness is amplified i.e. Mars, the ruler of BB's 8<sup>th</sup> house is in Capricorn in the 4<sup>th</sup> house).

Irrespective of whether you, dear reader, have been given the same 'level' of 1<sup>st</sup> archetypal paradox as our 'Example 72A', you will, every 22mnths or so, have the chance to experience some of what he experiences as Mars transits the cusp of your 8<sup>th</sup> house. When this occurs, your (har, har) 'initial' interest might be directed to the apparent gender clash i.e. where we see a clash of narcissism and erotism, you might see a 'masculine' planet in a 'feminine' house. Although we don't deny gender issues, we FA-ers play it down a bit because Freud also played it down i.e. in the beginning, both men and women are as much 'bi-sexual' as they are boys & girls. Freud didn't push at the question of 'masculinity, per se vs. femininity, per se' until the 2<sup>nd</sup> half of his life (i.e. when his attention was turned to it by the puzzles of the “phallic phase” that precede the “oedipal phase”; see “Femininity”). It is unfortunate that critics of Freud jump straight onto these ideas (e.g. a man's 'sexual imagination' and, in some circumstances, action revolves around debasement of his 'object'; a woman's 'sexual imagination' and, in some circumstances, action revolves around a sense of secrecy) without considering the foundational views upon which latter speculations are built. Someone who knows about Freud's earlier and latter views is...

EXAMPLE 72A



(Of course) I haven't seen every movie ever made... but I've seen quite a few and, thus far, I have only seen one that directly references that most essential of all philosophical reflections, “Plato's cave”. Because of this reference, Bernardo's “The Conformist” (1969; Saturn running across an Aries cusped 8<sup>th</sup> house and 'up' to its 1<sup>st</sup> 'return' in Taurus) could be argued to be the greatest of all films that have made a philosophical argument “beyond existentialism”. Whatever that case, no-one will deny the direct comparisons that can be made to Visconti's “The Damned” i.e. 1969; the 'how' of fascism; Oedipal assassinations... the main difference being that, in BB's movie, the Oedipal-(Electral) murders don't eventuate until the conclusion whereas Visconti's film features the 'bookends' of an Oedipal-murder at the beginning and a Jocastal-suicide at the end.

When a house is natively occupied by (a) planet(s) – in BB's case, his 8<sup>th</sup> house is occupied by that always interesting conjunction of Saturn-Jupiter (opposite a 2<sup>nd</sup> house Scorpio Moon) – many astrologers will skip over the fact that Aries is on the cusp. We FA-ers, however, don't rush to this natal conjunction because the ruler of the cusp of his 8<sup>th</sup> house (i.e. Mars... in Saturn's sign in the Moon's house) is seen as something that 'feeds up' to the 8<sup>th</sup> house. And, indeed, to some extent, we take this as the 'foundation of' the 8<sup>th</sup> house. It is no wonder, then, that Bernardo's film has the intense Oedipal (4<sup>th</sup> archetypal) theme of (ex)-philosophy student, “Marcello” (Jean-Louis Trintignant), receiving orders to kill a 'father' who had taught him all about the emptiness of the causal-scientific, military-industrial illusion that underpins (not only democracy but also) fascism.

It is well worth noting that Bernardo was undergoing his own psychoanalysis when he was putting “The Conformist” together. In this way, we can see that both of Marcello's 'confidantes' – “Manganiello” (Gastone Moschin; FFC would cast him in “Godfather II”, along with ground-breaking cinematographer, Vittorio Storaro) and “Italo” (Jose Quaglio) – are his 'anti-analysts'. Manganiello, Marcello's 'driver', is a

character who, although submerged in the personal and collective “shadows” of the late 1930's, affords Marcello the opportunity to cast his mind back to the events that are leading up to his father-murder, the most critical being a homosexual seduction. This is a disturbing memory because of its ambivalence (i.e. young Marcello is keen for the experience yet he winds up 'accidentally' shooting his seducer). Italo, who is both actually & metaphorically blind, is 'analy(s)t-ic' when he questions Marcello's intention to be a conformist. Marcello doesn't need to articulate his answer because the movie itself answers it i.e. to compensate for his (sexual) 'non-conformity'.

All this calls up the thorny issue of the relationship between non-conformity to uniqueness... there isn't one. In other words, conformity and non-conformity are upper hemispheric issues whereas uniqueness is an issue that is forged in the lower hemisphere. Those, like Bernardo, who are challenged by a wide 'zodiac-horoscope-phase-shift', may need to spend more time working on this than others (e.g. Frank Capra) who have a narrow 'z-h-p-s'. In this light, we note Bernardo does have the consolation of his 8<sup>th</sup> and 9<sup>th</sup> houses being occupied by the “gassy” planets that are linked to the upper hemisphere... and, given that, at the end of his film, he depicts the victorious anti-fascists being as “shadowy” as the defeated fascists, we see BB's Pisceanly 'wise' dis-interest in the left vs. right political question.

“The Conformist” is one our favourite 'philosophical' films not only because it references Plato's cave... it is also a favourite because it brings in another concept that was coined by post-Freudian, Christopher Bollas i.e. “normotic” (“abnormally normal”). This “pre-psychotic” state is one that resides in the unconscious of many 'scientists' i.e. they focus on tangibles in order to compensate against the crazifying factors lurking in their respective (intangible depths/heights). Like Bollas, Jung has also described the problems of therapy stirring this up... at the beginning of “1900” (1976), we notice Donald Sutherland's 'mad fascist' is no crazier than Trintignant's. De Niro's 'enabler', however (i.e. he is much more in touch with his feeling function) was/is the more pernicious evil-doer of the story.

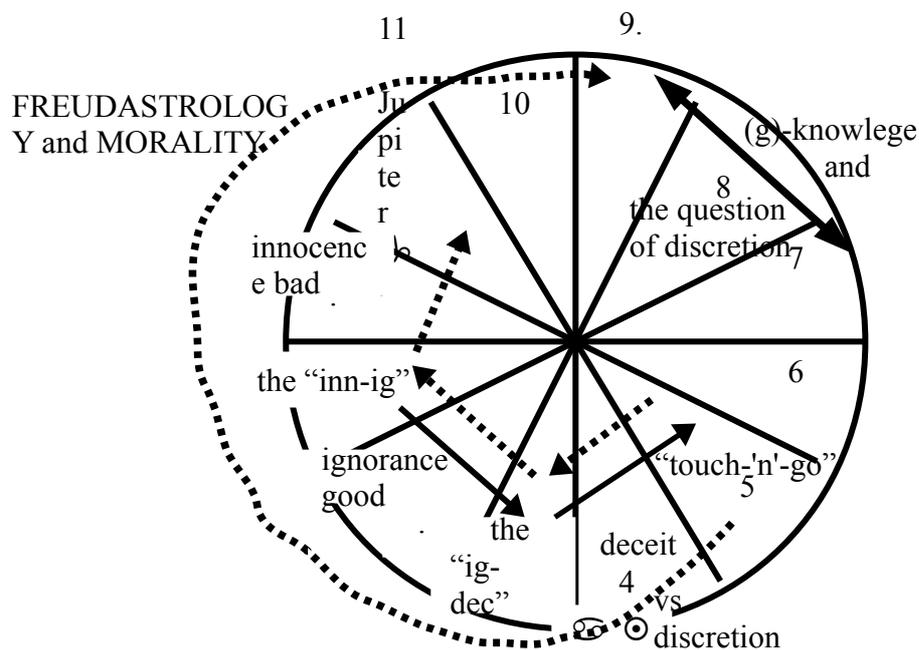
Although Saturn was moving across BB's Geminian M.C. when “Last Tango in Paris” was released, BB's chart tells us that some sort of '1<sup>st</sup> draft' was brewing in his 'Saturn-return-in-the-8<sup>th</sup>-unconscious'... after all, it is a story about the death of a married couple i.e. the wife by her own “(inner) femme fatale” hand, the husband by the hand of his “(outer) femme fatale”. The inside-outside free-jazz saxophone of Gato Barbieri underpins the crescendo emotional intensity that Bernardo was aiming for in this, at the time (1973), 'intensely' controversial film but the 8<sup>th</sup> house, of itself, is not so much about emotional intensity as it is about: if-a-planet-'ghosts'-from-the-2<sup>nd</sup>-house-all-the-way-through-to-the-8<sup>th</sup>-house-then-'sex-'n'-death'-becomes-intense. In other words, by the time a planetary transit reaches the 8<sup>th</sup> house cusp, there is a sense in which it should have 'lived itself out'... if one's grief around a death is out of proportion-extreme, we have a right to wonder whether one's earlier life was 'fleshy' enough. (A lack of 'lived-ness' is especially evident in the scene in which the husband has a strange, resigned diatribe with his wife's ex-lover). An individual with Aries on his/her 8<sup>th</sup> house cusp may disagree with FA and insist that the bereaved-Brando did live his '2-3-4-5-6-7 life' out... but, a new breed of '1-8 intensity' led to a simpler case of 'cart-before-horse'. Not having this '1-8' myself, I can't argue.

**'1-8 INTERLUDE' – ANTI-CLOCKWISE vs. CLOCKWISE XII**

Freud had always thought that the sexual 'lies' that adults tell their children (e.g. babies come from storks) was/is/will be a mis-take. The best rule of thumb for sex education is to answer children's questions as 'simply' as possible as they arise, and without rabbiting on an on about what the imagination (so-called “perverted” or otherwise) can do with the answers. There is no point 'feeding' the imaginations of pre-sublimating infant-children until they have entered their relevant phases of development. The reason that 'lies' (± 'repressed-anxious avoidances') don't work is that a few months old infant, if only at a very instinctual level, already 'knows' that something is going on 'beyond' what is in front of one's nose.

This 'knowing' begins in the 2<sup>nd</sup> house... the baby soon realizes that s/he has a 'soma' that exists 'beyond' his/her self-recognition and that, to some extent, it seems to be 'against' the '1 self' (what '1 self' would desire the extreme instinctual tensions that are unavoidable in infancy?) In other words, the 'self' senses a mystery beyond 'it-self' to be solved that is 'difficult-enough-already' let alone when those who could teach it decide to confuse the issue with statements such as “you naughty boy/girl for being interested in such dirty things!”. Freud realized that the repression of “sexual researches” is the best way to undercut a child's overall primary school education.

Deceit, by itself, is not 'immoral' (and, as discussed earlier, if a “lying gene” is discovered, we will all be absolved of personal responsibility!). To become 'immoral', lying occurs 'after' the individual's direct experience of soul-spirit i.e. whether via a fortunate 'upbringing' or a fortunate 'nature', the individual who gains a foothold in his/her “joyful” 5<sup>th</sup> house but, in any case, decides to “regress” to the tricky antics of his/her 3<sup>rd</sup> house (and, in turn, applies them to his/her persona-ascendant), is neither innocent



Once again, we remind our readers that moral judgements aren't directed at the individual signs... they are directed at the rotation. Further, if a development has rotated 'morally' (i.e. anti-clockwisely) but, in any case, no further than '3 Gemini' –

as is the case for many (reductive) scientists – we only claim that deceit is, at worst, 'amoral'. Hopefully, dear reader, you have recall of our “Vol.3: Prelude” discussion that acknowledges the term “inn-ig” as a viable alternative to “mask-ig”... in turn, you may accept our neologism “ig-dec” as a viable alternative to 'amoral deceit' in the 3<sup>rd</sup> house. In other words, ever since Godel 'proved' that '3 reason' is not the be all and end all, any educated individual who asserts that 'soul/spirit' cannot exist is lying-but-not-necessarily-immoral-(evil) i.e. s/he is “ig-dec”.

But, what about 'discretion'? can the withholding of information (as they say in America, “taking the 5<sup>th</sup>”) be deemed immoral (and/or evil)? or, is 'discretion' an inviolable “human right”? FA's answer: irrespective of whether or not the soul and spirit have been directly experienced, 'discretion' will always be 'touch-'n'-go' i.e. it depends on whether the upper hemisphere is intended to be involved. As the above schema suggests, this where the 8<sup>th</sup> archetype comes in...

Before going 'up' to the 8<sup>th</sup> house, we need to note that there are at least two species of lower hemispheric 'discretion' (i) 3<sup>rd</sup> house-d 'politically incorrect'; in our essays on the mother-infant relationship, we noted that (unlike a psychoanalyst) the mother needs to teach her child that s/he is making a rod for his/her back by saying the first thing that pops into his/her head (e.g. “oi, grandma, your new hairdo turns you into a Medusa!”); kindergarten-philosophers forgive these “white lies” because the child hasn't set him/herself up as any kind of '10 authority' on hairdos meaning, therefore, that s/he doesn't have to speak 'truth' (ii) 5<sup>th</sup> house-d 'ego-Self axis'; Jung often wrote of (digging up) the “treasure hard to attain” and, then, having found it, “burying it again”... by this, he meant anyone who experiences his/her ego-Self axis realizes that 'reducing' it to a verbal/written gesture is a kind of insult to it (i.e. why join it up to the dustbin of the thousands of years of regressive gasbagging by lying-deluded 4<sup>th</sup> quadrant proselytes who claim to 'g/know' what God 'wants?'); because the Sun 'shines', however, '5 discretion' often diminishes in creative situations... but, even here, care needs to be taken with “Icarus”. See our 3 “Sun Cycle” essays.

In outlining '(i)' above, we hope that, you, dear reader, have already worked out what part the 8<sup>th</sup> house is 'meant' to play in 'discretion vs. deceit' dyad: because the 10<sup>th</sup> house is only a house cusp or two ahead, 'discretion' can only be 'allowed' if the individual decides for 'foetus' (rather than for 'matriarch'). If, alternatively, the individual sees him/herself as a rightful “representer of the shame his/her collective is refusing to feel”, discretion is prohibited i.e. '10 authority' can only 'work' if it is completely “transparent”... especially with regards to “motive”. And, wherever the individual sees “power” s/he will, if s/he understands the 8<sup>th</sup> house, know that it is a vacuum-filler (the vacuum appears due to “I/love-less-ness”) and the soul, whether collective or individual, is threatened with destruction. These are the philosophical issues, of course, that lead us straight back into the “LOTR”...

'Real' (not only common-extraverted but also archetypal-introverted) Love can only be centrovvertedly 'r/Realized' when a lower hemispheric hero development has been “filled out”. In “LOTR”, this achieved by Sam's 'spirit' more than Sam's 'soul' i.e. Sam's 'spirit' is with the lower hemispheric 'hero', Aragorn (see our notes of 'Ch.65'); Sam's 'soul' suffers the same danger as Frodo's. Redemption, therefore, is all about a re-combining of soul and spirit. So, back to...

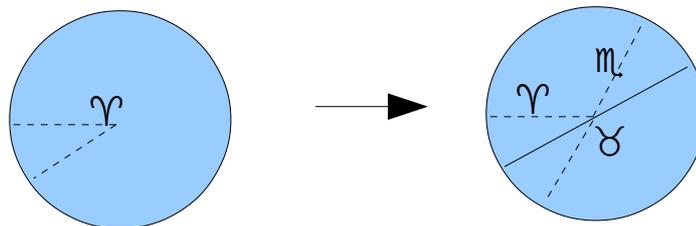
## MARS in SCORPIO (Aragorn in Bree; Jul-Aug 2014; much of 2016)

Although Aragorn's 'split' from Frodo-Sam at the end of “The Fellowship of the Ring” can be seen as an instigation of 'heroic' lower hemispheric development, it is, in fact, a case of re-instigation i.e. Aragorn's 'resigned' dialogues with Arwen and Boromir suggest that he has already 'run through' the '1-2-3-4-5-6 realm' of Men to come to the conclusion that it isn't worth anyone's (let alone his) 'heroic' effort. Still, Aragorn isn't in complete despair i.e. he turns up at Bree (very early on) in the “The Fellowship of the Ring” to reveal his interests in (and affection for) Hobbits... he is a “Man in the Hobbit-Elf (3<sup>rd</sup>) quadrant”. (See FA's 'Vol.3:Pt.6 – Intro'). By contrast, Gimli in Rivendell (see 'Ch.61'), Gandalf in Moria (see 'Ch62') and Boromir in Loth Lorien (see 'Ch.63') are without Aragorn's resignation and, in turn, find themselves being diverted away from the Hobbits and diverted towards the Ring.

Although Aragorn is able to protect the Hobbits at Bree, the fact that he is in an unfamiliar realm (for a Man) means that he needs support from someone who is more 'at home' i.e. Arwen appears in '8' to carry wounded Frodo onto '9 Rivendell'. This is exactly the same thing that a 'man' needs when (whether 'naturally', by transit, by progression) he is experiencing Mars in Scorpio i.e. 'desirous' Mars might be able to, as Aragorn can, delay the inevitable but, at the end of the day (... pun, as always, intended), Mars is altogether too 'masculine' to fully 'get' the 8<sup>th</sup> archetype... it does best when it is assisted by the Moon and/or Venus. (Here, we remind our readers of the image of the 'rocky planet' velodrome track cycle team).

At this point, 'traditional' astrologers are sure to complain that Mars is (was) the 'ruler' of Scorpio and, therefore, it is able to 'get' the 8<sup>th</sup> archetype. FA's answer: yes, that might well have been true a few centuries ago when life expectancy was less than 40yrs but, after the discovery of Pluto (1930), it has become obvious that Homo sapiens needs to see what the “spiritual feminine” has to say about increasing-aging populations e.g. (i) female literacy in the developing world (ii) immaterial pregnancy in the developed world... would lead to not only (increasing number of) grannies and grandpas in the world but also an increasing amount of grannie-grandpa 'wisdom'.

Having mentioned the 'traditional' rulership, we will remind our readers of our first (i.e. epistemological; 'Vol.1::Ch.3') discussion of Aries wherein we pointed out that, if we use the post-horizontal diameter (instead of the horizontal diameter) to divide the horoscope, we get...



In other words, Aries and Scorpio operate as bookends of this variant of the upper hemisphere... thereby, reciprocally, (Venus-ruled) Taurus and Libra operate as bookends of the lower hemispheric variant. In turn, we begin to see why Mars in Scorpio might be more interested in Aries' left hemispheric (re)-birth than any (re)-

birth (that might be on offer) in Sagittarius. This, as noted above, is why, despite his resignation about Arwen, Aragorn is willing to tag along with the Fellowship all the way to Amon Hen... from where, of course, Aragorn 'begins' to find more reasons to be less 'resigned' and more 'heroic'.

If, dear reader, you have easy recall of our notes on Mars in Sagittarius (see 'Vol.3:Ch.61'), you will have already anticipated our view of Mars in Scorpio i.e. the 'desire' to "go home to '1'" may be just as strong (or even stronger than) the 'desire' to fight for 'immaterial values' i.e. the desire to engage the synoptic cycle is stronger than the desire to focus on the natal situation... after all, in a 'natal situation', the 8<sup>th</sup> archetype is a long way off. Or, even in the previous centuries when life expectancy was low, Mars would have cycled through the zodiac-horoscope more than a dozen times... and, therefore, Mars would have travelled "there & back" enough times to 'inform' the various princes that 'desire' possesses the capacity to 'spread itself out' beyond 'desire for (immaterials such as) death'.

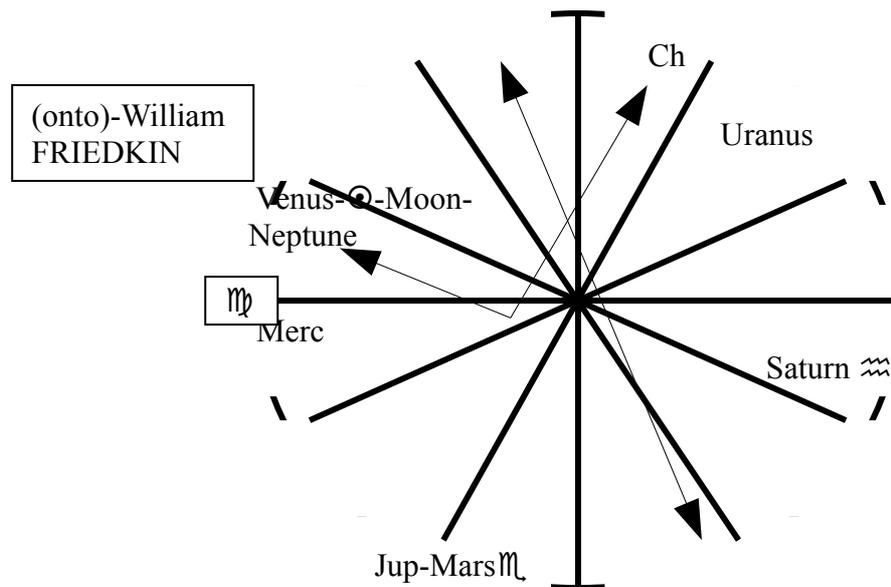
The obvious comparison to be made here is to Saturn i.e. in earlier eras when even reaching 30yrs of age was not expect-able, the individual would be without any incentive to view his/her transiting Saturn as a cycle-worth-completing... rather, s/he would be more interested in the transits and progressions 'to' natal Saturn. Because the 8<sup>th</sup> archetype has so much to do with "complex opposites" we, in the longer run, advise those with Mars in Scorpio to look at this placement as a complex opposite of (i) transits/progressions of Mars and (ii) transits/progressions to Mars...

Yes, dear reader, it is confession time again: I have Mars in Scorpio. Over the last couple of years (22mnths!!) I have been focusing on the transit (progression) of Mars and, as you have seen, it has incentivized me to 'analyse' 12 different types of 'desire'. It has also allowed me to shift from desires (to fight) for immaterial values (e.g. Jung) to desires (to fight) for the material values 180° (e.g. Freud). Nonetheless, the fact remains that, in the beginning of 2014, Mars will roll back into Scorpio and I won't be able to avoid the paradox of '1 fleshy fighting' for '8 non-flesh' (Mars will conjunct Saturn on 26/8/14). In turn, I will have to re-confront (one of) the simplest interpretations of Mars in Scorpio i.e. the 'desire' to 'sting oneself to death'...

How does this 'desire' manifest? No doubt, unconscious suicidal behaviour is near the top of the list but, speaking for myself (and my earlier experiences of Mars transiting Scorpio to its 'double up return'), my self-consciousness is not directed at my soma (e.g. I'm a "fake Cathar"). Most of my (and, I repeat, conscious) notions of self-destruction are 'philosophical'... after all, my Mars in Scorpio is in the 9<sup>th</sup> house! In other words, when natal Mars is being stirred up by transit (as it is currently the case) I often 'feel' like writing about the gloomier ('Freud-ian') philosophies such as "existentialism" & "True (Lamarck exorcised) Darwinism" e.g. in a few years time, when geneticists discover the "lying gene", deluded Platonists who look for a supra-genetic Truth will be confirm-able as "genetic mutations" that are so unfit that they 'deserve' to become extinct with a generation or three.

Having reached the end of our (12) discussions of the Mars cycle, we need to acknowledge our own neglect of Mars' inter-cycles with Saturn, Jupiter Venus etc.. Our reason for doing so is our (yuk, yuk) 'desire' to promote (what we deem to be) the fundamental of Freud-astrology i.e. the need to "exorcise" Lamarck...

## EXAMPLE 72B



... in light of the Mars-Sun inter-cycle (given that Mars is the “fighting arm of the Sun”, we take it to be the first inter-cycle to be considered)? Before we do so, let’s make a couple of general points...

The Mars-Sun intercycle has a (very variable) duration of about 2yrs: when the Sun is opposing Mars, Mars (by astronomical definition) will be in the midst of its retrograde phase. Using the 2013-15 cycle as our example, Mars conjuncted the Sun (in Aries) on the 18<sup>th</sup> 4/2013 and, on the 8<sup>th</sup>/4/2014, the Sun in Aries will oppose Mars in Libra and, on the 14<sup>th</sup>/6/2015, the next Sun-Mars conjunction will occur in Gemini, the sign that (i) sits between Aries and Leo and (ii) sits under Sagittarius.

This 2yrs duration is most relevant to “LOTR” in terms of brotherly “Men”, Boromir and Aragorn i.e. it seems that 'Solar' Aragorn needs to experience 2 cycles of the zodiac, so that he can 'hook up with' and 'learn the lessons' of the noble yet tragic (even “ignorant”) Mars... but, eventually, 'Solar' Aragorn needs to leave the 1<sup>st</sup> archetype behind him and return to his '5 home' without the mess-making input of Boromir (... so Tolkien's synoptic 'fates' would deem it). In other words, the Sun of Christ may take only 7 months to travel from Capricorn to (ascending) Leo but the Sun of Aragorn may need 24-26mnths to 'get' '1 desire'. Meanwhile...

Movie historians tell us that the phenomenon of the “summer blockbuster” began with Spielberg's “Jaws” (1975). Despite this, there are a number of renegade historians who push this back a couple of years... William Friedkin's “The Exorcist” (1973), just as it would be for “Jaws”, had the fans waiting in box office queues that were stretching around the busting block. Whatever the film-historical truth, it had become clear, at least, that (not only sex, but) “horror sells”.

The difference between these two films, of course, is that the former is about the “horror of nature” and the latter about the “horror of supernature”. Some will say that “Jaws” sold a lot more tickets because the “horror of nature” is a lot closer to the primal fears of Homo sapiens... but, then again, we could explain it by saying

that Steven was/is the better director (e.g. noting Steven's and William's subsequent-respective careers). Whatever the truth of directorial talent, we value both films for the sense of gender balance that was missing in the other blockbuster of the 1970's, "Star Wars".

Fans of "Jaws" know that Steven nick-named his shark, "Bruce"... this sense of the masculine brings us to the mythology of Chronos i.e. the '10 god' that eats his offspring. Some centuries-old artistic depictions of Chronos' child-eating are no less graphic than Spielberg's moving images. The fact remains, however, that mythology has just as many episodes of mothers consuming their children as episodes of fathers consuming children and, given the feminine numerology of the 10<sup>th</sup>-12<sup>th</sup> archetypes, we may have expected Steven to call his shark, "Bess"... especially when the shark-scientist (Richard Dreyfus) claims, attempting to have the (corrupt) vested interests take him seriously, that all sharks do is "eat and make little sharks". Still...

Because they are keen on eating, we can't restrict "Jaws" to the 10<sup>th</sup> and 12<sup>th</sup> archetypes... we also need to include the 1<sup>st</sup> and 2<sup>nd</sup> archetypes. And, we see the 11<sup>th</sup> and 3<sup>rd</sup> archetypes in play when we notice the (dishonest) 'vested interests' painting Amity as the '11 ideal' community for a worry-free holiday. Indeed, the shark itself is a 'symbol' of (err... a 'pointer' to) the 'human' land-sharks. The 4<sup>th</sup> archetype also comes into play when we see permanent residents (e.g. Roy-Schieder's police chief's son) threatened by the shark's visit inside Amity's harbour. In short, if you look for "unnecessary suffering", you will soon find something of interest in the archetypes of the left hemisphere's "matriarchate" e.g. they have fallen out of anti-clockwise touch with the archetypes of the right hemisphere's "patriarchate" (and paternity).

And, so it is in "The Exorcist": a single mother trying her best to be '10', '11', '12', '1', '2', '3' and '4' to her daughter who, nonetheless, succumbs to "possession" by a psychotic '4-3-1-12-11-10-(9) regression'... Lucifer loves a father-less situation. Note how William's 3<sup>rd</sup> and 12<sup>th</sup> house planets, connecting back to Chiron in the 9<sup>th</sup> house, reveal why he is able to understand this psychopathology (i.e. in movie-speak rather than Freudastrology-speak). Captain Howdy starts out seeming fairly benign (he plays the ouija board in the basement) but becomes malignant once he regresses into the 'attic'. The 'Williams' (writer & director) realized the synoptic need to have a 'mama's boy' take over the suffering of the daughter and, then, 'fall' down a flight of stairs to his own 3<sup>rd</sup> house-accidental death. We can wonder if his act of sacrificial heroism led to his 5<sup>th</sup> house 're-birth' into his (yes, 'un-fleshy') right hemispheric life. At least in Hollywood, priests can become proper fathers.

Freud, of course, would have none of the "supernatural" stuff. If he had seen the "Jaws"/"Exorcist" double bill, Freud would have said that they provide a great illustration of the difference between "realistic anxiety" and "neurotic anxiety"; the figure of Lucifer is simply a pre-scientific way of describing the fear of the instincts that have been repressed (and/or regressed//dissociated from) and, after a period of 'conscious' time (remember time doesn't pass in the 'unconscious'), begin to exert a 'desire' to make their 'return'.

For me, Freud was altogether too hasty in his pooh-poohing of the "collective unconscious". But, why do I oppose Freud on this point? The Love of Mary compels me, the Love of Mary compels me, the Love of Mary compels me...

### *Vol.3: Conclusion – 21<sup>ST</sup> CENTURY PARANOID MAN*

#### **INFANTILISM VS. GESTATIONALISM (“The Thing”)**

Congratulations, dear reader!! If you have read your way through FA's first three volumes to reach this (93<sup>rd</sup>) article, you are surely made of stern philosophical, scientific, religious & psychological stuff! Indeed, our very 1<sup>st</sup> article, 'Vol.1: Prelude – from Philosophy to Astrology', was our deliberate attempt to 'save' phobosophers, nothingists, organizing hypocrites and zombiologists from wasting an extra 92 hours of their time i.e. if gestational 'high plains drifters' say that there is nothing to Freud ± astrology, then there must be nothing to Freud ± astrology! Whatever the case, our 'Vol.1: Prelude' was aiming at being the '4<sup>th</sup> in line' after Freud... who had described himself as the '3<sup>rd</sup>-in-line' of civilization's “deflaters” (i) Copernicus had de-flated us by showing that our Earthbound, 1<sup>st</sup> person, consciousness isn't 'central', (ii) Darwin had de-flated us by showing that we are animals, (iii) Freud de-flated us by showing how our 'eccentric' sentience goes paranoid-shizoid in the face of our 'animal truth'.

Through his 30yr study of neurosis, Freud had realized that 98% of deluded Homo sapiens employ an empty idea of “free will” to disavow the view that they are 'deluded eccentric animals'. Although Freudastrology's study is only 1/3<sup>rd</sup> of Freud's (Freudastrology's D.O.B. is 3/3/2004), we can at least say that FA's 'editor' (moi) has an additional 20yrs of Copernican-Darwinian-Freudian 'adolescence'. Our (10)-30yr study of psychological astrology has brought us to the view that a 'deluded eccentric animal' who is carving an anti-clockwise path through his/her 'infantilism' is better than a 'proud-deluded eccentric animal' who sticks to his/her 'gestationalism'.

Then again, we remind our readers here that there is nothing 'wrong (per se)' with 'gestationalism (per se)'. (NB\* even if a particular horoscope has an 'empty' 4<sup>th</sup> quadrant, it will be subjected to any number of “difficult” transiting planets; not to mention transits to the rulers of the 4<sup>th</sup> quadrant cusps). In other words, gestational 'wrong-ness' needs to be seen as a function of “fixation in” (± “regression to”) the 4<sup>th</sup> quadrant... as happens with the “deadly sin” noted above. For example, I have natal Saturn, Mercury, Venus, Chiron and the Moon in my 4<sup>th</sup> quadrant (by contrast, FA's 4<sup>th</sup> quadrant – only Venus and Mars – looks very much “easier”)... so, yes, I've got a lot to be careful about e.g. see our references to Fred Zinneman's “Nun's Story” per our 'Chapter 37' discussion of Audrey Hepburn's horoscope e.g. “being proud when (seemingly) 'succeeding' with humility”.

A useful way to take care is to remind myself that the ('2<sup>nd</sup> &) '3<sup>rd</sup> in line' has (have) been “unsuccessful”. Although Copernicus has proved to be pretty successful (yes, OK, there are still some flat-earthers hanging about the place) but Darwin and, especially, Freud have been unsuccessful in making it clear to Homo sapiens what an eliminatable species it is (... even science professors won't confess their Lamarckian attitude!). Freud traced this lack of “success” to the first few years of life wherein (i) we all learned how to say “no” & (ii) we all buried our memories of how we learned to say “no”... all the way to the grave (“I don't want to go on the cart; I feel happy; I feel happy”). In other words, infantilism might be better than gestationalism but, without an understanding of (... err) child-ism and adult-ism, Freud's prediction of doom for mankind – NB\* Freud saw that only a small minority (?2%) demonstrate any capacity for a “conscience” that is 'sublimatable' – is the only prediction worth

betting on (the bookies will take the bets because they won't have to pay out!!). For example, you don't need to greatest (sublimating) imagination in the world to work out that God has the "Temperance" to watch us perish and oversee the evolution of a new species, Homo non-hypocritiens, slated for emergence in 100,000AD... He has waited for 14 billion years, what's another 100,000? An Honest-Loving relationship with His 'Wife' is the last thing He's gonna' get anywhere round here now. (Atheists reply, "why would (a) God need measly Homo sapiens for such a Purpose?" Answer: "well, if took you inner life seriously..."). Now that we have mentioned God...

If there is a "1<sup>st</sup> Commandment" in psychoanalysis, it is that the analysand is to be urged to "confess" (without any kind of editing) all the "conscious" contents of his/her psyche i.e. without knowing what the analysand might be (taboo) thinking or emoting, the analyst is deprived of the context that would allow him/her to interpret his/her analysand's dreams. This means that an analyst's most vital skill is to be able to hear (taboo) contents without judgement... while, simultaneously, refraining from colluding with (i.e. "inflating") the taboo contents. As Freud also made clear, all this works better if the analysand 'emotes' ("abreacts") during his/her "confession" and, thereafter, "assimilates" any emotion-feeling. All this, of course, is gobble-di-gook to your '11 intellectual' stuck in his/her pride-bound thought.

A good example of charting a path between the Scylla of judgement and the Charybdis of collusion is homosexuality. As explained in 'Interlude 3E', the analyst is 'right' to accept his/her analysand's preference for a homosexual "object choice" (whether narcissistic or erotic) because (even truncated) anti-clockwising beats the paranoid delusions of the (back to '11') clockwising "anti-gay lobby"... nonetheless, the analyst doesn't have any 'right' to insist that his/her analysand's psycho-sexual development is 'complete' either. Of course, this is all very theoretical... the chances of a gay wo/man entering some sort of Freudian therapy these days is low (... in the same ballpark as a paranoid schizophrenic doing the same).

Before outlining his views on paranoia, Freud itemized three proto-paranoia forms of (psycho)-pathology i.e. jealousy. They are (i) "normal" jealousy: before we worry about any pathology, we need to (Scylla)-liberally 'judge' that we all succumb to jealousy and, to some extent, subsequently repress it (ii) "projected" jealousy: this was Freud's (Charybdis)-cautionary term for the spate of thoughtless reactions that appear as repression "returns" (Billy Wilder's "Kiss Me, Stupid") (iii) "delusional" jealousy: those who are so damaged that they can't even entertain the theory of '(ii)' are un-treatable i.e. attempts to help such individuals "retrieve projections" would not only fail but also be too dangerous. Nonetheless...

After his 2<sup>nd</sup> Saturn return (1915), Freud, in part, left the treatable neuroses behind and began to focus on untreatable neuroses-psychoses (i.e. by methods other than straightjackets and drugs). Freud never went as far as we Freudastrologers do (i.e. 98% have succumbed to an 'untreatable' neurosis-psychosis) but it is fair to say that his writings were heading that way. One of the main problems with the world is the penchant of 'men' (mama's boys, actually) to slouch together to form paranoid-schizoid groups (e.g. democratic "think tanks"). If the "homosexual libido" within a group can't find a channel for its own "sublimation", its members, in order to avoid turning on each other, have no alternative but to turn on the world...

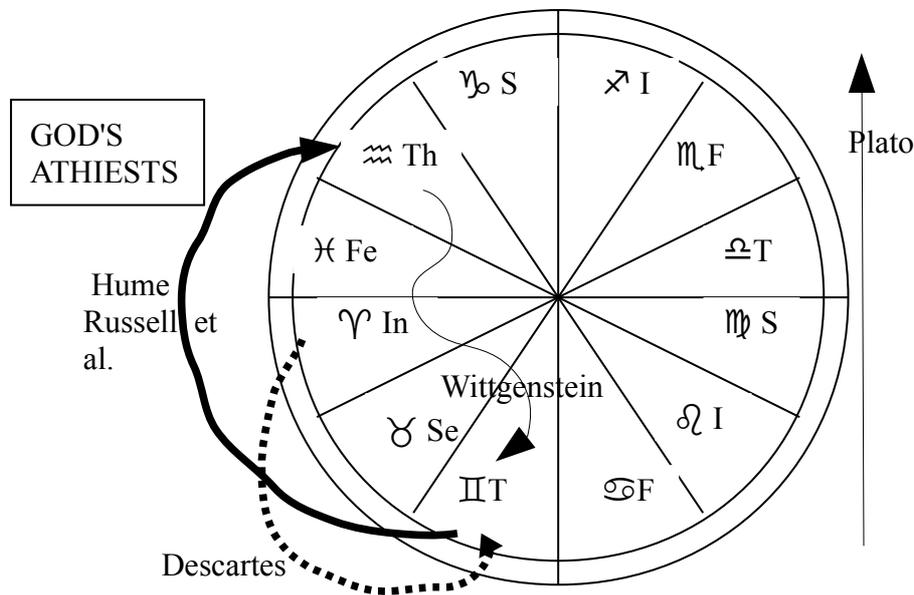
**PARANOID-SCHIZOID THINKING: (♁ failing to mediate ♀ & ♂)**

Despite our misgivings regards “phobosophers”, we remind our readers that a 'thinker' who is cut off from his/her feelings is, fortunately, protecting him/herself from the (moral) 'evil' that we dubbed “fake shame”... the pretence of centrovverted feeling. In short, the 'amoral universe' (i.e. Woody's preference) has a better chance of reaching the 'moral universe' than does any 'immoral universe'...

At the beginning of Shekhar Kapur's “Elizabeth I”, Geoffrey Rush's ruthless 'protector' (of the “virgin queen”) questions his “boy fatale”, “there's so little beauty in this world, so much suffering; do you suppose that is what God had in mind? that is to say if there's a God at all; perhaps there's nothing in this universe but ourselves and our thoughts?” A few decades on, Rene Descartes would 'expand' (yuk, yuk) on the darker poles of “humanism”... he doubted not only God but also the existence of the universe (and other “humanists”) to, thereupon, arrive at the grand-poo-hah of all narcissistic certainties. It is an altogether new question, however, whether Rene's “I am” allows the individual to be certain about “God”'s (non)-existence... especially when such an individual realizes that s/he would have to 'be' “God” to know if there is any “He” (or “She”) existing 'beyond' his/her (boxed in) skull of thought.

Anyone who has developed a mite of 'synoptic' sophistication will, of course, see 'beyond' Descartes. For example, Wolsingham's “boy fatale” could have replied, “perhaps there is a God and He purpose-fully places Rene Descartes in the universe so that the Commandment-breakers can be more easily exposed i.e. a group that, as it happens, I am now 'thinking' of joining”. God might not Love His athiests all that much but He surely Loves them a whole lot more than His hypocrites.

In the 'language' of the zodiac, Wolsingham's “(intellectual) athiesm” can be schematized like so;



Descartes was your 'archetypal' '1 individual' who headed in the direction of his '4 soul' (the dotted arrow) but failed to reach/tap it... because he got 'stuck' in his '3 mind'. Indeed, a reason that God might Love His “intellectual athiests” is because

they have got 'stuck'... the Real 'bad guys' are those who, having reached/tapped '4', conclude, "I feel therefore I am" but 'regress' to the thought that this doesn't matter (... and, so, Wolsingham's "boy fatale" winds up with his throat cut... with St. Peter now needing to decide how many of this boy's moral educators are to rot in hell).

The solid arrow seen above provides a general description of what happened after Descartes. Whereas Galileo, Newton et al. would regress only so far as Taurus, David Hume would be the 'father' of 'philosophers' who wanted to 'fly' (back) over the incongruities of the scientist's "induction-deduction gap" and try to '(im)-prove' Aristotelean "metaphysics". But, just as we FA-ers see much too much 'phobosophy' in post-Humean "philosophy", so do we also see rather too much "anti-physics" in post-Humean "metaphysics". This problem came to a head with Immanuel Kant (a real piss ant) who saw time and space as realms of absolute metaphysical reference. Now, we can't 'blame' Kant for being a phobosopher – he lived in a pre-Einsteinian era – but we can certainly take a dim view of all the Kant-ians who have lived in the post-Einstein era... who gave up 'pronouns' (e.g. "I"), jumped back over Pisces as if it wasn't there and Aquarianly decided that Rene's "I think therefore I am" needed to be 'reduced' to "there is thinking going on" (i.e. "logic" prevents the philosopher of language to coherently employ pronouns – e.g. "I"). And, so, phobosophy would finally 'come home' to (if, morally 'safe') 'amoral' 'extra-human 11'.

If there is a "pro-physics", redeeming, Christ-ish figure in 20<sup>th</sup>C phobosophy, some might opt for Ludwig Wittgenstein... he, at least, would try to re-introduce the "I", "we", "they", "it" i.e. (if anti-Einsteinian-ly) he saw that the "I" has something to do with the capacity to register "I" in the context of past, present and future. But, time and time again (yuk, yuk) "modern philosophers" would brush the paradoxes of time away and stick to '3-11 space'... and, like Wittgenstein, wind up in the same ol' (Des)-cartesian-Geminian place. (See the snaky curve in the prior diagram).

The Freudastrological \$64,000Q becomes: does modern philosophy have any chance for 'Libran' redemption? Astrological answer: yes, if Libra can take Cancer-Leo-Virgo as a foundation for its 'thinking'...

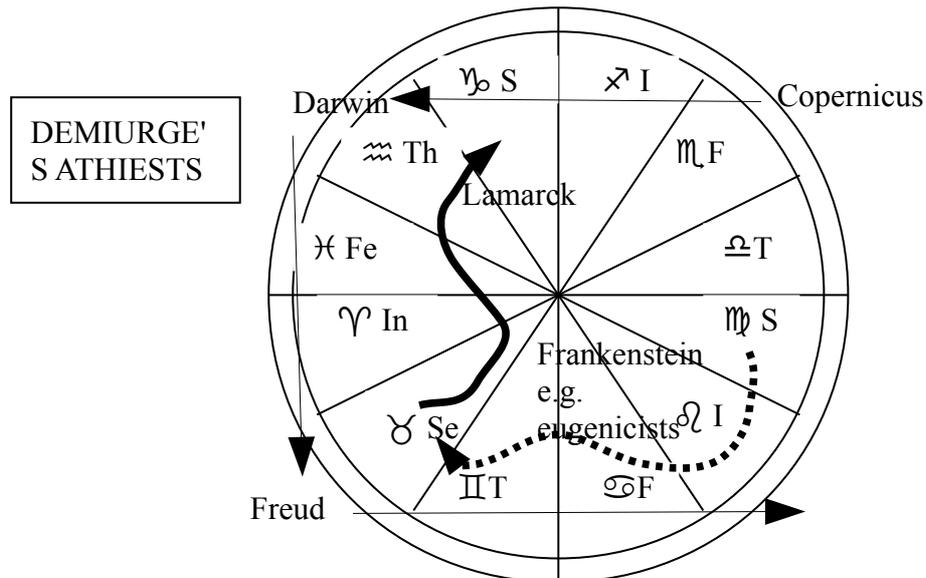
The closest 'thing' (yuk, yuk) to redemptive Libra that we can ( $\delta$ -heroically) imagine is Kurt Russell's "Macready" in John Carpenter's brilliant essay in 'group psychology', "The Thing" i.e. Macready uses a blood test (i.e. science = Virgo-Libra auxiliation) to uncover who is and who isn't 'infected' by "paranoid schizophrenia". Specifically, Macready realized that the isolated blood cells of the 'mim'-ic organism would place their own survival above that of the 'parent organism' (in just the same way that 'individual' citizens of a '(democratic or otherwise) nation-state' will place their own survival above it when the parent-state is splintered). Zodiacally,  $\odot$  in  $\underline{\Omega}$  Macready has used his  $\mathbb{M}$ -sensation and  $\delta$ -intuition as a 'foundation' i.e. the precise thing that doesn't happen in paranoia. The most '11-ish' character in "The Thing" is "Norris" i.e. he says he wants to be part of a team (not a leader) because sinking into the background is a very good way to hide one's (latent) 'mental fracture'.

Norris eventually reveals himself as the "hand-chopper". The hands that are chopped are, appropriately, those of "Doctor Copper" i.e. hands are ruled by the 6<sup>th</sup> sign, Virgo (upon which Libra 'sits'); Virgo is also linked to ("hands on" and "hands off") health care... a discipline that has close links to 'science'. And, so...

**PARANOID-SCHIZOID SENSING (♁ failing to mediate ♀ & ♁)**

In earlier articles, we took the view that (anti-Darwinian) Lamarck was the “anti-Christ of science/biology” but, with Lamarck living in the same time as Kant, we don't see him as any kind of hell-bound failed educator... rather, we see him as a piteous pawn of the world-creating demiurge. Indeed, in the same way that we take a dim view of the post-Kant (post-Einstein) philosophy educators of the 20<sup>th</sup>C, so do we take a dim view of the post-Darwin-(+post-Kelvin) science educators of the 20<sup>th</sup>C who, now “consciously” snubbing all those incoherencies that poor Lamarck was in no position to see, engage in 'purposeful' Lamarckian proselytism.

How dim can we be, however? To answer this question lets adjust our prior zodiac pattern thus;



Rather than focus on the air signs, the fact that science focuses on (concrete) 'facts' tells us to now focus on the earth signs. In doing so, we remind ourselves that post-Darwin/Kelvin science will be at its most 'truthful' when it focuses on 'how-the-world-is' rather than 'how-the-world-should-be'... the latter, of course, was the focus of Taurean Freud (e.g. he took interest in 'how-madness-is' rather than 'how-sanity-should-be'). Back at John Carpenter's “The Thing”, the most “(Freudian)-Taurean” character is “Fuchs”, who, of the “12 isolated (angry) men”, is the most forthcoming with pragmatic advice about dealing with insanity.

At this point, dear reader, you may be wondering why I am using a film that is not only ancient (it is 30yrs old) but was also panned by the critics. The answer is easy... anything that has 12 items (here, 12 'sub-personalities') is sure to attract the attention of an astrologer. In other words, a screenwriter who spreads his narrative out in 12 directions is likely to be 'resonating' with the “meta-archetype”. And, so, if we have found both the Virgoan (“Dr Copper”) position and the Taurean (“Fuchs”) position, we shouldn't have any trouble finding a character holding a Capricornian position... this one is held by “Blair” who, in 'causal' '10 fearful-authoritarian' style, attempts to hold leadership by using repressing 'force' (e.g. he overcomes Geminian

“Windows” who was trying to 'heal' a broken communications system) and smashes all the communication equipment. Of course, Blair's motives are noble – he is trying to save mankind – but Blair is 'anti-Freudian' enough to ignore the fact that, even at its 'best', “repression” (of paranoid schizophrenia) can only be able to save “humanity” for a limited time. Indeed, at the end of the narrative, Blair becomes exactly what he is fighting against i.e. Blair picks up enough '11 air' on his way back from Taurus to Capricorn to succumb to '11/10 earthy' paranoid-schizoid womb.

The fact remains, however, that scientists who 'believe' that there is no God and/or soul (i.e. the “demiurge's atheists”) are just as morally 'safe' as Cartesian intellectuals (i.e. “God's atheists” who, as noted earlier, even have trouble 'believing' that inductive science – sensation + perception = induction – can tell us what is 'real' and what is 'illusion'). The reason they are 'safe' is because both the demiurge & God need them to oppose 'visionaries' who, whether by (fake political) philosophy or (fake religious) devotion, go into paroxysms of 'how-the-world-should-be'.

As the 20<sup>th</sup>C rolled out, metaphysicians eventually dubbed this philosophical wing of science “epiphenomalist-Darwinism” i.e. “(yes, maybe we don't have much authority with biogenesis but) the laws of evolution tell us that “consciousness” is no more 'important' than any other adaptation e.g. the toenail; in fact, “consciousness” may even be less important than a toenail because it could be 'subconscious' nervous action that is the only 'player' in survival or demise. In other words, “consciousness” is a bit like the cops who (as Tom Waits sings it) stop for a cup of coffee on the way to the scene of the crime... always too late to influence the subconscious 'now' i.e. there is no point worrying about the “mind-body problem”. In the end, “consciousness” is nothing but “toe-jam” in the chance-necessity (i.e. choice-less) evolutionary tree.

Freud, of course, with his view of “consciousness” as the “puppet” of an “id”, sailed very close to these 'deterministic' rocks but he did leave open the possibility of an “under-determination” i.e. if “consciousness” could overcome its 'bad' education (and/or its genetic repugnance) regards sexual development, neurosis could become less a deterministic 'fate' and more of a place of 'health' in the 'now'.

Then again, as drawn in the prior diagram, the scientist who 'truly' reaches Virgo will, him/herself, have experienced enough 'emotion-feeling' & 'greater-than-sum-intuition' to also have placed him/herself at moral risk if, in doing so, s/he has become “conscious” of the equation: '4 emotion = (if, untransformed)-soul'. In turn, we can say that Virgo-to-Taurus (Capricorn) regression might be 'evil', but...

Then again (again), there is no Macready-esque 'blood test' for finding out who is (and who isn't) “conscious” of his/her soul. The only thing that “Dr Copper” can do is notice that the presence of neurotic symptoms points to the need to search for one's soul... against the 'deadly sin': (psychological) 'sloth'.

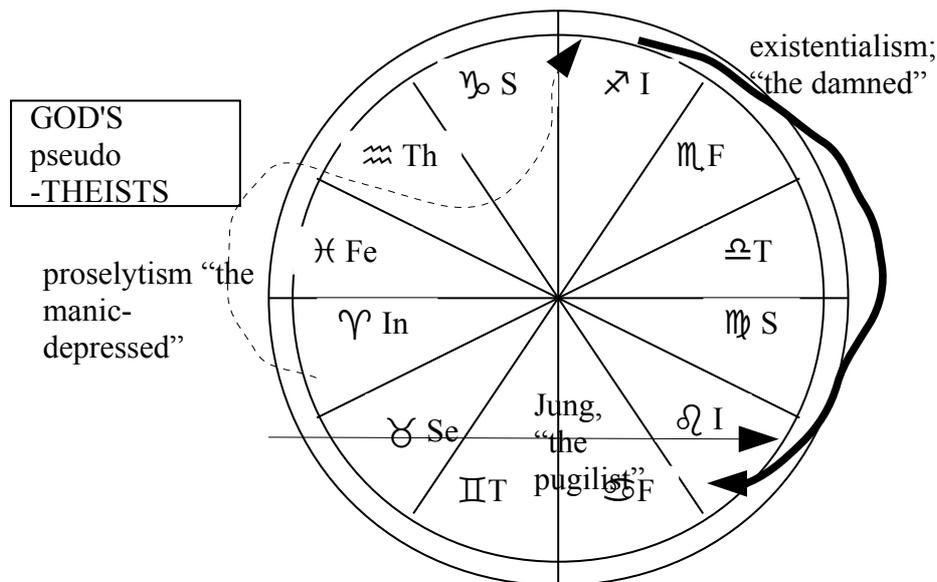
The question of non-neurotic symptoms carries us into 'meta-psychological' areas that are even more opaque to moral questioning. We have already mentioned the (relatively) non-neurotic Stephen Hawking who has FA's respect because, unlike a lot of scientists, he concedes that the universe might need a 'God' to “breathe fire” into the equations that Einstein et al. have discovered. Indeed, we take the view that Stephen's Capricorn-ish (Christ-ish) 'authority' is his Lamarckian 'purpose' i.e. the demiurge 'uses' his disease to promote his authority.

**PARANOID-SCHIZOID INTUITING ( $\Omega$  failing to mediate  $\Upsilon$  &  $\times$ )**

Yet, even Stephen Hawking seems unwilling to take the Platonic leap of faith and look for any 'acausal' dimensions that might be hidden in equations uncovered by Einstein et al. For example, there is nothing in his "A Brief History of Time" that points to the 'hologram universe' that has taken the interest of Susskind and others i.e. material (common not philosophical) 'reality' might yet be 'illusion'... that which we 'sense' is nothing more than a 'holographic projection' from the periphery of the universe (the periphery being the set of equations) 'into' the universe... if so, science is able to 'save' the idea that information won't be lost from the universe (e.g. during the 'death' of 'black holes').

Now, we at FA aren't going to take sides in any 'reality-vs-illusion' arguments in science... we are simply 'using' this argument to point out that this is exactly what intuitives do i.e. they don't take sides so that they can exercise their imaginations by looking for a '3<sup>rd</sup>' (i.e. Jung's quip, "tertium non datur"). The trouble, however, with this is that intuitive Aries is often characterized as the mono-maniacal pugilist of the zodiac's round... does this mean we need to re-characterize the intuition?

Our answer is "no; if Aries 'directs' his 'causal competitiveness' toward Leo's 'acausal symbiotic' purpose, he remains 'integrative'". In other words, just as Mars cycles around the Sun, Aries needs to fight above the belt i.e. into-through the signs that rule the neck, chest and abdomen...



Meanwhile, back at "The Thing", we can see that the first to succumb to the paranoia virus, "Bennings", is an Aries character who fails to stick close enough to the Sun in Leo character, "Clarke" (Jung) i.e. Blair realizes that Clarke is the most exposed to the virus and, therefore, the most likely to be infected but, as Macready discovers later, "Clarke" is the most 'immune'. When Macready realizes this, there is no surprise to see a Sun in Sagittarius, "Childs", 'high judging' him.

As our longstanding readers already know, the '3<sup>rd</sup>' between 'causality' and 'acausality' is what we call "meta-causality"... it is the Sagittarian 'answer' for any

“existentialist” who, upon regressing from Aries into Sagittarius, continues to insist “I intuit, therefore I am damned” i.e. “yes, you are damned if you try to reach±tap Leo with further regression; it is time to 'do a 180°', set an anti-clockwise course for Leo through Aries, and learn how to interpret your intuitions with the same kind of care that any decent 'meta-causalist' would”. (We will take these threads up further in our upcoming '4 Corners of the Cosmos: Vol(s)4/5'... indeed, this current chapter has been written to provide an introduction to these threads).

Not all intuitives are existentialists, however. Many intuitives don't advertise their 'trump' function because they don't want thinkers and/or sensors (or thinker-sensors) to know their 'secret'. The trouble is that, when you are busy keeping your secret from others you don't have time to consider the secrets that you are keeping from yourself... often, then, when a proselyte 'intuits' that s/he is serving something greater than him/herself (e.g. God, country, political theory, scientific theory) s/he is, in fact, only serving his/her (small “s”) '1 self', the emptiest of “mini-me” species of service (Austin). Sooner or later, manic-depressives de-compensate and threaten the world with their “lasers”.

As always, the usual suspects are populism, imperialism & nationalism: Aries regresses through Pisces and Aquarius into Capricorn. If Aries makes it all the way back to Sagittarius (and becomes the anti-theistic “God is dead; existentialist”), s/he will have re-ignited the 'amoral vs. immoral' dyad. If this existentialist is able to 'do a 180°', s/he places him/herself in the position to 'tell' Aries that he is not Leo... and, conversely, 'advise' Leo that he isn't Aries. In other words, Sagittarius (or Zeus) can send a message through Gemini (or Mercury) that, at the 3<sup>rd</sup> archetype, it is time to give up his '2 (causal) becoming-ness' and gear himself toward 'acausal being-ness'. In more other words, good “meta-causalism” means establishing a helpful “kairos” for the individual to give up 'desires' for one sided victory and, in doing so, proceed to the redemptions that are on offer in a 'greater-than-sum-of-parts' '5 symbiosis'... Jimi's “manic depression” can now 'healed'.

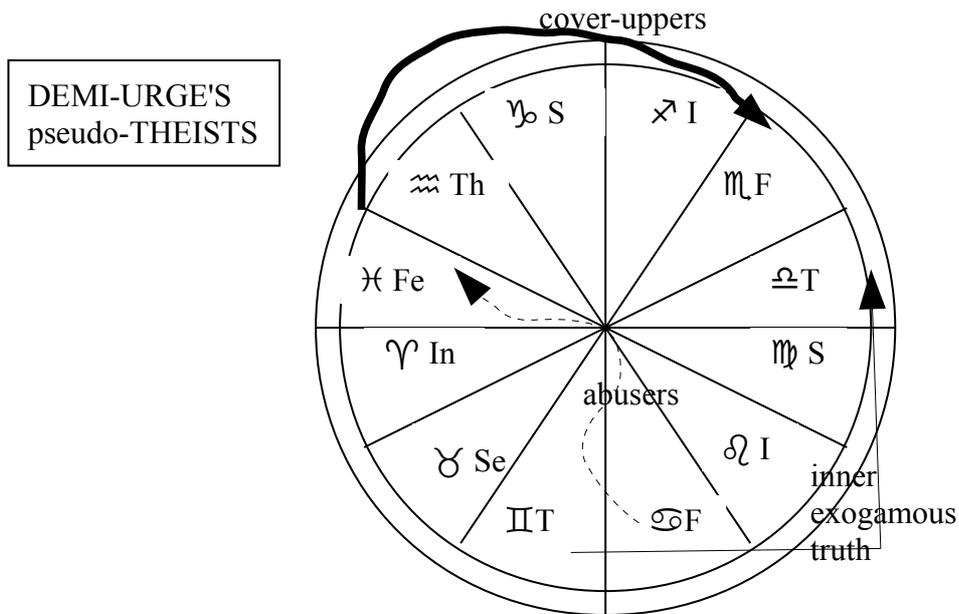
The key moral point of in all this comes out of the fact that 'meta-causalism' operates along the '9-3 axis' i.e. (in a regressive scenario) prior to the '4 experience' of '1<sup>st</sup> person soul'. In other words, the amoral-immoral-moral puzzle has remained stuck in the mind. Readers of FA who can recall our discussion of Hitler (and Fred Zinneman's “Man for all Seasons” i.e. More's betrayer, Richard Rich, “became the chancellor-of-England and died in his bed”) know that 'left hemispheric regression' is amoral enough to avoid the moral-immoral divide.

The critics who panned John Carpenter's “The Thing” (most of them) began by highlighting its 'sexist' nature i.e. no female characters. Then again, anyone who has graduated from any archetypal kindergarten will know that all 12 isolated men have a female character within i.e. hidden behind the testosterone there an audience would 'intuit' 12 “animas”. No doubt about, like Hitler, these 12 characters had lost contact with their respective souls and, indeed, the narrative is 'driven' by this 'loss'. (Note, for example, Macready lashing out at his chess-mistress anima that she is a ♀ bitch). Agreed, the dialogue isn't Shakespeare but, with is no water-feeling (except for ♃ “Palmer” and ♄ “Nauls”), 80's film history unfurled one of its best exposes of “sound and fury, signifying...”

**NARCISSISTIC FEELING (♆, failing to mediate ♃ & ♋)**

One of the 'somethings' (har, har) that we like about “The Thing” is its lack of straightforward hero or anti-hero... Macready is an admixture of both. In the 2<sup>nd</sup> section of this essay, we imagined him as a Sun in Libra who has a certain amount of integrity but not enough to help him to negotiate the progression of his Sun through Scorpio. In other words, after Libra (informed by Leo-Virgo) becomes a foundation for resolving the tensions of Gemini & Aquarius, it needs to take on the challenge of becoming a foundation for upcoming Scorpio. (Because Aquarius sits 'above' Pisces and Gemini sits 'above' Cancer, the other 2 air signs might not have any capacity to be a 'foundation' for subsequent water signs).

Although there are psychological astrologers who link '8' (Pluto; Scorpio) to paranoia, Freudastrology can only do so when '8' interacts with another archetype i.e. '8's intensity 'brings out' the latent paranoia that 'hides' in the other archetypes. The most straightforward example of this 'bringing out' is the '10-8 interaction' e.g. Saturn-Pluto (as seen in the 9/11/01 attacks). In other words, by bringing that which is 'hidden' to the surface – usually in the form of a “complex opposition” – '8' brings about chances to 'see' latent paranoia in a (complacent) '10'. Alternatively, if there is no latent paranoia in '10', '8' wouldn't have anything to uncover... as can be the case when Scorpio is entered from the Libran (anti-clockwise e.g. Macready-esque Sun in Libra) side...



If, however, Scorpio is entered from the Sagittarius clock-wise side (Anakin; Frodo-Sam-Gollum), the individual needs to sneak past '10' (Empire; Baradur) and, once 'in' Scorpio, divest him/herself of all motivations that can be sourced to power; “throw it (them) in, Frodo!!!”

The big problem with Pisces (and, to some extent, Cancer) is that power likes to use the opposite of power – I/Love – as its disguise. The most obvious astrological expression of this are those interactions that combine '12' with the miserable surface archetypes, '10' and '1'. You don't have to be Gandalf to work out that any triple or

quadruple interaction between '1', '12', '10' and '8' would provide some of the most interesting 'reading'. Recently, with Saturn's transit through Scorpio grand trining Neptune's transit through Pisces and Mars' transit through Cancer, we were handed a chance to see the 'saviour complex' reaching almost comical proportions i.e. (i) the Egyptian army helicopters being cheered rather than jeered (ii) Edward Snowden's 'idea-belief' that the world needs to be 'improved'.

There are a number of ways to 'de-flate' a 'saviour complex' but perhaps the most straightforward is to ask a would-be saviour to 'prove' that Earth isn't 'meant' to be "Purgatory". Who's to say that this 3<sup>rd</sup> stone from Hendrix's Sun isn't 'meant' to 'hold' to its 98% levels of corruption because this is the only way that God is able to drive the Platonist 'into' his/her own soul? Who knows(?), maybe "Revelation" is "t/True enough" that the number that deserve less (not more) punishment peaks at 144,000? Does Edward Snowden want to help >288,000 citizens and become the 'net sum gainer' for the corrupted?

If we remain in our heads, these kinds of questions throw us straight into the pit of "philosophical hypotheticals". In Woody Allen's "Love and Death", we get the classic hypothetical of finding oneself in the same room as a miserable death-dealer and holding a loaded gun e.g. if you have decided that, say, Dubya is a just another scourge-of-Europe, would you pull the trigger? The answers, of course, vary...

First, you might say "no" because Cheney is nastier than Dubya. Then again, you might say "yes" because at least Cheney doesn't prattle on about "what would Jesus do?" (i.e. yes, Cheney is nasty but at least he's not a religious hypocrite). Then again-again, you might conclude "no" because you are Judeo-Christian enough not to be 'vain' with the 6<sup>th</sup> Commandment. Then-again-again-again, you might go back to "yes" because the next in line after Cheney is less nastier-hypocritical than either Dubya or Cheney and, who knows(?), maybe 'God' will grant you another bullet for Cheney and, in turn, thousands of children's lives will be saved (see "Saving Private Ryan") etc. etc... the point to these variations, of course, is that "butterfly in Peking" thing about not knowing what would happen down the line... all you'll ever know is that you have killed. Just like '(dr)o(ne)-bama'.

OK, so what about the onlooker-philosopher (e.g. the FA-er)? Do we care if a particular authority lives or dies? A: we consult 3 factors: if (i) s/he is over 40 (i.e. in Jung-speak, s/he is in the 2<sup>nd</sup> half of his/her life... when 'inner development' is at the centre of life's 'meaning'), (ii) s/he is in a position of authority that has some impact in terms of the (30,000) lives lost/day through corruption and (iii) s/he is intelligent enough to understand "if you can't beat 'em (liars), join 'em" (... I, for one, have my doubts about Dubya's intelligence with this one), then, if "Woody" pulls the trigger (or, as noted in our mini-essay on Marie Antionette, drops a blade), we do wonder if the 'voice in his/head' (that made him do it) might actually be Divine.

Now, it is all very well to say that we (I), for the sake of the 6<sup>th</sup> commandment, wouldn't pull the trigger when the target is the flesh... what if God were to grant us a gun that fired bullets that only hit the soul? Aww, now you're talkin'... temptation, temptation, temptation ("if they lie, kill 'em"!)? What forces a wo/man to transform his/her "conscience"? Thank God there's no blood test that measures the soul.

