

# VOLUME 2

## Part 3 & Part 4

### CONTENTS OVERVIEW: for “4 Corners: Vol.2” Pts. 3 & 4

#### **PART 3: THE CONFLATED SUPEREGO**

##### **Chapter 33: Libra on the M.C.**

*In its 'natural', Darwinian state, the world is properly described as unfair. This tells us that an attempt by a superego to impose fairness upon the world will be, at best, artificial (or, at worst, misguided). The individual with the Scales on his/her midheaven is dealing with his/her (topographic) superego well when s/he maintains a clear picture of its 'use by' date. With Aries being on his/her I.C., this date 'begins' at the 'nadir'.*

##### **Chapter 34: Scorpio on the M.C.**

*Because the superego sees value in maintaining tangible, earthy continuity (e.g. 'tradition'), promises of re-birth may not be consolation-enough for the superego that is constantly threatened by death. The individual with the Scorpion on his/her midheaven will be 'happier' with his/her (topographic) superego whenever s/he has a good recall of his/her experiences in (i) the 'recent' 8<sup>th</sup> house & (ii) the 'distant' Taurus on the I.C..*

##### **Chapter 35: Sagittarius on the M.C.**

*In the same way that Gemini on the M.C. can highlight the superego's tendency to “split”, Sagittarius on the M.C. places emphasis on the “split” nature of the Archer e.g. the 'early' (9<sup>th</sup> house) degrees of Sagittarius will be pointing its bow up-beyond the zodiac cycle and the 'latter' (10<sup>th</sup> house) degrees will be pointing its arrows 'at' the left hemisphere of the zodiac cycle... to, thereby, risk becoming another 'angry Zeus'.*

##### **Chapter 36: Capricorn on the M.C.**

*The Goat placed on the zenith of the horoscope can be described as a 'doubling up' of the topographic superego. The more the '10-10' individual can understand (with his/her Cancer I.C..) that the superego is a vestige of (at least, symbolic) pregnancy, the more s/he will be able to imagine it as a 'miserable surface' that, in turn, 'causes' harm precisely because it has so much difficulty imagining 'survival' beyond itself.*

### Interlude 2C: '9-11 Continuity' Pt.2

*If, dear reader, you have read a number of our prior interludes, you will already g/know that we fancy ourselves as the iconoclasts of the 9<sup>th</sup> house. For example, rather than “footnotes to Plato”, we view the last 2,500yrs of philosophical thought as a series of clueless attempts to “take Plato out”. Nonetheless, we need to have sympathy for any modern critics (e.g. Bertrant Russell; Erich Neumann) who 'see' the “spiritual womb”.*

### **VOLUME 2 – SUPPLEMENT: THE PERI-EGO (e.g. SATURN/CAPRICORN) PART 4: THE 'FALLING' PERI-EGO – the “UGLY:**

#### Chapter 37: the '10-11 Peri-ego' (e.g. Capricorn on the 11<sup>th</sup> house cusp)

*This chapter is meant to be read in tandem with 'Ch.25: Aquarius on the M.C.'. One good reason for doing so is Saturn's traditional rulership over both Capicorn and Aquarius. This chapter could also be read in semi-tandem with 'Ch.35: Sagittarius on the M.C.'!... the reason for this is that not a few individuals with Capricorn on their 11<sup>th</sup> house cusp are 'High Plains Driftin'' i.e. Sagittarius is on their (respective) M.C.s*

#### Chapter 38: the '10-12 Peri-ego' (e.g. Capricorn on the 12<sup>th</sup> house cusp)

*Although the interaction of 4<sup>th</sup> quadrant archetypes such as '10' & '12' suggests gloom-'n'-doom, Freudastrologers are 'positive' about them insofar as gloom-'n'-doom has the capacity to encourage developments down-across to 'happier' zones of the natal chart. The individual with gloomy Capricorn on his/her doom-y 12<sup>th</sup> house cusp needs to rake care with compensations regarding 'karma' and the 'collective unconscious'.*

#### Chapter 39: the '10-1 Peri-ego' (e.g. Capricorn on the ascendant)

*Everyone has to have 30° of ♄ somewhere in their (respective) horoscopes and, so, one could argue that getting this out-of-the-way before '2-3-4-5-6 ego-development' begins is “good”. The trouble is, however, that ascendants are 'already-weighed-down' by an 'internal' fire-earth 'collision' (i.e. they are cardinal) even before the zodiac has a chance to throw down its own version of static, compensating (if 'adjectival') earth.*

#### Chapter 40: the '10-2 Peri-ego' (e.g. Capricorn on the 2<sup>nd</sup> house cusp)

*For FA, Capricorn is the sign that is unhappy residing in an area of the zodiac that has “gassy” planetary rulers (e.g. Jupiter, Uranus and Neptune), so much so that it looks forward to the upcoming “rockier” (e.g. Mars, Venus, Earth & Mercury) lower hemispheric seasons. When the Goat straddles a Venusian-Earth house cusp, however, Chronos remains fearful of his children e.g. Zeus is often firing up the ascendant.*

### Interlude 2D: the Jupiterian Synopsis

*Jupiter, like the sign it rules (Sagittarius), is a paradox insofar as it 'symbolizes' the very capacity to 'be symbolic'. Jupiter 'connects' phenomena that are not able to be 'connected' by (at least, strict) “logic”. Cycling the zodiac relatively slowly, Jupiter can appear to connected to “collective” concerns but, because it cycles within the perimeter set by Saturn, it is more about indiviudal spirituality than about collective religion.*

## **VOL 2: Part III – THE CONFLATED SUPEREGO**

### **THE SUPEREGO AND (YOUNG) ADULTHOOD**

Novice depth psychologists usually conceive the superego as the 'naysaying', 'negative' psychical organ. Yet, as we have seen, 'naysaying' does have its 'positive' side e.g. superegoic punishment is often less drastic than that inflicted by unbridled expressions of '11', '12' and '1'. Indeed, when expressions of '5' (e.g. the Sun), from the 5<sup>th</sup> year of life onward (hopefully), push to the front & centre, the superego, now transformed into "conscience" by a complete '10-4 fall' (hopefully), can be 'positive' here also. The superego's attenuation can only be 'finished off' when the psyche has found its feet inside expressions of '7'. This 270°<sup>(3/4)</sup> 'topographic' cycle is winged by Saturn's 'dynamic' 30yr cycle... if Saturn completes its 'periegoic' cycle successfully over the first 3 decades of life, the '4<sup>th</sup> decade psyche' could turn to its 'central' task without the risk of a (Solar) 'Icarus syndrome'.

The above paragraph, however, only describes a kind of 'ideal' development. Even the most 'fortunate' gestation-infancy-child biography will have 'glitches' that may have led to 'trauma' in both 'central' and 'peripheral' psychical zones. The 2<sup>nd</sup> Saturn cycle (or, if you are cosmic-enough to entertain a Hindu-like karmic process, the 1<sup>st</sup> cycle of Saturn in a new life) symbolizes the chance to (re)-consider 'glitches' that were un-considered in the prior cycle. Therefore, if belatedly, the 'central' task remains do-able after age 60 (30). Whatever has happened in the first (two) cycle(s), Saturn's 3<sup>rd</sup> cycle is a time to dismantle whatever had been 'constructed' during the prior cycle(s). If, however, an individual is still looking to 'develop' his/her superego in the 7<sup>th</sup> decade of life (e.g. Michael Corleone), something has gone terribly wrong. Woody divided suffering humanity into "the horrible" & "the miserable"; he could have taken a leaf from Sergio's book and added "the terrible".

Still, when dealing with these cycles, we need to register the fact that Homo sapiens' 'life expectancy' hasn't always been 7 decades. Indeed, at many junctures along his (200,000yrs) evolution, Homo sapiens has often had to accept much lower longevity expectations. Indeed, even in our most recent millennium, there have been times when 'life expectancy' fell to half the Biblical figure. These days, of course, we stand on the brink of an entirely new set of problems i.e. those that emerge from way too many people living way beyond their Biblical allotment.

Intercurrently (and curiously), the 'developed' world has witnessed a rise in suicide rates, especially in teenagers. If, however, teens do manage to negotiate their difficult years and move into adulthood without too much pre-teen fixation (i.e. they prefer the family now being created over the family that had created them), interests in how to extend healthy physical life soon press front and centre. After all, '7 Libra' will be 'built upon' the achievements of '6 Virgo'. The \$64,000Q soon becomes: will you try to add years to your life or will you try to add life to your years?

If the 3<sup>rd</sup> quadrant of the horoscope (i.e. the 7<sup>th</sup>, 8<sup>th</sup> & 9<sup>th</sup> houses) is fully 'lived out' prior to reaching the M.C., the desire to (physically) live forever is extinguished. This process is, of course, 'centred' in the 8<sup>th</sup> house. Here, those who are 'centred' in their (respective) 7<sup>th</sup> houses (i.e. 21-42yrs) will 'complain' that no parent plans to die prior to seeing his/her children through to their own adulthood, meaning that the 1<sup>st</sup> 2 or 3 decades of married life will be unconnected to the 8<sup>th</sup> house's concerns about

death. Yet, the whole idea of the parent overseeing his/her child as s/he struggles for his/her own adult independence is predicated on parental mortality i.e. if geneticists were able to ‘engineer’ a fountain of youth, there would be no pressure on parents to help their child grow. The 7<sup>th</sup> house abutts the 8<sup>th</sup> house for a reason. So...

When the zodiacal expressions of ‘7’, ‘8’ and ‘9’ (and, ‘10’) are placed on the ‘compensating’ M.C., the individual's ‘authority muscle’ is ‘haunted’ by ‘ambitions’ for physical immortality. As we have seen, in perhaps >98% of cases, psychological understanding in (and of) the 4<sup>th</sup> house lags way behind the physical expressions of the 4<sup>th</sup> house. Similarly, if the 30° sector of Cancer is placed somewhere in the right hemisphere (as it is for the abovementioned M.C.s), it often succumbs to ‘ghosting’. Therefore, upon (re)-reaching his/her M.C., the individual is at risk of deciding that preservation of the body outranks preservation of the soul. In turn, not a lot of time passes before notions of immortality (of the soul) begin to ‘infect’ other notions that have been swirling around the body and, before long, the fountain of physical youth becomes the (un)-holy grail. Those who assume (or seize) positions of ‘authority’ go on to draw up their constitutions accordingly.

At this point, most readers will claim that the body is important and deserves protection under a set of I/Laws (e.g. the 6<sup>th</sup> Commandment). FA doesn’t dispute this claim. We only dispute the failure to distinguish between ‘outer’ & ‘inner’ law. If the tablature below is re-surveyed, surveyors will realize that this ‘failure-to-distinguish outer-from-inner’ applies to others besides those with ‘10-7/8/9/10 interaction(s)’, so why make this distinction here? Answer: ‘conflating authorities’ are the sneakiest...

If, dear reader, your memory is fine tuned, you will notice that our tablature has changed some. I have to admit that, during 2009, I didn’t want to write anything more about “timocracy” (i.e. de-moralizing political systems that honour hypocrisy) but, in the early months of 2010, we all saw a very interesting timocratic peace prize being given to the world’s newest apologist for the “industrial-military complex”...

<u>RELIGION</u>	<u>PHILOSOPHY</u>	<u>SCIENCE</u>	<u>PSYCHOLOGY</u>
Pope JP II: Ⅱ	J.P. Sartre: ♂	Galileo: ♃	F.A. Mesmer: ♃
Kalil Gibran: Ⅱ	S De Beauvoir: ♃	Charles Darwin: ♀	Sigm'd Freud: ♀
Jim Jones: ♂	Woody Allen: ♃	Albert Einstein: ♃	E. Kubler-Ross: ♃
Billy Graham: ♃	Karl Marx: ♃	Carl Sagan: ♃	C.G. Jung: ♃
<u>MONARCHY</u>	<u>POLITICS</u>	<u>ASTROLOGY</u>	<u>WRITERS</u>
M'e'Antoinette: ♃	Gandhi: ♃	Nostradamus: ♃	Goethe: ♃
Q Elizabeth II: ♀	Hitler: ♀	J Kepler: ♃	Helen Keller: ♃
Prince Charles: ♃	Barack Obama: ♀	M Gauquelin: ♃	Jane Austen: Ⅱ
Princess Diana: ♂	Neil Armstrong: ♃	Freudastrology: ♃	L. May Alcott: Ⅱ
<u>Music “ROYALS”</u>	<u>“POPULISTS”</u>	<u>“MUSES-muses”</u>	<u>“IMAGERS”</u>
Elvis Presley: ♃	Bill Clinton: ♃	Marilyn Monroe ♃	Oliver Stone: ♀
Bar' Streisand: ♃	Hilary Clinton: ♃	Madonna: ♃	Feder' Fellini: ♃
David Bowie: ♃	Larry Flynt: ♃	Mia Farrow: ♃	Paul Newman: ♀
Bob Dylan: ♂	Steven Spielberg ♃	Diane Keaton: ♀	W.B. Yeats: ♃

## *Chapter 9: LIBRA on the M.C.*

### **THE '10-7 INTERACTION'**

In 'Vol.1', we went to some lengths to explain the important 'role' that Libra plays in the differentiation of 'good Aries' from 'bad Aries'... without writing much about 'good Libra' and 'bad Libra'. When the Scales interact with '10's (pendant for) "compensation", the time has come to do so. Indeed, we can inquire: how 'bad' can Libra get when it straddles the 'top' of the horoscope?

Meanwhile, in our discussion of political philosophy (Vol.:Pt.6), we had made the point that, because ('8' and) '9' tend(s) to be preoccupied with the transcendence of the zodiac cycle, most of the 'work' of 'preparing for' the next reincarnatory '10-4 fall' is a function of ('6' and) '7'. At first pass, therefore, it might seem that Libra on the M.C. is one of the 'best' M.C.s. Think again. There is a reason that, in the zodiac, Libra is separated from Capricorn by 60◊. the squared interaction of a 'horizontal' with a 'vertical' (i.e. '10') bespeaks tension and difficulty.

For FA, the best way to understand this tension + difficulty is to reflect on the fact that '7' needs the additional information provided by '8' and '9' (i.e. judgements that emerge from "motional t/Truths") in order to have a 'balanced' view of '10'. As noted in our discussion of the birth chart of the U.S.A., living inside an empty idea of even-handed fair play is the main "compensation" that haunts the '7-10 interaction'. If, dear reader, you have perused our tablature (see prior page), you will have noted that 2 (of our 4) examples are(were) U.S.A. citizens... like FA, you might wonder the extent that their nationality is(was) a sharpish issue in their lives.

The radically variant fates of (all 4 of) our examples reinforces what we have already noted for the other airy M.C.s (♊ & ♎) i.e. the incommensurable nature of trying to be 'fair' and/or 'reasonable' in a world that is patently & characteristically 'unfair' and/or 'unreasonable' should, by rights, force the individual 'down-&-away' from his/her M.C. to his/her heroic lower hemispheric task but, in many cases (Jim Jones, Diana...), the downward force is weaker than it might have been. Once again, we 'advise' all 'air sign tragics' to take note of 'air's' greatest hero – Charles Darwin – and remind themselves of the fact that a good proportion of the 'other 11' signs are animals i.e. until "civilization" realizes the need to head toward a full understanding of the animal-istic feeling/intuitive functions, there is no point taking on a position of authority, let alone being a 'shame representative' for fair play.

Of course, the great risk of (any) 'advice' is the way in which it could lead to regrettable undercompensation. This risk is largely overcome if the 'adviser' makes the distinction between the 'personal' and the 'collective' i.e. even though the world is 'unfair' in the 'global' sense, this doesn't force the individual to surrender his/her own mental development. It goes without saying that securing a book/DVD of "The Corporation" won't be enough... a multi-year study into how and why collectivism such as 'democracy' are so easily corrupted is the better approach.

Therefore, at the risk of sounding like a stuck record, let's recall the standard 'therapy' for all kinds of M.C. tragedy (irrespective of whether or not it features an air sign) i.e. the two-staged process of (i) withdrawal of projections from the parent (or object of "displacement") and (ii) the intrapsychical 'work' of seeing the ways in which undercompensation and/or overcompensation are leading to loci of 'arrest' at

points in the 'fall'. As hinted above, the usual suspect for 'arrest' is the 30♎♁♂ i.e. the Archer dislikes 'falling' and is prone to denying the fact that s/he still has 3 or 4 house cusps to 'fall' through before an ontogenetic 'rise' recommences. Existentialist phobosopher, John Paul Sartre (see example 7A), is our case in point.

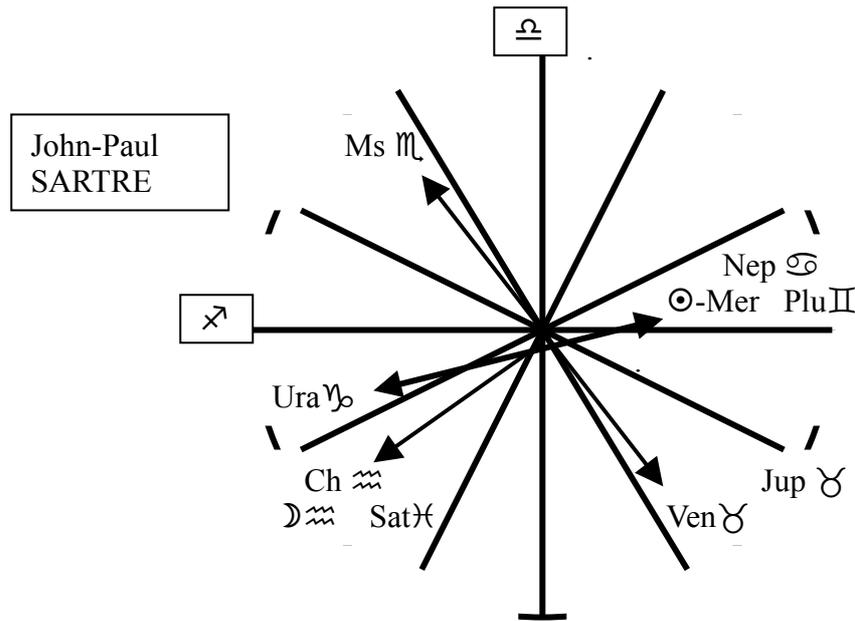
In the case of the Scales M.C., withdrawing the projections onto matriarchal figures can be complicated by the 'inorganic' nature of the Scales... in the same way that the Aquarius M.C. individual might be inertly identified with an 'abstract law', the Libra M.C. individual might be inertly identified with a sacred abstraction that goes on to blind (the holder of the scales) in more ways than intended. Whereas the mature 'judge' of '7' realizes that s/he is 'blind' to the inner life of the criminal (i.e. the criminal's capacity to understand why s/he is his/her own worst enemy far more than s/he is an enemy of society), the inertly identified judge of the '7-10 interaction' over/under-rates his/her capacity to understand 'inner development'. Consequently, the individual might need to invest heavily in his/her intuitive Aries I.C. experience to grasp a 'vision' of the extent to which s/he has succumbed.

The Ram-I.C. question has its tricky side, however. It is worth reminding the 'rotational astrologer' that the 3<sup>rd</sup> house is likely to have a Piscean influence, not the best influence to have in a house that thrives on 'nominal' clarity. Thereafter, when things 'fall' into the watery (and morally-submissive) challenges of the 4<sup>th</sup> house, the 'faller' finds him/herself foxed by 'adjectival' impulses to 'conquer'. Whether or not Princess Diana had been harbouring fantasies of 'conquering' her betraying prince via the various 'choices' that she was making in the mid 1990's is a question that we can never answer... even if she were alive today, we would still have trouble finding out. Diana herself might not have known what she was suppressing.

These issues lead us back to one of the biggest questions that float around the Libra midheaven... where does aesthetics stop and inner beauty begin? As noted in our discussion of the U.S.A., a dose of 'Pan-ish' ugliness needs to be included in seats of authority so that the "representation-of-shame-that-the-collective-refuses-to-feel-for-not-transforming-ugly-(and-hidden)-instincts" thing is able to avoid corrupting 'spin'. We live, however, in cynical times where politics has become known as "show business for ugly people" but it is this very cynicism that numbs a civilization to the fact that physical ugliness (beauty) has no relationship to inner ugliness (beauty). In David Lynch's "The Elephant Man", one can see both 'handsome' Anthony Hopkins and 'ugly' Freddy Jones being 'equal' in their ugly ambition to exploit someone who had no other choice in life but to transform his soul and build an "inner City".

As was noted at the outset of 'Vol.2', 'artistic' individuals – Bob Dylan being our case in point – tend not to have 'conscious' aspirations to position themselves as emblems of authority but we take the view that these aspirations, (i) are still 'there' and (ii) can easily sneak in via the side-door whether they are acknowledged or not. One way we can all see how a conflation of 'authority', 'aesthetics' and 'art' makes for the trickiest of brews is to observe the various 'synchronicities' as Venus transits our own midheavens (... at least once a year). Aphrodite has her capricious side and, during these transits, the individual might be able to come up with some interesting details. If the individual 'keeps thinking', s/he begins to see how to bring out Venus' capacity to inspire (her often thorny brand of) love.

EXAMPLE 33A



Over the course of our ‘Vol.1’, we had built up our short list of philosophical “greats”. For ‘anti-FA-ers’ who take an interest in philosophy, a “great” philosopher would be someone who has articulated the philosophy that ‘anti-FA-ers’ “like”. The problem is, however, that “liking” has zip to do with philosophy. In other words, the best measure of philosophical “great-ness” is the capacity to define an attitude to an ‘era’. For example, Democritus (i.e. “there is nothing but atoms and the void”) is the philosopher who, at one level, is the epitome of ‘anti-philosophy’ (he was ‘ultra-lazy’ about ‘expansion’) but, at another level, he is the “great” definer of the ‘attitude’ of the 20<sup>th</sup>C. At the time of writing, the 21<sup>st</sup>C looks as if it will continue to be ‘Democritean’ insofar as soulless consumerism, “Double Indemnity” get-rich-quick-or-die-trying Wilder-isms and, of course, existentialism – there is nothing but damnation and the void – stay in the ‘(ec)-centre’ that cannot hold.

Standing next to Democritus is John Paul Sartre, the ‘real time’ philosopher of the 20<sup>th</sup> century and, if not “great”, then, by our definition, not far away. Born in 1905 (5 yrs after another ♅M.C., Nietzsche, died his institutionalized death), Sartre would go on to flourish at about the same time that Billy Wilder was ‘popularizing’ Democritean values. On the other side of Democritus is Freud (as Barbara’s femme fatale character would have translated Freud “I don’t have a penis but that’s no big deal... when a girl has an ‘anklet’ she can get as many penises as she wants”). By the middle of the 20<sup>th</sup> century, Freud was claiming that he was the 3<sup>rd</sup> nail in Mankind’s coffin... after Copernicus (i.e. man is no ‘centre’) and Darwin (i.e. dog-eat-dog, man-eat-man/politician-lick-balls). Perhaps Kelvin (i.e. the 2<sup>nd</sup> law of thermodynamics) is the true philosophical godfather of the 20<sup>th</sup>C? After all, if everything one ‘does’ goes onto hasten ‘heat death’, what’s the point in ‘doing’ anything?

The answer, as discussed, is fully wound up in whether or not the individual experiences his/her soul (Plato) but, as you can see from Sartre’s horoscope, even a fiery ascendant wasn’t enough to deliver JPS ‘down into’ his 4<sup>th</sup> house intact. As we

explained in our introductory mini-essay, JPS's problem was not so much a function of his ♌ M.C. as it was a function of his ♁ ascendant “going on attack” on behalf of his “life is unfair” Libra undercompensation. In short, unlike the many post-Kelvin scientists who rejected the possibility of “intuition=knowledge”, “teleos”, “purpose”, “will”, “immaterial uniqueness”, “spirit” etc. etc., Sartre would maintain that Homo sapiens did have enough ‘fire’ to be ‘free’. The trouble was that Homo sapiens didn’t have enough ‘fire’ to ‘free’ himself from his own damnation. (Not a little Sagittarian and Zeus-ian stuff rolled up in that one, Jim).

It shouldn’t be difficult for the ‘rotational astrologer’ to work out why Sartre added “damnation” to “freedom”... his Sagittarian, “I intuit therefore I am free” 1<sup>st</sup> house was but a short Uranian hop back from his Chiron-♃-Saturn collection of the 2<sup>nd</sup> house. (The beginning of “redemption” is his Aries I.C. but, given the fleshed up fire of Aries, true redemption would have meant him ‘living out’ the rise through his Cancer in the 8<sup>th</sup> house, wherein he could have differentiated his “experience of the soul” from the “rising of his spirit”). Getting nowhere near this, JPS was destined to become yet another naughty messiah... just another guy living inside developmental arrest, smearing shit all over his unredeemed feeling function.

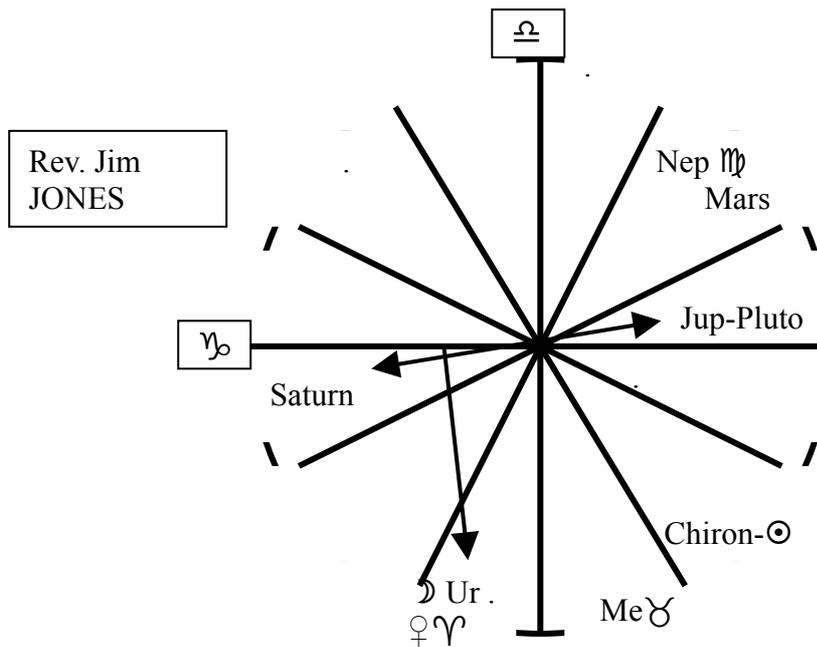
The big trouble with being a ‘great philosopher’ (or, for that matter, a ‘great scientist’, ‘great artist’ etc.) is that it (arche)-typically has an inverse relationship to being a ‘great person’. Sartre’s attitude to terrorism is certainly less than great but the extent to which this was so is still open to debate i.e. some have said that he was an apologist for violence (e.g. anarchism, terrorism), others have said that he did no more than try to explain why violence occurs. The big advantage of explaining why ‘X’ (or ‘Y’) occurs is that, when the explanation is rejected, the explainer can ‘retire to the country’ (or, at least, to the banks of the Seine) without the guilt of ‘sloth’.

As far as FA’s explanatorium (ex-planetorium, har, har) goes, we don’t have to look much further than Sartre’s 1<sup>st</sup> house Uranus in Capricorn opposite Neptune in Cancer and the tendency of this ‘complex’ to regress to the (similar) Mars in the 11<sup>th</sup> house (in Scorpio). As previously noted, when discussion turns to the 11<sup>th</sup> house, everything depends on how it is entered; if access comes about via a regression from the ascendant, the ‘group’ is without an understanding of its ‘gestational’ nature, it is sure to become time-stuck in “compensations”. If Scorpio is misunderstood (as is always the case for ‘thinker-intuiters’ until proven otherwise), it is “concretized” as empty posturing. Even 6 yrs of Kleinian analysis might have not have been enough.

Despite our criticism of Sartre, the fact remains that existentialism remains as a kind of ‘stepping stone’ for the scientist who can’t stand the ‘purposes’ that go unquestioned in religion but who is still able to see that the philosophical puzzles of ‘purpose’ are still open i.e. the ‘meta-Kelvin/Darwinist’ who is trying to ‘think past’ Lamarck and, as many scientists do, ponder a better world.

Meanwhile, what about those ‘scientists’ who, if not a better world, ponder a better nation (set up by scientists) and operated along lines that are so rational that they are impossible to dispute? (Plato thought 20,000 of them could do so). It is with some irony that this is possible now... all they have to do is ‘buy’ some real estate 2 metres above sea level. After all, who is going to put a high price on land that is just about to go under? Will they have to build an ark or will they be ‘saved’?

**EXAMPLE 33B**



Because, once again, we are dealing with one of the ‘reprehensible’ figures of 20<sup>th</sup> century history (Jones, the ‘creator’ of “Jonestown” in Guyana, led a significant number of his followers to mass suicide as the authorities began to close in), we need to remind interpreters that placements such as Saturn on(near) the ascendant don’t always = “monster”. Indeed, the ‘serious’ student of astrology would be interested in all the Saturn rising children born on Jim Jones’ birthday... this would constitute a rewarding way to re-discover the nature of the archetypes i.e. they merely “express” themselves through whatever channels have been ‘made available’.

One of the illustrative aspects of this horoscope is its capacity to confound the novice Freudastrologer who might have expected to find one or more of the ‘darker’ (i.e. more “collective”) planets in the 9<sup>th</sup> and/or 10<sup>th</sup> houses (e.g. Pluto, Saturn and/or Neptune) only to discover a Libra M.C.. Indeed, without any ‘darker’ planets in the ‘foetal’ 4<sup>th</sup> quadrant, a novice astrologer might conclude that FA’s view of psychosis as a 4<sup>th</sup> quadrant phenomenon must be ‘wrong’.

We can still hold to our view because (i) >98% of us would rather “push the elimination button” than understand (ii) nothing prevents the 1<sup>st</sup> quadrant-er from taking Aquarian and Piscean 1<sup>st</sup> quadrant stuff with him/her as s/he regresses from that point in the 1<sup>st</sup> quadrant that a distorted development ‘gives up’ and (ii) as the individual regresses (with or without 1<sup>st</sup> quadrant distortions), chances persist for a ‘psychotic collision’ of (iia) overall regression into (iib) the ‘wanderer faces’ of natal ‘darker’ planets i.e. the wandering faces of 4<sup>th</sup> quadrant archetypes can enter the 4<sup>th</sup> quadrant ‘from’ the 3<sup>rd</sup> quadrant to ‘inflare’ the regression.

It is unsurprising, then, to find a pretty creepy set of ‘ghosts’ in operation at the point that Jones decided that a better Jonestown was to be found on a bizarrely conceived ‘other side’: (i) Jupiter had just completed its 4<sup>th</sup> return (in the 7<sup>th</sup> house) and was now pressing into the 8<sup>th</sup> house (that, itself, contained an aggressive Mars in

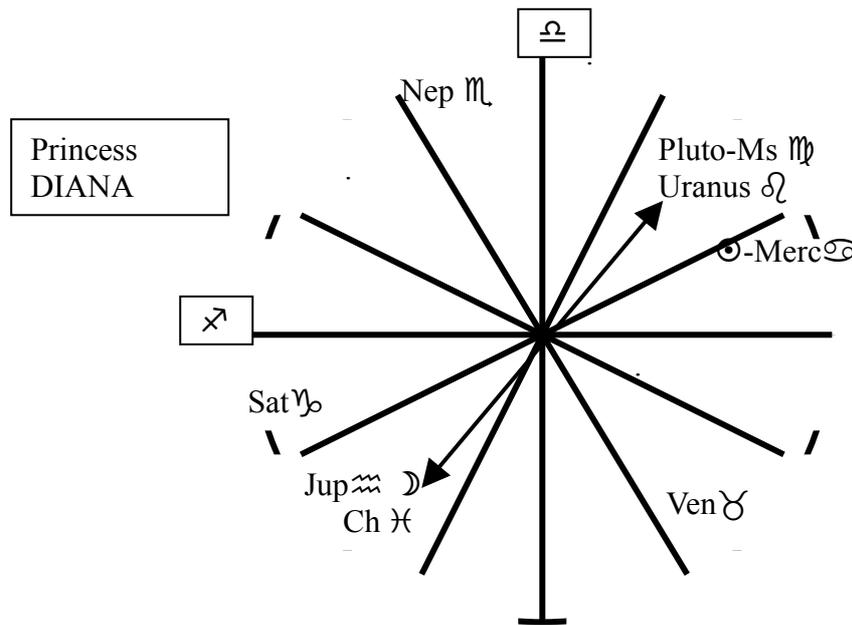
Leo) (ii) Saturn had just completed its (2<sup>nd</sup>) transit of the 8<sup>th</sup> house Neptune and was pressing to the cusp of the 9<sup>th</sup> house, (iii) Pluto, transiting the 9<sup>th</sup> house, was bearing down on the M.C. (Pluto's "intensity" allows application of a wide orb) (iv) Uranus had just about completed its transit of the 10<sup>th</sup> house and was pressing 'down' (or, in its own mind, 'up') to its 'house-homecoming' (v) Neptune had completed its transit of the 11<sup>th</sup> house to be, now, 'beyond' (the cusp of) its own 'house-homecoming' into the sign of phylogenetic transcendence and (vi) Chiron – a planetoid made critically important by virtue of its natal conjunction to the Sun – was nearing its (1<sup>st</sup>) return in the early degrees of Taurus. It isn't too difficult to imagine that, even if any of the 4<sup>th</sup> quadrant 'foetal leftovers' weren't especially toxic, a 'new' toxic brew was being brewed in his 1978 configuration.

All the same, let's go back to that rather tame looking Libra M.C.... we have already noted that both Aquarius and Libra have their own particular tendencies to "live inside ideas" and that Libra on the M.C. is very likely to generate some sort of compensation by virtue of the '7-10 interaction'. It doesn't really matter what Jim's mother might have thought of his unruly "sadistic-narcissistic" sexual shenanigans. All that really mattered is what Jim thought his mother would have thought had she known their extent. Even a different 'Jim' (i.e. no 'double 10' ascendant) might have been worried about mother's idealistic prejudices so, as for this 'Jim' (i.e. the double '10' ascendant trying to "go on attack" on behalf of them), the repression is likely to have been monumental. As many of the survivors of the suicide group have attested, Jim's "repression" was always pressing for its "return"... toward the resurrection of his sexual fantasies.

At various junctures throughout this volume, we have discussed the puzzle of male homosensuality/homosexuality (our discussion of female h/h and its interaction with the "animus" is slated for a future chapter). Overall, depth psychologists agree that this phenomenon is an expression of compensations 'against' the m/Mother (the 'capital M' transpersonal Mother is assumed to be at front and centre in those cases where the biological mother has been a weak influence on her son) that 'synergize' a compensatory 'jump' toward the father-redeemer. Naturally, there will be a variable mixture of physical and psychical expression. At the physical level 'anal sexuality' is taken to be an expression of (i) fear of the vagina-as-'eater' (ii) infantile (instinctual) 'knots' that equate gastro-intestinal 'relief' with gonadal 'relief' & (iii) in light of the fact that 'gastrointestinal relief' is more controllable than 'bladder relief' (i.e. when you've gotta pee, you've gotta pee!) the 'knot' soon feeds back into all control issues in the psyche that are capable of gazumping further "progress" into the subsequent phases of sexual development (i.e. Oedipal, sublimative, genital phases). God works in mysterious ways... but so does neoteny.

Also throughout this volume, we have tried to indicate that "homosexuality" can be without any oral-anal-phallic-Oedipal physical expressions at all. Of course, here we are talking about the 'spiritual' ('pseudo-spiritual', actually) man who tries to perform a diametric fake leap 'from 11' over to the '5-father-child-of-love' all the while pretending that, like (womb-stuffer Ouranos), he doesn't have to worry about sex. As many 'survivors' of Jonestown have told us, Jim, one of the world's greatest 'knotters', has become one of the world's most valuable 'examples'.

EXAMPLE 33C



To pick up the threads of what was presented regards Jim Jones, we see that, unlike JJ, Diana does have an ‘embedded’ psychopathology-generator in her ‘crazy-making’ 4<sup>th</sup> quadrant i.e. unlike JJ, Diana seemed to have a better ‘excuse’ for being a bottle short of the mental health 6-pack. And, if we drop our eyes down to Diana’s 1<sup>st</sup> quadrant, we see a far more worrying 1<sup>st</sup> quadrant ‘embed’. Some astrologers are sure to point out, however, that Diana’s Sagittarian ascendant awarded her a certain capacity to synpsize ‘beyond’ her Saturn and Chiron placements... a placement that wasn’t available to the crazy pooh-bah of Jonestown.

Perhaps the loopyest part of Diana was her “Jerry Springer-esque” tendency to let the whole world in on her immaturity. In many ways, maturity operates in the same way as knowledge i.e. your ‘average’ immature individual ‘knows’ that s/he is immature (and hopes that, with the passage of time, s/he will become mature enough to put away childish things without much ‘angst’) but, just as Plato-nic philosophers can spot individuals who are ‘doubly ignorant’ (i.e. “they don’t know that they don’t know”), so can psychologists spot individuals who are ‘doubly immature’ (i.e. “their immaturity is so severe that they are unable to experience the shame of it”).

Those who ‘supported’ Diana, will claim that it was (is) Charles who was (is) the radically immature player in the Greek-ish tragedy, but, when we note his desire to refrain from airing his dirty laundry, Charles seems much more in touch with the ‘knowing-ness’ of his immaturity. Although Charles’ ‘knowingness’ might not tell us whether or not he is going to take a few more steps into his right hemisphere, it does tell us that he (was) is the one better placed to do so. Of course, one of the stumbling blocks that he needs to face is his excuse for marrying someone he didn’t really love; his “my future kingdom expected it of me”, in 21<sup>st</sup>C terms, is one lame-o excuse.

Diana’s chart is likely to push the ‘JFK button’ in a lot of astrologers i.e. her heavily tenanted 8<sup>th</sup> houses gives off that punchy odour of early death. And, yes, we also see it as significant but the reader of FA really should know by now that we see

**'death' (in all its forms) to be also largely scripted over the preceding houses. Take, example, the cycle of Saturn... at the time of Diana's death it was transiting the I.C. If our reader has accepted our discussion pertaining to the 'ruthless suppression' of sub-conscious influences that occurs (in everyone) somewhere between the 10<sup>th</sup> and 40<sup>th</sup> year of life, s/he will also accept that Diana would have been 'out of touch' with her personal unconscious (i.e. the root of her 'soul') in 1996-7 (at 36-37yrs). In turn, this would have flowed into her lack of 'nose'... for example, another person might have 'picked up' on the level of drunkenness of her driver and refused a breakneck race through the Parisian night. Meanwhile, in the 'dynamic' sense, we can see that her Moon might never have been very 'sharp smelling' in the first place... note how it is 'wounded' by Chiron and 'spooked' by the triple conjunction that reaches over to it from the 8<sup>th</sup> house... (wherein lies the 4<sup>th</sup> house ruler).**

**We have already discussed the most 'typical' dynamics that lead to so-called 'homosexuality' (i.e. a 'ghostly leap' from the left hemispheric matriarchate over to the right hemispheric patriarchate that prevents a proper understanding of the '12-1-2-3-4 fall'). The problem with such tangibles (i.e. the gender of the sexual partner) is that it covers over the 'unconscious' 'dynamic'... a large majority launches into a new level of "repression" when confronted with the possibility that the dynamic that 'creates' homosexuality is essentially the same as the dynamic that 'creates' a desire to be the "queen of hearts". In a certain kind of man, Neptune in the 10<sup>th</sup> house can sometimes 'cause' a 'jump' from an ocean--sized, ravenous m/Mother figure over to a much less threatening father figure. In a certain kind of woman, natal Neptune in the 10<sup>th</sup> house can 'cause' a 'jump' from an ocean--sized, ravenous m/Mother figure over to a much less threatening father figure. The trouble in all this is that the 'jump over' renders the understanding of the (complex issues of) the I.C. forfeit. Although Hillary Clinton can be said to have an ocean-sized mother problem equally as huge as Diana's, she can also be said to have come to a kind of grizzled acceptance of her Saturnian 'reality' (with regards her I.C.). Not so Diana.**

**When we hear of an individual's sudden death, there is a 'feeling sequence' that is, if not archetypal, then at least, typical... shock (usually with a penumbra of denial), sadness for any sense of a life unfulfilled and, then, curiosity. The curiosity takes many forms. The 'blame gamers' look for (i) conspiracies or (ii) a new set of laws so that we can all be protected from having such things happen over and over. The 'acausal-o-philics', however, will want to know the hows and whys that lead to an individual's 'intuitive nose' blocking up (or, in some cases, why the intuitive nose is working OK but the individual is living inside a 'script' that she self-titled "Lamb to the Slaughter" and, as noted in the case of Queen Marie Antoinette, partnered by the thought "I'll be thankful if my demise isn't a drawn out painful affair").**

**There is a sense in which Diana was a touchstone for the whole sorry history of the 20<sup>th</sup> century. Whether or not she was faking it, there was something about her that was the embodiment of the unredeemed feeling function... a Clayton's Mother Mary sentenced to an early demise by the blindness of a Corleone-style royalty. The rest of the world – the "life-goes-on" mortal coilers – would have to go on without knowing what Diana felt about the 'events' (and/or her 'dreams') of the summer of 1997. No wonder we so wanted the paramedics to save her.**



questions of spiritual confusion are no less ask-able. Bob reported that his religious conversion “knocked me down” but he is less clear about whether the knocker was Plutonic (say, an Ali right cross), Uranian (say, some Katrina debris) or Neptunian (say, a Malibu tsunami). Maybe a bit of all three. Either way, his declaration of this event ‘caused’ a good deal of bemusement amongst fans who had already bracketed him along the lines of a word-magician, the Merlin of folk-rock.

Then again, we could say that Bob’s conversion isn’t so much about Neptune and a whole lot more about his trickster-ish Sun in Gemini. Very much like his ‘jazz-equivalent’ – Miles Davis – Bob simply has to get mixed up in about faces in order to remind his s/Self whereabouts his ‘centre’ t/Truly lies... and if that means converting to Christianity, then so be it. If I ever had the chance to interview Bob, I would want to know what is going to happen ‘after Christianity’ but, there you go, I would first need know whether I would really want to interview Bob...

As far as my fan-dom of Bob goes, one big chunk of it hinges on that famous interview he gave in those early heady days when he reasserted the Babel-ian nature of interviews (... a little curiously, perhaps, the star of Alejandro Gonzales Inarritu’s “Babel” – Cate Blanchett – reprise this press gallery performance in Todd Haynes’ impressions of his own fan-dom, “I’m Not There”). Bob put it in his inimitable way but for FA, it goes something like “it doesn’t matter whether either a question or an answer is clever or inane, the fact that we all have different views on what the words within a question and/or an answer mean renders questions and answers (especially those posed in the sound-byte world of press interviews) pretty much irrelevant”. In a nutshell, FA would love to have Bob be our spokesman for the question “why go to the lengths of hundreds of pages to explain the zodiac?”

As you can see, Dylan’s chart looks to be a pretty ‘good’ one i.e. there aren’t any significant stumbling blocks between either (i) his Libra M.C. or his Sagittarian ascendant and (ii) his 5<sup>th</sup> house (yeah, OK, Mars in Pisces could cause the occasional problem). The fact that his ascendant ruler – Jupiter – is in Bob’s 5<sup>th</sup> house could be the reason that he doesn’t stumble very much as he reaches/taps his Sun in Gemini in the 6<sup>th</sup>. Things start to get a lot more difficult in the 3<sup>rd</sup> quadrant, however... the quadrant, of course, that, in our view has a lot to do with the question “what comes after Christianity?”

At this point, the reader might recall the point that we had made right at the outset of this set of articles i.e. characters such as Bob (and Federico) might not be especially interested in making a smashing success of their (respective) 3<sup>rd</sup> quadrant negotiations in any case. Still, there are those pesky interviewers who are gathering around from wherever they roam...

...“hey, Bob, could you have tried a bit harder in the 80’s(?) you know, in the decade when so many baby boomers traded in their hippy outfits for Wall St. suits?” Yeah, I know, who cares about the 80’s! All that big hair and “meaningless songs in very high voices”... by the way, what did you do with all the money you had made? Would you have invested it in a “Sustainable Folk Rock” not-for-profit organization had there been one? from the other side of the pond, Freddie sang “nothing matters anyway”? are interviews just cardboard cutouts spun from Joni’s unconscious? “no regrets coyote, we just come from such different sets of circumstance”?

### *Chapter 34: SCORPIO on the M.C.*

#### **THE '10-8 INTERACTION'**

If the '10-4 interaction' is the "mother of all interactions" (see 'Ch.6'), is the '10-8 interaction' the "mother of all transformations"? Whatever the case, we hope that our readers have, by now, realized that '10' is difficult enough to interpret (e.g. presidents make lousy kings) long before '8' gets in on the act!

The difficulties that we face here are nicely symbolized by the fact that '10' is ruled by a 'gassy' planet (i.e. Saturn) and '8' is ruled by a 'rocky' planet (i.e. Pluto). In other words, '10' is less earthy than we might initially assume and '8' is earthier than we might initially assume. In more other words, '10's earth-o-phia comes out of a somewhat 'unnatural', "compensatory" dynamic (Taurus is the 'natural' earth sign) and '8's earth-ness comes out of the fact that it needs some earth to 'burn off'. In a funny kind of way, then, '10' & '8' come together via their mutual-yet-opposed attitudes to '2' (and, by association, '6'). Thus we can ask: could '8' 'help' (if that is the word, Jim) '10' to 'realize' its 'gassy', "compensatory" 'nature'?

One of the themes of '4 Corners: Vol.2' has been 'what-(at-first)-seems-bad-could-be-good' e.g. yes, the Aquarian M.C. is (arche)-typically sterile but, in taking on the disappointments that accompany this sterility, the individual becomes much more determined to 'fall' to a new round of ego development. Hereupon, and taking good notice of '8-Hades' role as the 'jailer' (in hell) of '10-Chronos', we, once again, get a sense of the Scorpio M.C. individual being 'instructed' (if that is the word, Jim) to forget about assuming authority and, instead, being 'instructed' (i-t-i-t-w, J) to get him/herself a '1-2-3-4-5-6 life'.

There is that snag, however: under 'normal' conditions, wintry '10-Chronos', rejecting '9's transcendent 'direction', sets his sights on the springtime fleshy treats of '2-Taurus', but an overcompensating (abnormal, cynical) Scorpio could decide to devalue (the early stages of) ego development. And, so, when we insert our favourite statistic (>98% levels of cluelessness regards the "2<sup>nd</sup> law of thermodynamics versus the 2<sup>nd</sup> law of spiritodynamics") 'good' ceases being the word (Jim).

More confusion enters the fray when we notice that 'un-fleshy' Pisces (often) sits on the 2<sup>nd</sup> house cusp. In other words, Freudastrology's 'advice' for the Scorpio M.C. individual is to encourage him/her to not only 'reach//tap' his/her Taurus I.C. but, because the '2-4 interaction' has its own (if subtler) confusions, FA would also 'advise' him/her to complete his/her ego development all the way to the 6<sup>th</sup> house (♁ on the cusp?). For "Example 34A" we inquire: could an apologist for Eisenhower's "industrial-military complex" reach/tap his/her 6<sup>th</sup> house?

If, however, "Lord Kelvin" is properly understood, the (repeated) death and rebirth experience around the matriarchal image could lead to deep understanding of what "supports the M.C. when the M.C. is unable to support itself" i.e. the I.C.!! In turn, there can be a 'deeper' understanding of what "responsibility" means and, therefore, FA-ers do well to think (and, more importantly, feel) twice before rushing to disavow all surface expressions of "♁ responsibility".

Yet, why advise at all? In part, we do so to clarify the fact that Scorpio is not 'meant' to destroy things completely. One of the most instructive metaphors for '8' is sexual reproduction i.e.  $1 \diamond 2 + 1 \diamond 2 = 1$ . When the sex cell splits meiotically, yes, it is

fair to claim that half the DNA is, in a way, 'destroyed'... but half 'lives on'. Equally, when the parents of a sexual reproducing organism die, there is a sense in which half of the parents live on in their children. Therefore, if '10 authority' dies, a closer look often reveals a seed or two of continuity that will, in the longer run, mix itself up into a rebirth. The challenge in this is to understand what is (emotionally-feelingly) True within the continuity... for this becomes the egg destined for rebirth. This is an issue that may be especially 'dark' to the individual who needs to struggle with a 'double 10-ed' Scorpio M.C... as in "Chapter 24: Aquarius on the M.C.", we will be looking at charts of three people who have similar horoscopic 'aspects' but radically variant phenomenal circumstances (Examples 34B, 34C & 34D).

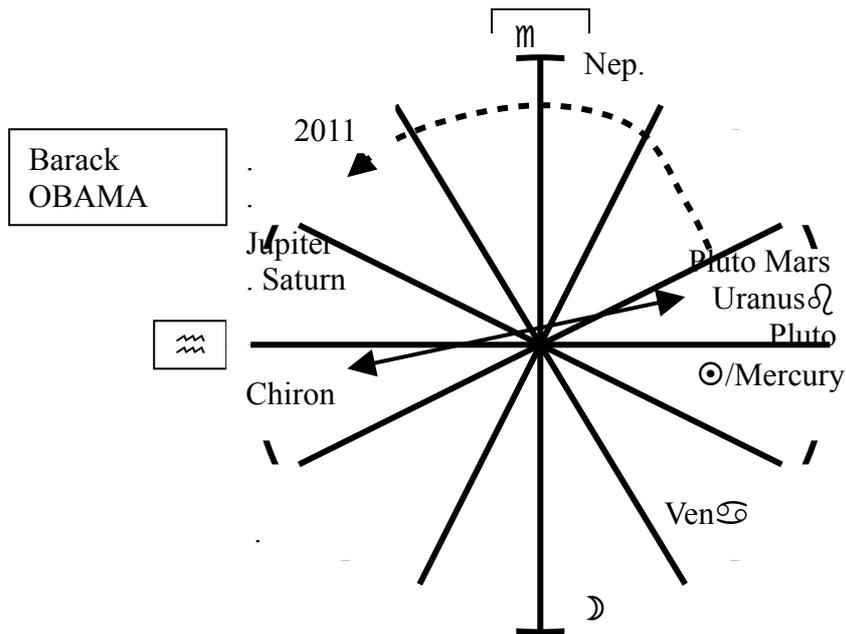
In some ways, this chapter could be written as the 'already there' version of what was discussed in relation to the Virgo M.C. At that prior juncture, our readers can recall that the Virgo M.C. individual needs to "be responsible" as s/he prepares to 'negotiate' his/her 'f/Fall' through the Scorpio sector but, in this case, there seems to be no time to engage in 'preparations' for a passage through '8'. Of course, this immediacy doesn't have to be so... the individual could use his/her prior 6<sup>th</sup> housed & Virgoan sectors as 'preparers' (of course, both of these will be in the 'rising' right hemisphere) but, if these preparers are to 'work', the individual needs to be able to seriously entertain a negative judgment in the 9<sup>th</sup> house. Given this contextual light, one-shot monotheists are sure to have their share of trouble. Easterners have it a bit easier... but this advantage, of course, opens up the problem of complacency.

For this M.C.-er, one of the most opportune times for psychoanalysis (i.e. ego reparations) would be during the 'death' phase of one's sense of 'authority'... after all, the best opportunities for learning occur when one is laid low (by a 'death'). In a prior essay, we had noted that psychoanalysis had a heyday in the 1950's – i.e. when Pluto was passing through Virgo (a sign well known for its interest in 'internality') – and, now that Pluto is passing through the 'next' earth sign, Capricorn (a sign well known for its dodgy attitude to 'internality'), Freudastrologers will be kept busy in the task of coming to understand this 'winter'. One stag that is well worth a ride is that which looks at how '10-8' interactions might latch onto '9-11' interactions (e.g. ♀ on the M.C. often leads to ♂ on the 11<sup>th</sup> house cusp). Indeed, a 'vertiginous' rise into inflated timocracy can be further fueled by Libra on the 9<sup>th</sup> house cusp.

Now, given that Pluto transits the horoscope (the heavens) so slowly – 250yrs more or less, for its full cycle – only a few of the 'other 11/12<sup>th</sup>s' of humanity have a chance to 'get' what it must be like to have Scorpio on the M.C. (this, by the way, is one reason that 'democracy' is an inadequate system of government). Then again, if we think/feel geometrically...

When "the fertilization of (complex) opposites" is approached in a geometric way, most of us imagine a triangle i.e. when '+A' and '-A' "mate" into '±A', there is a chance for a 'B' (i.e. a 'mediator' outside of the 'firing line') to witness the process from a 4<sup>th</sup>-square position. In other words, when the time comes to fertilize/mediate the vertical '10-4 axis', the most opportune geometric position would be '1' or '7' & the most inopportune geometric position would be from '10' or '4'. For this reason, the transit cycle of 'wandering 8' (Pluto) will remain 'relevant' to '10', even when it has moved beyond the conjunction. As it is in the case of...

**EXAMPLE 10A**



Before we discuss the world’s (well, at least, the establishment’s) “(avatar-ish) new hope”, we need to review 3 psychological terms that are linked; “scapegoating”, “displacing” and “projecting”. As FA’s longstanding readers are aware, the primary psychodynamic is “projection” i.e. (insofar as we focus on the M.C.) the individual’s primary ‘1 projection’ lands on a biological parent. Because the ascendant ‘dislikes’ the (naysaying aspect of the) M.C., everyone experiences a certain level of ‘tension’ around the M.C. parent. The easiest way to discharge this tension (i.e. “don’t worry, be happy”) is to displace the projection onto an individual outside the family/group e.g. the leader of another nation-state (political-grouping). When things ‘go wrong’, however (e.g. when s/he on whom the displacement ‘lands’ begins to ‘win’), the next psycho-dynamic step is to turn the displacement back onto the parent i.e. look for a ‘better’ parent... and, with this, we have arrived at “scapegoating”, a kind of ‘semi-retrieval’ of the primary projection. As longstanding readers of FA also g/know, FA itself indulges in scapegoating and only rarely do we turn our ‘semi-retrieval’ into a ‘full retrieval’ e.g. we find it easy to ‘blame’ (if not Obama, then at least) the nature of his political office... but do we get off our high horse and ‘blame’ ourselves? Yes, OK, Houston, FA does have this problem... (we’ll review it in ‘Ch.11’).

Barack Obama and C.G. Jung form an interesting dyad... their natal charts have significant similarities but their approaches are (or, at least, their approaches appear to be) completely dissimilar. Jung struggled endlessly with the challenge of spiritual transformation. Obama is so disinterested in inner transformation that he is in line to become one of the world’s best ever examples of ‘anti-transformation’.

“Anti-transformation” itself is in line to become the Myth for the upcoming “Age of Aquarius”... you know, all that sounding brass (band) stuff that tinkles its “3 cheers for the red, white & 30,000 children/ day” tune. Meanwhile, there will be some astrologers who will insist that Homo sapiens already has a myth that nails the

upcoming Age i.e. “Prometheus”... you know, that Zeus-defying, fire-stealing dude who allows calculating, insincere, hypocritical, 3<sup>rd</sup>, 6<sup>th</sup> etc. Commandment-sneering mankind to partake of it.

We use the term “Homo sapiens” deliberately here because Prometheus gets many links to post-Enlightenment science, wherein, rather than being a Being (har, har) Whom tends to be accessed via intuition & feeling (i.e. from-understanding-to-centroversion-to-acauality), God has become little more than a miserable gap-filler for the leftover cracks in what thinking & sensing have been unable to narrow down (i.e. there-is-no-choice-but-to-stick-by-irreligious-causality-and-do-a-mess-o’-killin’-for-some-‘unobtainium’). You don’t need to be Jung (or, even, James Cameron) to be able to link the Prometheus myth over to politics and war.

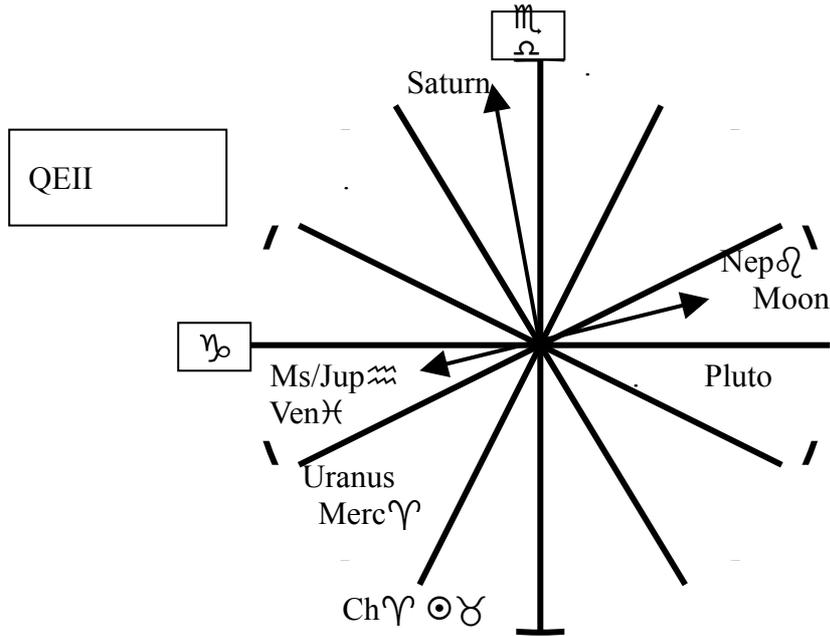
For example, Terrence Malick revisited the image of Prometheus’ liver being eaten in his “The Thin Red Line”. Another example that, due to its Frankensteinian science/Nixonian politics combo, has extra resonance is David Cronenberg’s remake of “The Fly”. Rather than transform a lion (+ lion paws) into a man (via the use of a dissolve-coagulate-separate-integrate “alembic”), Jeff Goldblum’s “Seth Brundle” is busy transforming a man into a fly (via the use of a conflate-self-contradict-conflate-self-contradict “anti-alembic”), discovering all the while that, even though he would like to be the world’s first “insect politician”, there is, alas!!, no politics in the insect world. The “Brundlefly” is a poignant metaphor for Obama because, like too many scientists, he really does seem to believe that he can have his cake of “causality” and eat his “progress” too... and, of course, he has utterly failed to separate his “causal” state from his “acausal” religion. (The essential reason for the Commandments is to give thinkers-sensors something to hang onto while they are waiting to redeem their ‘weak’ function). And, so, it is fair to suggest that BO’s M.C. ruler – Pluto, currently in the throes of giving his Chiron-Pluto opposition the “burn off therapy” that might help the ‘world’ – explains his situation. The question of whether the world deserves to be dragged into this power complex is, however, a new question.

Now, you could say that the answer to our act of ‘personal’ scapegoating is to re-direct our focus onto the ‘impersonal’... indeed, this was is one of the reasons for FA’s long, inconsequential foray into political philosophy (see ‘Vol.1:Pt.6’) but, dear reader, you will now say that scapegoating an abstraction is still scapegoating...

And, yes, dear reader, you are right. There’s no point setting up new political system that is ‘based on’ individuation if the motivations for doing so continue to be superficial. In other words, our world could be better off with our (33.3%) “say-do” hypocrites than with “(say)-do-motivation” hypocrites (i.e. 66.6%-ers... my favorite cinematic example is Norman Bates’ (Anthony Perkins’) mother-identified utterance in the very last scene of “Psycho”: “... why, she wouldn’t even harm a fly!”) Without “say-do-ers” how else are we to see ourselves for what we are? The fact remains that (33.3%-er) “say-do” Barack could be the world’s best “Jake Sully” bet for the next “world climate conference”.

In the spirit of ‘complex opposites’, let’s put “Psycho” on the double bill with “The Thin Red Line”: “darkness; light; striving for l/Love; are they the workings of o/One mind? the features of the same f/Face? my soul, let me be in y/You now; look out through my eyes and see what y/You have made; all things shining”

**EXAMPLE 34B**



There are many ways to articulate the idea that monarchs need to steer clear of the ‘duty’ that is meant for the ‘chief of police’ e.g. royalty needs to do better than conflate self-negation with self-knowledge. Yes, maybe a queen won’t need to be the standard-bearer for self-actualization as intensely a king (i.e. she is more ‘4’ less ‘5’), but the fact remains that ‘shame representation’ is the ‘job’ of prime ministers. And, yes, Britain’s 2<sup>nd</sup> Elizabeth has seen a lot of shameless barking pass under her crown over the last 50 years. But, what are we to say when the monarch has Saturn on the M.C.? This ‘double up’ factor is sure to tempt an “overcompensating” monarch into handing out instructions... and, to be sure, QEII, from time to time, does get on her podium about this-that and, so, we can say that, from time to time, she does manage to succumb to overcompensating Saturnian temptations.

We have, however, also pointed out that one of the good things about (secure) monarchs is that they won't suffer from those feelings of insignificance that so often haunt their subjects. Astrologers are only too keen to remind us of the many ‘double 10’-ers (Napoleon, Hitler, Hussein) – who were so disabled with the task of facing up to one's own insignificance that they could do zip but conquer as much of the world that the world would permit. By contrast, (secure) monarchs mostly find themselves inheriting an ‘already there’ chunk of the world, after which they often discover that they’ve got more than enough on their royal plates and don’t really need to any new Pythonesque “huge tracts of land”.

For QEII, therefore, the question becomes: can we remove the brackets from the word ‘secure’? There are (at least) 3 levels to the answer, (i) ‘physical’: since the end of WWII (when Elizabeth was still a princess) Britain has suffered a dissolution of empire... in those places where we used to see British rule, we now see a variety of local governing bodies (most of which would take up with that subtler and far more powerful ‘royalty’ – the greenback) and (ii) ‘psychodynamic’: even in England, one

can see a gradual erosion of the sense of the royal ‘significance’ over the recent half century (iii) ‘individuation’: one of the principle reasons that monarchs ‘miss’ the ‘carrot’ aspect of their meaning comes out of aristocratic ‘norms’ that die hard and, sooner or later, ‘return’ to bite them on the leg. Oh well, at least Liz doesn’t launch into any ‘Chavez-ish’ bitch-a-thons about why no-one ever takes her as seriously as they should. When the Queen takes her place on the podium all we ever hear is that subtle shift from her curt tone to her slightly curter tone.

To return to (iii) above, it is worth noting that transiting Pluto began to close in on QEII’s M.C. in the early 1990’s and, as anyone who has any interest in British royalty will know, this was a time when not only her son’s marriage would unravel but also her son’s divorce would unravel. Even someone with minimal interest in the royal family would have noticed that the Princess of Wales had the ‘common touch’ that no-one in the family (excepting, as Britain would discover a couple of decades later, her son) could claim.

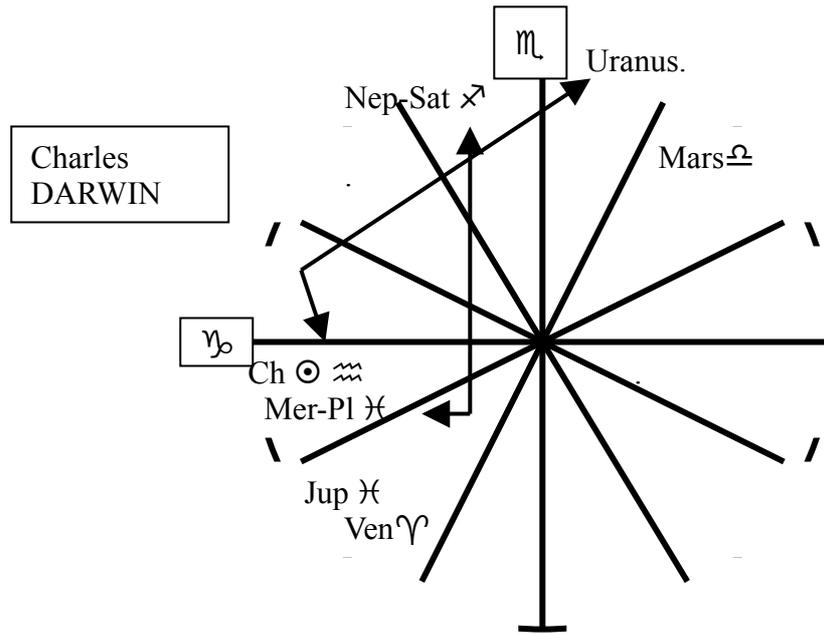
Still, having already discussed Diana, our readers will be aware that having a ‘common touch’ does not at all mean having an individuation, but Diana’s ability to get her ‘touch’ across via a rather unique persona gave off a whiff of ‘individuality’ i.e. the quality that can predicate the possibility of individuation. In other words, it could be argued that the ‘rise’ of Diana (and, especially, her ‘dying inside the idea of rising’) could have been taken by her ex-mother-in-law as a great opportunity to rid herself of a whole lot of unnecessary M.C. stuff.

Once again, we need to remind our readers that queens are women-women, (not God/dess-women) and, therefore, the “other 11 are in them too” i.e. the queen can’t simply disavow the ‘karmic’ load (I get the feeling that she doesn’t really want to anyway) that is symbolized by her M.C. This could mean that she is ‘meant’ (har, har) to reform some aspects of royal conflation before she shuffles off the royal coil. True to the nature of her Scorpio M.C., she may need to find out what aspects of her responsibilities are fertile and what aspects are sterile and de-construct accordingly (she doesn’t seem to be much of a destroyer to me).

There are many monarchies in the world, perhaps enough even to generate a “monarchs of the world association”. If such an organization were to form I wonder if Britain’s monarch would find herself being dragged into it. Given the shenanigans of the European royal ‘group’ over the last few centuries, it wouldn’t surprise me if QEII wouldn’t want to have much to do with such an organization, even if it became clear that the world truly needed one. Maybe she would ask William if he wanted to represent her. Whenever I see a Capricorn ascendant, I’m never surprised to find a hefty desire to delegate.

Then again, not far ‘beyond’ the ascendant, we see as Mars-Jupiter-Venus in Aquarius opposite Neptune-Moon... thus, we can assume that QEII would be one of the more ‘outgoing’ variants of the Goat ascendant until proven otherwise. And, as if not to be outdone, we can move down to the 3<sup>rd</sup> house to discover an out-of-sign (but close) conjunction of Chiron and the Sun... symbolizing a certain reluctance around the issue of telling others what she is truly thinking. Who knows, could she be happy that her son’s ‘bad tabloid’ hogs so much of the murky limelight that, by it, she gets a reciprocal reprieve?

EXAMPLE 34C



Sometime around the age of 16, my science high school curriculum went to a 'higher school level' of biological understanding. A year or two prior, my attention had been directed toward comparative anatomy (e.g. dissecting frogs and rats) but, now, the time had come for high school-ers to grasp the reasons why, a year earlier, we were dissecting frogs and rats and not dodo birds.

I have since searched for my high school biology textbook... but to no avail (what was the unconscious motivation behind me throwing it out?). Still, I am sure that it failed to emphasize biology's 'brackets' i.e. not only is Darwinism without a capacity to explain "biogenesis" and "conscio-genesis" but this incapacity stretches 'beyond' these 'geneses'. In other words, Darwinism's 'home' is the era from about 3½ billion years ago until about (depending on one's definition of 'consciousness') 200,000yrs or 2,000yrs ago. Prior to the 3½ billion year mark, we come up against the problem of how '(linear) thermodynamic time' was happy to spend more than 10,000,000,000yrs as a 'virgin' never wishing to mate with 'symmetric space-time'. After the 2(00),000 yr mark, we come up against the puzzle of why ideas & images take the f/(F)orms that they do e.g. Husserl's (1859-1938) "phenomenology".

The main reason that my biology textbook didn't bother with establishing its inherent limits would have been due to its writers' assumption that "consciousness" is a part of Darwinistic biology too. For example, the simple reason that Christianity 'survived' and so many of the other nascent religions of 2,000 yrs ago 'died out' was due to Christianity being better 'adapted' to the (religious) 'environment'. In short, human life in general and your life in particular is 'meaningless dumb luck'.

At about the same time that I had entered university to study a 'higher level (again)' of biological understanding, I was also exposed to the only philosophy that had anything interesting to say about 'dumb luck'... "existentialism" claimed that existence might be "dumb" but it sure ain't "lucky". An individual who attempts to

exert (the fantasy) of his/her free will is sure to wind up “damned”. Darwin himself, however, would never have been able to puzzle over, accept or reject existentialism because he lived in the pre-existentialism era.

If we are to believe the documentaries – the 150<sup>th</sup> anniversary has generated TV & literary – Darwin, in any case, did see himself as “damned” by his biological discovery and, in that sense, he is a ‘proto-existentialist’ even more important than Nietzsche. Charles suffered a medical problem that clinicians might today diagnose as “M.E.”, a sort of ‘post-viral immune disorder’ that expresses itself as a ‘nervous allergy’. (Of course, Freud would have had other ideas). Biographers such as John Gribbin take the view Charles’ condition was made more severe by the realization that he was sitting on, as Freud would have said it, the bleakest, most humbling (for anthropologists) truth since Copernicus. FA doesn’t dispute this biographical view, but we do ask: why was Wallace able to bounce along with barely a twitch?

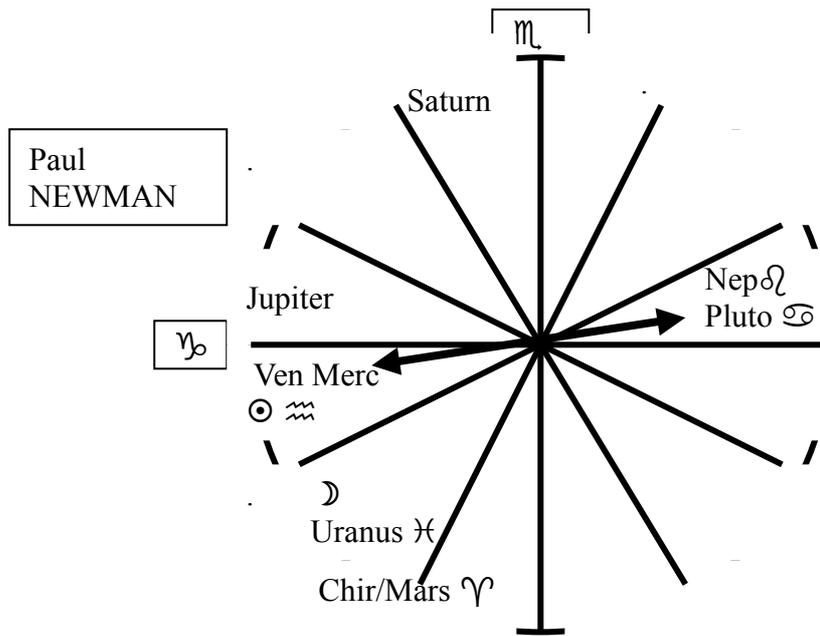
The general answer has something to do with “uniqueness” but, specifically, it has much to do with Darwin’s ‘masks’. When an astrologer spots more than a few planets in the individual’s 1<sup>st</sup> and 10<sup>th</sup> houses, s/he will assume that the individual is interested in gaining some kind of prominence... but, wait a minute!?! CD was one of the world’s most famous recluses!! What gives?...

Let’s start with the 10<sup>th</sup> house. The fact that Charles is ‘double 10-ed’ won’t necessarily mean that he would automatically play the authoritarian card. Indeed, given the fact that he has Uranus in the 9<sup>th</sup> in Scorpio (if not conjunct, then feeling into) the Scorpio M.C., any ‘psychological astrology 102’ student would assume that he would adopt an undercompensating attitude to the Saturn-Neptune conjunction in Sagittarius... until proven otherwise. In other words, Darwin would have been so ‘confused’ about ‘synoptic mythology’ that he couldn’t even be bothered to pretend that he could be an authoritative philosopher-priest let alone be one (as, of course, is revealed in the biography of his late adolescence).

The fact that Charles’ 10<sup>th</sup> house conjunction ‘feeds into’ the 1<sup>st</sup> house Pluto-Mercury in Pisces only intensified this confusion and, as Freud would have it, only intensified Charles’ capacity to generate (or exacerbate) bodily symptoms whenever 1<sup>st</sup> house-d ‘desires’ were ‘set off’... for example if Charles’ went to a party only to find a bunch of beautiful women (“beautiful mummies”) cavorting about, he might soon conclude that parties were sick-making. He might have been a little happier if the ‘party’ was more in manner of a ‘scientific meeting’ (Sun in Aquarius) but, then again, there is a thorny-in-the-thigh Chiron in Aquarius ever-ready to muck up his attitude to casual banter about abstractions.

What are we saying, therefore? Charles’ feeling that his hands and feet had been nailed to the extremely inconvenient truth (that humans are, after all, animals) is no big deal... one afternoon of perusing his history books could have told him the same thing. Still, we need to be reminded that he lived prior to psychoanalysis and, therefore, we can’t level any kind of charge of psychological laziness in his general direction. OK, then, what about his philosophical laziness? To this charge, I would direct the reader to Hume’s writings... if Charles had noticed these, he would have realized that evolution needs to be ‘bookended’, even if, at the time, he wasn’t able to know the details (3½ billion, 200,000). Did Wallace notice them?

EXAMPLE 34D



“Some men stop drinking when they get married, some men start” declares Judith Anderson’s ‘10-ish’ mother to Elizabeth Taylor’s ‘12-ish’ “Helen” in Richard Brooks’ movie version of Tennessee’s William’s “Cat on a Hot Tin Roof”. For those who experience Freud a bit too ‘dry’, Williams’ plays provide another doorway into the puzzles of sexual development. Paul Newman was one of T.W.’s biggest fans.

Although there were ‘leagues of decency’ controlling censorship in the U.S.’s film adaptations, this is no big deal for a Freudian. The censors were more worried about deleting words and/or behaviours than they were about deleting background psychological climate(s) that ‘inspire’ words and/or behaviours. The case in point in “Cat on a Hot Tin Roof” was the word-behaviour ‘homosexual’ that could be used to describe the bond that had been forged between Paul’s ‘puer aeternus’ “Brick” and his recently deceased friend “Skipper”. At this point, FA redirects its readers to our discussion of Diane Keaton... the ‘rebellion’ against the (Big Daddy) ‘senex’ is a big part of young Capricorn and, if you’ve got a natal Jupiter in Capricorn with Sun in Aquarius, the odds are very good that you’re gonna ‘get’ was Tennessee was driving at. OK, so what about Paul’s Moon in Pisces (+Uranus)?...

The problem with the “anima” is that s/She starts out looking like the answer to all the problems that the son has with the ‘10-senex’ (e.g. note the scene when the mummy-senex cries “Brick, where’s my Brick?”) but going from ‘10’ into ‘12’ is a bit like going from the frying pan into the fire... because the ‘10-problem’ is solved at ‘4’ and the ‘12-problem’ is solved at ‘6’, the rotational astrologer can see why the former problem ‘falls’ into the ‘latter’ problem long before the former resolves.

As we have seen, neotenous man has a ‘12-2 connection’ that tends to lead to ‘2-confusion’ i.e. the Venusian aspect of ‘2’ promotes plenty of physical gratification in the sexual sphere (note how Brick likes to smell the slip of his wife – the memory of her – but not the ‘presence’ of her) but as ‘4’ approaches, the ‘12-2 figure’ begins

to meld with what might be called the '10-4 mother' and Oedipal confusion sets in. (Note that Taylor's character goes so far as to seduce "Skipper" so that her husband might now re-new his desire for her out of Oedipal jealousy... of course, this doesn't work and, in fact, it inflames the 'incest guilt' that has been percolating all along i.e. '12' is now even less desirable. Talk about a backfire!).

The only solution is for Newman's character to get off his one-flight up high horse (Skipper committed suicide falling from 10 stories) and take on the challenge of symbolic incest in the basement. Of course, the reason he is 30 years of age and still yet to do this is because his father failed to do it (and his father's father and his father's father's father...), so this will be the location where he confronts Burl Ives "Big Daddy". The son wishes to 'slay' the bad father to 'reach/tap' the good father.

The 'role' of the father in the life of the son is to be an example. From '5' and '7' (and, sometimes, '9'), the father is in a position to make it clear to the son that he can move out of '12-a-ogamy' through '4-endogamy' into '8-exogamy'. As explained in the previous sections, 'a-ogamy' is a neologism coined by FA in order to 'correct' Jung's view that (symbolic) incest involves regression to a 'source'... because great chunks of most individuals' psyches have typically regressed inside the 4<sup>th</sup> quadrant (and/or remained arrested in the 1<sup>st</sup> quadrant), (symbolic) incest is usually more an act of "progress" than an act of "regress". The fact that Paul's character's incipient 'homosexuality' is a 'transference' from an unhappy experience with the father over to hoped-for better experience with "Skipper" is pretty much beside the point. Both 'fathers' have been exemplary, if in that 'photo-negative' way.

There is a tendency to view Pisces as an 'instinctual' sign but, for FA (we see mutability as 'airy' not 'earthy'), Pisces is a sign that tends to 'live inside the idea of instinct'. In short, there is a strong phantasy function in Pisces (and '12' in general) that leads it towards ideas of sexuality/sensuality without necessarily 'being' sexual. (This, by the way, is the source of hysteria). However, when '12' gets mixed up with the instinctual signs – '1' and '2' – there tends to be a close intertwining of phantasy and reality and, yes, Paul's 2<sup>nd</sup> house does feed down to his Ram-ish 3<sup>rd</sup> house.

We need to note, however, that there are plenty of Sun-in-Aquarius-in-the-1<sup>st</sup> people who don't get involved in 'steamy' narratives. The world of theatre and film is more Neptunian (i.e. '12'). Then again, later in life, we see Paul happy to explore the 'senex' side of his character (Sam Mendes' "Road to Perdition"). Still, although Jupiter is in Capricorn, the fact that it is in the 12<sup>th</sup> house means that '12-ish' stuff is relevant to Paul's Jupiter anyway.

At first, it can be rather difficult to 'get' the 12<sup>th</sup> house i.e. although the house system pertains to the individual, we need to take the apparently paradoxical step of 'casting' the 12<sup>th</sup> house in a more collective (dim) light anyway. But that's the point: this house describes how lack of boundary between the individual and the collective can lead to the kind of trouble that can only be 'solved' by development into the 6<sup>th</sup> house. Therefore, the interpreting astrologer would also need to investigate to what extent Paul's Taurean ("id-ish") I.C. is able to support his 'rise' into his 'difficult' 3<sup>rd</sup> quadrant. If the I.C. is able to do so, Scorpio M.C.-ers like Paul could take a leaf out of his 'galvanized' character from "The Verdict" and come to know when (and when not) to let a telephone ring itself out.

### *Chapter 35: SAGITTARIUS on the M.C.*

#### **THE '10-9 INTERACTION'**

In "Ch.25: ♁ on the M.C.", we saw that the Water-bearer's 'inert identity' is often "displaced" from its fleshy, matriarchal-foetal expression over to (one or more of) its abstract expression(s). Upon realizing that the Archer is interested in religious symbolism no less than the Water-bearer is interested in abstraction, you won't have to be Sherlock Holmes to find an individual with Sagittarius on his/her M.C. 'inertly (unconsciously) identified' with a mythology or two. Whereas your Christian Archer on the M.C. tends to displace his/her 'inert identity' onto the Holy Ghost, the Judaic or Muslim Archer on the M.C. might be 'luckier' insofar as his/her "displacements" have a better chance of landing on a (more) human figure.

Still, as noted elsewhere in FA, a Christian Sagittarius M.C. could undergo a "secondary displacement" from the Holy Ghost down to the ex-human 'judge' at the Pearly Gates (St. Peter), wherein, of course, temptations abound to determine who is 'good' and who is 'bad'. Hopefully, the more 'rounded' his/her attitude becomes, the more s/he will qualify his/her moral judgements in accordance with biographical (♠ astrological!?) details. After all, even severely 'unrounded' individuals know that, if you kick the sweetest of puppies enough times, you'll wind up with the most vicious of dogs i.e. it is the (line of) kicker(s) who might need to be sent to purgatory.

The next question: to what extent might a psychological kicking be as vicious-making as a physical kicking? Back in the (General Patton) WWII era, this question was still contentious, despite the WWI psychological discoveries that had been made out of the treatment of "shell shock" e.g. if a psychical trauma occurs 'with' physical trauma it is processed more easily than it is if psychical trauma isn't 'balanced' by a physical component; the (now) unbalanced psyche aims to 'relieve' (not 'remember') as if to restore the balance. There are 3 possibilities, (i) 'reliving' is "displaced" onto the enemy (i.e. this is what the army would like to happen, except in the 'Fort Hood' scenario where the enemy is re-conceived) (ii) 'reliving' turns back onto the self (i.e. armies go into their 'gasbag' mode when the question of suicide come up) or (iii) the first two possibilities come to a 'pseudo-balance' wherein a kind of mental paralysis takes hold (e.g. a soldier does little more than dither about his foxhole e.g. Kubrick's "Paths of Glory"). Given that war crime is little more than an 'organized' version of common crime, "P.T.S.D." can be applied across the board. For example, being told that death is near (i.e. a kind of psychological 'trauma') can lead to a "P.T.S.D.-shell shock" type syndrome... a syndrome that has been outlined by our 'Example A'.

In a world where everyone is dedicated to his/her individuation, there would be no crime but, in this world, crime is 'archetypal'. Astrology sees the 'lower court' (i.e. the realm of flawed human judging) as part of '7'. When we have a miscarriage of '7-justice', we go about trying to 'improve' the legal system. For others, however, thoughts turn to the possibility that something 'h/Higher' (or, at least, 'broader' e.g. Dostoevsky's "Crime & Punishment") can sort out any miscarriages... and, as the zodiac cycle tells us, all '7' versions of justice are '8 slated' to undergo some serious transformation by the time that things get to '9'. For example, the 'relationship' of the perpetrator(s) and his/her(their) victim is too 'a-ogamous' and/or 'endogamous' to be able to come to comfortable conclusions. These are the kinds of issues that are

often raised in the philosophy of Example 11B, a psychologist who, it has to be said, was not able to 'heal' his own 'a-ogamous/endogamous' tendencies. It seems that he was happier being a 33.3%-er rather than a 66.6%-er.

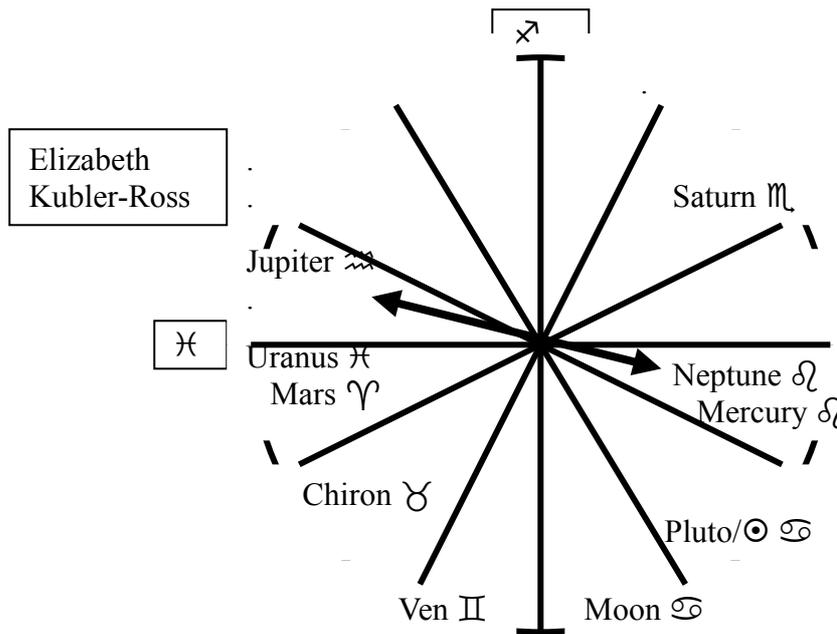
'Example C' takes us to a realm of experience that is important to the Archer i.e. divination. There are 2, shall we say, "standard" skeptical positions that are held toward those who would write poems about the apocalypse (i) "same ol' same ol": it doesn't matter when a divinatory poem is written because there will always be some sort of global threat (e.g. back in the 15<sup>th</sup> century, it was the black plague etc.) & (ii) "mere circumstantial reaction": it makes sense that a (bunch of) 'divinatory' poems would be written in the first few years after the unprecedented horrors of WWI, the hoped for horror to end all horrors. This didn't prevent Francis Ford Coppola from reviewing the idea "it is a good idea (har, har) to make horror as horrible as possible so that the world can become too scared to go down that path again" e.g. Hiroshima and Nagasaki. As (not FFC but) history has made clear, however, if we give fear and desperation enough rope, civilization is sure to hang itself.

Perhaps the most admirable feature of the divinatory poem is its descriptive (i.e. not proscriptive) character. The big trouble with religious proscription is that it assumes that 'God' has a 'plan' to save us from ourselves... that, eventually, He will show us that, at bottom, we are a 'moral' species. I'm not sure that it takes any more than 15 minutes of anthropological study to see that Man leaves Australopithecus for dead when it comes to evolutionary adaptation to deceit, hypocrisy and exploitation. What 'God' would want to save such a species? Yes, it can be sourced to '9-11 pride' and '12-2 instinct' working as bookends for '10-fear' and '1-desire' but that doesn't change the facts of religious 'convenience'. As John Voight's prison escapee snarls it in Kurosawa's/Konchalovsky's "Runaway Train" (the train-line is a great metaphor for 'fate') "animal? no, worse, human!!" If 'God' is 'consistent', any rational person would have to conclude that He is going to oversee amoral (i.e. natural) man's defeat of Norman Bates-ish pseudo-moral man.

There is a sense in which our 'Example 35D' saw a 'consistent God' (although he would never have used the term "God"). Unlike descriptive Yeats, however, Marx was a proscriptive son-of-a-bitch... Marx really could have used a bit more poetry & symbolism in his life. In other words, like Darwin (see FA's 'Chapter 34'), Marx was unable to 'synthesize' beyond "causality". In more other words, unlike Darwin, Marx was ambitious enough to concoct his own myth. As we will soon expand, many of the astrological reason for these differences can be traced to Marx's crazy Uranus being in the same locus as Darwin's frightened Saturn.

As for the 11/12<sup>th</sup>s of the population that don't have Sagittarius on their M.C., they only have to wait a maximum of 12 years before they get to experience Jupiter's transit over the zeniths of their respective horoscopes. When this happens, there will be every chance to 'get' why a sign that sees itself as 'up-ward bound' is never happy about a lifetime of 'negative judgement'. These other 11/12<sup>th</sup>s might even try to keep their respective Jupiterian imaginations 'alive' over the following (6) years as the big benefic makes its way down to their (respective) I.C.s... whereupon one can hope for an 'event' (or two) replete with 'moral symbolism'. For the Archer M.C.-er, however, all I.C. symbols will always be laced with Gemini's moral ambiguity.

EXAMPLE 35A



Cosmologists, as we know, have pushed the frontiers of knowledge right back to a fraction of a second after the “Big Bang”. Some, like Martin Rees, have gone on to hypothesize what might have existed “before” (a better word would be “beyond”) the Big Bang, but most scientists don’t want to go that far... lest they be accused of lapsing into “philosophy”. Dr. Kubler-Ross might have been far more scientist than philosopher, but she didn’t shy from pushing against a philosophical frontier.

The immediate value of EKR’s familiar sequence – anger, denial, bargaining, depression, acceptance – is the way that it might “assist” the path to physical death. In this context, however, we are also interested in how her examination “assists” the path to psychological death.

At the narrowest level of astrological symbolism, death (whether one’s focus is physical or psychological) is an 8<sup>th</sup> house matter. Yet, after the astrologer becomes more familiar with the ways of his/her discipline, s/he soon realizes a need to expand his/her conceptions of death. For example, it won’t be difficult to ‘get’ that the other ‘8’s (i.e. Scorpio & Pluto) are never far away from either interest in or experience of death, but it doesn’t stop there, either... the element of water – (Scorpio), Pisces and Cancer – is linked to ‘endings’ (in the same way that the ‘subsequent element’ of fire is linked to ‘(re)-beginnings’). Of course, many people tend to focus on the ‘endings’ aspect of death to the exclusion of ‘(re)-beginning’ and, in turn, the ‘grief counselor’ sees plenty of libido with nowhere else to go but to unreached/untapped expressions of psychological fire, “anger”.

But how angry are we to get with those who are in “denial”? Biology tells us that “denial” is the ‘correct’ attitude to take during the first half of life i.e. up until the ‘mid-life crisis’, life is for living e.g. the phenomenal world needs to be engaged, the adaptive functions of ‘consciousness’ need to unfold, life-affirming instincts for parenting need to flower etc. for reasons of biological perpetuity. Astrologically, all

this corresponds to the lower hemisphere's '1' 'feeding' across to '7' and, so, at first pass, some will see an 'out of place' deathly wateryness in '4', Because, however, we FA-ers keep thinking, we know that life-affirming 'exogamy' is reinvigorated by the 'death' of over-attachment to the mother. In short, '4' still becomes life-affirming if it is able to properly conjoin itself to fatherly '5'. Now, given this pre-amble, can we make a pre-ambling inroad into Elizabeth's birth chart?

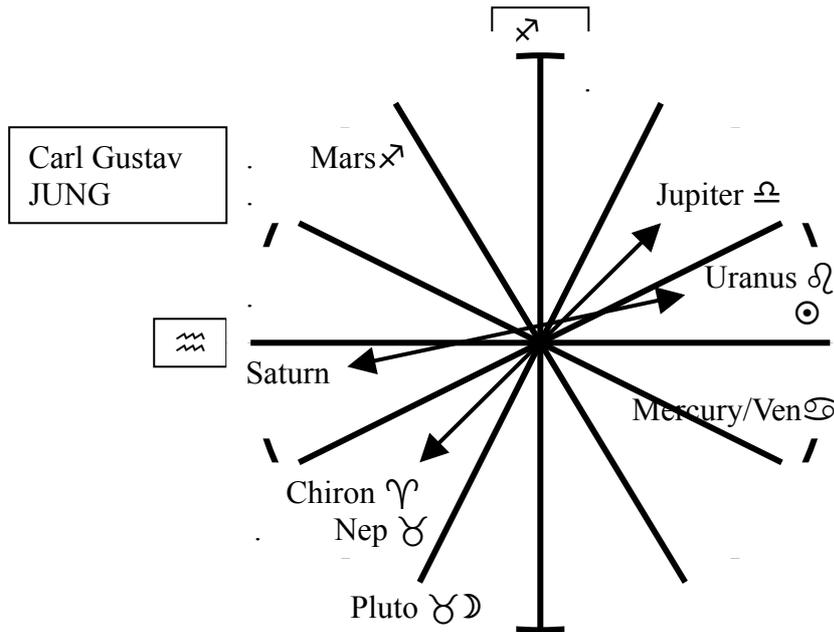
From our earlier essays, the reader will be able to recall the tendency of a ♃ rising individual to take a rather leisurely attitude to 'waking up' through the lower hemisphere. In Elizabeth's case, however, we see a tendency to be woken fairly early on in the piece... her worldview reveals a penchant not only for being zapped by the 1<sup>st</sup> house Uranus but also for being instinctualized by the 1<sup>st</sup> house Mars in Aries. We could say that, insofar as 'birth' is a kind of 'death' (out of Eden), Elizabeth tended to snap out of "anger" pretty quickly and launched into "denial". And, insofar as '2' and '3' form some sort of parallel to "bargaining" and (as it were, to Melanie Kleinian) "depression" we can see how her Chiron and Venus might have come into play. Elizabeth's Moon in Cancer in the 4<sup>th</sup> can be considered fortunate insofar she would have registered the (first) 'death' of life – that is, the post-apple-munching departure from Eden – with what might be best dubbed 'solid emotional logic'.

The '2<sup>nd</sup> death of life' – that is, the departure from endogamous comfort into the exogamous 'real relationship' – corresponds to the journey out of '4' all the way 'up' to '8'. If the infant stays too close to his/her mother, the tension in the 5<sup>th</sup> house (i.e. 'mother/father-out-there-vs.-inner-child-in-here') becomes a zone of frustration that, in turn, forces a new "anger" that leads to a new "denial" that one's creativity isn't welling up the way that is anticipated (when, say, planets transit through it). In turn, the passage through the '6/7' realms of refinement and relationship fill up with "bargains" and '8's "depression-acceptance" might then manifest as "relief".

We think-feel it is fair to say that the involvement of either the Scorpio sector or Pluto in the lower hemisphere is a not a little 'unfair'. Even '6 Persephone' winds up being a bit "shell shocked" when she is abducted, so it can only get 'worse' if '1', '2', '3', '4' or '5' get a similar treatment. In Elizabeth's chart, we see that not only is her 5<sup>th</sup> house 'darkened' by Plutonic urges but her Sun in Leo is closely conjuncting. Whether or not Elizabeth experienced her research as a "creative" attitude to death is only something she can answer but, with a Jupiter-Neptune opposition across the 12<sup>th</sup>-to-6<sup>th</sup> house diameter (Neptune, is her chart ruler), astrologers won't have to be surprised if she confessed to being happy about 'working with' the dying.

Whatever Elizabeth achieved in the right hemisphere would have served as a 'resource' upon which she could draw as she confronted the Saturn placement in the 8<sup>th</sup> house. Of course, this placement always requires a subtle interpretation and, once again, EKR may be the only one who could have commented with any '10 authority'. It does appear, however, that, somewhere in the back of her psyche, she 'knew' that she didn't want to break through to the 'other side' in a state of "anger" or "denial". Did she believe that she created a right to "bargain" with a greater p/Power? Would she have "accepted" the need to re-incarnate if so deemed? Yep, nothing is certain in astrology, but its hard to avoid the feeling that, if EKR was judged for a new 'cycle', it wasn't because 'God' had thought that she hadn't confronted her fear.

**EXAMPLE 35B**



In the previous chapter (see our mini-essay on Barack Obama), we served up our views on “scapegoating”... something that FA itself tends to indulge. Those fans of C.G. Jung who have read their way through to this point will already know of our scapegoating of Jung i.e. we see him as a ‘parent’ who wasn’t up to the challenges of Copernicus, Darwin and Freud and, therefore, the depth psychological ‘child’ needs a (much) better ‘parent’. Indeed, we even claim that Jung was a better ‘scapegoater’ than FA i.e. C.G. scapegoated (his erstwhile ‘father’,) Freud! Have you, dear reader, seen that episode of “The Simpsons” wherein the psychologist hooks Homer, Marge, Bart and Lisa (and ?? Maggie) up to a ‘mutual electric shock machine’?

In other words, dear reader, unless you can keep your sense of humour, you might as well move straight past this discussion and take a look at what we have to say about Yeats and Marx. Another reason that you, dear reader, might bypass this section is if you have read (& comprehended) our ‘Vol.1: Pt.IV; Psychology’ i.e. you will have already guessed what we are about to say here...

FA’s main gripe with Jung is the fact that he had plenty of opportunities to retrieve his projections onto Freud but never did so. By Jung’s own account, the 1<sup>st</sup> ‘inner challenge’ of analytic psychotherapy is to ‘integrate’ a same-sex (and usually parental) figure who personifies the “shadow”... and, you don’t need to be Einstein to see that Jung’s same-sex shadow figure is but a small hop to the Oedipus/Electra complex as outlined by Freud.

So, yes, you guessed it, FA sees Jung as someone who had yet to integrate his shadow. Now, there is nothing especially condemnable about this... after all, this is all standard operating procedure for the (you know the %) overwhelming majority of mankind. The problem is, however, when an individual accepts the responsibility of becoming a psychotherapist, s/he needs to work as hard as s/he can to integrate

not only his/her shadow but also his/her animus/anima complex (and let's not even get started with the integration of the 's/Self!') and, given the way the Carl Gustav treated his wife, we have no grounds to assume that he got anywhere near meeting his 2<sup>nd</sup> 'inner challenge'.

If Jung had decided to (re)-consider Freud's post-1920 work (and, of course, the expanding post-1940 work of the post-Freudians), he would surely have come to see the similarity of the animus/anima challenge to the 'Hamlet/Ophelia complex' as describe by the post-Freudians i.e. Hamlet is need of differentiating Ophelia 'out of' Gertrude and Ophelia is in need of differentiating Hamlet 'out of' Laertes//Polonius (neither of Shakespeare's characters, of course, can do so) but, insofar as we can rely on his biographers reveal it to us, Jung's overcompensations regarding his wife (let alone the infidelities) bespeak significant non-differentiation.

One aspect of his theorizing that suggests a sub-optimal resolution is his view of childhood sexuality is something that an analysand "regresses" to i.e. s/he retraces his/her developmental steps into childhood in the hope of finding his/her 'source'. In Freudastrological terms, however, we see Jung as blind to the alternative possibility of 'incest' being something that an analysand "progresses" to i.e. s/he needs to move forward from his/her 4<sup>th</sup> quadrant '(ec)-centre' and give 'birth' to his/her foetalized stuff (i.e. over his/her ascendant). Sometime later, s/he might "integrate" this 'f/Fall' into his/her pre-Oedipal 1<sup>st</sup> quadrant. Jung's attacks against Freud's catechism – e.g. psychoanalysis gets bogged down in "transference", sexuality isn't such a big deal in the unconscious etc. – aren't nearly as justified as he believed.

In fact, the 'family romance' challenge of the first half dozen years of human life is a 'ghostly' preconfiguration of the challenge of midlife i.e. '4' continues on as a foundation for not only '5-6-7' but remains as key a foundation for '8-9'. Agreed, the infant-to-child challenge is, in any case, well visible in the symbolic phantasmagoria of Gnosticism and alchemy but I don't think we can lose sight of the fact that Jung's actual marriage (i.e. Carl and Emma) ran something of poor 2<sup>nd</sup> place to his arcane researches. Nor might we lose sight of the fact that, right across his opus, there is an overall sense of the 'feminine' not having its 50% share in spirituality.

In fact, from time to time, Jung did seem to 'fly off' into 'pseudo-patriarchal' la-la-land that serves his legacy pretty poorly. For example, by stint of its geographic 'height' (and by stint of it being the source of rivers that flow through Italy, France, Germany and Austria-Hungary), Jung saw Switzerland as the 'centre' of Europe, a place to which these countries might 'aspire'. In terms of his horoscope, this smacks of competitive his Mars in symbolically sensitive Sagittarius in the 11<sup>th</sup> house giving priority to one group (i.e. a nation) over others. Why would he reject the idea that, if it is going to survive, the world needs to dump the whole idea of 'nation-state'? How could the writer of "Answer to Job" snub the view that the only nation (City, in fact) of God is that which undergoes revelation within?

Early in 1944, Jung had a literal 'trip'; with transiting Sun-Jupiter opposing his natal Saturn-Uranus opposition and Uranus transiting his I.C., CGJ slipped on ice and broke his ankle (the anatomical ankle is 'ruled' by '11'). During subsequent near death experiences, he had 'visions'. Before this, was his head so 'clouded' that he was 'fated' to remain in the dark about his Aquarian body part?



course, his famous poem is 'about' the fact that it takes a lot of crazy people to make up a crazy world. It isn't unreasonable to assume that '11's opposition to his Jupiter in the 10<sup>th</sup> house is the reason that the poem has become famous enough to even get a star billing in the approaching apocalypse of T.V.'s "The Sopranos".

Perhaps the clincher of WBY's biography is that, although he was no scientist he did hang out with "pseudo-scientists" (i.e. who's to say that astrology doesn't sup with abstract 'law'?). In turn, this meant that William would have known about the '(secret) interpenetration' of diametrically opposing signs, especially as they relate to the astrological ages. For example, the current (i.e. dying) "age of Pisces" needs to be 'paired' with Virgo to be adequately understood. And, of course, by waxing lyrical in regards to the "head of a man and a body of a lion", he revealed his knowledge with regards to Aquarius and Leo. If all Aquarius is able to achieve is 'live inside an idea of Leonic heroism', humanity is sure to collapse under its weight of untransformed, prideful, regressive aestheticism and savage, prideful instinct.

Horoscopes are so full of interactions that, to outsiders, astrology looks to be nothing more than a refuge for the anything-can-mean-anything brigade. To be fair to this prejudice, the anything-can-mean-anything problem is an important one, but experienced astrologers realize that it can be dealt with through horoscopic 'themes' e.g. the way that 'zones' of a chart are emphasized by transits. In this regard, we do well to note the transits that coincided with the writing of the poem...

WBY's ascendant was transited by the ascendant ruler, Uranus, towards the end of WWI, a few years before the poem was written but the archetypal 'enemy' of Uranus, Saturn, would swing around into an opposition (from the 7<sup>th</sup> house) in 1920, suggesting that he might have been disturbed by Uranus-father for a few years and, finally, hoped to rid himself of the disturbance with a Saturn-usurper-'son'. (All the while, grandson Jupiter was hovering around a conjunction with Neptune in Leo).

Perhaps the best-known of mythological correspondences to '11' is that poor sap who donates serious destructive potential to (stupid) mankind and, for his sins, is 'crucified' upon a rock until Chiron saves him i.e. Prometheus. Many astrological commentators have pointed out WBY's Promethean prophesying capacity but fewer have looked at his Epimethean (i.e. Prometheus' brother) factor. The 2<sup>nd</sup> millennium had rolled out for 9 centuries before WBY wrote his poem and, by then, it was clear that something had gone wrong with Christianity after 1000AD.

It seems to many historians that part of the reason that things were relatively quiet during the 10<sup>th</sup> century was the expectation of Christ's return. Then, in the 11<sup>th</sup> century, with nothing especially interesting happening at the "concrete" level, many believers decided they'd have to find Him within (there you go! Christ did return in 1000 AD after all!!!). The Church wasn't happy about this and promptly shuffled a million 'inward turners' off the gas chambers... and, of course, rattled up a crusade or few ("aw, that 6<sup>th</sup> commandment is a lot of hooey!!"). And, so it goes, 'ideological Christianity' gathered its reeling falcons and the world limped into the 20<sup>th</sup> century, hoping for a new Trinity. In the meantime scientists had been trying to understand the truth about nature and, within the confines of biology, Darwin had already been awarded 'Father' status. Freud, however, hasn't achieved his deserved 'Son' status in the science of psychology. Was WBY a 'Holy Spirit' for the science of politics?...



political law'. If KM had been alive today and sought counsel of a depth astrologer (odds: a squillion-to-one), the counselor would have suggested that he confront the challenges involved in 'reaching/tapping' the I.C. There, he would need to take note of any Hume-an/Godel-ian  $\Pi$  whispers.

But, let's not get ahead of ourselves. To 'reach/tap' his I.C. with a decent nip of soulfulness, Karl would have first needed to 'get' his Saturn-Pluto conjunction in Pisces in the 1<sup>st</sup> house. Although '10' and '8' have their problems, we can at least say that they aren't 'natural' forces for extremism... they only become nasty extremists when 'unnaturally' misunderstood. Sadly, the chances of 'being' 'natural' about '10' and '8' were minimal in the 19<sup>th</sup> century (and, let's not be too cute, they are minimal today and will be minimal tomorrow). Still, the fact that KM was able to write down something that, for so many, was no empty footnote to Plato, meant that Marx must have known something of his own mind... in this regard we can note KM's Mercury and Venus in the 3<sup>rd</sup> house. Presumably, he was able to 'reach' this because, to some extent, the Sun-Moon conjunction in the 2<sup>nd</sup> house had managed to draw him 'down' from his mask 'over' the Saturn-Pluto conjunction with a force as formidable as the force that was drawing him 'back up' from his 'false self'.

Another reason Marx can be seen to have had a nip of anti-clockwise growth comes out of the fact that, to some extent, his political theories 'cover' humanity-as-collective rather than narrowly restrict themselves a single group of humans (i.e. he wasn't 'stuck in' the 11<sup>th</sup> house; a good example of a philosophical '11-9 regressor' is nationalistic Fichte, one of the 'grandfathers' of fascism). Nonetheless, we write the qualification "to some extent" because Marx saw the feudal 'fathers' and bourgeois capitalistic 'sons' as a homogenous group rather than as 2 'lines' with two different agendas... yet another illustration of the fact that he didn't 'reach' his  $\delta$  desc. well enough (to realize that individuation gazumps collectivation). Astrology could have told him that up to 11/12<sup>th</sup>s of humanity don't want to be proles.

Another feature of Karl's philosophy that hints at a (proto)-anti-clockwising mini-development to '2-3' is "dialectical materialism"... although he saw the world in Democritean nothing-but-atoms-and-void terms, there was still enough 'purpose' ('1') in Homo sapiens that has the capacity to work upon matter ('2') to 'improve' both matter and man i.e. the to-ing and fro-ing ('3') between matter and man is why he needed to borrow the term "dialectic" from Hegel. It is out of this idea that many astrologers also draw on '10-matter' and '12-dialectic' (i.e. the mutable '(subtle) air' aspect of the Fishes) to explain the subsequent historical 'events' of Marxism i.e. the "Communist Manifesto" appeared at (just after) the Saturn-Neptune conjunction of 1846 (i.e. in 1848), the Russian Revolution commenced at the time of 1917's Saturn-Neptune conjunction etc. This is an important factor but, when it comes to Marx's psyche, I wouldn't raise any '10-12 interaction-ology' too far above the fact that the conjunction of 1846 occurred 'on' Karl's  $\approx$  ascendant.

Time to put on my funny Hegel hat, I suppose. How would Karl have reacted to the proposal that the next 'flood' of political history would be a nation-less, class-less war of 'amorals' annihilating 'pseudo-morals'? Will future historians note that the 'morals' had endured because they had kept themselves busy packing their bags for their (respective) intergalactic 'inner journeys'?

## *Chapter 12: CAPRICORN on the M.C.*

### **THE '10-10 INTERACTION' (to Levi)**

In 'Ch.10', we focused on the paradox of QEII having the 'prime ministerial' (rather than 'monarchial') Saturn in the 10<sup>th</sup> house. Thereafter, however, we argued that, because both Saturn and the M.C. are occupying the British queen's 30<sup>th</sup> of ♄, the symbolism still holds up insofar as she might have an additional 'karmic' duty to re-imagine (and, perhaps, transform) her family's situation. If, by contrast, we were to spot a Saturn in Capricorn in the 10<sup>th</sup> house in a monarch, I would wonder if s/he would be able to accept the idea of 'karma' in the first place...

One of the main reasons that we have given the heading "conflated superego" to these last 4 M.C. placements was the obvious tendency for conflation of phylogeny and ontogeny when the sign of the Goat appears on the horoscope's zenith... when it comes to 'what follows what(?)', there will be double trouble. As discussed in 'Vol.1', 20<sup>th</sup>C discoveries in evolution have led to radical reconsideration of the 'what follows what(?)' question. Now, if a Goat M.C.-er (or, for that matter, any M.C.-er) is able to surmount his/her 'phylo-onto confluations', would s/he now be in a position to see the importance of dealing with 1<sup>st</sup> person (±family) responsibility before taking on trans-family responsibility? Answer: "yes... if s/he "individuates enough", a Goat M.C.-er would be no less capable than any other M.C.-er with a 'prime ministerial' duty" i.e. when we reduce our interpretations to 'basics', a 'double 10-er' could "represent the shame that (at least, a part of) the collective refuses to feel".

This is all very well, but everything still depends on the 'context': specifically, does the culture in which one is raised revere self-knowledge to a degree that instills the 'correct' attitude to the M.C.? In the Western culture, wherein self-knowledge is deemed (at best) a second-rate spinoff from financial/timocratic success, the answer barely needs to be typed. As noted, the Western world has been dominated by the so-called "reductive" attitude, not only toward 'science' but also toward 'philosophy' & 'psychology'. Even 'religion' has been "reductively" dissected by a bevy of 'scientists (of religion)' e.g. Sir James Frazer, Joseph Campbell, Claude Levi-Strauss.

But, how far 'back' can we fairly run this Western attitude into the history of the West? Can we take it as far back as the 16<sup>th</sup>C, an altogether more 'religious' time when Nostradamus was drawing up his quatrains? Insofar as horoscopes emphasize the fact that everyone (except for twins, triplets...) struggle with altogether different patterns of archetypal influence, we are forced to admit that the Western mind was more attuned to (both) individuality and individuation in mid-millennial times than it is today. This makes us wonder the extent Nostradamus could 'divine' the Western world's sorry path to "collectivisms" and their denial-desecration of the individual's role in his/her own salvation. Then again, as we discuss in 'Example 36A', the 16<sup>th</sup>C's 'upside' was 'cancelled out' by the 16<sup>th</sup>C's 'downside' i.e. although each 16<sup>th</sup>C-er may have seen him/herself as an 'individual' but s/he lacked the intuitive capacities of the 20<sup>th</sup>C-er... a problem that snagged Nostradamus himself?

If, dear reader, you have read through each of our M.C. discussions, you will already know that the best way of coming to understand the Capricorn M.C.-er is to keep your '10-ish' wit about you when Saturn transits your own M.C. but, of course, in some instances, there will be a long (up to 29yrs) wait. Whenever this transit does

occur, the non-Goat-M.C.-er will have first hand access to the 'pregnant matriarch-foetus' question: how do I decide which side of the 'matriarchal-foetal' dyad serves me best as Saturn transits its way to the ascendant (as it were, a 7♁r 'pregnancy')? The 'basic' answer is: "the 'foetal' side" but, in giving this answer, we have brought up the problem of counter-compensation i.e. "goody, goody... no matter what others say, I won't have to take on a position of responsibility!"

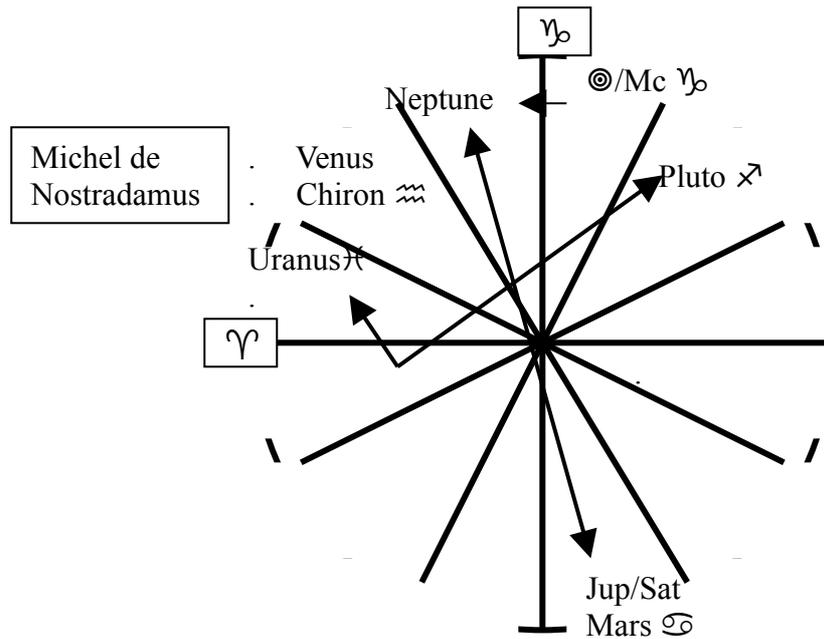
Therefore, the full answer would go something like, "those who are asking me to take up a position of 'outer' responsibility have until Saturn reaches my 11<sup>th</sup> house cusp to prove to me that I'm no tyrant". In other words, if my 2yr tenure has incited rebellion even before Saturn has reached the 'collective-ish' houses, I really do need to surrender this position and concentrate on my 'inner foetus'. If we now translate this transiting Saturn '10-dynamic' back into the language of M.C. '10-topography', we would have to expect a Goat M.C.-er to have more than his/her share of rebellion (after all, the odds are that s/he has a 'double 11' interaction on the 11<sup>th</sup> house cusp!) and, therefore, s/he is more justified in his/her desire to be 'foetal'.

The problem that we discussed above – the 'phylo-onto conflation' – becomes even more noxious at the 12<sup>th</sup> house cusp. Agreed, not every Goat M.C.-er has Pisces on this cusp, but the Fishes will be there or thereabouts. Thus, this individual could have no idea whether his/her martyrdom is global or local. This distinction will need to be made, however, if "consciousness" is to be properly served... a distinction that applies to 'Examples 36C/36D' i.e. a directress-songstress-actress and an (ex)-model-actress who seem to have had their struggles with that 12<sup>th</sup> housed Venusian 'mirror' that has two (or a smoky hall of) faces.

The 'doubling up' of the first three house cusps sharpens our now extensively discussed issue i.e. going on attack on behalf of the defenses. We have made the point that Judeo-Christianity has the 'grave' responsibility of taking the greatest care with the Commandments. Islam, the Abrahamic religion that bypasses Moses, can be said to have a bit of lee-way but, in any case, a recent survey of Islamic peoples has noted that 4 of 5 disapprove of using 'explosive martyrdom' to make a political point (i.e. it is better than <2%; FA, of course, can't speak for 'Islam-as-a-whole', but we can ask the "Cats" of the world why they have trouble taking the 3<sup>rd</sup> and 6<sup>th</sup> Commandments with them when they decide to 'cross over'.

Despite the grave responsibility, many followers of our 'Example 36B' might insist that he doesn't break the 3<sup>rd</sup> (or tacitly 'approve' of the breaking of the 6<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and/or 10<sup>th</sup>) because he cares only for the glory of JC and cares nothing for his own vanity (nor anything for his own glory). It is much less a question of whether we ought to group the Billys of the world in with the Jims & Tammy Feyes of the world and much more a question of whether the individual experiences his/her soul before s/he starts worrying about any experience of the s/Spirit. That is, it is not an issue of a masculine God-man... it is, rather, an issue about somet/Thing f/Feminine. As that "Englishman (Knight no longer in) N.Y." (... and until recently said "ni") sings it, "I climb the tower inside my head, a spiral stair above my bed, I dream the stairs don't ask me why, I throw myself into the sky... Love me like a parasite, Love like a dying Sun, Love me like a criminal, Love me like a man on the run... Love is a violation, a mutilation, a capitulation, Love is annihilation".

### EXAMPLE 36A



Politicians and seers form a kind of dyad: without any scientific justification, the former predict good times ahead for their collectives (i.e. when it votes for them) and latter typically predict bad times ahead for their collectives (irrespective of how they vote) because, as the recent financial crisis has clearly revealed, the only reason anyone would bother paying attention to a prophet is when there is a sense of gloom and doom about... or, indeed, if things are already going badly.

As far as science is concerned, we could say that it has formed its own dyad... at the beginning of the industrial revolution, science became the 'political candidate' predicting things getting a whole lot better but, a couple of centuries on, science has become a 'Nostradamus' telling us that things are going to get a whole lot worse.

Before discussing the 16<sup>th</sup> century French doctor, let's spill a little web-ink on Nostradamus' most celebrated forerunner, St. John (i.e. the author of "Revelation"); C.G. Jung saw him as a subtle "mixture" of personal and collective psychopathology i.e. Jung had seen quite a lot of fully blown decompensating personal madness in his clinical practice and came to the conclusion that St. John's species had features that rendered his madness more than purely personal. Or, if you prefer, St. John had the kind of personal madness that could still operate as a conduit for relatively coherent archetypal expression. For example, the numerical repetition of the number "7" (churches, angels, candlesticks, stars, seals etc.) seems to be a rumination on the fact that 6 things need to happen before a new 'vista' appears e.g. the 7<sup>th</sup> angel, scroll etc. is much less the 7<sup>th</sup> of the series and much more a pointer to something new.

The key aspect of "Revelation" for the Freudastrologer is the fact that, being a 'divination' (seemingly) unaided by horoscopes, crystal balls or divining rods, it is a product of 'pure' intuition and, as such, speaks in non-concretistic terms about the non-concrete aspect of the psyche. In turn, this means that the individual who reads it in the 'spirit' of 'pure' intuition will understand it as a description of the inner life

of the phylogenetic collective and, therefore, it is something that is not intended (by, say, God) to be 'lived out'. In the same way, an individual, if s/he is able to interpret his/her "apocalyptic" dreams coherently, can avoid personal "apocalyptic" events in his/her 'outer' life. Conversely, individuals who suffer from either (i) an undeveloped intuition or (ii) a distortedly developed imagination, are the ones who put themselves in the firing line of concrete "apocalypse" (either alone or as a part of a collective).

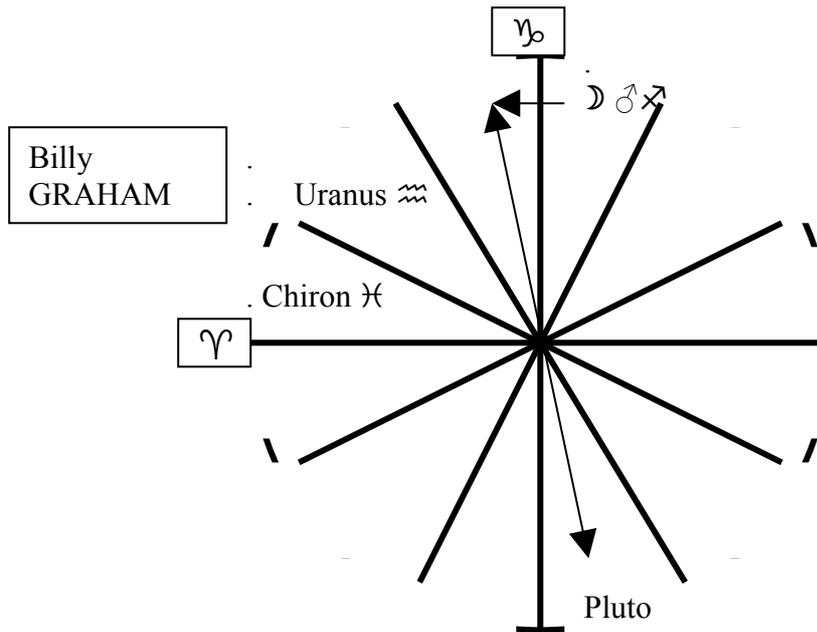
If St. John is viewed as the prophet of the 2<sup>nd</sup> millennium 'from without', then Nostradamus was the prophet 'from within'. Nostradamus was writing his quatrains when the counter-reformation was in full swing. As he explains it in his introduction, he initially held to an attitude of "oh, why bother?" writing down prophecies – after all, the world's power brokers would take to disproving them like a Bull to a red rag and, in doing so, worsen the doom-'n'-gloom that he was seeing) – but, eventually, he settled for writing in code. As far as I can tell, he seems to have written the quatrains on playing cards and then played a game of 52-pick-up (i.e. 100-pick-up). Only those who have a detailed knowledge of French history would be able to put them back in the correct order. Michel seems to have held the view that power brokers have (will) never really bother(ed) with the re-ordering (pick up) process to be bothered trying to disprove them. (Not being a French historian, I haven't bothered either).

The interesting thing about the quatrains is their 'concretistic' character (i.e. in relation to the St. John's florid phantasy). Psychological astrologer, Liz Greene, in "The Astrology of Fate" pointed out that the medieval psyche characterizes itself by the lack of imagination (and, therefore, lack of 'choice'), with regards to how certain archetypal 'collisions' could be negotiated. In other words, if one or more of MdeN's quatrains really do have something to tell us about our current era, our higher level of intuitive collective development might be able to synopsise it without all the outer destruction.

Either way, from our discussions of the functions of consciousness, we expect a seer to have an emphasis in what might be called 'impersonal intuition'. It makes the most sense to see Nostradamus' Aries ascendant as a kind of fiery 'mid-wife' for whatever collective stuff had built up in his 12<sup>th</sup> house and, unsurprisingly, we see a collective planet, Uranus, in MdeN's 12<sup>th</sup> house under the pump of a squared aspect to another collective-directed planet (Pluto in fiery Sagittarius). MdeN's Aries rising, therefore, helps 'deliver' the collective libido over to his 3<sup>rd</sup> house, wherein he would have been able to bring his code-smith ability to his mercurial table (the ruler of the 3<sup>rd</sup> house takes part in the conjunction that is featured on the M.C.).

From a developmental psychological perspective, however, we can look to the M.C. and wonder how far any maternal-foetal identity contributed to a long period of "repression" of the Pluto-to-Uranus-to-ascendant dynamic. It isn't unreasonable to see the vertical axis as the pre-occupying focus for (most of) the 1<sup>st</sup> half of MdeN's life, especially when we note that he didn't begin to publish his annual almanac until well into his 40's. Up until that time, it isn't unreasonable to see him being swamped by his Jupiter/Saturn/Mars conjunction (NB\* Mars is his 'chart ruler')... that looks 'up' to Neptune. This vertical complex could be seen as a 'reason' why Nostradamus needed to undergo some radical death-rebirth experience before being faced with his Hamlet-ian, "to express or not to express".

**EXAMPLE 36B**



Mia and Barbara (see ‘Examples 36C&D’) can plead, “hey, Mr. High Judge, I’m just an entertainer!! c’mon, give me a break, here!” but what about a Southern preacher man? Billy might plead that he has done nothing ‘worse’ than “entertain” those who wanted salvation and, therefore, he too deserves the same break. FA-ers, however, can’t ignore his tribalism... the Christian God is a God for everybody, not a God for the wish-fantasies of a particular nation-state (or tribe). That Billy saw fit to share a podium with some of the sneakiest mass-murderers of the 20<sup>th</sup>C is likely to be one of the issues to be discussed in his ‘High court’.

As in all such cases, the ‘defense attorney’ will begin with BG’s less than ideal upbringing as symbolized by his birth chart. Billy’s chart has an empty 1<sup>st</sup> quadrant and, indeed, we need to ‘cross’ the I.C. before we encounter any ‘dynamical-(verbal)’ expressions of an archetype i.e. Pluto (‘8’) in Cancer. Given that 8<sup>th</sup> archetype was/is so badly misunderstood by parents, parent’s parents, parent’s parent’s parents, this placement stands up as an ‘excuse’ that ‘St. Peter’ will have to acknowledge. Indeed, given BG’s “deep South” cultural context, repeated death-life experiences intruding upon this critical phase of ego-formation (Oedipal) would have been difficult even if he had been brought up in a world where the 8<sup>th</sup> archetype was understood. Nor can we forget that the patriarchal right hemisphere is largely ‘built upon’ the emotional foundations of the 4<sup>th</sup> house and, if these foundations are repeatedly demolished and built anew, there is every chance that they won’t be deemed trustworthy in a psyche that assumes that there can be only one-shot for an eternal life.

Some developmentologists might suggest that this Pluto placement ‘a/caused’ Billy’s proselytizing zeal but others would be no less justified in positing Billy’s zeal coming from elsewhere (e.g. the γ ascendant ‘feeding up’ to its ‘ruler’ on the M.C.) and, with an ‘8 Hydra’ forever waiting to pounce from the 4<sup>th</sup> house, the psyche soon finds itself ‘reeling back’ from the 3<sup>rd</sup> house to his ‘rising sign’. Recall, dear readers,

the religious sibling split – Cain, undergoing an (permanent) ‘upper castration’, and Abel, undergoing a (permanent) ‘lower castration’, don’t reunite – and, while doing so, note Billy’s Mars-Moon conjunction at the end of Sagittarius in the 9<sup>th</sup> house. In other words, BG’s ‘lower castration’ sets up a slingshot effect on his ‘upper’ testicles (BG’s eyes) i.e. it flings him into the “secondary gain” of not having to face up to the Oedipal transition (and, then, the 4 other ‘centroverting’ transformations that, as it were, sit on top of ‘4’).

BG’s Mars--Moon (‘1-4’) conjunction amplifies our theme: Mars is what the astrologer calls the ‘chart ruler’ (i.e. the ‘ruling planet’ of the ascending sign) and it symbolizes a kind of ‘extension’ of the general ‘short-circuit-ness’ that is such a big part of the ascendant’s pathology... this means, in turn, that Billy has an additional influence for a ‘lower castration’ that, as discussed in ‘Pt.VI: Religion’, zaps him up to the M.C.-end of his 9<sup>th</sup> house. Meanwhile, the Moon offers an alternate locus (or, to be accurate, an alternate dynamic) of comfort, especially when one’s topographic ‘home’ – i.e. one’s 4<sup>th</sup> house – isn’t offering the level of comfort that is ‘needed’ and, so, like the Mars placement, it too seems to be gunning for a ‘lower castration’.

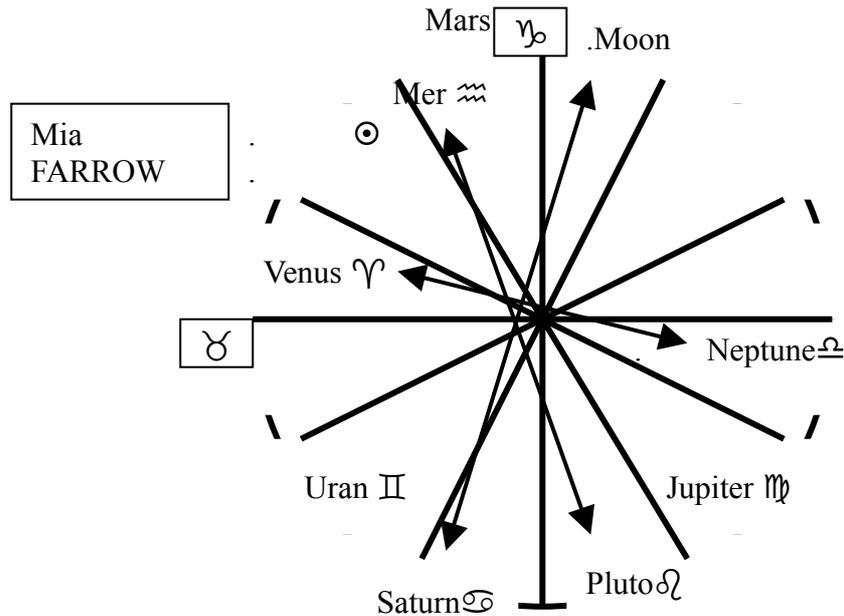
Then again, because the Pluto is ‘strongly aspected’ (by ‘opposition’) to the Mars-Moon-M.C. conjunction, Billy wouldn’t have been able to rise back from the 3<sup>rd</sup> house totally believing that he could ‘get away with it’ (i.e. Pluto doesn’t take its snub lying down). Indeed, there is a sense of being thrown from the frying pan into the fire... in the manner of Al Pacino’s Godfather III lament, “they’re drawing me back in”, Billy would be persistently, nagged by a sense of being drawn back down along the M.C.-I.C. axis.

The easy answer to this problem? Very near the top of the shortlist would be ‘advance’ to the 10<sup>th</sup>/11<sup>th</sup> houses and join in with the nationalistic ‘heaven-on-earth brigade’ and, with Uranus in Aquarius in the 11<sup>th</sup> house, there is plenty of incentive to do so. Who cares that J.C. had no time for imperialistic military subjugation! In the deluded left hemisphere, Lamarckian nonsense conquers all.

As far as FA’s ‘basic’ moral philosophy is concerned, the question of whether or not the individual gives tacit support to the desecration of the Commandments is not the issue... the issue is whether or not, rather than sticking a big toe into the 4<sup>th</sup> house to test the temperature of the water, the individual wades far enough into the 4<sup>th</sup> house to fully ‘register’ his/her individual soul to, thereupon, realize that, if it has become impossible to die for Love, one at least needs to die ‘against’ any desecration of the Commandments. Because the individual soul is hidden behind the mind, body and mask, astrologers can’t answer the question.

One of the trickiest issues for the individual who has spent far too much time in his/her 11<sup>th</sup> house is that anti-clockwising leads to the 12<sup>th</sup> house i.e. ‘groupies’ are dunked into ‘12’ (i.e. into ‘collective soul stuff’) and conclude that they are saved. Of course, having not reached ‘1’, the individual soul isn’t ‘born enough’ to be ‘lost’ (let alone to be ‘born again’). Worse, the experience of ‘collective 12 soul stuff’ launches an individual into imagining that s/he is able to save a tribe (or group)... only to find out later (or refuse to find out later) that God is not big on saving tribes (or national groups). To what extent does He see ‘saving collectives’ as an obstruction against His ongoing salvation of the individual? ... there’s a ‘God’s plan’ for ya’.

**EXAMPLE 36C**



Although she is not nearly as iconic as, say, Marilyn, Diana, Barbara, Hillary etc., we still have reasonable reasons to include Mia into our interpretative field. For starters, her lower hemisphere throws up a fascinating ‘sequence’... each of the ego-building houses (i.e. the lower hemisphere's '2-3-4-5-6') is occupied by outer planets that, each in their turn, reside in successive zodiac signs (‘fed’ by a Taurus ascendant that, itself, is ‘fed’ by the 12<sup>th</sup> house Venus in Aries). For seconds, the (beyond-Mars) outer planets form oppositions to Mia’s personal planets that, themselves, have that ‘stuck-around-a-doubled up-M.C.’ look. For thirds, when we look to MF’s elements, the only planet we find to be ‘in water’ is Saturn i.e. water is likely to be her weakest function and, indeed, it might be so weak that the chances of it remaining so all the way through to her last breath aren’t low.

For fourths, Mia had a very high profile ‘relationship’ (and ‘falling out’) with the ‘Private Joker’ of cinema psychoanalysis, Woody Allen. For fifths, any film buff would surely wriggle uncomfortably in his/her chair (but probably be glued to it just the same) as s/he watches “Woody’s & Mia’s home movie (of 1992)”, “Husbands and Wives” (almost as good as “Manhattan”), wherein we see Woody taking a swipe at a certain ‘cosmic’ study that is of keen interest to readers of this website.

Now, the basic issue that confronts us as we try to interpret the Woody-Mia ‘relationship’ through a film (that Woody-Mia would claim is only loose metaphor) is the issue of “projection” e.g. although it is clear that the various women depicted in this film are aspects of Woody’s anima, it is very unclear to what extent Mia was or wasn’t a good ‘hook’ for his ‘terrible mother’ projection. All we are able to do is note the horoscopic indicators that lend support to Mia as a ‘2-back-to-12-back-to-10’ ‘hook’; (i) the ‘victimized-12’ aspect – recall from Marilyn’s case, that a woman can identify with this – is starkly symbolized by Mia’s Neptune-Chiron conjunction (in the 6<sup>th</sup> house) opposite Venus in the 12<sup>th</sup> house,, (ii) Mia’s ‘2-Demeter’ attitude is straightforwardly symbolized by her ♈ ‘positive mask’ that is feeding ‘down’ to her

Sun-ruler in the 2<sup>nd</sup> house, but not so far down as (iii) a dodgy '4-Electra complex', as symbolized by her Saturn-Moon and Pluto-Mercury oppositions near to her I.C. and not a little reflected in her 'real' life through her penchant for hanging around 'celebrity' father figures.

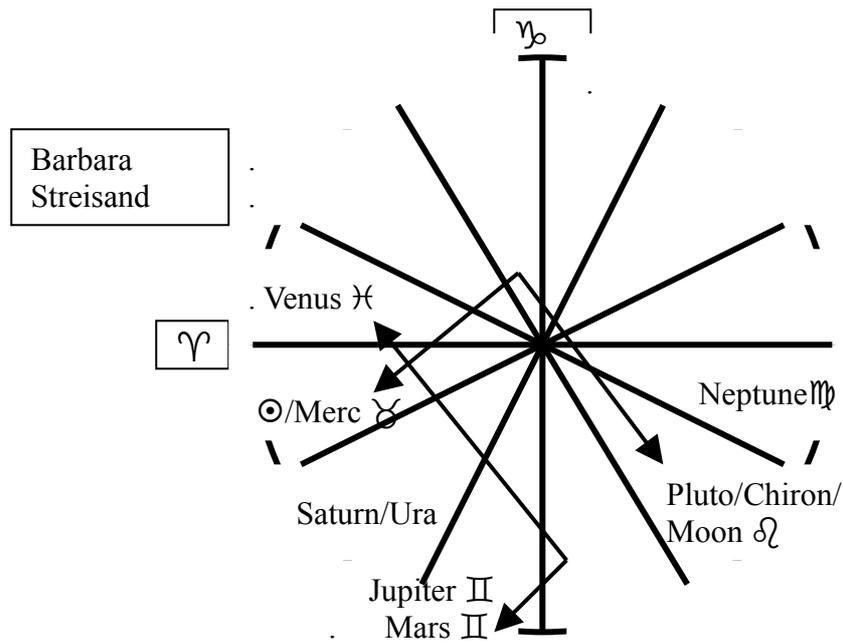
When it comes to grasping Taurus in a fuller way, (psychological astrologer) Liz Greene appropriately suggests that the 2<sup>nd</sup> sign needs to be split into two general camps (i) 'Aphroditic': this Venusian type seems to bypass the 'fleshy' buxom milk-distributing aspect of the Bull (Cow) to evoke a more aesthetic aspect of 'cow-eyed' beauty... this applied to Mia, especially in her Frank years (& Michelle Pfeiffer is a good Solar example; although if we go on her performance in "Stardust", she seems determined these days to overcome her Solar 'gift'), (ii) 'Demeteric': the Gaian type seems to be on the fast track to motherhood from the word go... this applied to Mia at the point that the children started to gather around (& QEII being the good Solar example). It seems not unreasonable to suggest that, rather than reach her Neptune-Chiron conjunction 'consciously', Mia has a troubling tendency to be submerged by her 12<sup>th</sup> house Venus... it is, after all, the chart ruler.

In "Husbands and Wives" a depth psychologist will note that the story begins in the realms of the (fractured) "marriage quaternion" – Sydney Pollack's character is a (projected) slice of Woody's 'puer aeternus' who sneaks around his wife's back; Judy Davis' performance as an 'animus-ridden' harpie (in her own way, a whole lot scarier than Glen Close's frizzy-haired, Medusa turn in "Fatal Attraction") has the look of a victimized Aphrodite "regressing" into the 4<sup>th</sup> quadrant; Woody himself is 'subconsciously' on the lookout for a 'muse' who can be source material for his next script... she duly appears as Juliet Lewis' neophytic writer who is 'male enough' to 'get Oedipal' about misplacing her 'father's' unfinished novel; Mia at least deserves a few brownie points as she goes along for the Demeter ride.

In the 2<sup>nd</sup> act, of course, it comes as no surprise that the fractured quaternion splits out into an 'oction'; Liam Neeson's character is the 'before' aspect of the Mia-husband (Benno Schmidt playing 'after')... he-(they) represent Woody's attempts to take relationships seriously; Lysette Anthony's 'New Age astrologer' is a kind of 're-unification' of both sides of Taurean womanhood i.e. yes, she is athletic, buxom and 'natural', but she has the youthful coquettish streak that is absent in the Judy Davis character; whatever that case, 'sober Woody' is disgusted by 'puer Woody (Sydney)' as he pitifully attempts to hang onto his fading youth i.e. if you gonna' cheat, choose a would-be Virginia Wolf, not Athena Starwoman!

If you want to get a feel for Mia's 'animus-possession', go down to your local airport library and read some of the juicier bits of her 'autobiography'. Believe me, she doesn't hold back one iota. Then again, to do her justice, anyone in decent touch with the collective unconscious will know that a lot of women are being 'victimized' by the 'impersonal' aspects of the "repressed" feminine that have been building up a head of steam for millennia. The spleen that Mia vents on her (ex)-'muser' does have its forgivable aspect... after all, Woody has obviously thrown his \$50,000 of analysis away on the worst (i.e. most collusive) psychoanalysts in NYC. If, by 'mis-take', WA had bumped onto a therapist with a grain of integrity, his 'creative' side would run a mile. Aw, Mia, your free aren't you? Mrs. Spirit loves you more than you know.

### EXAMPLE 36D



It is possible to say that everyone who has ever been born has equal degrees of talent, the only difference being that some talents are of a 'type' that lend them to very wide recognition. There is also something amoral about talent... the question of how it is used is not a part of the talent. It is also possible to say that the 'fortune' of living a 'public life' is that, because the 'how it is used' question is so difficult to hide from, it presses for an answer. In a metaphysical sense, therefore, it is possible to say that the soul that 'chooses' to reincarnate with an easily recognizable talent is doing so because s/he/it is has been 'failing' over this question over many lives. Yep, OK, a Jewess will likely utterly disagree with this, but FA assumes that a Jewess who reads FA is going to be far more atheistically Freudian than monotheistically Rabbinical.

Barbara Joan is a good place to end this set of (self-confessed) oversimplistic horoscopic interpretations because, in part, she portrayed herself as more Freudian than Rabbinical... her two principle directorial excursions were "Yentl", a criticism of the pseudo-patriarchal nature of her Jewish heritage and "The Prince of Tides", her foray into that Freudian item dubbed "return of the repressed". About a decade after her co-star, Barbara followed Robert's lead... to a cinematic answer to Woody's deprecatory view of Freud. BJS's (Sun in) Taurean progression to Jupiter in Gemini is at the 'centre' of this film's astrological interpretation. (Freud himssself had a bevy of Sun-in-Taurus-progressing-to-Gemini associations).

It is also fair to say that Barbara's many talents have strong associations with her Sun-Mercury conjunction at the end of the 1<sup>st</sup> house. In our introduction, we had noted that a Taurus arc in the latter part of the 1<sup>st</sup> house could provide a smooth-ish transition into the 2<sup>nd</sup> house and, when the item is movie-stardom, it would surely be helpful to be have the 'communicating' Mercury in such close approximation to the Sun. (A '101 Astrologer' should be able to connect the sign of Taurus to the sensual aspect of music – Barabara's voice is not only recognizable after one bar, she has no

problems delivering her 'funny girl' rat-tat-tat without needing to sacrifice anything to the demands of pitch or articulation).

Then again (alas), the transition into the 2<sup>nd</sup> house comes up against the very close Saturn-Uranus conjunction. If we recall, here, our view of '10-tyranny' (i.e. in a 'normal' development, '10' starts to capitulate to its 'use-by' date in '2-spring') we can guess that having the '10-resurgence' of natal Saturn in the 2<sup>nd</sup> house is less than desirable. (As noted, this 'resurgence' is often a problem for Sagittarius rising). And, so, in Barbara's case, we expect more than a couple of hiccoughs in this regard and, unsurprisingly, we notice "Yentl" mixed up in her midlife Saturn opposition. "Yentl" was treated by the patriarchal critics not unlike the 'patriarchs' depicted in the film would have treated it had they known it was directed by a girl.

In Jungian psychology women are different to men... women have a far more profound struggle with what Jung called the "animus" than does the man. If she has yet to properly deal with the dark same-sexed "shadow" (i.e. the woman's shadow is feminine), she won't have a chance of getting to the bottom (or should I say, the top) of her animus challenge. One of the most confusing ideas that swirl about the world of 'Jungian' populism is that the 'spiritual feminine' is, more or less, the same thing as the animus. It isn't... the spiritual feminine is what exists 'for' the woman beyond her same-sex shadow. If a woman is opposed to the same-sex figure (and is identified with the animus) she has no chance of accessing the same-sex, 'wise woman' Self. At its absolute best, the animus is a guide 'inward' to the ego-Self relationship.

Now, we are far from suggesting that a woman would be mistaken to seek out the wisdom buried in the Talmud, but a woman would do well to explore all avenues that help her assess whether the sacrifices involved are worth it. Agreed, young girls living in turn of the century Poland were forbidden to explore new avenues but, then again, the extent to which women's liberation has opened these new avenues remains controversial. From one perspective, you could say that, if a woman is able to fulfill (at least, some of) her 'masculine' ambition before settling down, this could cool off that mothers-living-through-their-sons syndrome that has taken such a big hand in world history's litany of woe. This perspective is, however, not FA's perspective. For us, all notions of career 'success', like all notions of patriotism (yet another item that Barbara has shown her penchant for) are a long way away from spiritual femininity. Indeed, from any authentic spiritual vantage point one cares to name, outer 'success' has nothing to do with anything.

"Wait a minute", says a fan. "Barbara doesn't take herself as a guru... she's an entertainer, pure and simple. She knows she isn't the messiah of Judaism or the USA... yeah, OK, "The Mirror has Two Faces" is end-game Hollywood narcissism but so what(?), that's entertainment!" ("The Mirror..." coincided with the passage of Saturn over her 'victimized' Venus in Pisces in the 12<sup>th</sup> house).

Yes, this defense is 'valid'. In FA's view, (feeling) 'morality' doesn't enter the psychological equation until amoral nominalistic sophistry has run its race through the 3<sup>rd</sup> house. 'Morality' is a right hemispheric phenomenon and, perhaps, with her Sun squared a Pluto-Chiron conjunction, Barbara needed her 'entertainer script' to survive. There's more to life than 'bodily' survival... especially when you enter your final decade (whether Jewess or Gentile-ess) through the mirror, darkly.

## *Interlude 2C: '9-11 CONTINUITY' Pt.II*

### **THE '11-(10)-9 PARADIGM' Pt.II: PHOBOSOPHY**

If Darwin and Lamarck are the 'Christ' & 'Anti-Christ' of biology, who are the 'Christ' and 'AntiChrist' of philosophy? For Platonists, the obvious candidates are Socrates and Democritus... the former, on account of his persistent questioning, was martyred by the Athenian authorities; the latter, on account of his rejection of questions like “what comes after atoms and the void?” would become the prototype for all phobosophers (& religious 'causalists', scientific nothingists, lying politicians etc.) who would appear over the subsequent 25 centuries.

If, dear reader, you have read through our earlier 'Vol.2 Interludes', you are well placed to divvy up 'phobes' into 4 categories (i) '11-(10)-9' collective regression: if thinking is 'sourced' in an '11 group', it is easy for it to generate a '9 phobosophy' via '10 authoritarian' fist-thumping (ii) '3-(2-1-12)-11-(10)-9' individual regression: if the individual 'phobe' has inwardly registered the emptiness of '11-groups' but, in any case, remains frightened by them, s/he will console him/herself with the “if you can't beat 'em, join 'em” exploitation (iii) '(1-2)-3-(4-5-6)-7' individual development: this individual 'thinker' inwardly registers the contradictions of '11 collective logic' but, unlike '(ii)', s/he accesses the anti-clockwise courage to develop his/her 'unique' intuition, sensation and (even) feeling... thereby forcing him/her to discard childish philosophy vs. phobosophy questions (until, perhaps, the 2<sup>nd</sup> half of life) (iv) '7-8-9' 'r/Real' philosophy: after the 'hero/ine' 'gets the girl/boy' (& the various sequelae), the (inner/outer) couple now 'transform' their thoughts so that their 'context' can be expanded... and, in turn, provide a 'map' for their (fleshy, abstract) children who, at some point (e.g. their own unique '3-back-to-11' v '3-forward-to-7' 'proto-choices'), will be in need of their parental guidance.

As preferable as '(iv)' (see above paragraph) might be to generating a r/Real philosophical attitude, we FA-ers are always on the lookout for (v) 'living inside an idea of (iv)'. For example, we assume that Darth Vader talked himself into the view that, by marrying Princess Padme, he had automatically achieved enough 'context' to help Luke-Leia to deal with their various crossroads. Indeed, we can even shine this light onto FA itself i.e. is there a '(vi)', '(vii)', '(viii)' etc. that need to be added to FA's '(i)', '(ii)', '(iii)' & '(iv)' above? Answer: a some level “yes”, but it might not be very helpful to rush at it/them without first spending some time with '(i)', '(ii)', '(iii)' & '(iv)'... as we will be doing in this 'Interlude 2C'.

Under 'normal', 'anti-clockwise' astrological circumstances (i.e. the 9<sup>th</sup> house precedes the 10<sup>th</sup> house), authorities would be welcoming of questions but, of course, in any regressive social context (e.g. democracy) questions are an unwelcome threat to 'stability' (or, at least, the appearance of 'stability'... after all, executing Socrates did naught to prevent the eventual fall of Greece). Of course, modern-day forms of democracy execute their philosophers in subtler ways... politicians attend their 'spin schools' to learn how to inform the askers (e.g. journalists who intuit hypocrisy and deciet) that they are asking the wrong questions e.g. the “non-answer answer”.

In his “History of Western Philosophy” Bertrand Russell took a dim view of Socrates' self-sacrifice. At one level, FA-ers have cause to take a dim view of Berty's dim view but, in fact, the psychologist in us has some sympathy for Berty... weighing

a youth (whether ancient or modern) down with too many philosophical questions in the midst of his/her ego development phases could divert him/her too far away from his/her 'personal' task... the 9<sup>th</sup> house does, after all, come 'after' the '1-2-3-4-5-6-7' challenge' of growing up, 'winning' a spouse and, as a married couple, taking their place in a civilized world. Perhaps Socrates really did need to keep well clear of the young men of Athens and let them get on with the 'earthier' tasks?

This view is taken up by Erich Neumann in his “The Origin and History of Consciousness”... youths are forever 'at risk' of staying holed up in their “spiritual wombs”. As FA's longstanding readers will have already guessed, I am one of Erich Neumann's “youths-at-risk” (even though I'm 54) but, as noted, I see myself as less 'at risk' than the fractured astrological 'tradition'.

Meanwhile, back (forward) at the ranch of those who have fallen out of their (puer/puella aeternal) “spiritual wombs”, most ranchers won't have much problem characterizing the strands of “modern philosophy” into a disintegrated, unfabulous, narcissistic foursome of (i) '(3-back-to)-11-10-9' thinking: beginning with Descartes, thinkers banded together to generate “logical positivism” (ii) (3-back-to)-2-11-10-9' sensing: running through the line that includes Locke, Mill & Marx (& 'drip fed' by a “physics/biology envy” that turned its blind eyes to its hypocritical Lamarckism), sensors banded together to become '(ends justifies means) causalists' (iii) '(3/2-back-to)-1-11-10-9' intuiting: running through the line that includes Leibniz & Nietzsche, intuiters banded together to promote their 'free-will-is-damnation' existentialist-ic God-man who would have even less contact to 'feminine' than... (iv) '(3/2/1-back-to)-12-11-10-9' confused feeling: gathering up the 'scholastics' who were determined to apologize for the undifferentiated religious emotions that had 'drip fed' the howling-hypocrisies of the “Age of Pisces”, regressive feelers banded together with the hope that they could reinvent their demiurge as God.

If, dear reader, you 'think' that the sign on the 9<sup>th</sup> house cusp tells the FA-er whether an individual tends toward 'logical positivism', 'causalism', 'existentialism' or 'scholasticism', you are looking at this cusp with '10-9 regression' i.e. you need to look at the M.C. (... and re-read this introduction more carefully!!).

In this interlude, we will leave all 'modern (established) philosophy' (see prior paragraphs) behind us. The only way to 'read' the cusp of the 9<sup>th</sup> house is 'through' the 8<sup>th</sup> house experience of (mutual) death i.e. sex that is a result of 'I/Love' (sex that is a result of 'lust' is a phenomenon that is 'centred' in & around the 2<sup>nd</sup> house). The subtle aspect of this distinction is that sex (and death) is (are) never wholly brought about purely by 'lust' or purely by 'I/Love' ... I suppose you could say that if a sexual-death experience is brought about by, say, 98% lust, the 'philosophy' that emerges at the 9<sup>th</sup> house cusp will be 'worth' 2% of a “lapis philosophorum”.

It is possible that a “Masters and Johnson” type of statistician might discover a high percentage of couples who are willing to confess that their relationship began with a high-ish percentage of lust... but, as time went on, I/Love had gained an ever-encroaching share. They might declare that lust & I/Love are a “complex opposite”! With such insight into “complexity”, they reach the understating that s/Something 'h/Higher' than they has the r/Role of indicating to the couple what aspects of their relationship are (still) 'pregnant'...

### **AQUARIUS on the 9<sup>th</sup> HOUSE CUSP (the '9-11 interaction' pt.II)**

If, dear reader, you are fine with our intro to our 'Interlude 2C' you are also likely to be fine with our view that the 9<sup>th</sup> house cusp is better interpreted 'after' the descendant has been interpreted i.e. the sign (+house) that 'feeds up' to the 9<sup>th</sup> house cusp is more 'important' than the sign on the M.C. 'feeding back' i.e. as we examine this '9-11', our eyes will move to ♈, ♁ or ♋ on the descendant.

If, also, dear reader, you recall 'Interlude 2B', you will be in a good position to compare this '9-11 interaction' with that '9-11 interaction' (i.e. Sagittarius on the 11<sup>th</sup> house cusp). In that earlier discussion we had made the point that Sagittarius is well capable of 'denying' that he is 'falling' in the 11<sup>th</sup> house because s/he is so easily high-swiped by empty ideology (... a 'reversal' of the tarot's child-horse "Sun").

This problem also haunts this particular '9-11 interactions'... the Sagittarius influence near the descendant (i.e. the individual has become over-optimistic about transcendence) could, with further 2<sup>nd</sup> quadrant 'ghosting', lead to an under-valuing of the 'f/Falling' nature of ('adjectival') Aquarius. (This is problem for FA itself... we have natal Uranus positioned at the beginning of our Piscean-cusped 9<sup>th</sup> house). The 'treatment' of this worry involves close attention being paid to the intervening Goat sector that, as noted elsewhere, is keen to 'return' to Taurus-Virgo's spring-summer. In the same way that Sagittarius on the 11<sup>th</sup> house cusp individual does well to focus on his/her 'hero-(ine)-izing' Geminian 5<sup>th</sup> house cusp, so will the Aquarius on the 9<sup>th</sup> house cusp individual do well to 'heroically' review '1<sup>st</sup> personal' taboo thinking that might have 'popped up' at Leo on the 3<sup>rd</sup> house cusp.

### **PISCES on the 9<sup>th</sup> HOUSE CUSP (a '9-12 interaction')**

The way in which we see this placement as (potentially) 'good' comes out of the fact that discriminating Virgo will be on the 3<sup>rd</sup> house cusp. In other words, the experience of confusion around the issue of transcendence will lead these '12-9-ers' back into their 1<sup>st</sup> personal developments. Let's not forget that a post-coital reverie (as symbolized by the 'end' of the 8<sup>th</sup> house) will be more (immaterially) 'valuable' if the 'consenting adults' have been honest with each other at the 3<sup>rd</sup> house's 'thinking vs. saying' transition... therefore, when the partner notices the post-coital confusion, the Pisces on the 9<sup>th</sup> house cusp individual is well advised to accept his/her partner's criticism of his/her cod-philosophy with good humour.

Despite this 'upside', wherever Pisces happens to be placed on the horoscopic wheel, we need to remain on the lookout for '12's "junkie syndrome". Longstanding readers will recall our view that '12' is meant to dissolve all the destructive '9-10-11 nonsense' that sits, as it were, in the 'past' (so that, in turn, the proto-hero can scan the mythic infraego and draw a heroic beginning-ness out from it) but, if this '12-er' gets 'time-stuck' in his/her own '9 slothy dreamworld', s/he will have trouble seeing the 'future' (i.e. his/her upcoming M.C. & 11<sup>th</sup> house). In other words, s/he becomes 'blind' to his/her upcoming '9-11 nonsense'. In turn, as noted at the end of 'Interlude 2A', s/he is now 'at risk' of becoming one of Zapata's benefactors. This is why it isn't such a bad thing to have a 'visionary' fire sign on the cusp of the 9<sup>th</sup> house... at least, for the Pisces 9<sup>th</sup> houser, Aries on the M.C. might pick up the baton of 'desire' for a 're-fall' to the ascendant and, as Buzz Lightyear might add, "to the I.C. & beyond"!

### **ARIES on the 9<sup>th</sup> HOUSE CUSP (a '9-1 interaction')**

Although the sloth of Pisces is behind us now, we can't get too carried away because Aries' dislike of paradox (especially Aries' own) inspires anti-philosophical attitudes (nb\* longstanding readers will recall our gloomy assessment of that other '9-1 item', the Sagittarius ascendant). Just as Mars needs to 'accept' that it revolves around the Sun (i.e. not around Jupiter), so does this individual needs to set his/her philosophical course for Sun-ruled Leo rather than hang around the 9<sup>th</sup> house and sprout a whole lot of philosophical hooey. At Leo (on the ascendant?), s/he will have a novel raft of challenges that will have everything to do with personal morality and nothing to do with the 'big picture'. S/he needs to be especially careful during those tricky times when s/he (i.e. a particular dynamic-psychological aspect of him/her) is 'transiting' the Gemini arc in the 4<sup>th</sup> quadrant.

In the same way that the '9-12-er' (see prior section) accesses his/her 'upside' through his/her refining, Virgoan 3<sup>rd</sup> house (cusp), so can this '9-1-er' access his/her 'upside' through the 1<sup>st</sup> personal balances that s/he is likely to generate in/at his/her Libran 3<sup>rd</sup> house (cusp). (This 'upside' won't be available to, say, a '9-1-er' who has Mars conjunct the 9<sup>th</sup> house cusp... unless s/he has a natal Mars opposite Venus!!!). Whatever the case, we can't discount Libra's 'downside' i.e. the individual becomes so aligned to aesthetics that s/he suffers “dissociations” from the ongoing Cain-Abel dynamics of the 3<sup>rd</sup> house... this might have the effect of undermining the post-coital reverie that, due to its 1<sup>st</sup> archetypal flavour, will be desirous (“groovy, baby, let's do it again but, this time, let's make it philosophical-baby-yeahh!”).

### **TAURUS on the 9<sup>th</sup> HOUSE CUSP (a '9-2 interaction')**

One of FA's precepts (that, admittedly, some astrologers may not take kindly to) is: the houses are the 'earthier' aspect of a particular archetypal expression. This means that Jupiter is the straightforward fiery aspect of the 9<sup>th</sup> archetype and, in its way, the 9<sup>th</sup> house is the 9<sup>th</sup> archetype's most 'internally opposed' expression. In our view, this is a key factor in much of the cod-philosophizing that spills out of isolated individuals, especially those who like the idea of establishing an 'earthy' educational or religious institutions. The 'sib-Scorpio' of the 3<sup>rd</sup> house cusp could “save” this '9-2 interaction'... provided that the sibs can agree on their mutually exchanged terms.

The overall theme of these first four sections has gone something like, “don't worry about philosophy too much in the first half of life... if you do decide to go for some kind of concretism, you might as well stick to the Commandments”. For those '9-2-ers' who prefer a more 'modern' version of monotheism to help them along, we suggest that they look to the early stages of the Parsifal story i.e. the many problems and challenges that exist in “Camelot” (or, as suggested, via contemplation of the “2 of Wands” tarot image) arrive 'before' the many problems and challenges that exist in the “Grail Castle”. Even if this individual doesn't have Sagittarius on the I.C., its 30° influence won't be far away from it... and, so, the challenge that is thrown 'up' by the Scorpio '3 sibling' (within &/or without), is to 'get' the various Arthur-Lancelot-Guinevere Oedipal dynamics that are lurking about. Do you really want to deal with the crap that 'rises' from an un-contemplated I.C. all the way (up)-to an Aries sector somewhere near the cusp of your 8<sup>th</sup> house?

### **GEMINI on the 9<sup>th</sup> HOUSE CUSP (a '9-3 interaction')**

In a way, the 9<sup>th</sup> house cusp symbolized that interregnum when the jury go to the jury room to consider their verdict; the accused has naught else to do but sit and wait. This symbolic image is useful insofar the observing astrologer may not notice a whole lot 'actualizing' when a (number of) planet-(s) (is)-are transiting the 9<sup>th</sup> house cusp. Irrespective of the observations of observational astrologers, Freudastrologers will expect that a lot to be 'happening' in the mind of the individual when Gemini is, in its 'mutable' way, 'doubling up' this 'mutable' 9<sup>th</sup> house cusp... indeed, s/he would expect 10,000 thoughts (even if 9,999 turn out to be beside the point).

For the other 11/12<sup>th</sup>s of the population who have a different sign on the cusp of their respective 9<sup>th</sup> houses, the opportunity to have 9,999 inconsequential thoughts presents itself whenever Mercury whisks its way up onto the M.C. (notwithstanding the chance for Mercury to increase this number during its 4x/yr "regression phase"). The 'good' thing for those who experience this transit of Mercury, however, is that it won't be long before these 9,999 thoughts dissipate (i.e. Mercury transits into the 4<sup>th</sup> quadrant soon enough)... the 'permanent' version of '9-3-ness', however, won't have this kind of 'release'. As a result, the '9-3-er' does well to put his/her inconsequential thoughts to sleep... the only thoughts worth worrying about are those that deal with the 'moral' aspect of the 3<sup>rd</sup> house-into-I.C. (that, fortunately is significantly assisted by the Sagittarian sector). Here, the thinker can 'get' the upside of '9-3'... being able to differentiate 'outer lying' from 'inner lying' i.e. 'delusion'.

### **CANCER on the 9<sup>th</sup> HOUSE CUSP (a '9-4 interaction')**

From the perspective of the 'healthy' emotion-feeling cycle (i.e. '4 emotion' is 'burnt off' at '8' before anti-clockwisely 'reaching' '12 feeling'), the '9-4 interaction' has a sense of being rather 'back-to-front'. This sense will be especially amplified if Scorpio is on the ascendant... indeed, in larger part, this is why Freud was unable to understand the 3<sup>rd</sup> quadrant issues that are 'centred' around the intangible realm. In some ways, Freud is depth psychology's "Shrek" i.e. to be sure, he was no villain but, then again, he was somewhat anti-heroic in the face of the 'transformation' question. (We will return to "Shrek Forever After" at the end of this cycle of interpretation).

Can we go so far as to dogmatize Cancer on the 9<sup>th</sup> house cusp as symbolizing the individual who would make a 'philosophy' out of the Oedipus complex? Hmmm, dear reader, I'm sure you have encountered enough individuals with this placement who have never even heard of Freud (as I have) and, so, we can't interpret this '9-4' so narrowly. Nonetheless, if the '9-4-er' does espouse a 'philosophy', it will surely be held with a pincer grip... later, in 'Sagittarius on the 9<sup>th</sup> house cusp', we'll discuss the opposite of this: the anti-pincer attitude of the "religious tourist" i.e. "don't worry... be happy, its all true and its all false!"

Our reference to pincer grip could be taken as a reference to that very often witnessed phenomenon, religious intolerance, but I would still take the time to find out the real source of religious intolerance... intolerance has a way of attaching itself to a religious group long before any 'basic' religious question (i.e. "is there anything beyond flesh and blood?") is ever considered. This is especially the case for the '4-9-er' who is likely to be scuttle sideways out of religious 'confrontation'. Unlike...

### **LEO on the 9<sup>th</sup> HOUSE CUSP (a '9-5 interaction')**

Although Sagittarius on the 9<sup>th</sup> house cusp bespeaks 'religious tourism' in the most straightforward way, there is a certain 'touristic' character to Leo also... after all, if this individual is going to 'symbiose' his/her religious interests, s/he is going to have to look at the both sides of the 'barrier' (i.e. not only between the spirit and the flesh but also between one religion and another). Call us uber-vain, dear reader, but we would like to think that FA (we might not have Leo on the 9<sup>th</sup> house cusp, but we do have Sun in the 9<sup>th</sup> house) is doing a reasonable job of looking at both sides of the (post-coital) 'spiritual' barriers.

One of most 'fortunate' aspects of this '9-5 interaction' is the very post-coital nature of the 9<sup>th</sup> house cusp i.e. the sublimation difficulties that were faced between the 4<sup>th</sup> house & the 6<sup>th</sup> house (as noted earlier, "my psychoanalyst warned me about you but you were so mummy-beautiful, I got myself another psychoanalyst") aren't an issue here. This 'fortune', however, won't nullify the challenges of the (Taurus?) 5<sup>th</sup> house i.e. even if this '9-5-er' rises well above religious intolerance, s/he won't be spared from the difficulties of finding the right (inner or outer) partner with whom s/he can 'rise' through the right hemisphere from the I.C.. If s/he fails to do so, s/he is bound to wind up mouthing blah-homilies in tertiary educational institutions and, in turn, wind up getting 'judged' severely by 'St. Peter' (or whoever). Ironically, this '9-5-er' does well to think a bit more about his/her Aquarian 3<sup>rd</sup> house... therein, s/he has a better chance to wrap his/her 1<sup>st</sup> personal mind around what can happen when one becomes proud of being humble. There's a "complex opposite" for ya'!

### **VIRGO on the 9<sup>th</sup> HOUSE CUSP**

At the outset of this cycle of interpretation, we emphasized the importance of the descendant sign that 'feeds up' to the 8<sup>th</sup> and 9<sup>th</sup> house cusp (i.e. in the case of the Virgoan 9<sup>th</sup> house cusp, we often find a Cancerian descendant). Yet, whenever I look at the Virgo sector, we find it difficult not to cast an eye forward to Virgo's 'destiny' i.e. the Scorpio sector (i.e. in the case of the Virgoan 9<sup>th</sup> house cusp, Scorpio is likely to be in the 4<sup>th</sup> quadrant). And, given Homo sapiens' penchant for 'backsliding' into its 4<sup>th</sup> quadrant, there is a sense that (in the same way the M.C. and the subsequent house with Capricorn on the cusp operate as 'bookends of fear') the 8<sup>th</sup> house & the house that carries Scorpio on its cusp operate as 'bookends of power'... especially in the face of 'big' (i.e. philosophical) questions. And, when we factor in the confusions of Pisces on 3<sup>rd</sup> house cusp (or, as it is for the U.S.A., natal Neptune in the 9<sup>th</sup> house), we begin to see the 'basis' of religious delusion, especially if the individual refuses to see the 4<sup>th</sup> quadrant as a psot-'negative judgement' "womb".

Indeed, it is because of Pisces on the 3<sup>rd</sup> house cusp that we would expand the discussion that was presented in 'Ch.32: Virgo on the M.C.' i.e. this '9-6-er' needs to set a course that will take him/her not only 'down' to his/her 3<sup>rd</sup> house but also takes him/her 'across' to his/her 6<sup>th</sup> house, wherein s/he can deal with 10,000 'details' that, primarily, refer to the '1<sup>st</sup> person'. It is through insights gained in the 6<sup>th</sup> house (with 'busy' Gemini there or thereabouts) that the individual is able to 'set up' the search for a useful religious philosophy when s/he begins to close in on his/her 'final' (or, at least, his/her 'pre-reincarnational') curtain.

### **LIBRA on the 9<sup>th</sup> HOUSE CUSP (a '9-7 interaction')**

One of FA's longstanding mythological 'preferences' is to line Virgo up with Mary Magdalene (rather than with Persephone). We do this because, insofar as her legend suggests it, MM doesn't get abducted (and/or raped). One of the reasons that Virgoan Persephone was abducted by Scorpionic Hades could be that she had yet to make a proper 'bridge' out of Libra. Moreover, one reason that Hades is portrayed as 'masculine' could be because '7' hasn't had enough input i.e. it hasn't been given the chance to bring gender balance into proceedings.

Now, when we come to the puzzle of Libra on the 9<sup>th</sup> house cusp we come up against three contrary images (i) because, in an overall sense, the 9<sup>th</sup> house is given to 'bridging' the flesh to the spirit, the Libra sector could 'assist' the Virgoan sector as it tries to 'bridge' itself to the Scorpio sector (and, therefore, it may avoid the the abduction-rape aspect) but (ii) given that Virgo's 30° sector is likely to be straddling the cusp of the 8<sup>th</sup> house, there is a sense of the abduction-rape being 'already there' and (iii) given that the Leo sector will be on (or near) the descendant (and reaching back from the 6<sup>th</sup> house and forward into the 7<sup>th</sup> house), there is a sense of Virgoan 6<sup>th</sup> house being Leonically 'bridged' up-across to the cusp of the 8<sup>th</sup> house...

Overall, this complexity, by rights, should push the astrologer to, once again (yes, I know, the record it still stuck), re-focus on the 3<sup>rd</sup> house cusp... where, s/he is sure to find the sign of Aries and, in turn, realize that the 'good' thing about the '3-1 interaction' is its unarguable interest in 1<sup>st</sup> person lower hemispheric realms i.e. who cares if my 'philosophy' doesn't work for you? let's not use the word "philosophy".

### **SCORPIO on the 9<sup>th</sup> HOUSE CUSP (a '9-8 interaction')**

If this particular '9-8-er' can stay close to FA's basic focus (i.e. anti-clockwise development), then, by the time s/he has arrived at the cusp of his/her 9<sup>th</sup> house, s/he will be well versed in the wishy-washy way in which his/her (successive) house cusps seem to extend the 'flavour' of the prior house into the 'house of the moment' (... we can call this the "phylo-onto extension"). If this individual has the expected Pisces on the ascendant, s/he may be OK with wishy-washy house cusps but, either way, s/he is in need of cultivating cardinal virtues (e.g. see the tarot's "Courage", "Temperance" and "Justice" cards), especially when s/he begins to consider the (spiritual) opposites on display when Sagittarius 'falls' across his/her M.C. Although plenty of grounding benefits will be found in the Taurean 3<sup>rd</sup> house, s/he does well not to discount a good experience of the Leo-Virgo areas around the descendant.

Alternatively, if this particular '9-8-er' is 'radiational' (i.e. the anticlockwise-vs.-clockwise' dyad is played down and isolated 'aspects' are played up), s/he may be blinded to the extent that his/her 'philosophy' (and, especially, the assumptions upon which s/he is 'basing' his/her 'philosophy') is lacking sufficient respect for "complex opposition" (i.e. his/her 'philosophy' reflects his/her "regression" from the M.C.). In turn, this leads to sterility in a sphere of life in which sterility is 'punished'. Needless to say, the last thing this individual needs is some kind of 'tertiary' and/or 'religious' education that 'walls out' depth psychology's understanding of role that 'emotional transformation' plays in individual meaning and redemption. Twin-ish 'intellectual oppositoriae' near or nearby the I.C. is the best place to 'start'.

### **SAGITTARIUS on the 9<sup>th</sup> HOUSE CUSP (a '9-9 interaction')**

We have already introduced the idea of “religious tourism” in our 'Cancer on the 9<sup>th</sup> house cusp' section but, here, it might be better to invert the prior 'Scorpio on the 9<sup>th</sup> house cusp' section i.e. whereas an '8-9-er' tends to build up a sense of 'phylo-onto extension', the '9-9-er' intuits a sense of 'completing' his/her 8<sup>th</sup> housed journey before leaving the 8<sup>th</sup> house (i.e. the early degrees of Sagittarius' 30° will be found at the end of the 8<sup>th</sup> house). Moreover, if this individual has Aries on his/her ascendant, s/he will have gotten used to this 'ahead of the game' intuitive-ness, especially if s/he is in touch with FA's focus on the anti-clockwise developmental journey.

If there is a 'downside', it might come out of the fact that the 30° of Scorpio is often 'intruding back' into the 7<sup>th</sup> house (this problem is even more acute in the case of Capricorn on the 9<sup>th</sup> house cusp... Scorpio is likely to be on the descendant there; see next section) and, so, as it is for all cases where '8' complicates the 2<sup>nd</sup> quadrant, the individual needs to look at the preparatory 'sweep' from his/her Gemini 3<sup>rd</sup> house cusp over-up to his/her descendant. Although we will discuss “Shrek Forever After” at the conclusion of this cycle of interpretation, it is easy to imagine Shrek having an Aries or Taurus ascendant and, therefore, being troubled by a 'mid-life crisis' earlier than what might 'normally' be the case (yeah, OK... whatever 'normal' 'is').

### **CAPRICORN on the 9<sup>th</sup> HOUSE CUSP (the '9-10 interaction'; pt.III)**

OK, we have already awarded Sagittarius on the M.C. and Capricorn on the 9<sup>th</sup> house cusp full chapters of their own. Then again, as we have indicated in earlier sections, the odd 'locking stitch' has its value, especially in this 'cookbook' approach to the archetypal interaction. In other words, isolated interactions will increase their meaning when they are 'paired', 'tripletted', 'quadrupled' etc. with other archetypal interactions... for example, if the astrologer decides to invest 15 minutes of thought, imagination, feeling etc. into 'Capricorn on the 9<sup>th</sup> house cusp', s/he would do well to find an extra minute and consider how this '9-10' might 'mis-feed' Aquarius ± Pisces on the M.C./11<sup>th</sup> house and, then, reach the source of the “Tower” trouble that many scientists (e.g. Carl Sagan) suffer when unquestioned assumptions are chock-a-block of unconsidered compensations.

The only way to avoid 33.3%-66.6% hypocrisy is to 'get' the (probable) '9-8 interaction' that precedes '10-9'... the 'catch', of course, being that one can only 'get' the '9-8 interaction' having 'filled out' the 'rise' through the various '4's '5's '6's and '7's of life. If this is achieved, the individual is likely deal with new M.C. 'pregnancy' (through the 4<sup>th</sup> quadrant) as a 'foetus' rather than as a (naughty) 'matriarch'.

Obviously, the way to 'get' the connection between '4', '5', '6' to '8', '9', '10' is to make sure '7' is 'working' i.e. 'reflecting' a-la “Perseus” (we will have more to say about Perseus in our next 'Interlude 2D: the Jupiterian Synopsis'). The problem for many Goat 9<sup>th</sup> housers, however, is that Scorpio might be on the descendant and the Scorpion to which s/he tends to marry might be in the midst '7's “complex opposite” of 'partner-vs.-open-enemy' i.e. s/he is 'burning' with too much mistaken anger to be in a good position to '7 reflective' support. This might force the (possibly) Taurus on his/her ascendant individual to 'occupy' his/her own 7<sup>th</sup> house (... forget about Wall St.!), as is the case for (arguably) Taurus ascendant-ed...

## TARZAN-ING the 4<sup>th</sup> QUADRANT pt.II

For many movie critics, “Shrek Forever After”, being a shameless rip off of “Its a Wonderful Life”, wasn't worthy of a positive review but, for FA-ers, the fact remains that this movie, unlike Frank Capra-(corn)'s, was a '4<sup>th</sup>' of a series and, in this sense, it helps us to synopsize the full zodiac-horoscope 'round'...

At the conclusion of our earlier 'Interlude 2C', we had suggested that princes (e.g. “Shrek”'s Prince Charming) represent that part of the psyche (of the kingdom) that is already in the 5<sup>th</sup> house... princes are, as it were, 'automatic heroes' who don't have to 'prove' themselves on the world's left hemispheric stages (i.e. the proverbial 'silver spoon' is stuck squarely in their mouths). If, however, a particular prince has been denied his birth-right, he is faced with the heroic task of finding out why. The answer usually involves coming to an understanding of undeveloped (psychological) endogamy. In other words, in “Shrek the 3rd”, Prince Charming hadn't understood the 'mercury spoon', endogamous nature of his dangerous liaison with Rapunzel.

In “Shrek Forever After”, we see that Shrek's '2 swamp' has morphed into a tourist trap i.e. it is a kind of 'royal palace'. Shrek might have thought that he could skip past the royalty issue by helping “Arthur” onto the throne of “Far Far Away” but, in any case, his 'near nearby' instinctual '2 swamp', rather than being invaded by '12 characters' (that have been expelled by an '11 psycho'), is now being invaded by fans of '5 royalty' (that have become bored with Far Far Camelot). Also noted at the end of the prior interlude was the fact that, insofar as Shrek's life was in serious danger in “Shrek I & II”, Shrek's soul is now in serious danger in “Shrek III & IV”. Shrek might have learned how to 'love' his family (-in-law) of origin. The only way that he can save himself now is by deepening his understanding of love in his family of destination.

Being a kid's show, we in the audience were never going to find out what % of Shrek's sex life (and life in general) was motivated by instinct but, although it is less than 98%, it is also probable that it is much higher than 50%. The challenge of the Virgo/6<sup>th</sup> house 'arcs' of the psyche is to 'switch' the psyche from shared instinct over to post-instinctual sharing (from the 'hero myth' to the 'transformation myth'). Whatever the case for Shrek, we soon realize that one of the leading reasons that the percentage is too high is because the King and Queen of Far, Far Away had failed to 'transform' their own marriage. We realize this fact when we notice that, after they sign their pact with the Devil-Mephistopheles-Rumpelstiltskin, they vanish into thin nothingistic air. Indeed, because it isn't simply 'all-Shrek-and-Fiona's-fault' (i.e. it is part of a 'family curse'), Shrek is given a greater chance than was given to the king to 're-heroize' himself, in part because (see our section 'Sagittarius on the 9<sup>th</sup> house cusp'), unlike the King, Shrek's chronological mid-life is still in front of him... with so little life experience behind him, Shrek deserves a second chance.

Now, you could say that the early scenes where we see Shrek doing the same thing every day (and, therefore, becoming exponentially bored, day-by-day) depicts Shrek 'inside' his 6<sup>th</sup> house but FA-ers would disagree with you... the individual who is properly 'inside' his/her 6<sup>th</sup> house doesn't get bored with day-in-day-out repetition because s/he will rejoice at what the 6<sup>th</sup> house brings i.e. the more mundane 6<sup>th</sup> house things are, the better they are because mundane things lend themselves to 'refining'. Further, mundane 6<sup>th</sup> house things 'serve' as a kind of 'pre-digestion' for the various

spiritual 'digestions' that crop up in the upcoming 8<sup>th</sup> house. In this light, we realize that Shrek has 'skipped' from his 2<sup>nd</sup> and 4<sup>th</sup> houses straight up into his 7<sup>th</sup> house (we could also use the term "ghosted"), a house that tends to be very troubled (i.e. "open enemies") when it isn't sitting upon a solid, lower hemispheric (and, especially a 2<sup>nd</sup> quadrant) developmental experience. In turn, "Rumpelstiltskin" emerges as the 7<sup>th</sup> house "open enemy" of Shrek... like Prince Charming, Rumpelstiltsin also wants to be an 'automatic prince-king'.

The reason that we don't place Rumpelstiltskin at the cusp of the 8<sup>th</sup> house can be seen in the 'interregnum' scene where Shrek cavorts about in his terrorized village along to a Carpenter's soundtrack... it is a depiction of the regression from the 7<sup>th</sup> house to the (briefly) joyful 5<sup>th</sup> house on his way back to where his psyche is more deeply 'stationed' i.e. his '2 swamp'. Once there, he discovers the proverbial 'wasteland' and it isn't long before the witches ('regressing mammas') seize Shrek and plonk him into a '12 prison'. The witch is the fairy tale epitome of the 'animus-unbound'... she flies through the '11-(9-10)' air on a 'phallic' broom (compare this image with the 'uterine' shape of the umbrella of 'good witch' "Mary Poppins").

To be sure, when someone 'fakes' his/her way up into a '7 marriage', it isn't a 'bad' idea to 'fall back' to the 5<sup>th</sup> house and, there, try to 'live out' an '(inner) happy childhood' because, if this happens, it is possible to return to the (6<sup>th</sup> &) 7<sup>th</sup> house(s) in a way that properly sets the individual up for the 8<sup>th</sup> house. The trouble with this not so 'bad' idea is that a pact with the Devil 'blinds' the individual to '8's intangible values, meaning that the individual is destined to 'continue back'... not only back to '2' but also back to '10' and, even, a 'concretic' version of '9'. And, so, s/he is now at risk of falling, like Darth Vader, into the 8<sup>th</sup> house backwards... not recommended.

The only way to come to the appreciation of intangible values is through the sacrifice of something tangible (in the long run, of course, we are asked to sacrifice our most tangible thing, the 'flesh' of our biological 'life'). In "Shrek Forever After" we notice two imprisonments (i) the involuntary capture by the witches symbolizes Shrek's poor understanding of his I.C. emotion (ii) Shrek's self-imposed voluntary sacrifice at the end of the narrative (i.e. in 'exchange' for Fiona) symbolizes Shrek's acceptance that he gets what he deserves for his dumb grab for "(youthful) power". The image of Shrek being chained to Fiona in such a way as every move toward her leads to a reciprocal move away from her is a neat Hydra-like depiction of powerless power-mongering. 'Grace and Love' is now the only thing that can save Shrek... it is not about Shrek's love for Fiona but 'God's' love for Shrek (i.e. His grace) for being, at last, honest with himself. Only 'unique' s/Self-knowlege can redeem.

It is oversimplistic to imagine "the Wasteland" in terms of an 'autumnal' 3<sup>rd</sup> quadrant. "The Wasteland" is better conceived as a 1<sup>st</sup> quadrant spring that never arrives because the 3<sup>rd</sup> quadrant wasn't respected in its season. If autumn is allowed to be autumnal, the 'lusty' month of May can maintain its 'happy "Camelot nature". We all have some Shrek in us, no matter how transformed we (like to think we) are. Like Shrek, we all do well to 'get' the funny side of a 'fart joke'. It is only when 'fart jokes' regress all the way back into (collective) '11 air', that things stop being funny. The way to 'get into' winter is (not 'back from' a 'wastelanded' spring) but 'forward' through a 'unique' summer and a True evaluation of the 'intangibles' of autumn.

# **Vol.2 Supplement SUPEREGO-PERIEGO (the “BOOKENDS of FEAR”)**

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Chapter 40: the '10-2 Periego' e.g. ♃ on the 2<sup>nd</sup> house cusp

### **PART V: The '(ANTI)-HEROIC' PERIEGO (the bad)**

Chapter 41: the '10-3 Periego' e.g. ♃ on the 3<sup>rd</sup> house cusp

Chapter 42: the '10-4 Periego' e.g. ♃ on the I.C.

Chapter 43: the '10-5 Periego' e.g. ♃ on the 5<sup>th</sup> house cusp

Chapter 44: the '10-6 Periego' e.g. ♃ on the 6<sup>th</sup> house cusp

### **PART VI: The 'CONFLATED' PERIEGO (the good???)**

Chapter 45: the '10-7 Periego' e.g. ♃ on the descendant

Chapter 46: the '10-8 Periego' e.g. ♃ on the 8<sup>th</sup> house cusp

Chapter 47: the '10-9 Periego' e.g. ♃ on the 9<sup>th</sup> house cusp

Chapter 48: the 'super/peri-ego' e.g. ♃ on the M.C.

(Vol.2): Part IV: the 'FALLING' PERIEGO (the ugly)

**FROM SUPEREGO TO PERIEGO: the '10-11/12/1/2 interactions'**

One of cinema's all-time iconic images is the (matriarchal) house-on-the-hill in Alfred Hitchcock's "Psycho". Like so many pictures, it tells us 1,000 words about 'height' psychology i.e. whenever the superego is window-walking in the 'head' of the psyche, it can do naught but bark its orders (if scarily). If, the superego 'sharpens & falls' into the 'heart-lung' of "Bates Motel", however, it can get seriously nasty.

Freud-(Klein)-astrologically, "Norman Bates" is foxed by a superego that has been crazified by too much '11-12-1-2-3' interference as it stumbled down-to its '4-Cancerian' (peri-egoic) reconstitution. In 'Vol.1: Psychology', we explained how '10' can operate as a 'good cop' by protecting the psyche from '(11)-12-(1)' as it 'sweeps' down-across to '(2)-(3)-(4)-(5)-6' ('12-Pisces' typically underrates ego development). More usually, however, '10' allows itself to be stunned by the arrested 'time' of '(11)-12-(1)' and, in turn, becomes a 'bad cop', assisting other left hemispheric urges that block advance to the 2<sup>nd</sup> quadrant (i.e. '4-Cancer' underpins individuation).

Janet Leigh's character in "Psycho" symbolizes the '4-beacon' that Anthony Perkins' "Norman" can't 'reach' i.e. Norman is unable to countenance the influx of (empathic) feeling that comes through the 'carrot-mother' (±'carrot-father') that, in turn, would hasten the development of his "conscience". Note that, prior to arriving at the motel, she too struggled, more or less successfully, to develop her "conscience" after her act of theft... she had begun to rank '4' (& '6' & '8') over '2'. "Dissociated" Norman, however, bouncing between '11' and '3', fails to see her 'feeling value'.

The 'diagnosing' psychiatrist who explains all at the film's wrap up (Simon Oakland) is the audience's beacon... Freud-astrologically, he represents the '7-8-9' (diametric) explication of Norman's fixation in '1-2-3' and subsequent regression to '10-11-12'. A genuine development into '4' won't extinguish all desire to dispose of a parent but, in-(from) '4', the child can see how to 'build' toward a right hemispheric 'transformation' of his/her desire... the periego is the 'inner authority' that, in 'good cop' mode, 'gets' time's development from cycle-to-spiral-to-line and, in turn, 'sees' how a '5 centre' can be 'meta-centered' by '8'. If Norman and his 'inner matriarch' had 'ghosted' their way 'through' a 3<sup>rd</sup> quadrant '(pseudo)-adulthood' and taken up a career in psychiatry, it is likely that they would have used "repressive matter" (i.e. drugs) for treatment... insisting, all the while, that self-knowledge was "ba..a..ad".

\* \* \* \* \*

In this 'Vol.2 supplement', we will consider expressions of '10' that are found 'beyond' (below) the M.C.. In doing so, we will be asking question: "does Freud's id-ego-superego 'trinity' need to share its stage with a 4<sup>th</sup> psychical organ, the periego?" Although FA's focus on the 'zodiac-horoscope-phase-shift' means that our first port of call will be the ♃ house cusps (12 possibilities), astrological tradition forces us to keep the 'house-cusp ruler' (i.e. Saturn) in mind... meanwhile noting that, sooner or later, Saturn will 'fall' across the M.C. and 14½yrs later, '(re)-rise' across the I.C.

Now, right off the bat, we do need to acknowledge our sense of redundancy in this endeavour... psychological astrologer, Liz Greene, has already given us an opus – "Saturn: a New Look at an Old Devil" – that, if not definitive, is close to it. If there is a reason to take an 'ultra-new' look at an old devil, FA spots it in the 'equivalence'

that Liz awarded the sign and the house... for example, I myself, after reading Liz' sections that pertained to (i) my house placement and (ii) my sign placement (of my natal Saturn), went about trying to 'integrate' (i) and (ii) but, later on, I was forced to self-inquire: to what extent was I 'fake integrating' ('conflating') (i) and (ii)?

Another conflation risk for '10' (that isn't as explicit in Liz' tome) comes out of the lack of 'differentiation' of one's natal placement of Saturn (a more 'personal' symbol) from the ongoing transit of Saturn (a more 'collective' symbol, despite the fact that '10' aims to 'defend against' '11'/'12')... we'll return to this in 'Ch.39'.

Meanwhile, as Liz reminds psychological astrologers, the 'central' (har, har) interpretative task for Saturn is to reflect on both its 'downside' (i.e. it is a 'dynamo' for "miserable surfaces") and its 'upside' (i.e. it has the potential to provide a 'shell' within which '4/5' can better establish its "joyful centre/regal coniunctio"). In short, without enough '10', the individual often becomes overexposed to (i) '11' & '12' e.g. "living inside an empty idea of individuation" and (ii) 'untransformed' '5' & '6' e.g. the "Icarus syndrome". In its upside mode, therefore, '10' could yet be a 'good cop' well into the right hemisphere e.g. if Uranus & Neptune are involved in '4-5-6-7'. To be a 'full-cycle-good-cop', however, Saturn needs to self-accept that (i) it is no centre (i.e. it is merely 'personal', not 'individuational') and (ii) in '8' it needs to 'die'.

This situation is symbolized by the duration of the cycles involved... the Sun takes only 6 months to sweep through the lower hemisphere (i.e. it is 20-40x shorter than Freud's ego development of 10-20yrs) whereas Saturn's semi-cycle (14½yrs) is in the vicinity of the Freudian duration. This discrepancy is mirrored 'on the other side' by the length of Uranus'/Neptune's cycles i.e. outer planets cycle too slowly to assist the individual as s/he looks to synopsise his/her heroic challenge.

\* \* \* \* \*

'11/12's (semi)-stillness leads us into this 'Pt.4': as FA's longstanding readers know, our favourite Freudian metaphor is that of the advancing army i.e. command & control centers (10/11); ocean crosses (12), amphibious landings (1); trenches (2); supply lines (3); fall back positions etc. At the same time, the Freudastrologer needs to be careful that s/he is not being too hypocritical with these concepts because this is tantamount to succumbing to the (>98%) '(1)-12-11-10-(9)' 'mass' that is content to believe that (scientific/religious) convenience somehow equals 'morality'.

It is worth noting at this point that, just because this majority is regressively 'stuck' in their (respective) 11<sup>th</sup> houses, there is no reason why most everyone won't, from time to time, make the odd sortie toward "Berlin". Indeed, the only ones who have failed to establish any sort of '1-beachhead' and/or '3-semi-consciousness' are the institutionalized psychotics. This means that most everyone has the capacity to examine the many 'pink elephants' in their rationale-rooms. Even Freud must have wondered whether he needed more than a "superego", "ego" and "id".

So, once again, we will begin this cycle of articles with an examination of the 'fall' when it is clumsily taken, as can happen when '10' gets mixed up in the signs either side of Aries and/or either side of the ascendant. As Clint's (relatively) 'good' character informs Eli's (funny+) 'ugly' character at the end of "The Good, the Bad & the Ugly", "there are two kinds of people in the world; those with loaded guns & those who dig... you dig". Or, in pure 10-speak, "takes one to know one".

Chapter 37: THE '10-11' PERIEGO (♄ in the 11<sup>th</sup>; ♃ in ♋.)

**'10-11' ENCORE: CAPRICORN on the 11<sup>TH</sup> HOUSE CUSP**

If ever we get Saturnially 'stuck' in this new (2<sup>nd</sup>) round of 'zodiac-horoscope-phase-shift' interaction, we can always draw on prior mini-essays e.g. on 'Aquarius on the M.C.' (i.e. '11's 'introverted thinking' attitude to 10's 'introverted sensing'; '11' is "bad enough already, let alone having to deal with the shenanigans of '10'"). Whereas Capricorn's overcompensatory action in the 11<sup>th</sup> house operates as a kind of '11-2' (e.g. the individual joins lots of 'concrete' groups or become obsessed with one 'tangible' group), Goaty undercompensation often leads to a reluctance to join any groups at all. (And, lets not forget the over/under, back-'n'-forth bounce).

Of the horoscopes that we have discussed thus far, perhaps the best example of undercompensation is provided by the nation-state of Israel... even though she is without Capricorn on the cusp, she does have Saturn (+P-♄ in ♋) in the 11<sup>th</sup> house. The psychological question for the individual Israeli goes something like: "given the centuries-old historical context, to what extent does my nation's horoscope indicate decent chances for 'world integration'?" If this is to occur without Mosaic levels of hypocrisy, she will need to be 'saved' by a 'new David'. Odds: looooooong.

We also made the point that, despite all this doom-n-gloom around "groups, friends, hopes & wishes", there is, nonetheless, an upside for the Goat-11<sup>th</sup> house i.e. (as explained for ♋ on the M.C.), '10-11 gloom' could have the effect of pushing the individual to 'fall' past the ascendant with newfound determination. The trouble in this scenario is that most people haven't the foggiest idea of how to differentiate the superego (±supraego) from the ego and, therefore, like Al Pacino in "Godfather III", they find themselves (via "1-11 regression") being "dragged back in" i.e. with his/her empty idea of the 'self', the individual joins up with others who appear to be aligned with this idea. One typical expression for the Goat 11<sup>th</sup> house is the Pisces ascendant individual who's 'positive' view of the incarnating heroic world is 'mystical' (if, Jim, s/he deems it worth taking on) but, in any case, s/he succumbs to his/her "regressive" urge and joins a group that gasbags over, say, an empty idea of a Goaty 'Anthropos'. After joining, of course, not much 'chronos' passes before s/he is facing up to his/her less than mystical defensiveness. This psychodynamic leads Liz Greene to emphasize the importance for the individual to first confront his/her "inner group". Before s/he might take Liz' view on board, however, a digression/confession is in order...

I take the view that discussing my own horoscope is a sure way to succumb to 'subjective' bias. Then again, dear reader, is it fair to preclude you from trying to be 'objective' about me? OK, then, Buddha's advice would be to 'middle' my path and, from time to time, 'fess up... time, then, to admit that I am a Goat 11<sup>th</sup> house cusp-er (not to mention a 'residing=natal' Venus in Capricorn living inside it). Longstanding readers of FA will already know of our associations of a left hemispheric Venus with the nastier side of Aphrodite ("hell hath no fury like a goddess scorned" and all that jazz). This also means that, to some extent, my Venus cycle down the left hemisphere and across to the 6<sup>th</sup> house has a touch of the 'Psyches'. As Marie Louise von Franz has explained, Psyche is a kind of God-woman destined to be thrown onto a 'rocky-cross' wondering why she has been forsaken. In turn, because I always 'talk up' the journey through the lower hemisphere, it follows that I am currently siding with my

Psyche and holding a (Capricornian??) 'negative' attitude toward my natal "nasty Aphrodite". This is all the more possible insofar as I am composing this paragraph with transiting Venus in the latter degrees of Pisces. Perhaps, dear reader, you need to keep all this in mind if you read on below...

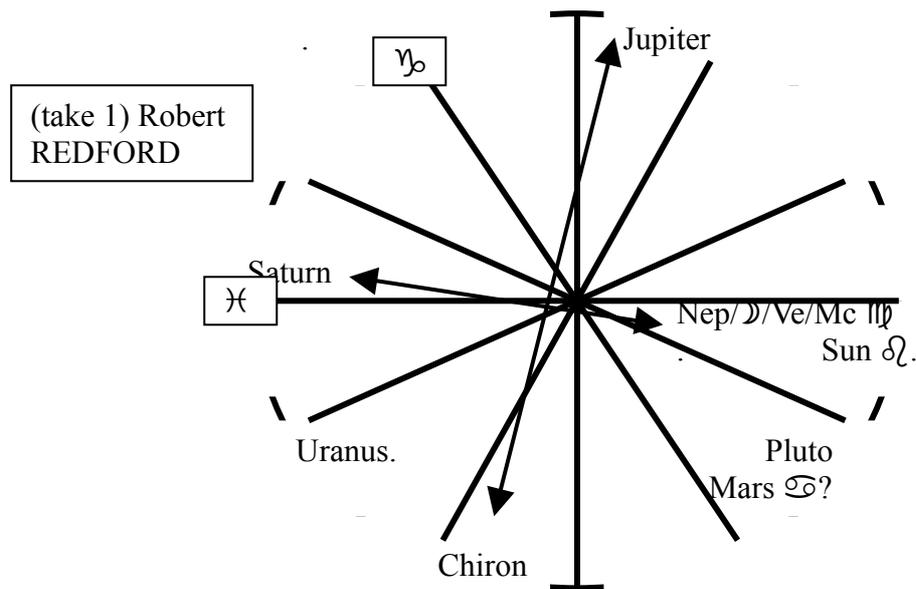
From the outset of "4 Corners of the Cosmos" we have emphasized the high trickiness of '11' (irrespective of whether or not it labours under the pump of '10's compensatory shenanigans!). Introverted thinking, unlike extroverted thinking, is fated to carry the individual to places 'further in' that blow 'out (the other) side' of the individual. Now, although we don't dispute Liz Greene's view that the Saturn in the 11<sup>th</sup> house needs to take on the "inner group", but we do wonder about whether this can be done 'safely'. In our earlier essay on Aquarius on the M.C., we deemed it wise to remind readers to take care with the question: where does the supraconscious mind stop and my personal conscious begin? If we are to rotate this question around to the 11<sup>th</sup> house, it goes something like: am I fully in touch with the degree to which my 'group(s)' (outer or inner) is(are) can tell me where the supraconscious-personal-conscious dividing line starts and stops? And, if the answer is "no", does it matter, in any case, what sign is found on the cusp (or what planet transits it) e.g. in 'Interlude IV', we suggested that a "benefic" sign such as Sagittarius (i.e. '9-11') could be more troublesome than one of the 'malefics'!

One of the most instructive examples is Dubya... yes, he is without Capricorn on the 11<sup>th</sup> house cusp but, he did, at least, experience Saturn's transit across his 11<sup>th</sup> house cusp at the time he 'rescended' to '10 office'... despite the ongoing question of the degree to which he is a 'true' champion of the democratic process within his own national border, it is clear that he was never going to champion the world 'voting' on how to deal with the world. The last thing on his mind would be to inform the world about the similarities that underpin all collectivism (e.g. "democracy", "oligarchy", Marxism). Of course, by the time Saturn had 'fallen further' into his 1<sup>st</sup> quadrant, a democratic majority was 'building (back) up' against his '10 tyrannical' ways. There are many Americans who tell us that the very fact that such a 'swing' is able to occur is why democracy is the best of all political systems but nothing is told about whether or not such 'swings' are (or aren't) underpinned by understanding.

OK, so the \$64,000 question now morphs into 2x\$32,000 questions (i) is it OK to vote for a democratic political party after s/he has, unlike Dubya, reached/tapped his/her 5<sup>th</sup> house? FA's answer: if you have (i) Capricorn on the 11<sup>th</sup> house cusp, "no" i.e. you are still struggling with the 'emotional-soup' quality of having Cancer on the 5<sup>th</sup> house cusp; if you have (ii) a less compensatory sign on the 11<sup>th</sup> house cusp, "it is, a 50-50 touch and go situation" meaning that you do better, in any case, to reach/tap your '6-7-8-9 rise' in order to understand shame (e.g. Dubya's Taurus on the cusp of his 11<sup>th</sup> house relatively non-toxic – well, at least, if Uranus wasn't lurking for a zap – but to what extent did he feel 'Aries-M.C. shame' for failing to 'transform' himself prior to becoming governor of Texas?)

By this, are we suggesting that group participation needs to be prohibited for everyone until they can 'prove' (presumably, to some authority figure) that they are in good touch with their individuations? Answer: "no". Prohibition only makes bad things worse. In the 11<sup>th</sup> house, all you need to think is 'womb, womb, womb...'

**EXAMPLE 37a**



When it comes to pondering actors/directors at a psychological level, it is fair to say that their latter work is more interesting than their earlier work i.e. after they are ‘successfully’ established, they have the ‘freedom’ to choose their projects in line with personal interest. Robert Redford broke into movie acting via a character that, ironically, had just “broken out” of prison (Arthur Penn’s “The Chase”). There was no irony, however, about the timing... it occurred just as Saturn was completing its 1<sup>st</sup> return in the last degrees of his 12<sup>th</sup> house (i.e. prisons, hospitals) and proceeding across his ascendant (RR’s “progressed new Moon” is something we will come back to). So, there you go, even at the stage of being the ‘acting beggar-(not-chooser)’, RR had every chance to experience a personal ‘resonance’!

Some 28 years later, with Saturn having rolled through most of his horoscope and beginning to bear down on a 2<sup>nd</sup> return, Robert was now in a position to choose a project without having to do the hard-sell ‘pitch’ (although I’m sure there still were a few hurdles)... it was “Quiz Show” (1994), a ‘true’ story about ‘lying’ and its little friend (say hello), the Faustian pact. As is often the case in ‘true’ stories, RR’s movie has that depressing quality of redemption-less-ness. I wonder if Robert encountered financiers who said, “c’mon man, can’t you make the ending more upbeat?”

14yrs before “Quiz Show”, Redford was embroiled in the controversy about which was the best film of 1980, “Ordinary People” or (the film eventually voted as the best of the decade) “Raging Bull”... RR’s film did have a more ‘upbeat’ ending than did the latter. It was interesting, therefore, to see that Robert had cast Martin Scorsese in the role of the Luciferian financier of the television game show, “Twenty One”, who wants things to be more upbeat so that he can sell more “Geritol”.

One of the interesting aspects of “Quiz Show” is that the audience is ‘meant’ to ‘identify with’ God rather than ‘identify with’ either the Turturro or the Fiennes character i.e. unlike, say, “Neo” (+ the audience’s ‘identification with’ him) in “The Matrix”, the cinema-goer has a ‘God’s-eye-view’ right from the start of Redford’s

film... the first scene is an exposition of TV rigging. As Scorsese's character sums it up, "the audience didn't tune in to watch an amazing display of intellectual ability; they just want to watch the money" (or, if Karl Marx were to plop in subtitles, "the audience spend all day feeling, if vaguely, exploited as they struggle for a buck, so it comes as no surprise that they fantasize about escaping into wealth at the end of the day"). As noted, most astrologers would expect Robert, on account of his Saturnian 4<sup>th</sup> quadrant – the Capricorn-cusped 11<sup>th</sup> house leads astrologers 'down' to the ruler of the cusp in the 12<sup>th</sup> house – to 'resonate' strongly with escaping from the 'prisons' of life... thus, even Fiennes' character smiles with relief when he is beaten and, so, is able to depart "Twenty One's" hot-box... TV's cage for corrupted souls.

Another contributing factor to the 'identification with' God issue, is the 20-20 hindsight thing i.e. Redford was looking back at (what is often thought to be) a more 'naïve' (pre-Watergate) era of mass-media manipulation. It is, therefore, easy for the film-goer to leave the theatre thinking about what a bunch of suckers Ma & Pa were to swallow all the bullshit, but to what extent are we wiser 40 or 50 years later? And, so, as the credits roll, Redford hints that we would be better off if we could 'see' our "projection" onto the 50's TV audience and look closer at that very 20<sup>th</sup>C version of 'Plato's Cave' i.e. the mass media in general and, one of its favourite little-say-hello friends, the (yuk, yuk) 'mass debate'.

Perhaps the wankiest example of mass media debating over the last few years has been the one over 'climate'... the TV producers, as ratings conscious as they are, are only too happy to throw a doomsday-er up against an arch-skeptic and hope the ratings will respond to the 'theatrics' (i.e. to financially justify showing the program over re-runs of "Gilligan's Island"; can you recall the episode where "the Professor" thought that the island was sinking??). Meanwhile, how many TV shows have been produced with titles such as "The Philosophy of Risk Management?" "Who's role is it to manage Global Risk?" "What is a 'meta-statistical survey' and what is its value in dealing with anecdotal causality?" etc. etc.

Now, we're sure that, at this point, there will be many TV executives who will insist that, when it comes to the showing of 'flickering shadows' (whether or not, as depicted in Kubrick's "A Clockwork Orange", it is tyrannically enforced), films are no different to TV. Yes, there are many similarities but there's no denying the factor of 'temperance' in the film world, a recent example is James Cameron... in 1994, he was informed that he might have to wait a decade (or more) for technology to catch up to his visions for "Avatar" and, suitably, he was happy to wait for things to ripen. In TV-land, however, the chance for making an overnight fortune are always behind the Luciferian way it lurches from "sensation" to "sensation".

Whether or not you might put Redford in league with Scorsese and Lynch, he is a man of respectable temperance (whether he is so as much in marriage as he is in the public eye is something we'll come back to). While it is likely that his Sun in Leo 'tripped' across his 1964 "progressed new Moon" in Virgo, his 1994 "progressed new Moon" in Libra, was more 'conscious' about the seductions of '12-6' & the collective unconscious. With his Solar-Leo charisma-laden 'gift', he could have "Sun-danced" past worrying about things such as a moribund mass media but, before "retiring to the country", he did the noble thing and put his point of view 'on the record'.

### **MINI-PHYLOGENY Pt.1: SATURN through AQUARIUS (e.g. 1992±)**

In FA's "context" section, we explained how an understanding of the "house system" ('ontogeny') is best built on an understanding of the "zodiac" ('phylogeny'). Similarly, FA takes the view that one's understanding of the (dozen) natal planetary placements (i.e. they are, if relatively, 'personal-static') is built on an understanding of their planetary cycles (i.e. they are, relatively, 'collective-dynamic'). For example, Saturn will be transiting Scorpio throughout 2013 for all 7 billion of us, irrespective of where our individual natal planets might be placed... there is a sense in which all of us are 'connected' through this 'current' '10-8 interaction'. (We do acknowledge, however, that the 2½yr or so chunk of people born as Saturn passes through each of the signs has 'sub-collective' mini-generational overtones). Whatever the case...

The 'dynamic faces' of the archetypes – planets, luminaries – have an upside and a downside. The upside is that their cycling represents a chance to synopsise the zodiac (& house system) and, thereby, promote urges for "integrations" (that, in any case, might be 'already there' in the ♃, ♄ and ♅ sectors and 1<sup>st</sup>, 5<sup>th</sup> and 9<sup>th</sup> houses). The downside is that, like the zodiac-horoscope phase-shift, they have a tendency to mess up the zodiac's simple, straightforward picture of psychological development. By and large, the slower a planet cycles the zodiac (or horoscope), the more it tends to work as a 'stumbling block'. For example, if one can imagine Saturn 'stumbling' through Taurus (as it 'transits' it), it is easy to imagine natal Saturn in the 2<sup>nd</sup> house being a lifelong, personal 'stumble block'.

Although Saturn's 14½yr passage through the lower hemisphere accords well with Freud's developmental duration (see our intro) it is another question altogether whether a <14yrs child can relate properly to it. Indeed, if a child's parents are doing their job, a child might be better off synopsizing his/her life with the spring-summer cycle of the Sun e.g. the (heroic) ebb and flow of the cricket/baseball seasons.

Some astrologers might argue that Jupiter is a better 'synopizer' (than either the Sun or Saturn). After all, Jupiter's (semi)-cycle through the lower hemisphere is 6yrs. Still, we worry whether '9' is able to focus on the earthy-incarnational level of a human life. By contrast, Saturn is in tune with the sweep from '10's intimations of 'reality' down/across to '2/6's actual 'reality'. This is why, despite all its problematic aspects, Saturn (in league with the progressed Moon; see 'Vol.4') is well worth one's synoptic attention, even if most astrologers would dub it "synopsis by attrition".

Like Capricorn and Pisces, Aquarius is part of the 'fall' but the great irony of this is that Water-bearers aren't happy seeing themselves as 'fallers' (as symbolically reflected via Prometheus' theft of f/Fire from god-Zeus). In other words, '11' tries to steal Fire's 'rising' (Cancer-to)-Leo-to-Sagittarius arc and, therefore, it succumbs to a mere idea of rising Leo-Sagittarius. If, dear reader, you can accept this thumbnail sketch, you will soon be wondering whether 'downwardly minded' Saturn might be a 'good' influence on '11'... well, yes, it could but we would need to know the extent to which '10' is dealing with its over/undercompensatory propensities e.g. if Saturn undercompensates into 'thinking' that introverted thinking is 'bad', a '9 religion' is sure to pounce on a regressive 'group feeling' before you can say "9-11".

At this juncture, we do well to review Hume's philosophy i.e. an "empiricist" (not a "scientist"), he aimed to locate the true 'centre' between Locke's (Aristotle's) "scientism" and Descartes' (Plato's) "rationalism". Don't be fooled by Hume's 18<sup>th</sup>C

location, however... the popes and bishops of the 2<sup>nd</sup> millennium had (have), all the while, been operating in an inductive, 'scientific-causal' way i.e. they were (are) far more interested in 'causing' behaviour (i.e. with punishments and controls) than in trying to understand the 'acausal' contexts involved in, say, a '(non)-resonance' (i.e. they care zippo for l/Love and even less for developing sexuality). Thus, in "LOTR", Gandalf is slated to make the grim discovery that (pope) Suroman is, in fact, under the sway of 'scientific-causal' Sauron. If you want to be 'truly' (acausally) religious, you need to explore the esoterics. For Christian 'groupies', the best place to begin is Gnosticism and Catharism but, of course, all religions have esoteric traditions.

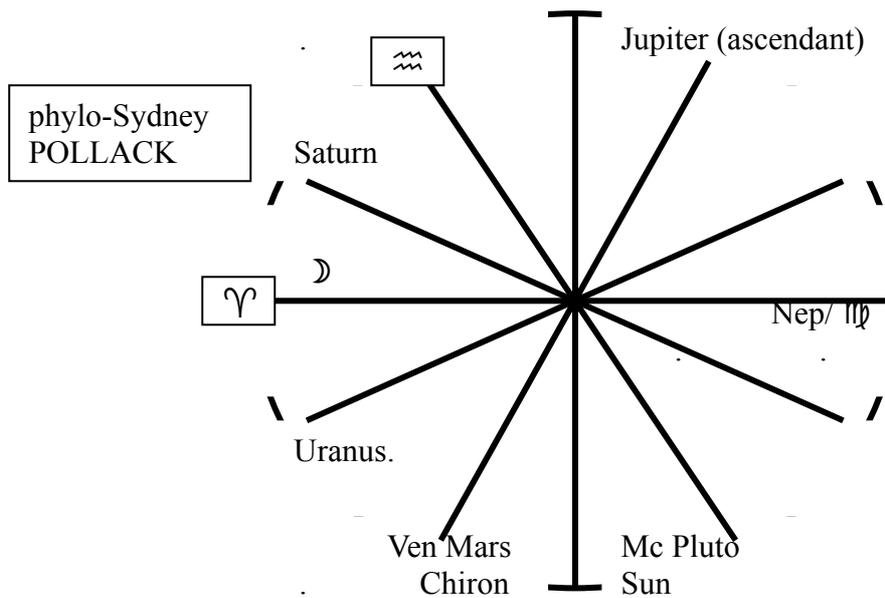
Still, during this embrace, the individual needs to take care not to throw the acausal baby out with the causal bathwater. A good example is the Commandments i.e. yes, they do provide exoterics with an easy excuse for punishing people but you also might notice that they tend to be dominated by "thou shalt not (behave in such and such a way)" rather than "thou shalt behave". In other words, they can also be taken as 'guides away' from 'causal' behaviours as much as 'guides toward' causal behaviours e.g. rather than "go and join your nearest army" the 6<sup>th</sup> Commandment could be saying something to the effect, "if your psyche is being buffeted by images of blood lust, keep clear of guns" (note, for example, that "P.T.S.D." often 'causes' a 'paralysis', even if it can 'cause' exaggerated aggression later); and, rather than "go off and get yourself married post haste", the 7<sup>th</sup> Commandment could also be saying something to the effect, "if your psyche is being buffeted by a flurry of polygamous images, 'causal' action that takes you to the altar probably won't help you".

Sticking with "LOTR" imagery, we note that "Bara-dur", the main tower to be destroyed, is more an institution than any kind of human domicile i.e. despite the blood & guts, there is a certain respect for the 6<sup>th</sup> commandment in J.R.R. Tolkien's narrative. Even the carnage of the semi-collapse of Isengard (i.e. in the penultimate scenes of "The Two Towers") bespeaks more of 'natural (climatic) disaster' than of any 'co-ordinated military attack'.

How are we to define the term "cult"? For example, is the "Fellowship of the Ring" a "cult" or a "religion"? Over the last few decades, the term "cult" has come to mean something like, "a (small-ish) band of 'outsiders' with a penchant for nasty physical and psychological coercion". The trouble with this definition is, of course, that the large-ish bands of 'insiders' (the religions) have shown a capacity for nasty coercion, even very recently. Numbers, therefore, confuse the issue... for the FA-er, it is a matter of all 'exoteric', behavioural coercion (e.g. Protestantism, Catholicism, Marxism, Koresh-ism...) being 'cult' and all 'esoteric' understanding (e.g. Jung-ism, Cathar-ism, Alchem-ism ...) being 'religion'. Agreed, secular groups (e.g. McCain's 'secular Republican-ism' is different to Dubya's 'cult-ish Republican-ism'), Darwin-ism, Scienti-ism etc. are more about gamesmanship, phobosophy, nothingism and/or robotology and, as such, they are neither cults nor religions.

This means that Saturn in Aquarius needs a neologism: "cultoid". We ask: to what extent is a particular group, whether religious or secular, "cultoid"? With such a term, we can begin to understand over-compensating, rampant "Prometheus-ism" i.e. the individual ( $\pm$ group) who (that) has become so 'anti-epistemological' that s/he (it) has lost all 'acausal' understanding. Let's exemplify this via a creational...

**EXAMPLE 37b**



Yeah, I know, we’ve ‘picked on’ Woody, so, dear reader, you aren’t surprised that we’re about to ‘pick on’ Sydney... after all, isn’t he the brutish (wo)manhandler of the defenseless astrologer in Woody’s “Husbands & Wives”? Well, in our defense, we would like to believe that we’re ‘ego-developed’ enough to recognize that Sydney was only acting... and, of course, without any need to resort to “the method”. To be sure, Sydney did have a natal Saturn in Aquarius, but this doesn’t necessarily mean that he was identified with his role.

No, even though “Husbands and Wives” was made in 1992 (i.e. very near his 2<sup>nd</sup> Saturn return... if Saturn hadn’t been a feature of his life in 1992, Sydney might have been happy just to ‘dream’ his movies rather than ‘produce’ them), FA-ers will be looking for some ‘resonance’ in a film that Sydney would direct a year or so later – “The Firm” – a story about a very ‘cult-oid’ group of (secular) lawyers who have a penchant for some very calculating and very nasty coercive tactics.

When the term “hero” is thrown out, we usually imagine a straightforwardly courageous character such as “Luke Skywalker” but, as Joseph and George remind us, there is usually a ‘cowardly’ “Han Solo-ish” brother to deal with. In stories that are less archetypal than “Star Wars”, we tend to see the hero-coward polarity rolled up inside the same character... this is why many movie critics prefer ‘human’ stories to archetypal ones i.e. it is easier to ‘identify with’ an internally conflicted character. And, this is what we get with Tom Cruise’s young gun lawyer, Mitch McDeere (... if George had made his movie a decade later, would Cruise have been cast as Luke or Han?). All lawyers (and all ‘thinkers’) need to deal with their ‘inner coward’.

Unsurprisingly, we discover the nature of his “anti-heroism” from McDeere’s wife (played by Jeanne Tripplehorn), who attacks him – with a similar ‘feeling’ that we see Leia attacking Han – for not owning up to the part that his ‘familial collapse’ has played in his decision making... a dead father, a lost-soul mother, an imprisoned brother. Equally unsurprising is the plot-thickener of “Mitch-(now-‘Cain’)” setting

his brother up for a 'mob hit' by using him as a link-man to the investigation of the firm's 'secret files'. The more he tries to extricate himself from his wall of "denial", the more he draws innocents into the soup. The irony is, however, that, by doing so, he sets up what is somewhat missing in "Star Wars" i.e. what C.G. Jung called "the marriage quaternion"... the hapless 'good-time-girl-secretary' (Holly Hunter) is the key remedial to the anti-hero/anti-heroine sham marriage.

To this extent, one can't but help notice Sydney's Sun in Cancer... Cancer is the 4<sup>th</sup> sign of the zodiac and is one step beyond the sibling-sibling-parent Geminian "threesome". Indeed, if the hero story is 'beginning' in (Saturn in) Aquarius – as we might expect in this case of an (anti)-hero lawyer – one can be excused for seeing the passage through Gemini being 'more critical' than the passage through Cancer but, as our exposition of the 'weak' functions has, clarified, the negotiation of Cancerian individual feeling is the key negotiation for the '11-3' type of (anti)-hero. Accepting intellectual dichotomy isn't enough... it is time to 'feel' both sides of the issue.

Indeed, if Sydney was without his Cancerian '5-talent', he might have passed on John Grisham's story adaptation... and looked instead for an altogether 'airier' (anti)-hero story. Given SP's Aquarius-Gemini-Libra planetary collection (Saturn, Venus, Mars, Chiron and Jupiter), such an alternate path would have been entirely possible. Even so, Sydney might still have optioned a story with an 'albino assassin' (a 'bad cop Aquarius') and a thigh-wounded 'brother' (a 'bad Chiron-in-Gemini') who, in "The Firm", try to eliminate McDeere according the principle "the Firm is the only thing that matters; all else is expendable". One can't but help think of the firm as a microcosm of that other 'bad-Aquarius' phenomenon, the nation-state.

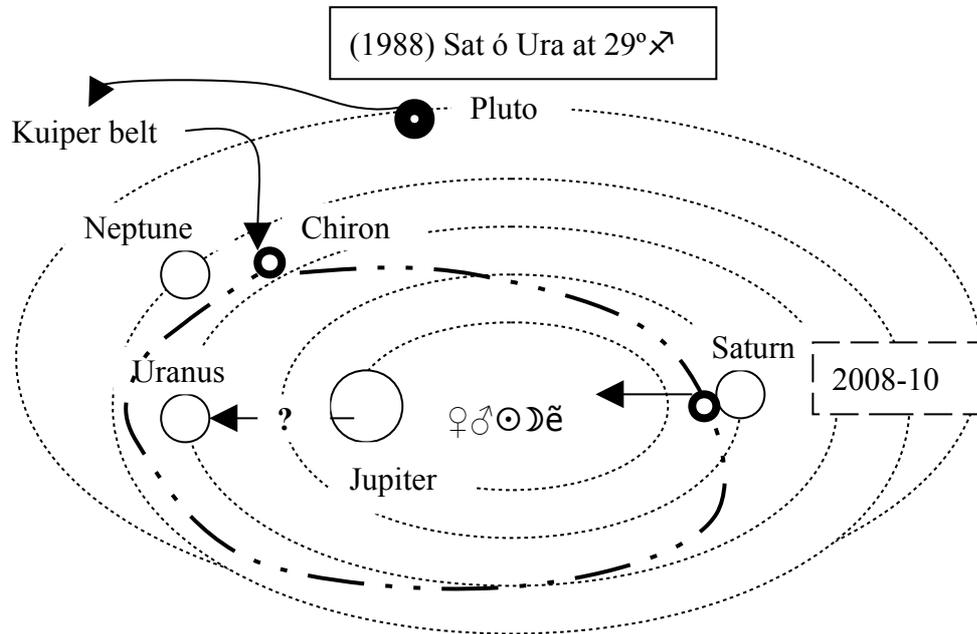
One of the more interesting philosophical issues that involves nation-states is whether the 'overtly' oppressive nation-state (e.g. Nazi Germany) is, in the long run, more destructive than 'covertly' suppressives (e.g. U.K./France/U.S.A.) i.e. agreed, a 'covert' might not kill quite so many in, say, the space of the 7-14-22-29-yrs that the 'overts' manage to (i.e. before being overthrown) but, over the course of their longer lifetimes the numerical pendulum can swing dramatically.

Sydney, however, didn't really pursue this question in any kind of "The Firm Pt.III". Indeed, he had recently been criticized for not addressing the 'imperialism' issues of his Oscar movie, "Out of Africa" (made as his Sun progressed through Leo opposite to natal Uranus). Yes, it is easy to see that the '11-5 opposition' is a big part of this 'Lion-tamer' yarn, but I think that the criticism is unfair when we look at the film from the perspective of Saturn's waning square (to natal Saturn) in Scorpio i.e. Karen Blixen's experience of tangible loss upon tangible loss was (s/Self) 'arranged' so that her ego could be opened to a deeper appreciation of intangible feeling values. "Out of Africa" is far more a novel/movie about emotions than it is about politics.

Although many of Sydney's movies are as entertaining as they are instructive of 'political' (Freud)-astrology (e.g. "They Shoot Horses, Don't They?" for its expose of capitalism, "Jeremiah Johnson" for its explication of the 'frozen' quality of PTSD, "Tootsie" for animus-anima gender-conceits), critics have been most unified in their praise of the film that came out at his "progressed lunar return", "Three Days of the Condor". In this one, links to diabolical 'nation-state-ism' aren't disguised at all... it is more relevant in 2004 than it was in 1975.



occur in 2010) will throw up a clue. And, given that Saturn will have also completed about 3/4<sup>ths</sup> of its own cycle during this 22½yr period, the collective has some sort of chance to apply some ‘waning’ (intra)-Saturnian wisdom; schematically, 1988-2010 looks this way...



Thus, the ‘dynamic 10-11’ \$64,000 question arises: what was the ‘castration’ of 1988? That this occurred at the cusp of Capricorn tends to amplify the regression from Aquarius thing... and, therefore, we need to look more closely at compensated infra/supra-structures. One obvious candidate is the regressive concretization of the so-called “Washington consensus” i.e. an ideology (that, nonetheless, dealt with that very pragmatic item is dubbed “finance”) that found itself ‘incorporated’ (har, har) into governmental deregulation. Mixed in with this, of course, was a new beginning of the relationship of ‘winner’ political ideology (U.S.A.) to ‘loser’ political ideology (Saturn-Neptune’s U.S.S.R.) e.g. Mike Nichols’ “Charlie Wilson’s War”.

Now, a critic might retort, “yes, but Saturn has now cycled around to Virgo and Uranus has cycled down to Pisces, so won’t this carry our interpretation away from our focus on Aquarius-(back-to)-Capricorn?”

The Freudastrological retort to this retort is: exactly! Saturn might be slow but at least it has more synoptic capacity than ultra-slow Uranus! All that Uranus has managed to symbolize is ‘womby’ (i.e. ‘unconscious’) misconception. Lucifer is always making sneaky deals for the tangibles on offer at Taurus. At the first ‘exact’ point of opposition, the U.S.-run world began to think that it was getting “change” (when it was, in fact, getting its “same ol’ same ol’”). At the 2<sup>nd</sup> ‘exact’ point, street protests were directed at the “same ol’ same ol’”. Diabolical technology went on to get the upper hand at the 3<sup>rd</sup> opposition. Do any of the president’s 4 horse-riders or any of the president’s hollow, stuffed men have even the foggiest idea of how put the Humpty Dumpty of spiritual development back together again?

Chapter 38 – THE '10-12' PERIEGO (e.g. ♄ in the 12<sup>th</sup>; ♃ in ♋)

**'10-12' ENCORE: CAPRICORN on the 12<sup>TH</sup> HOUSE CUSP**

Although the sign on the 12<sup>th</sup> house cusp isn't the first archetypal interaction that I would read after drawing up a new horoscope, there comes a point, perhaps a few minutes, hours, weeks or months later, when grasping this meaning is no minor issue. Sooner or later, the astrologer is forced to say, "yes ("Yes"!)", it's time to sing a (dream)-tale of a "Topographic Ocean".

And, although we have done our 'f/Fall' metaphor to death (i.e. the symbolic anticlockwise '10-to-3' left hemispheric sweep), we do well to return to it as we now make note of the 'fall-within-the-Fall' i.e. from the 'high', supra-ego-ic 11<sup>th</sup> house to the 'low' infra-ego-ic 12<sup>th</sup> house... how significant is it? Answer: if, before 'f/Falling', the 'faller' has secured some (i) centroverson (from a prior right hemispheric 'rise') (ii) maternal protection or (iii) 'karmic' humility (both from the M.C.) s/he will pass 'under' the 11<sup>th</sup> house and 'over' the 12<sup>th</sup> house to, thereby, 'smooth out' this 'bump'. Indeed, this 'faller' could even do a bit of 'safe' finger/toe-dabbling... as in "Lord of the Rings" when Frodo pops the ring on and off for a moment or two. An inability to "dabble safely" (e.g. under/overcompensating; "concretization") is the main concern when expressions of '10' get mixed up in any of the 'womby' templa.

'Worse', if the individual "regresses" from his/her (very often, ♃) ascendant, serious confusion is likely to appear as s/he 'pseudo-falls' back up to the house where "unconsciousness" rules... and, subsequently, launches into a set of bizarre opinions about 'personal-impersonal' karmic connections (we'll get to C. G. Jung presently).

The 12<sup>th</sup> house is the 'tribal' 'sink hole' for (unprocessed) fear, disintegration and manic depression. It has a reputation for being the "unhappy" house because it symbolizes the 'imprisonment' of the individual within his/her own tribe's historical inability to transform itself (i.e. impersonal karma). Indeed, it can be so "unhappy" that orthodox astrologers wonder if it might be possible to 'intuit' a horoscope that has only 11 houses. Meanwhile, FA-ers will be focusing on the extent to which a 12<sup>th</sup> house problem can be healed by a proper 'reaching/tapping' of the 6<sup>th</sup> house... FA's longstanding readers are aware that 12<sup>th</sup> house's 'victimizations' are exacerbated by the lack of inner boundaries that might have been 'built' in the 6<sup>th</sup> house.

Conversely, we can ignore the unhappy-ness of the 12<sup>th</sup> house's victimization and, instead, focus on how it might work in a similar way that we have already seen 'M.C. failure' and '11<sup>th</sup> house frustration' working i.e. as a 'spur' to "getting a '1-2-3-4-5-6' life". (As it is for the 10<sup>th</sup>/11<sup>th</sup>), everything depends on 'how' the 12<sup>th</sup> house is entered... if there has been authentic right hemispheric inner growth, the individual will chart a wiser anti-clockwise 're-f/Fall'. For example, the wizened astrologer who is preparing for his/her 2<sup>nd</sup> (3<sup>rd</sup>) Saturn transit through his/her 12<sup>th</sup> house (a 2½years journey, more or less) can prepare for his/her subsequent 15-17yr "get a life" aspect well enough that the victimization aspect loses many of its teeth.

This 'wizened' attitude to the transit of Saturn through the 12<sup>th</sup> house will, of course, need to be seen as a 'lifetime theme' for the individual with Capricorn on the 12<sup>th</sup> house cusp. In other words, Capricorn on the 12<sup>th</sup> house cusp is 'claiming' pretty much the same thing as Pisces on the M.C. i.e. it's someone else's job to "save all the mummies". Another way to imagine this particular slice of 'zodiac-horoscope phase

shift' is, "yes, maybe you do have a '10 responsibility' to resolve some of your tribe's karma but, if you haven't managed to 'live out' the lower hemisphere to the point of a properly enacted s/Self knowledge, you are likely to have your resolution succumb to unconscious compensations". In 'Vol.1' we had already noted Jung's bizarre idea that the Swiss Alps could be viewed quintessential 'centre' for the healing of Europe (± Christianity!!). Talk about '10's penchant for concretizing overcompensation!! If there is any concrete alp that deserves our attention when it comes to the healing of Christianity, then it is that "safe mountain" in the south of France, "... Lancelot; go and 'erv a weal relationship with your wifer... and stewp living inside your smelly-elderberry-hamster idea of Solar transformation!!"

Now if, as suggested above, this species of '12-10' subsequently stumbles into the world courtesy of an Aquarian ascendant (from a "repressive" ♃ 'fry pan' into an ☿ "repulsive" 'fire'), we temper our annoyances with Jung's overcompensations i.e. hyper-rational ☿ ascendants are just as likely to lauch into undercompensation and pooh-pooh the collective unconscious altogether.

It is at this point that we re-emphasize our view that even the most 'religious' of individuals needs to experience 2 'rounds' of his/her horoscope (or 1¾ if you take your commencement point to be the ascendant instead of the M.C.) before s/he can be deemed as adequately transformed (see "Plato's goof off" in 'Vol.1: Ch.2'). And, let's not forget that the more 'religious' someone believes him/herself to be (mirror, mirror...), the more likely s/he isn't. This leads us to emphasize '12's overall 'role' i.e. to "dissolve" arrested, regressive '9-(10)-11' shenanigans, so that the individual can accept (another run through) his/her lower hemispheric development. Needless to say, ♃ on the cusp of the 12<sup>th</sup> house can be easily 'bad copped' into a "regressed" (fake) 'authority'... often back up to a misunderstood ♃ (or, perhaps, a ♂) M.C..

By and large, & from my personal experience of interacting with individuals who have a Goat-cusped 12<sup>th</sup> house ((and/or a natal 12<sup>th</sup> house Saturn e.g. someone very close to me... you know, that 6-letter word starting with 'm'), I am inclined to steer clear of discussing the collective unconscious in any case... as it was for Liz's recommendation about the "inner group", I am not overly convinced that accessing one's "inner tribal history" can be done 'safely' enough to advise for it. It is usually more productive to talk about feelings. The frequency with which clients look at me dumbstruck when I say "emotion is reliving; feeling is remembering; dissociation is regressive refusal to do either" tells me that it is better to deal with '4-ish' (&, then, '8-ish'... see below) aspects of emotion-feeling before taking on the shenanigans of '12'. Do >98% of astrologers dissociate from '4', '8' and '12' altogether?

The 'upside' of regressing from a deluded Goat-ed 12<sup>th</sup> house cusp (or, even, all the way back up from a deceitful 3<sup>rd</sup> house – maybe ♃ is sitting on the 3<sup>rd</sup> house cusp) to the M.C. is Scorpio's capacity to 'correct' deceit-delusion e.g. any abuse of power usually 'causes' (yuk, yuk) a lot of 'shit' to 'happen' (e.g. Obama). As for the interpreting astrologer, however, s/he typically discovers his/her clients projecting 'mama Scorpio' onto him/her. In response, the astrologer might do well to point out that perceptible values – '2' – are to be found in personal locations quite a distance away from 'collectives'... down past the (Piscean cusped?) 2<sup>nd</sup> house and across the Taurus I.C. "Why-er zu you zeenk oi erv zees outrageous accent?!"



subject. Although I have discussed “existentialism” more than it perhaps deserves in these pages, it continues to remain one of the most accurate descriptions for so many of the 'creation-als' of the 20<sup>th</sup>C. And, to be sure, the overall gist of “All that Jazz” is that, even if life is absurd, there’s no point holing up in a cave and yelling at passers by either i.e. it is better to dance away one's damnedest and, then, at Judgement day, plead absurdly to a non-existent, dead Deity, “aw, what’s the matter? don’t You like musical comedy?” I’m gonna brush that God right outta’ my hair, I’m gonna brush that God right outta’ my hair and send Him on His way.

One of the ‘sources’ of Fosse’s heart disease is his descendant. It is fair to say that he didn't 'reach/tap' his “house of marriage”, most probably because he didn't come close to transforming his Sun in Cancer. Just because an individual manages to hoodwink someone into “getting a piece of legal paper” it doesn’t mean that s/he has 'reached/tapped' his/her 7<sup>th</sup> house. The ‘ruler’ of his descendant being the above-mentioned Sun in Cancer (on the cusp of the 5<sup>th</sup> house) suggests too many mummies and way too few genuine betrothals.

In between the “house of creativity” and the “house of marriage” resides the “house of health” and, unsurprisingly, the ruler of the 12<sup>th</sup> house – Saturn – had just completed its Cancer-Leo journey through the 6<sup>th</sup> house in the months that led up to the filming of “All that Jazz” and would soon reach its Virgoan waning square in the 7<sup>th</sup> house. If ‘unconsciously’, Fosse’s addiction to showbiz (“♪ might as well face it ♪ might as well face it ♪”) was always aiming for that locus that musical comedy is not really suited to deal with, the 8<sup>th</sup> house.

All the same, Bob took on the work of Elizabeth Kubler-Ross. In our essay on EKR (see ‘Ch.35’), we saw that, although the Leo-Virgo-Libra-Scorpio sequence can be seen as the ‘basic’ link to anger-denial-bargaining-acceptance, the other 120◊arcs (Aries to Cancer;; Sagittarius to Pisces) are not without their particular ‘resonance’. Indeed, given that Bob’s right hemispheric involvement was less than impressive, we view his over-attachment to 'm/Mother' in terms of his 1<sup>st</sup> quadrant. In other words, the principle death that he needed to acknowledge was the one that leads to '4' (and, in turn, the ‘birth of the father’). This was missed not because of the lack of (human) fathering but because of the lack of ‘evolution’ of the mother-anima image...

If you want to get a useful insight into Bob’s anima-image, you might need to go to his earlier films, “Sweet Charity” (a musical take on Fellini’s “prostitute-with-a-heart-of-gold”), “Cabaret” (presumably, this was Fosse’s ‘answer’ to the riotously absurd “let’s-break-into-song-at-the-bizarrest-imaginable-moment” e.g. “Sound of Music”) and “Lenny” (the film-within-the-film that Scheider’s character is editing in “All that Jazz”) to ‘get’ how ‘12-ly’ undifferentiated she was.

I’m guessing that Bob’s 9<sup>th</sup> house ‘defense’ would have 'spun' something like, “whatd’ya expect? these wide-eyed pushovers are the only kinds of girls that exist in showbiz! I didn’t have a choice!!” It could be that this was why Bob (mis)cast cutesy blond Jessica Lange instead of a Morticia Adams look-a-like in the “fatale” role... as Michael York’s bemused hero points out to Liza’s manic-depressive-come-hysterical in “Cabaret”, “you’re about as fatale as an after dinner mint!!” No need focus on Liza, however, when you’ve got Joel Gray explaining the propaganda machine. The Nazis knew where to go when the time came to learn all about showbiz, ol’ chum.

### MINI-PHYLOGENY Pt.2: SATURN through PISCES (e.g. 1994±)

When Homo sapiens spread out from the Olduvian Gorge (1-200,000yrs ago, more or less), there was no “consciousness” of being a “species”. Still, insofar as the various tribal groupings were able to hold onto their respective ‘lines’ of spread, this “unconsciousness” didn’t matter a great deal... via simple geometry, we can see that early Homo sapiens would never have come into contact with other expanding ‘lines’ and, therefore, he would never had needed to confront the question: are we dealing with a long lost ‘brother (line)’?

The trouble is, of course, that the world is round... and, so, it would only be a matter of time before the Native Americans would be bumping into the ocean-faring Europeans. As history shows over and over again, the subsequent “re-actions” of the two tribes – so to speak, two ‘levels’ of humanity’s “Babel” – are/were dominated by '10 fear', '1 desire' and, only rarely, a respectful curiosity. The only tribes that had a 'r/Real' respect were (are) those who had (have) evolved a genuinely transformative religion i.e. a belief system that registers (i) the acausal ‘meaning’ that needs to ‘kick in’ when sets of Homo sapiens ‘reconnect’ and (ii) the need for a syncretistic attitude once reconnected. As history has revealed over & over (again & again), monotheists have only a smidgin of (i) and are rampantly clueless with regards (ii). 2<sup>nd</sup> millennial Christians couldn't care less what their history has (... errr) 'reveled'.

As noted in our intro to ‘Vol.2: Pt.4’, Saturn transiting the sign of the Fishes could work as a ‘10 good cop’ (i.e. heading for Taurus) but, just as Saturn’s transit through the Water-bearer can be too ‘dry’, Saturn’s pass through Pisces can be too ‘wet’ to prevent a '10 bad cop' regression. As suggested directly above, therefore, the best antidote to fear morphing into a ‘bad cop’ during Saturn’s 2½yr ocean voyage is to study the history of mankind, especially our prehistoric era... that led up to the current crop of world religions (that have, in turn, devolved into scare campaigns). This could be called “dabbling one’s feet” rather than, say, “getting drowned”. Yes, to be sure, there is a worrying airy-idealism to this antidote but that is exactly why this study needs to be rolled back to pre-historical eras.

Now, we're sure the perceptive reader will have immediately noticed that our antidote prescription is more a '10 order' rather than a promotion of that worthier process, '5 sublimation', but this is what we mean by the 'good cop' i.e. such a study would be engaged with an inbuilt notion that, eventually, it is 'meant' to give way to more creative, individualizing activities. Meanwhile, some of FA's readers might, in any case, make the 'complaint' that Buddhism is a religion that has roots that reach right back into pre-history and, therefore, it inspires collective empathy ('12') more than collective sympathy ('11'), just as well as any exotic anthropology can. Agreed, there are merits to this 'complaint' but 'living' religions have scars that are too raw to promote the level of objectivity that '10' typically needs if it is not to succumb to its self-authored 'stumble blocks'. For example, '10' does well to clarify the line that separates 'general suffering' into “necessary suffering” & “unnecessary suffering”; a line that has become too watered down over the recent Buddhistic Age of Pisces.

Although C.G. Jung is recognized as the premiere promoter of the collective unconscious, Freudastrologers need to note that Jung’s formulations with regard to the feeling function (see his “Psychological Types”) – the function that is ‘central’ to the collective unconscious – are unsatisfactory i.e. his introverted-extraverted dyad

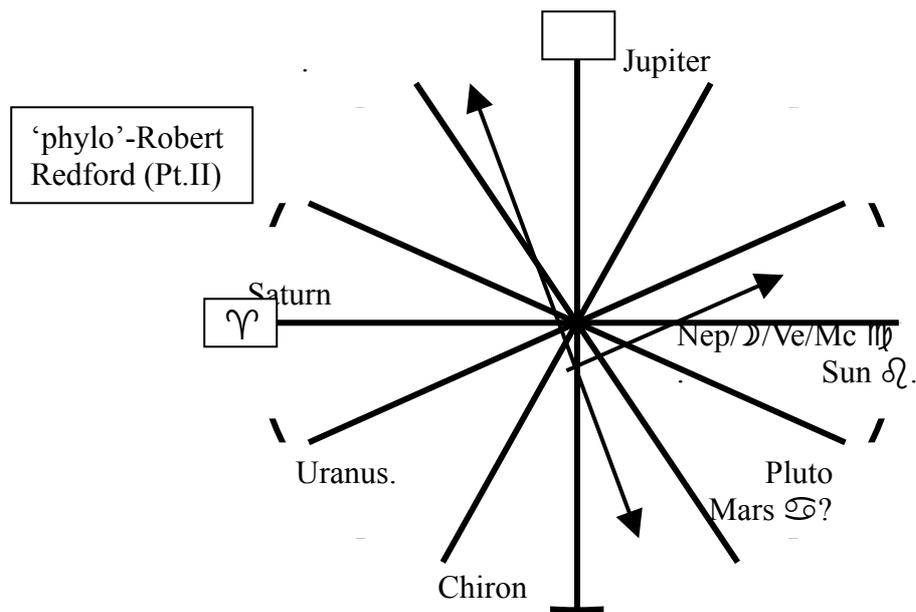
doesn't fit at all well with how many astrologers would describe Pisces and Scorpio. Indeed, whereas many 'Jung-ians' might accuse Freud of being over-identified with the 'supra-conscious' (see 'Ch.25'), we take the view that Jung suffered at the hands of his own '11-identification'. This begs the question as to what extent FA's editor(s) might be overly 'identified' with '11's abstract 'view from everywhere'... all we can say here is that we are less than impressed by the 90yrs (and counting) of inattention by Jungian astrologers towards Jung's functionological discrepancies. In part, this is how I interpret my 'child's' (i.e. FA's) Sun in Pisces in the 9<sup>th</sup> house.

There are probably a significant number of astrologers that would 'prefer' to have a Sun in Pisces than a Saturn in Pisces but I'm not convinced that things are as simple as this. Even in the case of that other 'beyond-the-periphery' sign, Aquarius, a Sun placement could be more problematic than a Saturn placement (... recall our discussion of 'diabolicals' such as Reagan and Cheney). In other words, the "Icarus syndrome" (i.e. untransformed Solar talent) has the capacity to 'cause' more trouble than bumble-stumble Saturn.. as previously noted, the loss of confidence that occurs on the heels of '10-ish misadventure' could 'cause' a new determination to deal with the topographic ego development, whereas a Sun in Pisces could latch onto the blah homily, "God is a circle Who's centre is everywhere and periphery is nowhere" and use it to avoid his/her heroic question of Solar transformation. Yes, OK, a Pisces Sun individual is 'meant' to have a more Odyssey-like than Iliad-like 'journey', but there is still a need to go somewhere... so I tell it to FA, my abstract 'child'.

Conversely, the Saturn in Pisces individual usually finds out that the bumble-stumble shortcomings of complacent homilies causes no end of trouble from an early age and, consequently, there is a better chance of this individual admitting that s/he needs to set a 14yr course for Virgo e.g. "yes, God might be everywhere, but my own relationship to Him/Her will do better when it is narrowly (humanly) defined". This 'solution' (har, har) to Piscean "inflation" is, of course, little more than a re-writing of what was presented in our discussion of the Pisces M.C. i.e. the 'fall' needed to be completed all the way to the Virgo I.C. (Astute readers will have already worked out that Sun in Pisces individuals do well to consider this paragraph when, each 29½yrs or so, Saturn transits over their Sun i.e. whereas ♃-♁ people struggle throughout the lifetime, ☉-♁ people only have to face up to this 'challenge' two or three times).

As you, dear reader, may have guessed by now, our examples – film directors – have been chosen according to Saturn's transit locus when films 'came out'. Given that Saturn's most recent transit through Pisces occurred over 1994-95, our readers might be forgiven for expecting us to have chosen Stephen King's/Frank Darabont's "The Shawshank Redemption" i.e. an (innocent) "identified patient" who decides to dig for (OK, not 15-16, but...) 19yrs in order to "get busy livin'". Although it wasn't thought to be much at the time, this film has grown in stature over the last (OK, not 19, but...) 16yrs, the reason being that you don't have to be an actual prisoner to feel like you are imprisoned. You also don't have to be a prisoner to 'know' the longterm effects of collective institutions on an individual psyche i.e. the most Saturn in Pisces character in "The Shawshank Redemption" is James Whitmore's suicidal old-timer. Despite this expectation, we Saturn-return to a director who has revealed a Piscean interest in "unnecessary suffering"...

**EXAMPLE 38b**



Given his sequence of successes, from “Butch Cassidy & the Sundance Kid” (1969) onward through his political-thrillers of the 1970’s, all-American movie star Robert Redford’s turn to directing was never going to come as a big surprise. There was a surprise, however... instead of politics, he took on the subject of ‘teen suicide’, a thorn in the side of affluent countries right up to the present day. Redford’s 1980 film echoes Scorsese’s 1980 masterpiece insofar as they both bring up that familiar psychotherapeutic cliché: those who are most in need of therapy refuse it absolutely. Both Jake la Motta and (mother) Beth are “Ordinary People”.

When we look at RR’s ‘phylo-chart’, we realize that, although his Sun in Leo lies at the centre of his shining star appeal, RR’s planetary placements tell us about what kind of Leo he is. As was noted in ‘Ch.25A’, it comes as little surprise that his Saturn return ‘break in’ to Hollywood came out of his ‘break outer’ (i.e. of prison) role in Arthur Penn’s “The Chase” (1965) i.e. his natal Saturn is ‘twice imprisoned’ in ‘12’. By the time Saturn had run down--across the lower hemisphere and around to his Virgoan collection, he had, appropriately, become more interested in ‘internal’ prisons than external prisons e.g. “3 Days of the Condor” (agreed, Faye Dunaway’s character was both internally and externally ‘imprisoned’).

Perhaps the 2 most relevant transits/progressions that led to the film version of Judith Guest’s story were (i) the passage of Saturn over Chiron in the Gemini in the early 70’s i.e. the story’s narrative turns on the theme of the “lost sibling” (and, in the case of Mary Tyler Moore’s “angry Aphrodite” mother, a “lost son”) and (ii) the Sun’s “progression” to progressed Mercury in the late 70’s can be seen as: “can psychotherapy influence the processes of endogamous bereavement”?

Meanwhile, inside RR’s psyche, we can wonder to what extent he might have been fed up with Woody’s lampooning of psychotherapy and, therefore, was trying to redress a kind of imbalance while, simultaneously, broaching the issue of “family

therapy” i.e. Redford devotes plenty of celluloid to the issue of “resistance” from 3 points of ‘familiar’ (har, har) view i.e. (i) the individual who is in the therapy (ii) the family member (i.e. in this case, the father) who, at the “unconscious” risk of being exposed as a colluder, nevertheless supports his son's (i.e. the “identified patient's”) choice to continue with the therapeutic relationship and (iii) the family member (i.e. in this case, the mother) who, despite realizing the existence of a very deep problem, is seriously 'against therapy', especially when the another member suggests that the family go into counseling as a unit.

One of the more interesting aspects of RR's depiction of therapy is the lack of (depiction of) the discussions of dreams. Despite this, Robert does show us Conrad's dream of his brother's demise... presumably, he includes this so that the audience is given a taste of the issues that are pushing into Conrad's 'surface'. To be sure, Judd Hirsch's psychotherapist goes so far to 'lie' that he isn't interested in dreams. Still, this serves to emphasize the important Jungian idea that getting mixed up in dream material 'too early' can exacerbate a psychosis i.e. many analysts do much better when the contents of their 'conscious' minds (recall, Redford's Chiron in  $\text{II}$ ) are the focus. Unfortunately, 'cognitive behavioural therapists' wander around inside their wrong idea that they have a kind of monopoly on the 'therapy of consciousness'... a delusion in need of correction ASAP.

The other side of this argument comes around when Conrad hears about his friend's suicide i.e. the therapist isn't 'there' to deal with Conrad's lunge into a pre-psychotic state (although he does have the presence of mind to phone him in the pit of the night). Given that Redford didn't go for an “Ordinary People II” (thank God, in all probability... after all, his directorial effort didn't seem to help him to save his marriage), we aren't privy to (MTM's) character's bee-line to her 'angry Aphrodite' endgame. Yes, no doubt about it... to lose a child is outrageously unfair but losing a child is also an archetypal experience, especially if one is secretly overidentified with one's own sense of divinity.

But, can '10' really become '9'? If you were to ask MTM's character in RR's “Ordinary People II”, you might see something like, “I'm me (i.e. '10'), don't try to change me Calvin (i.e. to '12' or '9'), for God's sake haven't we had enough changes in our life, let's hold on to what we've got!!” If there is any wisdom in her attitude it would involve Chronos-like timing i.e. yes, '10' does need to let go, but when? in the 1<sup>st</sup> house? Given that Robert has Saturn sitting behind his ascendant (and behind his Aries sector), it is likely that he was-(is/will-be) only too capable of 'resonating' with mother Beth's dilemma.

The gradual dis-connection of familial bonds that occurs through the 'sweep' of the lower hemispheric houses is a complex issue but many “family therapists” are aware that it is important for each member to have a room of their own so that they can generate an individualized connection to the s/Self (i.e. the 5<sup>th</sup> house). There's no point pointing the finger at mother Beth's inability to look in the mirror (at Conrad) because this would only increase her sense of isolation. (Father/husband/son) Calvin might have been better off suggesting that they each go to a different therapist and, rather than discuss their lost (inner/outer) children, discuss the ways that their own (inner/outer) parents had lost them.

### **THE PERIEGO-INFRAEGO (hyper)-COMPLEX e.g. Saturn-Neptune**

As noted in 'Vol.1', Uranus' trick is to fool the 'individual' into believing that the empty idea of individuality (or, egads, individuation) 'is' individuality (or, egads, individuation). In theory, Neptune could "dissolve" this trick... wipe the blackboard clean and 'reach/tap' '1' with a less crazy attitude. Meanwhile, if Saturn is willing to take son-Jupiter's 'advice' regarding grapevines vs. sickles he could assist Neptune's "capacity". The 1989 Saturn-Neptune conjunction was 'conveniently' located in late Sagittarius and early Capricorn.

Still, if we stay within the limits of the zodiac's (30° x 12) circular symbolism, there is a sense in which Aquarius is 'meant' to work as 'buffer' between Capricorn and Pisces. (Of course, whether ♁ operates in an effective 'plane' is an entirely new question). Strangely enough, Uranus seemed to parallel this zodiacal situation in the late 1980's when, in the heavens, it was physically transiting right between Saturn & Neptune (... yes, the question of an effective 'plane' of operation is still there for the asking). In one sense, the throwing of this '11 (masculine) cat' in amongst the '10-12 (feminine) pigeons' had a lot to do with the disillusionments that 'caused' so many of the followers of Karl Marx to 'drown'.

Nonetheless, even though the U.S.S.R. collapsed at the prior Saturn-Neptune conjunction in 1989, the 2006 Saturn-Neptune opposition revealed to the world that 'feminine collectivism' were still having an impact e.g. Dubya's sabre-rattling antics led North Korea to show the world that they weren't going to take such shenanigans lying down. Saturn joins up with Neptune again in 2024 (if the world makes it)... as Phillip Seymour Hoffman's backroom boy mutters in "Charlie Wilson's War", "the Zen master says, "we'll see"".

True individuality (and individuation) involves the flow of time. '10' receives a sense of time-flow from diametric '4' but, by the time (yuk, yuk), '10' has received this input from across the 'centre' of the zodiac-wheel, 'time-sense' (har, har) starts to crystallize out in (potentially) unfortunate ways... you know, "tradition(!!!)" and all that roof-fiddling Tevye-ish delay-'n'-frustration jazz. Hmm, freedom might be just another word for nothing left to lose but tradition is just another word for fear on the regressive rise.

The funny thing is, however, that Saturn is easily mesmerized by '12's siren song of non-flowing time and, rather than regress, Saturn might be happy to spend its rickety sense of pseudo-time-flow simply floating about... so long as there are no typhoons (or icebergs). The trouble, however, is that '11's (empty) idealists have, all the while, been busying themselves cracking Greenland open and tossing a bunch of icecubes into the Gulf Stream. These are some of the issues that are worth attention in September 2016 (or thereabouts), when Saturn rolls around into Sagittarius and into its waning square to Neptune in Pisces.

The time has now come to ask: are political discussions like this worth much at all? This 'collective-ish' take on Saturn-Neptune might be of interest to historians but what about everyone else? As far as FA is concerned, getting oneself fussed over isolated transits is wrongheaded... the best thing to do (yes, the record is still stuck) is to soldier on with one's inner development i.e. the more 'flexible' is one's internal milieu, the more 'negotiable' will be those big, boofy, slow moving transits. OK, we can't deny that if you have a bunch of planets near, say, the 10♎ zone of Sagittarius-

Pisces-Gemini-Virgo, you might have a more difficult time of things in Sep of 2016 than someone without any emphasis near this degree but individuation requires one to compare things with one's own unique circumstance, not with someone else's.

Closely allied to FA's "stuck record", of course, is how we (or anyone) might 'justify' encouraging anybody to do anything. The answer can be, like the ego itself, divided into 4 parts (i) '3 language': correct application of terminology is difficult in a field where the meaning of terms is disputed... at least the speaker should be able to (a) define his/her own meaning and (b) know why one's own meaning has come to differ, if it has done so, from a "common" meaning (e.g. FA rejects "huge ego" as an oxymoron) (ii) '4 emotion': if a client is frustrating you to the point that you wished you had a different client, you probably haven't dealt adequately with your parental axis (iii) '5 creativity': e.g. finding one's balance between knowing and not knowing when looking for the meaning of a client's dream (iv) '6 psychological vs. 6 physical health': the relief of symptoms could 'block' a path to consciousness i.e. do you want to be a 'medical astrologer' or a 'spiritual astrologer'?

As was discussed in relation to the Saturn-Uranus cycle, the transit of Saturn through Virgo is an important preparatory 'phase' as superego-ic things move up to the 3<sup>rd</sup> quadrant i.e. Saturn's transit through Scorpio is rendered more 'meaningful' if the Virgo transition is 'Magdalenic' (i.e. insofar as you, dear reader can view MM as being progressively linkable to Cathar-reincarnation) rather than 'Persephoneic' (insofar as the reader sees her as being linked to regressive, Demeterian 'eternity'). The trouble, dear reader, is that, if you do, you are sure to run up against plenty of antipathy... perhaps 99 out of a hundred 'familiar' will make little or no effort to understand you.

Because Saturn's transit through Scorpio is just behind us (i.e. in 2012 it had formed a trine to Neptune's once-per-174yr homecoming Pisces), this is a good time to make a couple of points about an issue that is closely allied to our previous notes on 'encouraging ego development' i.e. 'astrological election'. For example, you, dear reader, are probably aware that we (tried to) web-post our 'M.C.' articles as the Sun was passing through the sign in question... the idea being that the article might have a 'resonant' effect on the newest round of your 'karma' and that (symbolically) you might be able to have a 'broader' notion of what is heading for some 'nailing down' (or, even, transformation) as the Sun transits your ascendant, I.C. and descendant 3, 6 and 9 or so months later.

The seduction risk here is well known to experienced astrologers – "hubris". Imagination flourishes in an expansively Jupiterian context. If somewhat at the risk of hubris myself, I'll don my 'negative' Zeus hat and remind FA-ers that (especially concrete) 'prophecy' is just about the best way to court an unpleasant thunderbolt hit. There is a big difference between focusing on the winter solstice of 2012 (... OK, I admit that the Jupiter, Saturn and Pluto yod is interesting) and bringing as many of the 'processable' archetypal expressions of one's "inner life" to consciousness as planets move (or don't move) into alignment. Let's say it so: if you have developed your intuition to the point that you can imagine a hundred different scenarios for an upcoming transit, you are a hundred times better off than someone who is able only to 'imagine' one.

Chapter 39 – THE '10-1' PERIEGO (e.g. ♄ on the asc.; ♃ in ♈)

'10-1' ENCORE: CAPRICORN on the ASCENDANT

One of the background themes of this 'Vol.2: Pt.4' is that Freud's psychology doesn't help us as much as does Jung's psychology. This theme fits this chapter very well i.e. to fashion his/her 'persona' the hero/ine cuts him/herself a '1-slice' from the collective '12-loaf'. The individual then goes about “integrating” his/her 'mask' with his/her sense of (fiery) purpose i.e. 'against' the ultra-Darwinian idea that purpose is a phantasm.

Nonetheless, Freud does have his place in this chapter.. via his 'continuator', Melanie Klein. Over and above (or, should we write, under and below) the 'distant' superego that 'yells' down at the ascendant from the M.C., we now have to 'add on' an 'intimate' superego that needs only to whisper in '1's ear to get its authoritarian point across. There'll be no Tom Hanks appearing out of a mist of you've-got-mail, rom-com “meet cutes” here. The Goat ascendant individual is likely to resonate far more with the “meet-definitely-not-cute” (of 1998), “I'll see you on the beach”...

There is no need to be Nora Ephron, however, to 'get it' that the Goat 'rising' ('falling', actually) individual can re-imagine his/her “meet-not-cute” problem... the many frustrations that '10 compensation' can 'cause' '1 initiative' could operate in a similar manner to a 'difficult' M.C. i.e. push the individual 'down and across' his/her lower hemisphere and toward a 'comfortable' “Berlin”, his/her Cancer descendant.

Nonetheless, there is a sense in which the 'safety' problems that dog the Goat on the 11<sup>th</sup> & 12<sup>th</sup> house cusps are no longer relevant but, of course, any sigh of relief will depend on whether or not the astrologer is closed off regarding “regression”. If, dear reader, you are able to conceive “regression” – all the way to the (Libra?) M.C. or even to the (Virgo??) 9<sup>th</sup> house cusp – you'll soon find it extremely difficult to ape Dustin Hoffman's character's tooth-shattering words in “Marathon Man”, “yes, it (the mask) is safe!”. At this point we re-direct our readers (back) to the 'personable-but-negative' ♃ M.C. that played its part in the regressive 'endgame' of Jim Jones, the crazy pooh-bah of 'Jonestown'.

The above paragraph is, in essence, the inverse of our prior proposal that the 'best' ascendant might be Virgo i.e. the Maiden 'rising' individual brings a 'natural' desire to proceed out from '1' down-across to '6'. Many of our longstanding readers will claim, however, that Capricorn does at least have the advantage over Sagittarius (+ Aquarius) of pining for the '1-2-3 spring' and, therefore, it follows that the Archer (i.e. not the Goat) ascendant that is the 'worst' of the 12 ascendants (and irrespective of how 'lucky' it might seem from the outside; readers of 'Vol.1' will recall our notes on China's/USA's difficult challenge to 'resonate' with the infinite before being able to take part in the 'real world').

The essence of the '10-1 clash' is one of (sensing) introversion meddling with (intuitive) extraversion i.e. the attenuation of '10' that is 'slated' for the 1<sup>st</sup> quadrant 'f/Fall' is 'blocked' as a result of the Aquarius, Pisces & Aries influences that occupy the 2<sup>nd</sup>, 3<sup>rd</sup> & 4<sup>th</sup> houses. This is the overall gist of Liz Greene's essay on Saturn in the 1<sup>st</sup> house/Aries, wherein she tells us that the 1<sup>st</sup> house is much more about 'becoming' than it is about 'being' and, therefore, it is easy to deduce that the last thing that the individual needs in this locus is an additional force for stasis. In short, while it might

be OK to have a '10-voice' hollering at you from the M.C. (often >90° away), having this 30° chunk of 'peri-ego' straddling your 'becoming-ness' won't be something that you will spend a lot of time shopping on line for. The other 11/12<sup>ths</sup> of humanity has a chance to sympathize with the Goat ascendant-er 2 or 3 times... and, so, dear reader, at the risk of self-confessional overkill...

At the time that Saturn was hovering around my own ♄ ascendant for the 2<sup>nd</sup> time (in my 'mid-life crisis' years), I have to admit that I found Liz's essay on Saturn in the 1<sup>st</sup> house something of an "ugly duckling" i.e. whereas, for the other 11 houses, we encounter numerous references to (depth) psychological items such as the "inner group", the "inner child", the "inner (meaning of) work", the "inner marriage" etc., why were there no references to the "inner mask" and/or "inner initiative" for the 1<sup>st</sup> house? The answer to this, I guessed, was implicit i.e. it is incoherent to busy oneself by pairing the terms 'mask' (and/or 'initiative') with 'inner life'. (Indeed, as Saturn went on to transit my 2<sup>nd</sup> house, I would have doubts about pairing 'tangible values' with 'inner life' also... more about this in the next article).

Indeed, this puzzle simultaneously led me into wondering why the superego's 'dynamic' face could be a force for "inner (s/Self) knowledge" at all. For example, I wondered how I might go about accessing my "inner child" when transiting Saturn would 'reach' into my 5<sup>th</sup> house... who needs all those dreary shoulds and oughts in a place that 'should' (yuk, yuk) be 'free' of 10<sup>th</sup> archetypal decrees? At the time, my answer was, "hey, mr. would-be Freudastrologer! if you really-really want to reach your inner childhood in a self-consistent way, spice up your focus with such items as the 'lunation cycle' and other straightforwardly lower hemispheric stuff" (lucky me, at the time, my progressed Moon was happy to help out). But, here I am, once again watering down the topic at hand... so, let's go forward to...

The \$64,000Q for many '10-1'-ers is: is it a good idea to meditate on my '4-7' stuff? Answer: yes, (arhe)-typically, the Capricorn ascendant individual's penchant for over- (and/or under-) compensation leads to an unbalanced 'basic worldview'... it may even take the appearance of a Cancerian spouse to make it clear to the Goat 1<sup>st</sup> houser that s/he needs to feel as clearly as possible about balancing the stick with the carrot. Meanwhile, a Freudastrologer would try to invoke the Gemini-near-the-6<sup>th</sup> house-cusp aspect and talk up the fact that the Leo's 30°♋ arc will be mixed up with 8<sup>th</sup> house issues and, therefore, the 2 'central' aspects of the spiritual 'rise' are slated for making a 'coniunctio' in the Capricorn rising individual.

After these advertisements, however, your local Freudastrologer will want to 'return' to the Capricorn ascendant individual's penchant for 'concretizing' his/her initiative, because this is sure to play a very big part in any psychological arrest in a psychical zone that, as we noted above, is at its best when it 'keeps moving' (or, to be more accurate, 'keeps intuiting'). Rather than have the persona 'looking great', the Goat ascending individual does better to take a leaf out of D.W. Winnicott's turn of phrase and be happy if things are 'looking good enough'. Good enough, that is, for his/her development to get beyond the Aquarian ideologue that is sure to be lurking somewhere near the end of the 1<sup>st</sup> house and the Piscean "don't go anywhere" blah-homily-poet residing somewhere near the I.C. For a Goat ascendant individual, life needs to be more complex than '11/12' mish-mashing into '2/3'. Just ask...



be praised for a film that was radically apolitical – “Stolen Kisses” – another of his forays into the romantic world of his autobiographical alter-ego, “Antoine Doinel”. And, to be sure, for many film buffs, the political interpretation of “Jules & Jim” is altogether too superficial. Given the early 20<sup>th</sup>C setting, Francois’ film can be taken as a metaphor for the ‘instability’ in the depth psychology at that time... after all, it was at this time that Aquarius ascendant-ed C.G. Jung, unhappy with Freud’s focus on the Oedipus complex, was breaking off into what he would eventually describe as “animus/anima possession and identification”.

When we inspect at Francois’ chart (when we inspect at anyone’s chart!), we can wonder what psychotherapeutic journey he might have taken... if, of course, he had done so. Although his basic ‘world-view’ was conventionally ‘10 Capricornian’, the minute he stepped down-to the 1<sup>st</sup> rite of ego-development passage (i.e. the cusp of the 2<sup>nd</sup> house) he would come up against his ‘desire’ to be ‘different’, a desire that was likely to express itself through an unstable anima figure (who’s instability comes from being ‘disrupted’ by her animus). One of the most characteristic aspects of this love triangle (not forgetting that love triangles crop up in 3 out of every 4 movies) is its Aquarian-ish civility... not only is Jules happy for Jim to join in on his marriage, Jules hopes that this eventuality could even save it! Jungian, not Freudian!?

One of the reasons that Freudian psychology has been discarded comes from the ‘Karl Popper-ian’ idea that it can’t be falsified i.e. no matter how ‘un-Freudian’ a particular dynamic might appear, the psychoanalyst never has trouble explaining it with Freudian concepts. For example, although the triangle so depicted in “Jules & Jim” seems straightforwardly ‘anti-Oedipal’, Freud would explain it as ‘Oedipal-all-the-same’ because its competitive aspect is disguised by compensations. Melanie Klein would add that these compensations are more expectable when psychological arrest occurs at the earlier phases of development. From this idea, it follows that the ‘movie Freudian’ would move forward to see if there is any evidence of Oedipal “de-compensations” in any of Francois’ later films...

The obvious place to look is Francois’ ‘sequel’, (his 2<sup>nd</sup> adaptation of Roche’s novels) “Two English Girls”. Although the situation is Electral rather than Oedipal, the ‘earthier’ of the two sisters (Muriel) does exhibit a stronger sense of competition than was evidenced in “Jules & Jim”. Moreover, Muriel seems to embody a kind of ‘fire-earth’ polarity insofar as her possessive-ness is ‘transformed’ by the fires of her desire (earlier Muriel was ‘somatizing’ her ‘emotional blindness’). Even so, we still see strains of Jules’ and Jim’s ‘sacrificial-civility’ (water-air) in Muriel’s sister, Anne, who seems as detached from her body-life as Muriel seems attached to hers.

If we go a few years further forward in Francois’ filmography, we come to a film that was made 15 years after “Jules and Jim” – that is, Saturn is now opposing all the 1<sup>st</sup> & 2<sup>nd</sup> house ‘10-11 influences’ – “The Man who Loved Women”. Here, the 2 girls have expanded out to a full on harem and, with the 8<sup>th</sup> house now a factor, we are unsurprised to witness the “Aquarian” (i.e. an aeronautical engineer) womanizer meeting his Maker via his ‘blind’ pursuit of women. Francois may avoided being too ‘Freudian’ in his earlier films but, half a Saturn cycle on, mummy is now at the core of the proceedings... a woman who ‘walks quickly’ so that (in her son’s mind) no-one will think of her as the whore that (in her son’s mind) she is.

### **MINI-PHYLOGENY Pt.3: SATURN through ARIES (e.g. 1997±)**

Many clinical psychologists view sleep as having the function of providing an organism with a chance to ‘restore (CNS) settings’ (so that, during the next day, it is able to be a better ‘hunter’). By contrast, many evolutionary biologists will prefer to focus on how a sleeping animal is less likely to attract a predator (making it a better ‘runner’). Without disputing these viewpoints, many archetypalists will want to add that sleep has symbolic links to gestation (making for better ‘post-mating’).

Even though Capricorn can be said to be at ‘elemental’ odds with Aquarius and Pisces, we can at least say that all three signs come together in their support of ‘introversion’ (... although, as noted, Pisces pre-dawn dreams are also ‘converting’). Given that introversion is radically overthrown at Aries, it looks as if ‘10’s capacity to maintain sleep has run its race by the time the ‘fire’ of 1<sup>st</sup> quadrant has ignited.

Then again, as noted in ‘Ch.37’, Saturn might have to re-begin (or continue) its protective function at Aries if the Ram’s competitive side is not up to competing. As FA’s longstanding readers know so well, Homo sapiens’ neoteny points to a kind of trans-species under-development of ‘1’ i.e. even if the Ram is at its best when it is initiating the lower hemisphere’s hero, Homo sapiens has evolved in such a way that ‘sleep/gestation influences’ are always in need of special consideration. For example, our Lamarckian ‘evolution’ has revealed our ‘1-back-to-11 connection’ as especially pernicious i.e. ♁ tricks ♀ into assuming that ‘supraegoic’ ‘upward gazing’ is heroic and, so, before you can say “Age of Aquarius”, the Ram is fighting for ‘part objects’ instead of ‘symbiosis’. In this light (and in light of ‘10’s longing for ‘2’), it is possible to consider Saturn’s ability to ‘assist’ Aries’ heroic urge to ‘fall’ down-across to ‘2-5’. The ‘downside’ of this isn’t difficult to conceive i.e. via a combo of overcompensation and arrest, a ‘10-1 fighter’ aims for nothing but one measly step of the ‘f/Fall’ (i.e. to Taurus and no further). As it was for Saturn in Pisces, the key question for Saturn in Aries is whether it can envision the further (12yr) development to Virgo. If not...

Saturn in Aries has the ring of the Gnostic (Platonic) ‘demiurge’ about it i.e. the ‘creational’ g/God who not only creates the miserable material universe but also deems to rule over it. ‘Satan’ might be a bumble-stumble c/Creator but h/He still is clever enough to keep almost all (e.g. >98%) of mankind clueless about the ‘Higher God’ Who also seems to be too distant to be bothered with clueless humanity. Thus, the Gnostic can only receive salvation through Sophia... s/She is close enough to the earth (i.e. matter) to be bothered. Or, to put it in etymological terms, only a Gnostic is in the position to ‘g(k)now’ what the rest of humanity is incapable of ‘g(k)nowing’ i.e. earth-fire interpenetration (the “ig”) needs to ‘keep falling’.

Yes, folks, it is time again for another FA-neologism! Actually, it won’t be all that new... in ‘Vol.1: Introduction’, we introduced our term for the undifferentiated miasma of sensation-intuition – the “ig”. With this term, it is a simple step to define the term “ignorance”: being overly concretic with the intuition (or overly intuitive with the concrete). This means that the sensation-thinking species of ‘ignorance’ (i.e. of ‘science’) is more accurately defined by the term “iknornance”. A good example of “iknornance” is the scene in “Monty Python and the Holy Grail” in which syllogistic pseudo-reasoning – a woman is weighed against a duck – is used in order to find out whether or not she is a witch. The point we FA-ers emphasize here, however, is that iknornance can occur with or without ignorance and vice versa... even though most

'scientists' can laugh at the Cleese-peasant who gets better after being turned into a newt, many 'scientists' haven't the foggiest idea how to differentiate and/or develop (let alone transform) their intuitive functions. Scientific 'ignorance' typically shows itself as intolerance of systems of meaning. Further 'ignorance' is revealed when we note science's own cluelessness about why science, via its own logic, 'causes' religion i.e. science's universe is a meaningless rabble of chance and necessity and, therefore, intuitives have no choice but to resort to 'inner visions'... if science was to discover 'meaning' in its description of the universe, the pursuit of inner visions might even wane!! Their house is a museum, when people come to see 'em...

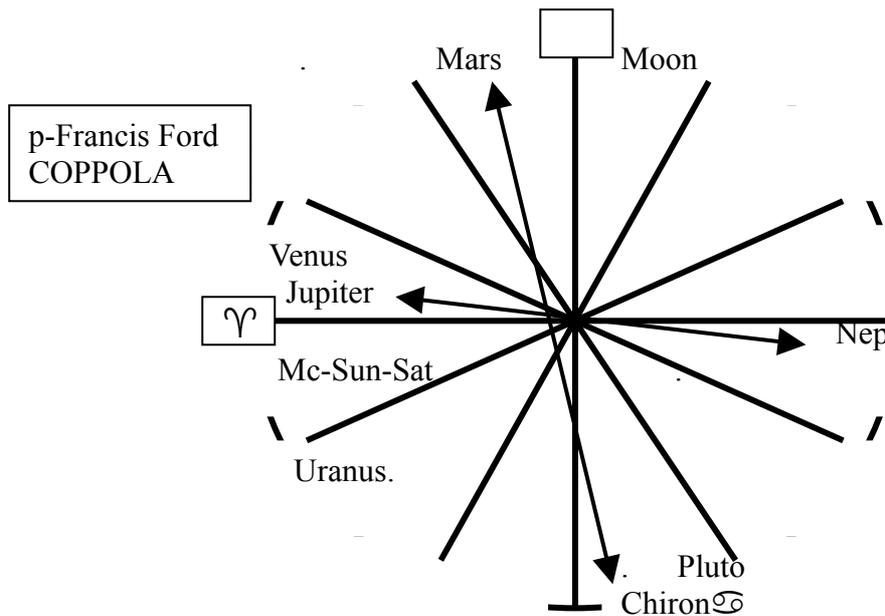
Now, by this, we are definitely not saying, "go and join your nearest Gnostic church"... the whole point of Gnosticism is that the impulse to materialize anything, especially a church, is concretistically regressive. Nor are we saying that, "if you are 'an Aries' you are destined to be ignorant"... 'an Aries' denotes the individual with a natal Sun in Aries i.e. s/he has the very '5-1 connection' that confers a special ability to 'imagine' the hero/ine's journey across to the right hemispheric realm and toward (more) transformation. If the individual with a Sun in Aries is ignorant, it will be for different reasons than an (ignorant) Saturn in Aries individual is ignorant.

OK, so what about those who have a natal Saturn in Aries? The answer is the same as it is for Aries on the M.C.... it is a 50-50 call: if it is 'good', frustrations with concretic creation forces the individual 'inward' to a new round of ego development but, if it is 'bad', the individual decides to go on attack on behalf of his/her defenses. Gnosticism is helpful but it is only half the battle ... the other half is to see that 'ego heroism' is a path 'across' (not, as it is for the Gnostic, a path 'up'). In other words, whereas Gnosticism is dualistic, Freudastrology is quadrilistic (yes, I know, another neologism). In our view, the key reason that the Gnostics have had such a hard time of the last 1,000yrs, despite their magnificently non-concretic approach, was a result of their inability to properly differentiate asceticism from spiritualism.

Indeed, it might be altogether better to leave religion alone for a bit and have a closer look at (at least the beginnings of) a 'science' that holds an inclusive respect for intuition... a good candidate for a fully 'intuitional science' has been developed by Melanie Klein, the famous post-Freudian who has been most able to "integrate" the superego's 'descent' into the id's (rapacious) instinct. One of Aries' ironies is its need to initiate the lower hemisphere's sadistic sequence 'out of' masochistic Pisces (and, if more subtly, 'out of' masochistic Capricorn and Aquarius). It should come as no surprise to find Klein's natal chart revealing a Pisces-Aries-Taurus emphasis. For FA, Melanie Klein is the queen of the 'periego' (especially its beginning). We'll deal with a 'spiritualized science' that is 'built' on Leo in 'Vol.2: Pt.V/VI'.

As we move forward to our next example 'phylo-chart' – a chart with ☉ and ♃ in ♈ (and Mercury) – we again admit to passing over the recent – 1998 – transit of Saturn through Aries (i.e. "The Truman Show" has Ed Harris coming up with a nice 'demi-urge', "The Thin Red Line", "Saving Private Ryan" etc.) and roll things back to 1970. In doing so, we do well to keep in mind Saturn will have occupied the sign of birth throughout the 9 months of intra-uterine development (at least in the majority of cases). This may well play into whatever defenses the individual might have built prior to his/her 30<sup>th</sup> and 60<sup>th</sup> birthdays...

**EXAMPLE 39a**



Having inspected ‘ontogenetic’ Francois, let’s take a gander at ‘phylogenetic’ Francis. Whereas Francois’ lead characters tended toward the heroic, Francis’ lead characters have a definite anti-heroic flavour. Unlike Francois, Francis made a few less than memorable films before going on to pen the screenplay that would cement his credentials, “Patton”. Saturn was rolling around to its 1<sup>st</sup> return in Aries... after recently ‘crossing’ Jupiter in Pisces, it would soon go on to conjunct the 3 planets in the sign of the Ram... natal Saturn, Mercury and the Sun.

Yes, General Patton was a very Ram-like character but, no less interestingly, he remains as one of the best examples of ‘radical Catharism’. Yes, there is no such thing as ‘radical Catharism’ – the Catholic Church shuffled all ‘moderate Cathars’ off to their ‘gas chambers’ in the first few centuries of the 2<sup>nd</sup> millennium (actually, there are a few 3<sup>rd</sup> millennial pockets) – but, if the Cathars had survived, it is likely that some of their angriest sons would have been unable to resist taking up arms.

Why can FA be so certain about a violent ‘wing’ arising in a very Gandhi-ish religion? Answer: the adoption of non-violence as ‘policy’ is well capable of ‘causing’ a complacent attitude to transformation (all ‘policies’ have this risk) and, therefore, Cathar priests wind up being ‘informed’ of such complacency by their flock... who, in all likelihood, will have ‘violent-looking’ natal horoscopes and would simply not be able to understand the masochistic attitude of their seniors. Thus, the more their parents tried to educate their angry sons, the more their sons would rebel.

Given that the Cathars believed in reincarnation, it can be argued that their angry sons would have an extra reason to take up arms... and, indeed, this seems to be the case for George C. Scott’s character. Over a great Jerry Goldsmith score, we hear Patton recounting some of his prior involvements on the battlefield as if he can’t wait to get killed and find a new battlefield in a world without ‘politics’. This wish becomes ever more emphatic when he comes up against the ‘political machine’ that can’t abide Patton’s views about PTSD. This, of course, is a theme that Francis

would go on to re-explore in a far more mythical way in “Apocalypse Now” but, at this earlier juncture, he was happy enough to keep his storytelling well beneath the stratosphere of the surreal.

Time for another confession... I saw my father as a ‘complacent Cathar’. He had a masochistic aspect that, to some extent, has brought my Patton-rebel aspect to the surface. Still, I part ways with ‘radical Catharism’ at the point that ‘psychology’ enters the scene i.e. “repression” can generate ‘past lives’ in ‘this life’. In short, even though I sympathize with Patton’s ‘bigger picture’, I could only ever approve of him fighting with someone who shared his views... and, even then, it would be restricted to collateral-free areas (e.g. the middle of a ‘straight’ street where the tumbleweeds are able to absorb all the ricochets). Why? Patton was not privy to which past life is ‘real’ and which isn’t ‘real’. The movie-soldier who was suffering from P.T.S.D. was, in all likelihood, suffering from a ‘this life’ reminiscence of and, therefore, was much more in need of psychotherapy than a slap in the face.

This ‘collateral problem’ becomes a front & centre issue of FFC’s next foray into ‘sadistic-narcissism’, “Apocalypse Now”. (Saturn, by the time of its release, had swung down and across to the Jupiter-Neptune opposition from ♃-to-♆). If there is one thing that Brando’s Colonel Kurtz can’t abide, it is ‘lobbing along’ i.e. he would rather cause an apocalyptic destructive event than live in a world where ‘amorality’ battles ‘pseudo-morality’ for 30, 60, 90++yrs. As noted elsewhere, FA’s sympathy for Kurtz is found in U.N.I.C.E.F.’s statistics... just as it is for Tom Hank’s character in “Saving Private Ryan”, the 3,000 lives lost in the WTC could be seen as ‘justified’ if it led to a drastic diminution of political corruption around the world (that would, in turn, lead to a drastic diminution of the 30,000/day) but how can anyone ‘justify’ the various massacres that take place in the act of ‘saving’ the ‘physical’ existence of one individual (i.e. “Private Ryan”). FA’s sympathy for Kurtz, however, runs out when it comes to saving souls. Political systems need to be established organically.

In astrological terms, the ‘propaganda’ of the Hiroshima & Nagasaki, Korea, Vietnam, (C.I.A.-assisted) South-Central American, anti-‘terror’ soap operas can be characterized as ‘10-1 hypocrisy’ (i.e. both Willard & Kurtz despise the “let’s shoot those puppy lovin’, non-surfing Charlies down into their sampans and we’ll take the wounded to a camera-laden hospital, yee-harr!!”) and the (variably) hidden, ‘dark hearted’, ‘skyscraper loppin’ face of revolution can be characterized as ‘11-1 crazy idealism’ (i.e. Kurtz thinks that end-game ruthlessness would decide a conflict a lot earlier and with less unnecessary suffering than would Robert Duval’s character’s fantasy ‘endgame’... “some day, this war is going to end”).

Yes, to be sure, ‘10/11-1’ keeps ‘falling’ to (i) ♃-garbage: nonsense claims of those who have never heard of Kelvin (e.g. “this is God’s land!!”)... note that a ‘bull’ is slaughtered at the end of “Apocalypse Now”) and (ii) ♆- Machiavelli-land: those who fancy themselves as the first Brundle-fly insect-politicians (e.g. “Godfearing” podium pumpers). If, however, the periego ‘falls’ all the way to ‘4’s individual soul, it has a chance of being part of the solution. As Francis’ general gruffs it out, “you don’t become a hero by dying for your country; you become a hero by making sure the other poor dumb bastard dies for his!” And, with this, history arrives at its self-serving, narcissistic definition... the story written by winners.

### **THE PERIEGO-IG (hyper)-COMPLEX: Saturn-Mars/conjunction**

Unlike Uranus and Neptune (and Saturn), the 'dynamic ig' (i.e. Mars) cycles relatively briskly through the heavens. This means that the Saturn-Mars inter-cycle is relatively brisk too (2years give or take... the next cycle will begin in August 2014 and ends in August 2016). So, even though we are dealing with that (oh-so ominous) clash of fear and desire, at least no-one has to wait long for a fresh start. The trouble is, however, that 2years is not really long enough to "integrate" fear and desire. And, so, many astrologers tend to take a different approach i.e. they look to 'differentiate' fear from desire by focusing on the challenge of dismantling Saturnian fears over a 'Saturnian' span i.e. 29½yrs. After all, the 'Saturn return', being a conjunction, is a '10-1 interaction' too.

As was indicated in the introduction to FA's 'Vol.2: Pt.4', one of the difficult interpretative challenges regarding '10' is the differentiation of the 'dynamic-static' paradox inherent in the natal placement (i.e. very similar to the M.C., natal Saturn just 'sits there' throughout one's life) out from the 'dynamic-dynamic' paradox that is a feature of the transit (NB\* Saturn's transit is slow enough that it too can be 'felt' as a force for stasis). With all these factors in mind, this is a good time to look at the 3 concurrent dynamisms of Saturn...

&-(i) Saturn's cycle through the zodiac: this, of course, has been a feature of the 'mid-section' of our 2011 articles. We decided to begin these articles with Saturn cycling through Aquarius (not through Capricorn), in part as a nod to the problems that confront Homo sapiens (i.e. in the phylogenetic sense) as he gets further into the Age of Aquarius

&(ii) Saturn's cycle through the horoscope: although we haven't made much of a fuss about this in the opening sections of these articles, the reader will only need to develop his/her imagination a tad to substitute "Saturn" at those places where we have been typing the word "Capricorn". Although individual ontogeny hasn't much to do with the Age of Aquarius, there's nothing very much wrong with beginning our discussions with Capricorn on the 11<sup>th</sup> house cusp, especially given the fact that FA's principle editor has this placement

&(iii) Saturn's cycle in relation to itself: not only does this cycle throw up the 'dynamic-static vs. dynamic-dynamic' dichotomy (see the top of this page), there is a sense in which cycling Saturn and natal Saturn are well capable of forming a kind of metaphoric progression-regression dyad (notwithstanding the astronomical fact that Saturn's cycle does have its 4-5 month "regression phase" each year). Indeed, this is why we have been directing our readers to Liz Greene's tome i.e. natal Saturn might be the more important '10 expression' to 'work (psychologically) on', because it can 'cause' even more anti-developmental, compensatory shenanigans than the M.C., the Capricorn sector and transiting Saturn combined.

Now, all this adds up to the main consolation of the 'Saturn return' i.e. as this (once-per-29yr) transit plays itself out, the individual is now no longer in the position of being potentially 'diverted' by his/her cycling Saturn (... and, if you are ambitious in the psychological sense, you might even try to 'integrate' cycling Saturn and natal Saturn at this time). So, returning to our example (i.e. Saturn 'conjunct' ascendant), the individual might need to keep an eye on his/her mask-developments even during those years that Saturn moves beyond its return e.g. when Saturn is passing through

the 3<sup>rd</sup> house, (say, 4-5 or so years later), s/he does well no to get overly consumed by frustrations to do with, say, a sibling. And, at the Saturn opposition 10years further on, this individual could take care not to 'blame' his/her spouse for all of the things that s/he has failed to inwardly develop over the interim.

Another important, if contentious, issue with regards the placement of natal Saturn is that of 'karma'... some religious-esoteric traditions view the placement of natal Saturn as a description of the 'sphere' of spiritual development that has been, as it were, 'neglected' in previous incarnations. Therefore, transits and progression over the natal placement 'press' (by virtue of concretic compensations) for rightful attention and possible reparation in 'this life'.

Another question: because faster moving planets such as Venus and Mercury transit an individual's cycling Saturn with almost the same frequency as they transit his/her natal Saturn, are we to apply our 'stumble-block' metaphor to both faces of Saturn? FA's answer: "yes... until otherwise indicated". In fact, if the astrologer can accept that '1' is the 'earthiest' of the fiery archetypes, s/he will think of this cycle as even more 'stumble-blocked' (actually, there is also an earthiness about the Sun but we can wait until the next article to discuss it). Although both Saturn and Mars can be said to be fierier than the M.C. and the ascendant, they can still 'cause' episodes of "driving the tank with the handbrake on". Some commentators will note that this image deals with that concrete item we call "automobile" but we stand by this image insofar as a concretistic image is better than actual concrete.

By rights, the psychological astrologer shouldn't have difficulty encouraging '10-1-ish' clients to 'dissolve-coagulate' their 'fear-desire' complexes in the direction of imagery (i.e. away from the concretic) because, after all, who wants to deal with a concretic episode of Saturn-Mars interplay? Psychotherapists know that developing the imagination can free up "fixations" on 'tangibles' and, in so doing, it dismantles many of the arrests & denials that aren't able to fend off 'unwanted' concrete events (i.e. 'fate' doesn't give a flying-you-know-what about tangibles).

Then again, we have to concede that there are not a few masochists out there who 'like' unpleasant 'tangibles'. If this is the case, the astrologer might think about taking Freud's advice regarding "solicitous withdrawal" post-haste, lest they too get drawn into the masochistic soup. Before doing so, however, some questioning could be in order... for example, the individual who 'believes' in the 'concrete' version of St. John's apocalypse would have to be described as a narcissistic sado-masochist – the beam tipping toward sadism or masochism depending on whether s/he believes that s/he is one of the 144,000.

Then again (again), we do concede that St. John's vision has every chance of looking very much like the kinds of natural and man-made (and man-made natural) cataclysms that science has predicted for 2100 and beyond. The trouble is, of course, that these cataclysms are out of the sight and mind of those who believe in the 'anti-reincarnation' religions. All we have at the moment are isolated events that can't be 'proved' to be 'caused' by the greed, pride, sloth, lust, gluttony, anger and envy that has engulfed a species that scientists have dubbed "Homo sapiens". A bit like James Cameron, I prefer to translate the dubs of scientists into "Pandoran"... how's about "Homo bullshittiens"? Time (har, har) to review the 2<sup>nd</sup> sign, Taurus...

*Chapter 40 – THE '10-2' PERIEGO (e.g. ♄ on the 2<sup>nd</sup>; ♃ in ♏)*

**'10-2' ENCORE: CAPRICORN ON THE 2<sup>ND</sup> HOUSE CUSP**

One of the themes of this “Vol.2:Pt.IV” is the need to hold some reservations when the idea of “inner life” is brought up i.e. '10's peripheral protection might not be much of a defense against “falling (breaking on) through (back up!) to the other side”. Now that we have reached the house of earthy extraversion, is it time to relax these reservations and begin to encourage our clients to ape Jim Morrison?

Unfortunately, the same goes for '2' as for '1' i.e. FA, taking serious stock in the evolutionary idea of “neoteny”, takes Homo sapiens as a species that is tricked out by its '12-2 connection'. In turn, the 2<sup>nd</sup> house is too porous to our unconscious wish life (of both our species and our particular tribe) and, therefore, too prone to regression. Thus, we encourage all individuals to aim for the “inner workplace” (i.e. of the 6<sup>th</sup> house) and not hang around “inner tangible values” (i.e. of the 2<sup>nd</sup> house) for too long... even when this house is not afflicted by ‘difficult’ interactions. As far as Capricorn on the 2<sup>nd</sup> house cusp goes, our encouragement is further emphasized, not the least because happy springtime Taurus is likely to be near the 6<sup>th</sup> house.

The key insight to grasp at '10-2' is that, although Capricorn is ‘earthbound’, “extraversion” isn't a ‘natural’ part of '10'... it is the Bull that has the 'natural' flair for the 'natural' (outer) world. This means that an individual with a Goaty 2<sup>nd</sup> house cusp tends to be ‘unconscious’ of his/her introversion-extraversion 'conflations' and, in this way, s/he is ‘unconscious’ of his/her compensated opinions about 'nature'. You only have to consider the 2008 financial crisis to see how, if the Goat-2<sup>nd</sup> housed U.S. does sting itself to death (2020-21), it is sure to take the world down with it.

Then again, if one wished to play game of ‘devil's advocate’ game, one could claim that boom-bust capitalism is ‘good’ thing insofar as it undercuts complacency and promotes soul searching ... if, of course, your local friendly/fiendly stockbroker hasn't already (irredeemably?) sold it off to one of the ‘usual suspects’.

One of the most worrying aspects of this placement is its tendency to pair up with ♃ on the 3<sup>rd</sup> house cusp (e.g. the U.S.) i.e. the post-castrational regression from the 50-50 bets of the 3<sup>rd</sup> house into the 2<sup>nd</sup> house (while not ‘evil’... see ‘Vol.1: Ch.2’) has more than a touch of the raging Minotaur about it. Liz Greene, in her essay on Saturn in the 2<sup>nd</sup> house, tells us that, because expressions of the 2<sup>nd</sup> house aren't easy to hide (e.g. the U.S.s TV corporations are unable to resist pumping out shows such as “Lifestyles of the Rich and Famous”), the ‘10-2 interaction’ could be astrology's ‘ugliest’... of course, the phrase “The Ugly American” is exacerbated by a complete mis-understanding of Pluto's natal position in Capricorn by 99.99% of her citizens. As noted in our ‘Pt.IV: Intro’, Liz, in our view, is not claiming that Saturn in the 2<sup>nd</sup> house ‘is’ any worse than the 'other 11' Saturn placements... it is just that it is easier to see (i.e. to ‘sense’) ugliness when ‘10’ is mixed up in the 1<sup>st</sup> quadrant.

Although we agree with Dr. Greene's assessment so written, we can't let it go just there... we need to factor in the fact that (not only the U.S. but the) whole world is lobbing along inside the most diabolically empty ideas of soul & spirit. This means that you won't need to have Capricorn straddling your 2<sup>nd</sup> house cusp to 'choose' to “regress” from a 3<sup>rd</sup> house to a bizarrely rationalized, hypocritical barbarity. All you need is a radically unconscious M.C. (in any sign) to decide, “(more) troops must be

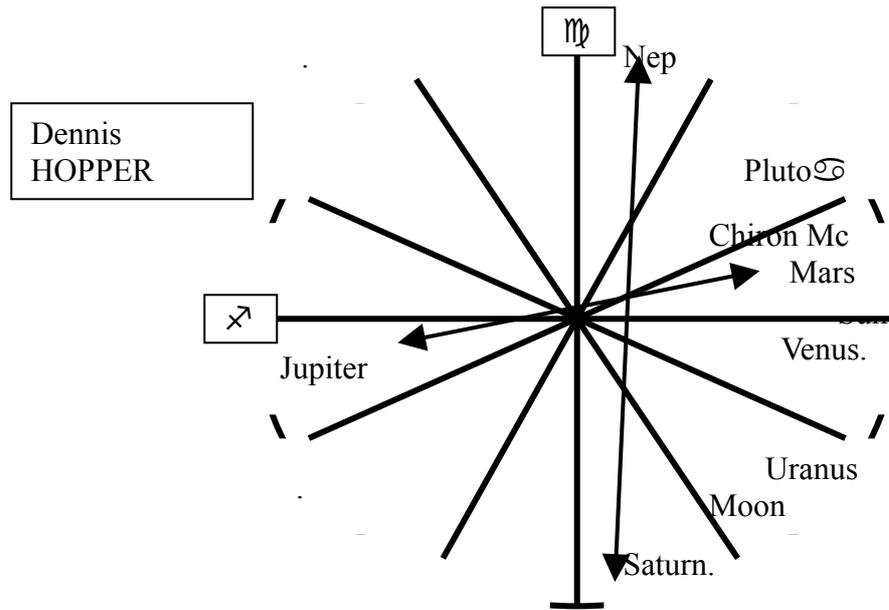
deployed". The key dynamic, therefore, is that of the M.C. and the Capricorn sector operating as "bookends of fear". These bookends, however, can widen e.g. ♃ on the 5<sup>th</sup> house cusp (i.e. trouble accessing one's "inner child") would render the 2<sup>nd</sup> house the 'middle book' on the shelf... to which, 'hierarchy-of-needs' biologists will remind us that 2<sup>nd</sup> house issues (filling one's stomach, paying the rent) hold priority over the search for an 'inner child'. Meanwhile, FA can ask: what unconscious investment in remaining 'financially poor' persists? i.e. the ready-made excuse for avoiding a '4-5-6' psychotherapeutic 'diametric objectivization' of '10-11-12'.

Meanwhile, back at the ranch of the ♃ on the 2<sup>nd</sup> house cusp, the individual could benefit by converting to a non-concretic Mithraism for a while... somewhere in the transition from the Age of Taurus through to the Age of Aries, there seemed to be a semi-realization that the Bull needed to be sacrificed in a not dissimilar way the Ram (& Lamb) would be slated for sacrifice one to two thousand years later. In our discussion of the Big Bang, we discussed how the 'first' energetic field (e.g. the 'meson soup') sacrificed itself into matter, space and time... but a Mithraist can think of this in terms of matter sacrificing into space, time and, finally, into a new aspect of energy (i.e. Leo). The key idea, however, is that the sacrifice of the Bull symbolizes a 'closing off' of the path 'back' from Gemini to Aries. More important, perhaps, is the closing off of a path 'back' into the masochistic-narcissistic 4<sup>th</sup> quadrant, because this might render the 'voluntary sacrifice' into/across the I.C. conscionable. The hero, Theseus, is very interpretable along these lines.

The act of mythologizing any of the 'doubled earth' (i.e. '2-10', '6-10', '2-6') interactions has the potential of pushing the individual beyond his/her concretism... in this light, therefore, we do well to recall that the Goat 2<sup>nd</sup> house cusper is always foxed by 'tripled earth' i.e. we see the house system itself to be earthy as opposed to, say, the 'fiery' planetary system. (To be sure, we have also deemed the 2<sup>nd</sup> archetype as 'subtly fiery'... see 'Vol.1: Pt.III'). Because the King Minos myth is so simple and straightforward, any counseling astrologer is bound to render his/her job very much easier by mentioning it to all his/her earthy+++ clients. At the same time, s/he would hope that the client's feeling function registers the 'morality'. If the Goat 2<sup>nd</sup> houser is able to 'fire' his/her 2<sup>nd</sup> house, there is a chance that s/he won't wind up 'copying' Chronos... and succumbing to the conniving hands of his earthy wife Rhea.

If the client insists on concretistic ideations, the astrologer could remind the client that the 'resources' of the 2<sup>nd</sup> house need only to be 'built up' enough to allow the anti-clockwise development reach/tap the 6<sup>th</sup> house i.e. the locus from which the individual gets his/her confidence that s/he can 'survive (upcoming) winter' (aided, as noted, by the fact that Taurus is likely to be on the cusp of the 6<sup>th</sup> house). The best way to 'energize' such an anti-clockwise development is to 'think+feel+intuit' money as being no more than 'kinetic energy' (rather than say 'potential energy'). Let's not forget that most ♃/2<sup>nd</sup> house cuspers will have a 'synoptic' access to the sweep of the lower hemisphere 'via' their (respective, probable) Sagittarian ascendants, meaning that 'mythical' astrologers will have an easier time of it when illustrating things with ancient stories. Any trouble that ensues, therefore, would come out of the Aquarius, Pisces and Aries sectors that will be straddling the 4<sup>th</sup> & 5<sup>th</sup> houses. In this light, it is time to take a new look at that old devil called "the American dream"...

**EXAMPLE 40A**



Before looking at the ‘genesis’ of the character that Dennis Hopper cooked up for “Apocalypse Now” – “no maybes, no supposes, no fractions!!! you can’t travel in space, you can’t go into space with fractions! what are you going to land on? 3/8<sup>th</sup>s? what are you going to do when you go from here to Venus or something?” – it isn’t a bad idea to mention a film that was not only made in the same year as “Easy Rider” (1969; a year that Saturn stumbled its way into the sign of the Bull) but was directed by another ♃ ascendant-ed + ♃ 2<sup>nd</sup>-house-cusped director...

“Easy Rider” would do fine being half of a double bill with Sydney Pollack’s “They Shoot Horses, Don’t They?”... not only did they both featured a grim expose of the “American Dream”, they also both featured ‘Fondas’ (Henry’s Luke & Leia?; we could even go for a triple bill i.e. Ford’s/Steinbeck’s 1940’s “Grapes of Wrath”!). Agreed, their differences are significant too... Sydney’s movie was a kind of “God’s eye/20-20 hindsight” view of the Depression era of another Sagittarius ascendant-ed, Capricorned 2<sup>nd</sup> house item (the U.S.A.) whereas Dennis’ movie was a contemporary immersion in the ‘moment’ of the late 1960’s. If anyone has a right to be thought of as “Hollywood’s Bob Dylan”, then Dennis would be sure to be near the top of (if not Hollywood’s then, at least) astrology’s list... the main difference being Bob’s Sun in Gemini and Dennis’ (soon-to-be-transited-by-Saturn) Sun is in Taurus.

You don’t need the greatest astrological imagination in the world to work out that, when the 60 ♄♃♃ straddles the earlier half of the 1<sup>st</sup> quadrant, there will be an interest in ‘boom-bust’. The key idea of “They Shoot Horses (over to Capricorn), Don’t They?” is that those who will make a profit (i.e. Gig Young’s dance marathon promoter) depend on those who compete in their dance marathon being “in denial” about the ‘bust’... e.g. Sarah Miles’ character (a would-be movie star; you’ve gotta’ laugh when a movie star is playing a would-be-if-she-could-be movie star) is nothing more than an exotic, wilder metaphor for all dance marathon competitors. The only dance marathoner who seems able to overcome her “denial” is Jane’s hyper-cynical

character (it is no surprise, maybe, to discover Jane's natal Sun placement teetering in between the Archer and the Goat) and, of course, she gets more than she bargains for (perhaps) at the end of all her cynical rants-'n'-raves. The character who puts an end to Jane's character wanders up from the seashore like the dreamy Pisces that he probably is... remember that it is Pisces 'role' in the world to dissolve all that '9-10-11' 'nonsense' that prevents Aries from declaring "if life isn't going on, it will only be taking a break before it starts again". (Astrologers who have seen "Easy Rider" will surely recall the scene where, before taking off to their watery rendezvous, a 'flower girl' asks Peter if he is a Pisces). In turning to the U.S.'s natal chart, we see the Ram straddling the I.C.... the locus over which nation-states can do no more than 'ghost' and, therefore, can do no more than condemn themselves (and whoever is happy to buy into their shenanigans) to repeating their spiritual mistakes over and over with ever-increasing tragedy... or, at least, ever-increasing farce.

At the beginning of "Easy Rider", we see that problem that has grown some serious teeth over the last 40 years or so i.e. the drug trade across the Mexico-U.S.A. border. More than bizarrely, we see the Fonda-Hopper (anti)-heroes sealing the deal with (the-eventually-to-be-completely-addled) Phil Spector. The theme of money, of course, 'fuels' the "Easy Rider" narrative... in the same way that another 1969 film, "The Wild Bunch" did. But, instead of "make one more big score and back off/ back of to what??", Peter Fonda's character mumbles, "we blew it". The bizarre irony of this "hey man, don't go for the big score" movie-with-a-message is that it became its own "big score"... "Easy Rider" was made for a fraction of the cost of contemporary fodder such as "2001: a Space Odyssey" and "Lawrence of Arabia" and would go on to made a mockery of studio profiteers. And, so, while not being the greatest film of its era, many declare Hoppers' movie as the most significant.

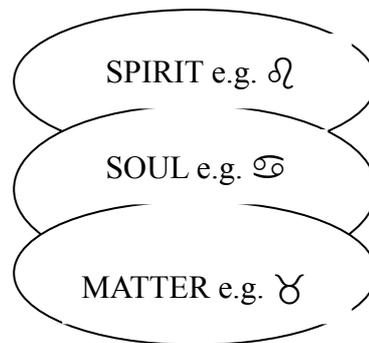
Whatever t/Truth "movie historians" manage to establish for the film, it does appear that it was the most significant involvement of Dennis' life. It is interesting to astrologers that his (lower hemispheric) Saturnian challenge was bound up with the 'creational vs. creative' question: by 1955 he was already 'imprisoned' by Hollywood (he had landed roles in movies such as "Rebel without a Cause") and trying to break out of the 'system'. By 1957, with Saturn now 'f/Falling' over (both U.S.'s &) Dennis' ascendant, it comes as no astrological surprise to discover that Dennis was dispirited by the fact that "truth, justice & the air-sign-tragic M.C. Libran way" was unable to prevent (imaginary) dominoes falling from Korea (even Eisenhower was dispirited). At his Saturn return in his 4<sup>th</sup> house, it would also come as no surprise that he would "displace" his feelings about 'father' onto his homeland but, unlike the U.S., Dennis' natal Saturn was 'sunk into' a decisively different place. Even if he was in a position to help America "save itself (from itself)", it is debatable whether this position could have ever helped him to save his own feeling function.

Complacency is strange dynamic. It is (arche)-typically a product of 'success' in one area of life being able to cover over 'failure' in another. In the mid 19<sup>th</sup>C, the U.S. was 'successful' in defeating slavery but the laws that were drafted out of this success went on to be the 'loopholes' for corporate lawyers to, in turn, become the seed of international corruption... "what are going to land on? 1/20<sup>th</sup> of the world's population? What are you going to do when you land on Venus or something?"

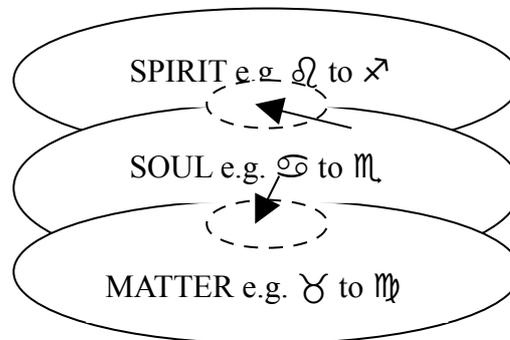
**MINI-PHYLOGENY Pt. 4: SATURN through TAURUS (e.g. 2000±)**

Finally, having now traversed the ‘not-quite-Freudian’ signs – supraegoic ☰, infraegoic ☿ and igoic ♃ – we are now in a position to say that we have ‘come home’ to the sign that is as ‘Freudian’ as the zodiac ever gets, Taurus. But is it, really?

At first, when the novice astrologer gazes at the zodiac (did Freud ever take a passing glance?), there is a good chance that s/he will be puzzled by the fact that the most ‘material’ of signs, Taurus, is not placed at its base... after all, the first schema that most esotericists are exposed to is the hierarchy shown below...



... so, why don't we see Taurus positioned where we see Cancer? For FA, the answer is two-parted (i) Pisces capacity to ‘confuse’ the left hemisphere means that Cancer needs to be a ‘beacon’ that ‘coheres’ the physical fact that ‘sea level’ water (oceans, harbours) exists ‘below’ coastline earth (e.g. ‘1 beachheads’... excluding, of course, tsunamis etc.) (ii) it is easier to ‘see’ the zodiac as a set of ‘elemental sweeps’, like so...



This adjustment shows up Cancer’s role as our “(subtly)-earth-ed” mediator of Taurus and Virgo and, given the central importance Freud placed on the Oedipal complex, we go so far as to say that Cancer is the most ‘Freudian’ of the signs of the zodiac. Further, because Freud thought that “repression” was the “cornerstone” of analysis, we ‘expand’ our above statement to: the Capricorn-Cancer axis is the most ‘Freudian’ axis of the zodiac.

So, once again, just as Aries is a sign that is more ‘Kleinian’ (and, if we think in terms of ‘masks’, more ‘Jungian’) than it is ‘Freudian’ so is Taurus. Such a claim may strike many astrologers as unacceptable in regards to the fact that Freud was a

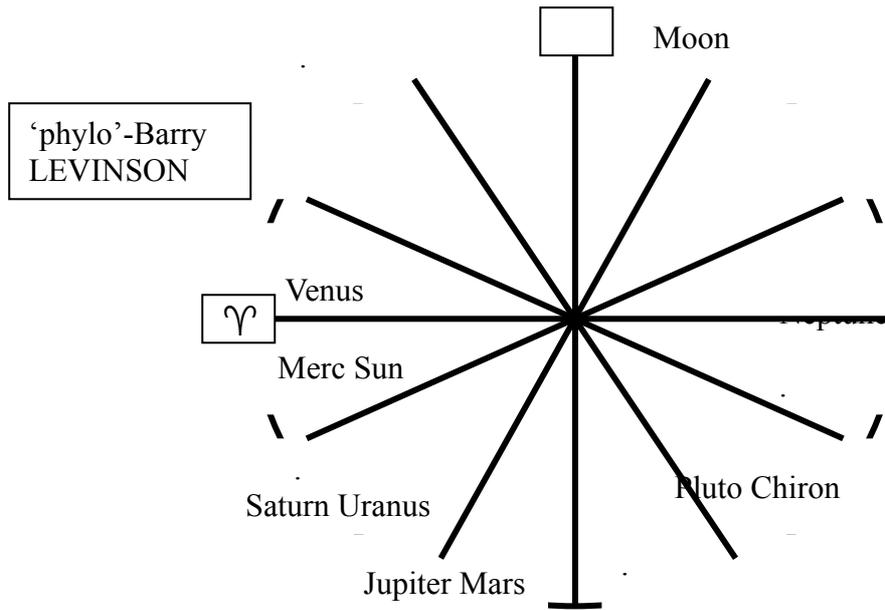
Taurus Sun but, for us, Freud's Solarity was more about "progressive development" than it was about natal transformation i.e. Freud's progressed Moon-Sun (lunation) cycle through Cancer was a bigger factor in his legacy than that which his "lunation cycle" 'left behind'... his (untransformed) Sun in Taurus. To transform his Taurean Sun. Freud would have needed to apply a Venusian sense of balance as he registered Pisces' immaterial, 'oceanic feeling//collective unconscious' as a prequel to Cancer's material, 'Oedipal/family unconscious'. Freud's desire to 'return' to his reductively material 'ground' – see "A Project for Scientific Psychology" – was an indication of his lack of Solar transformation (i.e. his '2' was out of touch with '8').

Yes, if Freud had lived another decade, he may have been able to "integrate" his daughter's views with Melanie Klein's views about the (very) 'early' influence of the superego but this probably would have required him to think much harder upon his "superego-ego-id trinity" (than he had up to the point of his death). For example, he might have needed to 'broaden' his view of the 'id' (i.e. ♃-(♁)-♃) to include the collective unconscious (i.e. ♃-(♃)-♃-(♁)-♃). In turn, he might also have needed to formulate another neologism or two to render the masculine interlopers (i.e. ♃ & ♁ = the "ig/ik") coherent.

The big kahuna, however, of SF's Cancerian-ness is seen through his focus on the son's "passive identification" with his father as his method for (i) (if vicariously) regaining the love of his mother and (ii) (opening the way for) gaining the love of his father. In the pre-Cancer phase (i.e. the realm of the 'positive' 'Oedipal complex'; no 'Hamlet-ian' factors in play), Freud saw the son phantasizing the father as a kind of disposable sibling but, when sib-daddy begins to 'resonate' the vertical axis (i.e. '10's sickle), the desire to gain father's love of is assisted by passive identification. Melanie Klein's experience with pre-verbal infants, however, taught her that the son will also be phantasizing his mother as a half "good breast" & a half "bad breast". Therefore, the son is already phantasizing the disposal of a "bad mother" before he phantasizes disposing of 'bad' (sib)-fathers. This means that, Melanie Klein has the mortgage on pre-verbal (Arien-Taurean) 'instinctual splitting'... the FA-er who wants to deal with the various compensations in play when Saturn transits Taurus needs to 'get' Klein.

The point here is that Freud's basics aren't to be fully discarded. It is more a case of adding Klein's (if a pre-verbal baby could talk/think) sequence (i) "this 'bad breast' could be the end of me and so, despite my anxiety, I'm forced to phantasize a 'war to end all wars'" (ii) "because my extinction-anxiety is unpleasant... maybe I'll regressively-dissociate from my anxiety via phantasizing a 'panzer division' to fight the war on my behalf i.e. Klein's 4<sup>th</sup> quadrant paranoid-schizoid position (iii) "uh-oh... I am coming to realize that both breasts are on the same mother, my phantasy can't be sustained (unless I go completely denial-crazy)... it looks as if I'm going to go back to feeling anxious and, uh oh, my newly discovered impotence about this is now adding a new species of psychopathology to my anxiety" i.e. Klein's depressive position. Freud-Klein continuity leads to (iv) "my capacity to passively identify with my father is 'good' because I can now re-constitute my superego" i.e. if the father is internalized, the infant, realizing that internalized things are more 'controllable', at least has less cause to be anxious. Then again, because this auto-treatment of anxiety doesn't 'cure' the depression, '1/2/3/4' needs to 'reach/tap' '5' e.g....

**EXAMPLE 40B**



The big problem that comes with '4's "passive identification with the father" is that, through "fixation", subsequent access to the '5 inner son/child' is put at risk. In turn, when the (depressive position-ed) '4 son' reaches '5', the chances are that he will 'ghost' his way up in-to '7 Libra' i.e. he is at risk of reaching adulthood without properly knowing (gnowing) childhood. This is a major part of the story of Parsifal, the knight who, like Hamlet, has 'failed' to 'live out' his sonhood and, therefore, is in no position to be a father when the time arrives to be one.

What's a poor knight to do? How can one be a 'hero' when one is without any real basis for becoming one? Although Barry Levinson has made a few movies about talented knights who discover, nonetheless, that talent has zip to do with redemption – Robin Williams' 'sit down comic' of "Good Morning, Vietnam", Dustin Hoffman's 'smokes 'n' mirrors' movie mogul in "Wag the Dog" (not a whole lot different to his 'card-counting-savant' of "Rainman"), Warren Beatty's 'visionary' of "Bugsy" – he made one that was deeply mired in the mythology of redemption...

In the 1980's, there was a sense that baseball movies (and sporting movies in general) were filling the gap that was left when the 'western' started to wane in the mid-70's... "Eight Men Out", "Fields of Dreams", "Chariots of Fire" & Levinson's "The Natural" (uh oh, Leo-Sunned Redford has turned up again!!). This sense was emphasized by Phil Alden Robinson, the director of "Fields of Dreams", who talked of the difficulty of trying to market a film that "wasn't-about-baseball-even-though-it-looked-as-if-it-was-about-baseball", in Europe. Of course, anyone who spends five minutes perusing mandalas will know/gnow that all baseball films (or, at least, good baseball films) are films about mandalas i.e. about the '5' aspect of the s/Self.

At the beginning of Barry's film, we are placed, nonetheless, into the middle of the story... and, so, we quickly realize that the director intends to use that rather clichéd narrative device, the 'flashback'. Still, when we notice Barry's Sun in Aries, there is a sense that, by using this device, Barry was being true to himself i.e. "The

Natural” was filmed as his progressed Moon was moving into and through the sign of Cancer... after having recently launched from its 2<sup>nd</sup> “progressed New Moon” (in Taurus). In fact, Levinson had made his first film “Diner” at this “New Moon” & it is also well worth catching, not only for its well scripted ‘rites-of-adolescent-passage’ story, but also for its ‘form’ as an ensemble piece (i.e. 6 characters each represent a ‘type’ of immaturity), meaning that astrologers can enjoy the challenge of working out which ‘diameter’ corresponds to which character. I wonder if Barry identified most with the (‘1-7’) Steve Guttenberg character? Whatever that case, at this time, Barry’s ♃ Sun was progressing through his (Taurean) Uranus-Saturn conjunction and, therefore, serves to emphasize our current theme of “concrete compensation”. Indeed, Barry was also in the guts of his early 40’s mid-life predicament i.e. Saturn was opposing its natal placement.

Redford’s hero figure, “Roy Hobbs”, shows his “passive identification” in the way he listens to his father’s advice about ‘discipline’: “you’ve got a gift, Roy, but its not enough; you have to develop yourself” In an archetypal sense, however, it is not the father who is ‘meant’ to instill discipline... it is the mother (notably a figure who doesn’t appear in Barry’s movie, even if Glenn Close’s wife-to-be can be taken as the Virgoan maiden who, herself, is too ‘close’ – yuk, yuk – to the archetypal m/Mother). Rather than ‘discipline’, the father is ‘meant’ to instill a respect for pursuit of s/Self knowledge. It doesn’t matter how much discipline has been force-fed into a ‘child’s’ pursuit, if a child is unable to grasp its larger ‘purpose’, it is fated to become a force for spiritual destruction. When a father starts to rabbit on about discipline, the odds are high that the overall parenting balance will have been put badly out of kilter i.e. its time to look out for a ‘spiritual illness’ in the father... he dies of a heart attack in the opening scene.

Unsurprisingly, then, we watch Roy arrive at the decision that compiling the best statistics (something that, in baseball, often lapses into obsession-compulsion) is “all there is”. In other words, he is ‘living inside an idea of adulthood’. Being ‘good’ at baseball is nothing more than an opportunity to ‘enjoy’ one’s rite-of-passage into adulthood. As a result, the femme fatale (played by Barbara Hershey; she is a kind of mixture of Scorpio & Capricorn) ‘judges’ Roy negatively and ‘sentences’ him to another round. Although the next incarnation of the femme fatale (played by Kim Basinger) is more a mix of Pisces & Taurus, these two ‘fatales’ form a kind of dyad.

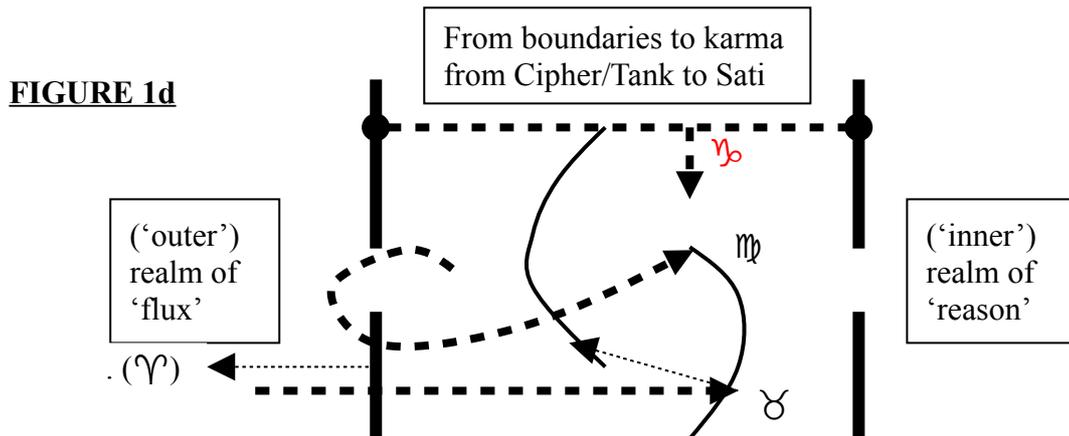
When Roy returns to baseball after being, like Christ, lanced in the flank, we see that he still doesn’t have a ‘real child’s’ sense of ‘faith’... he confesses to Glenn’s character “I didn’t see it (the femme fatale) coming, I should have, but I didn’t; why didn’t I?” It is only the next day, when he is informed by Glenn’s character that he is a father, that he ‘realizes’ that he has arrived at a ‘synoptic moment’ that will tell him whether or not he is ‘fit’ to head the family that he has sired. The “High Noon” moment has arrived and, fittingly, because he has ‘identified’ with the team mascot, he is able to endure the ‘complex opposite’ of breaking his wonder-bat and hitting a home run with another. The time had come to put away childish things.

Psychological astrologer Howard Sasportas said, “it is never too late to have a happy childhood” (“build it and h/He will come”). After h/HE comes, however, the time soon comes to re-integrate the field back into the ‘6 farm’.

### THE PERIEGO-‘IG-ID’ (hyper)-COMPLEX: Saturn-‘Venus/Gaia’

In “Saturn: a New Look at an Old Devil”, Liz Greene says that Saturn, “has something to do with (... realizing the...) difference between external values – those which we acquire from others – and internal values – those which we have worked to discover within ourselves”. When Liz’s view of the 2<sup>nd</sup> house/Taurus as the realm of “values” is taken into account, the FA-er will soon want to know more about what connects these two earthy archetypal expressions.

FA-ers don’t take things at face value... being students of ‘attitude’ , we are interested in the fact that not only is ‘2’ extraverted but ‘2’ is also introverting (not introverted). This complexity has been discussed in ‘Vol.1’, as summarized in...



As you can see, ‘2-Taurus’ might ‘be’ inside but she is interested in whatever might be entering the psyche ‘from’ the outside (i.e. her extraversion de-emphasizes the centre of the individual psyche). Meanwhile, although she might also ‘be’ inside and be only interested in what is already ‘in’-side (i.e. introversion), ‘10-Capricorn’s fearful preoccupation with ‘11/12’ also plays down the centre of the psyche. In short, both ‘2-Taurus’ and ‘10-Capricorn’ are involved in ‘membrane’ function... ‘2’ wants to be (semi)-permeable and ‘10’ wants to be impermeable.

Despite these subtleties, FA still agrees with Liz’ view quoted above i.e. you can’t have a genuinely individual inner life without having first built some kind of barrier between the outer (or ‘further inner’) and ‘central’ realms. The only group that can fairly claim ‘innocence’ regarding the subtleties of psychological barriers and, for example, hold to the view that psychological barriers are a bunch of hooey, are the ultra-Darwinists i.e. for this group, the ‘mind-body’ separation is a nonsense (i.e. body = mind; atoms and the void; you know the litty). Still, ultra-Darwinists aren’t immune from the charge of philosophical laziness.

Meanwhile, back at the ranch of ‘the rest of humanity’ (and, especially at the ranch of its members that see the value of “individuating” ‘into’ a unique inner life), some attention needs to be paid to the construction of a psychological barrier. Even though the very process of doing this is, as Liz’ abovementioned quote indicates, has the capacity to indicate what might be outside and what might be inside, the psyche remains unclear as to the details of its centre. Without the input of the Sun (or, in a precise sense, the Sun-Earth axis), ‘centredness’ would remain a mystery. A centre is

often best ‘observed’ when an opportunity arrives to triangulate it. Astronomically, of course, such an arrival will have occurred when a perspective is mounted from the planet Venus. This is the kind of symbolic imagining that allows astrologers to link Taurus both with Venus and (esoterically) with the Earth.

In ‘Vol.1’, when discussing the Sun-Earth axis, we pointed out that, prior to the Sun’s transformation, it might be altogether ‘safer’ to focus on the Earthy ‘end’ of the Sun-Earth axis (i.e. the point 180° from the Sun). In other words, prior to the building of a Saturnian barrier (minimum 30yrs), the Earth is able to ‘chip in’ and assist with “Icarus-risk”. It is fitting, therefore, to discover that the Earth placement (as it pertains to the post-Galilean heliocentric attitude) will always be found at the furthest point from the Sun... even if, in a full astronomical sense, Saturn is further away from the Sun than is the Earth.

This tells us that the Saturn-Earth conjunction (it will be seen, astrologically, as Saturn opposite Sun) could serve to ‘confuse’ the Earth’s function as the “centre you can have when it is not safe to have a centre”. This problem is nicely symbolized by the fact that Saturn will always be “retrograde” (i.e. a real pain in the you-know-what) when it is opposite the Sun. For example, we have just experienced the transit of the Sun through mid-Aries... this means that, if Saturn is in Libra (which it is), it will be in the midst of its retrograde motion (which it is).

Nonetheless, as also presented in ‘Vol.1’, FA-ers don’t become overly gloomy about Sun-Saturn oppositions because, in our view, the main 2<sup>nd</sup> archetypal item to be developed is the 2<sup>nd</sup> house i.e. if the 2<sup>nd</sup> house has been ‘reached/tapped’ from the ascendant (rather than from any clockwising tricks and deceits of the 3<sup>rd</sup> house), the individual will be in a position to ‘triangulate’ both his/her 11<sup>th</sup> house-5<sup>th</sup> house axis and any Sun-Saturn ‘opposition’.

\* \* \* \* \*

In line with the content of this section (and to round off this ‘Vol.2:Pt.IV’), it is worth noting the somewhat arbitrary nature of the precession of equinoxes i.e. we say that the current age is the “Age of Aquarius” because the Sun-Earth axis cycles around to its vernal equinox at the same time that the Sun-Earth axis straddles the Water-bearer/Lion opposition that has been laid out in the sidereal heavens... even though nothing stops us from saying that the Sun-Earth axis reaches the sidereal 0° of ♈ towards the end of April (i.e. when this axis is entering Taurus). Therefore, we could say that we are now in the “Age of Taurus”... you know, the age wherein Gaia is finally allowed to partake in her fair share of Persephoneic ‘returns’.

Because of the invocations of anti-clockwise development, Freudastrologers would be one of the last of the astrological subgroups to complain if the astrological community decided to change the name of the incoming age. FA-ers wouldn’t be the (very) last subgroup to complain, however, because we see the value of ‘description’ and it difficult to see the political nonsense of 1790-2010 as anything but a spiraling regression into ‘11’ i.e. Lucifer tricking us into ‘living inside an idea of an ideology’ (as James Woods’ character sums it up in “Salvador”, “some campesino, who can’t read or write, or feed his own family, watches his kids die of malnutrition, do think he gives a shit about Marxism or capitalism?”). What a paradox(!): the Aquarian ideal for the “Age of (ideological) Aquarius” is for it to be re-named!

## *Interlude 2E: The JUPITERIAN SYNOPSIS*

### **THE TRANSITING (i.e. dynamic) TRANS-EGO**

Over the course of “Vols.1 & 2” we have discussed the problems, rife in both Judaism and Christianity, of “identification with Deity” and its give-away symptom, “pride”... problems that are especially toxic in 'groups'. Although “identification” is easy to spot in a podium thumper, it is also a Nurembergian cinch to watch it spread out to group members. If Christian groups have an advantage over Judaic groups, it would be have something to do with the factor-of-3 'dilution'. (Did you hear the joke about L.A.'s “Messiah Conference: 2001”... a bunch of Jesuses were gathering about the orientation-desk and, as a 'God-the-father' walked past, one of the Jesuses shook his head muttering, “oh, come on!! who does he think he's kidding?”). This problem was 'diluted' by a much greater factor in Ancient Greece...

It makes satisfying astrological sense that the (Louis Letterier) 2010 re-make of Desmond Davis' “Clash of the Titans” was made 29 years after Davis' film... after all, Saturn is a 29yrs cycling Titan who 'clashed' with his wife, Rhea, to generate his eventual overthrower, Jupiter (Zeus). The completed overthrow of Saturn, however, didn't bring about the end of 'clashing'... a bunch of the remaining Titans managed to revolt against Zeus and the 'clash' would rage along for another 10 years. Indeed, Jupiter's (Zeus') final victory would not be secure until he had accessed the weapon forged by the Cyclopes... the “jagged thunderbolt”, a weapon that would also come in handy whenever humanity began to annoy his (somewhat Yahweh-ish) nature.

The abovementioned duration, '10 years', will be familiar to most astrologers i.e. it is the time it takes for a Jupiter-Saturn conjunction to reach its Jupiter-Saturn opposition (and vice-versa). Meanwhile back at the less complex archetypal ranch of Jupiter's 'isolated' transit through the zodiac, the astrologer will tend to see things in either 6yr or 12yr durational terms... depending on whether his/her interest stays within the lower hemispheric hero myth or expands out to the full 360° cycle. There is, however, another way to apply the duration of 10yrs to Jupiter's cycle i.e. it is the duration of Jupiter's anti-clockwise transit from Aquarius to Scorpio... a transit that is mythologically reflected via Zeus' various 'descents' from Olympus on the lookout for a human women to fertilize. Rather than “identify” with Zeus as Jupiter transits the lower hemisphere (even if there is a 10x dilution factor), we recommend...

When Jupiter transits the signs of Aries, Taurus, Gemini, Cancer, Leo, Virgo and/or the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> houses, the (human) intuiter might do better to leave Olympus behind him/her and interpret things along the lines of semi-divine Perseus, the son of Zeus and Danae. Even when Jupiter is transiting the upper hemisphere, it isn't a bad idea to look at Jupiter's interest in Perseus (rather than Jupiter's ongoing troubles with the Titans... or, as is depicted in Letterier's movie, Hades), because this helps protect against hubris, the problem that afflicts god-defying characters such as Acrisius (Perseus' grandfather) and Cassiopeia (Andromeda's mother). Before doing so, however, let's take another look at the rift between Freud and Jung...

\* \* \* \* \*

For 'Real' philosophers, it was a shame that 'modern' philosophy began with the '3-thought', “I think therefore I am”. Given the amount of intuition and feeling that goes on in the individual's psyche (including, no doubt, Descartes'), we are left

to wonder why no-one cared that Descartes didn't go for the 1<sup>st</sup> person '1 intuition', "I intuit therefore I am (becoming)"!! For Freud, however, philosophical 'what-ifs' are completely beside the point... emotions (the 'id' of sensing-feeling) will always render fluffy, epiphenomenal thinking-vs.-intuition battles inconsequential.

Jung's thinking-intuitive criticisms of Freud often began with his rhetorical query, "OK, so you've psychoanalytically 'reached-tapped' the very bottom of your 'id'; what then?" Jung's 'abstract intellectual' answer usually went something like "bring your intuition (i.e. the '3<sup>rd</sup> thing' that "integrates" the "5,000 opposites" that clutter your mind) to your function-table and you will soon see the way 'up' to your exogamous redemption." Yet, as longstanding readers know, we take a dim view of Jung's 'auto-biographical' answer that went something along the lines of, "use your untransformed intuition to run away from the 'task' of 'real relationship' with your wife" i.e. Jung's marital infidelities were a (projected) 'symptom' of his lack of faith in his own anima. In short, Jung's poor understanding of ('6' into) '8' lay 'within' his failed '5-9 (Sun-Jupiter) differentiation'... although Saturn bespeaks 'flaw' in a very direct way, the Sun has its own (if indirect) 'heroic flaw' that sounds a bit like, "OK, so you've accessed your '1 desire' and become an intuitive '5 king', what now?"...

As was suggested in our discussions of Oliver Stone, there might be a need to put down childish things and pick up some adult things but, as all 'Jungastrologers' know, Jung had Leo on his 'adult' 7<sup>th</sup> house cusp (descendant), meaning that he had a good chance of 'conflating' his child-Leo with his adult-descendant and, therefore, there was always a chance that he would take his outer marriage less seriously than his inner marriage... leading, ironically, to a lack of '7 balance' between the two.

Indeed, we can go further... Jung also had Jupiter in Libra in the 8<sup>th</sup> house, a placement that suggests extra focus of the 'masculine' ('7' & '9') aspect of his 'inner marriage' at the expense of the 'feminine' aspect of his 'inner "8" marriage'. There is also a possibility of this 'feeding back' to his '5-7 (Leo-descendant) conflation' and, therefore, this may have led him to fail to get to the bottom of the endogamous king-queen questions discussed at length in "Mysterium Coniunctionis". All the same, we do acknowledge that Jung's ideas were fertile enough for a 'continuator' (i.e. Erich Neumann) to Jupiterianly 'expand' things all the way around the horoscope and lay out the 'creation', 'hero' & 'transformation' phases of psycho-spiritual development (... well, not quite all the way around; see our 'Volume 1: Pt.6 – Religion').

As will be 'expanded' on in 'Interlude 2E', FA baulks at "freedom" being the main 'keyword' for Uranus. In this 'Interlude 2D', we also baulk at using "freedom" (i.e. of spirit from the flesh) as a 'keyword' for Jupiter. Agreed, it nicely 'fits' Jupiter (or Sagittarius) on the 9<sup>th</sup> house cusp but, overall, we prefer the 'keyword' "connect" (or "bridge"), especially for other areas of the horoscope. In a way, Jupiter 'smooths out' the 'speed bumps' that Saturn lays down in the zodiac-horoscope's 'parking lot'. Indeed, this is how Jupiter 'acted on' Jung i.e. it enabled him to 'bridge' his 7<sup>th</sup> house to his 9<sup>th</sup> house (but, as indicated earlier, at the cost of 'skipping over' the meaning of the 8<sup>th</sup> house itself). Before, however, we deal further with this influence of Jupiter in the 3<sup>rd</sup> quadrant (yours, mine or Jung's), we will take a leaf out of Erich Neumann's book and look at Jupiter's (if subtle) 10yr capacity to 'bridge' the zodiac-horoscope as an (almost) 'Holy' whole from '11' down-across-up to '8'...

### **JUPITER in AQUARIUS e.g. 2020 (+ ♃ on the 11<sup>th</sup> HOUSE CUSP)**

This section is, of course, our 'take 2' of this particular '9-11 interaction' (it is 'take 4' if all our '9-11' discussions are referenced e.g. ♃/Uranus in the 9<sup>th</sup> house). In the prior discussion (i.e. 'Interlude 2A'), we lamented over the fact that carrying the Archer on the 11<sup>th</sup> house cusp delivers an unfortunate tendency to 'short circuit' the Water-bearer on (or near) the ascendant. Naturally, if dynamic Jupiter is in the 11<sup>th</sup> house we don't have to lament in this way but the basic problem of Jupiter's "short-circuiting" capacity 'still there' e.g. what happens when Jupiter is "retrograde"?

Some of the reasons that Zeus is not so interested in the lower hemisphere is depicted in "The Clash of the Titans" i.e. Zeus has enough trouble dealing with the bickering (upper hemispheric) gods. The imaginative theologian won't have trouble seeing a kind of fake 'round table' in the Olympus depicted in both the 1981 & 2010 movie versions. Also, s/he might notice that the reason that Zeus is unable to oversee a consensus of the gods is that Zeus' overthrow of Chronos (i.e. '10 Capricorn) and, if once removed, Ouranos (i.e. '11 Aquarius') has generated a '10-11 power vacuum' that is in the throes of being filled by a prideful humanity (i.e. fractious 'humanism', rationality). In the 1980 version, we see Zeus and Poseidon (i.e. '12 Pisces') coming together to 'fill' the '10-11 vacuum' i.e. when '9' lands in '11' the opportunity arises to "release the ('12') kraken" onto the angles of the zodiac-horoscope.

These Olympian actions not only illustrate FA's way of interpreting Jupiter (see the opening section of this 'Interlude 2D') but they also illustrate the point that, even though Jupiter's 'bridging' function appears 'benefic', the chance of a 'malefic' regression is not eliminated by symbolic fancy alone. Something needs to be 'lived'.

### **JUPITER in PISCES e.g. 2021 (+ ♃ on the 12<sup>th</sup> HOUSE CUSP)**

Again, this section is a 'take 2' of '9-12' (i.e. see Pisces on the 9<sup>th</sup> house cusp in 'Interlude 2C') but, in another way, it is 'take 5' of '9-11' i.e. if Sagittarius on the 11<sup>th</sup> house cusp tends to "short circuit" Aquarius on the ascendant, then Jupiter in Pisces will tend to 'bridge' Aquarius to Aries in a way that could 'blind' Aries to his task of commencing anti-clockwise 'heroism'. One way to correct this tendency would be to 'expand' Jupiter's bridge out to the feminine signs i.e. from Capricorn to Taurus but this would require '9' to have a 'wiser' overall insight into the feminine...

Although a purist would be unlikely to approve of the "Clash of the Titans" 2010 remake, a Freudastrologer would, hopefully, be impressed by the way that the re-writers (Travis Beacham, Phil Hay & Matt Manfredi) have 'developed' the myth to reflect the world's (3<sup>rd</sup> millennial) predicament. Although they retained the theme of '3 fathers' that was outlined in our "Vol.1: Pt.VI: Religion", the 'developers' gave 'father no.3' (Pete Posslethwaite) a Jupiter in Pisces character, i.e. his drowning has the effect of 'releasing' his foster-son, Perseus, into his heroic Arien commencement (at Argos). More importantly, these 'developers' have written an anima (i.e. Gemma Arterton's "Io") into the narrative... she operates both as the narrative 'chorus' and as Perseus 'inner guide'. It is also suitable that Io makes herself known to Perseus at the point when he 'regresses' from '1 Argos' into '12 prison' for refusing to brandish a sword to 'save' Argos (... he is a peaceful fisherman who "mends nets"). Without Io's information, Perseus would have stayed in '12' and rejected '1-2-3-4-(etc.)'...

### **JUPITER in ARIES e.g. 2010 (+ ♃ on the ASCENDANT)**

In earlier discussions, we have tended to take a 'negative' view of Sagittarius on the ascendant and, our readers, upon noticing that we are also 'negative' towards 'Jupiter-falling-through-the-left-hemisphere' (see prior page), may be uneasy about (yet) another 'negative' portrayal of religious ('9-1') 'desire' colliding 'head on' with "regressions" (that begin somewhere in the '10-2'-'11-3'-'12-4'-'1-5'-'2-6'-'3-7' lower hemisphere). Indeed, this is why we FA-ers are impressed by the '12-2-4-6 feel' that Io brings to 2010's "Clash of the Titans" i.e. Io and Andromeda are a kind of sibling pair... the former (anima) 'inner' and the latter 'outer'.

Another thing that impressed us about the 2010 version was the 'humanistic' character given to Perseus... he might not be interested in raising a sword to defend Argos but he is willing to raise a sword against the specific god that, in his view, was responsible for the death of his foster family. Agreed, vengeance is a 'bad' motive for any behaviour but at least it has that "this time it is personal" ring to it that invokes the lower hemispheric journey. Perseus is a kind of '3 Cain' wanting to do away with Hades but little does Perseus know that Hades also sees himself as a kind of '3 Cain' rejected by his brother (father), Zeus. More importantly, Perseus is not interested in defeating the 'regressive 12 Kraken' and saving Andromeda locked up in '10/1/(7)'... he only wants to get the necessary information from the '4 Graeae'...

If, dear reader, you concur with our Jupiter-into-Perseus 'take', you will have already worked out that Jupiter does its best work in Aries when it is able to expand its 'bridge' outward beyond '12-2' (and '11-3') to '10-4'. This doesn't mean, however, that Perseus should ignore...

### **JUPITER in TAURUS e.g. 2011 (+ ♃ on the 2<sup>nd</sup> HOUSE CUSP)**

Aw, forget about the "Clash of the Titans"... when fiery Jupiter 'descends' to earthy Taurus, the imaginer will be doing well enough if s/he can handle the "Clash of the Elements" (fire and earth). A big part of handling this elemental opposition is the willingness to see '2 resources' for what they are without getting over-expansive about what their ultimate 'role' might be. And, so, even if it is not a movie about how to make a million dollars, the 2010 "Clash of the Titans" falls from a (Jupiter-Aries) 'locker room' muscle-fest to the Jupiter-Taurus 'forest' (wherein, unsurprisingly, Io reappears) is a movie about what to do with 'resources'... for example (i) the winged heels of the Pegasus horses and (ii) the 'divine sword'. Significantly, Perseus rejects the 'g/God-given' talent (the sword) because it seems to him to be, like the intellect, something that could trick him out later on. Perseus is prioritizing his 'feeling'.

One well-known lamentation of financial theory goes, "it is very much easier to turn \$1,000 into \$1,000,000 than it is to turn \$1 into \$100,000". You don't have to be Freud to work out that Perseus' golden sword is '\$1,000' and the iron sword that Perseus retains as '\$1'. In short, Jupiter is optimistic enough to pass through Taurus (or a Sagittarian 2<sup>nd</sup> house) without getting in too many knots about the well-known lamentation of the head of this paragraph i.e. people who have too much money are 'spoilt' enough to make bad financial decisions. Jupiter in Taurus doesn't symbolize wealth... it symbolizes access to just enough 'resource' to reach/tap Virgo 'happily'. To reach the Maiden, however, Jupiter will first need to get through...

**JUPITER in GEMINI e.g. 2000, 2012 (+ ♃ on the 3<sup>rd</sup> HOUSE CUSP)**

Although FA doesn't have natal Jupiter in Gemini (nor (natal) Sagittarius on the 3<sup>rd</sup> house cusp), we do have Jupiter in the 3<sup>rd</sup> house... a piece of '9-3' information that, by rights, should come as no surprise to any longstanding reader of FA i.e. we have an 'expansive' attitude to vocabulary. Then again, if you, dear reader, are still reading, we can only assume that you are OK with the distinctions we make between the 'ig' (our term) and "id" (Freud's term). Then again (again), if, dear reader, you still need some convincing about the 'ig-id transition', you'll only have to wait a few more weeks for Jupiter to land in Gemini... a transit that will help you decide about all expansions of vocabulary, including ours. During this transit, there may even be the odd symbolically 'resonant' (if subtle) event(s). Time, of course, will tell.

Given that the 2010 "Clash of the Titans" shifts its setting from a zone of rich vegetation to a desert (i.e. where the oversized scorpions attack the hero) there is a temptation to describe this in terms of the shift from a 2<sup>nd</sup> archetypal zone into a 3<sup>rd</sup> archetypal zone... a temptation that, in any case, we resist. For FA-ers, this desert symbolizes '2's lack of diametric contact to '8'... this is why Hades has the chance to blindside Perseus with with a 'Hydra' (i.e. upon slaying one scorpion, Perseus does little more that arouse another bigger one). Perseus is 'saved' by the 'Jin', creatures who appear as though they have been bitten enough by the scorpions to have come to accept their 'value' i.e. as 'integraters' of opposites. No wonder, then, that when the 'sibs' begin to bicker at the 3<sup>rd</sup> archetypal 'campsite', a 'Jin' insists on a deeper and more genuine brotherly attitude.

**JUPITER in CANCER e.g. 2001, 2013 (+ ♃ on the I.C.)**

It is also no wonder that, when Perseus enters the lair of the "Graeae", a 4<sup>th</sup> female figure is there to guide him. At this point, dear reader, we need you to recall our notes on witches in "Shrek Forever After" because our associations there (i.e. a woman's untamed animus) also applies here i.e. the number '3' is 'masculine'. In any case, in order not to appear "sexist", we note here that the "Graeae" are an aspect of Perseus (i.e. not of Io). In another nice image, the remakers of "Clash of the Titans" depict the witches' lair in a not dissimilar way that Hitchcock depicted his own M.C. matriarchal 'lair' i.e. up on a '10-hill'. (Recall, also, our discussion of the mid-section of the 'Pentacles' in 'Vol.1: Pt.3 Philosophy II' i.e. the direct access the 'axis' gives to the I.C. & the M.C.). In short, without the assistance of anima-Io, Perseus would not have been able to differentiate static matriarchy from developmental maternity.

Now that Jupiter is on the 'up', our readers might be expecting us to brighten up our previously dim view of '9' in the left hemisphere... but, given the fact that, in '4', '9' would be expected to 'bridge' '3' and '5', Jupiter's '(Houston-ian) problem' is not yet a complete thing of the past. For example, an astrologer might do well to take a look at 'blocks' that could prevent easy movement through the 5<sup>th</sup>, 6<sup>th</sup> or 7<sup>th</sup> houses (and/or signs) and, then, look at the extent to which symbols are being interpreted in a 'convenient' way... let's call it the "Machiavelli Syndrome". A good example of this was Dubya's 'symbolic' interpretation of the events of 2001 ("a vengeance odyssey") as a message from God that he is "free" to do whatever because he is a "democrat" e.g. free to take absolutely no interest in what sickens the heart of Homo sapiens.

**JUPITER in LEO e.g. 2002, 2014 (+ ♃ on the 5<sup>th</sup> HOUSE CUSP)**

In his “Origin and History of Consciousness”, Erich Neumann warns against the conflation of 'masculine' and 'father'. This warning is 'centred' (yuk, yuk) on the phase in a 'son''s life when he becomes uncomfortable with being a 'mama's boy' (if, of course, he ever reaches this stage) and, in an “overcompensatory” response to this discomfort, lurches at a wrongheaded idea of 'father' and, in turn, misses out on the important sublimatory phase of being a creative masculine 'pre-father' (i.e. a child). If he fails to 'live out' this stage of development, the chances are re-increased for the son to become a 'mama's-boy-pretending-to-be-a-father'... after all, he has plenty of pretenders to model himself on. (And, as Neumann makes clear, this is a significant player in homosexuality).

In our earlier essay on Perseus, we made the controversial statement that the Medusa wasn't so much a denizen of '8' as she was a denizen of '5'... in other words, the Medusa represents an overly concretic attitude in an area of life that does best as a liquid (i.e. creative rather than creational). The depiction of the Medusa as 'angry female' is, in our view, also a depiction of a hero as he fights against the vestiges of his own 'inner' left hemispheric concretic mama's boy-dom that he hasn't quite left behind e.g. the 'beginning' (rather than the 'end') of the 5<sup>th</sup> house... recall, here, our discussion of Oliver err... 'Stone'.

In “Clash of the Titans” Jupiter appears, as it were, 'in the flesh' to Perseus after he surmounts the Graeae and, appropriately, Perseus rejects Zeus' 'concretic' support, although Perseus does accept a coin that will give him passage to a part of the underworld where Perseus can't even rely on the support of anima-Io...

**JUPITER in VIRGO e.g. 2003, 2015 (+ ♃ on the 6<sup>th</sup> HOUSE CUSP)**

To his great ironic surprise and despair, Perseus experiences the execution of his anima almost immediately after he emerges from the cave in which he slayed the Medusa. In his rage, Perseus allows himself to use that which he had earlier rejected – the 'divine sword' – and, with it, he slays his 'bad' foster father (just as Hades had slayed his 'good' foster father). Again, for FA, these are impressive 'developments' of a thousands of years old myth because we get the chance to watch a Persephone-ish abduction (in contrast to the 1981 version wherein Perseus saves Andromeda before any abduction) that bespeaks the need for the (now 'transforming') hero to advance all the way into the 8<sup>th</sup> house (i.e. if he is to re-unite with Persephone-Io). In the same way that Athene gives Perseus a (7<sup>th</sup> archetypal) reflective shield so that he can strip away the vestiges of the 4<sup>th</sup> house, so Perseus is now given a 9<sup>th</sup> archetypal “Pegasus” to overcome the Kraken that is haunting a 'pseudo 1-(7) civilization' (i.e. Argos).

Although Perseus is now being assisted by divine forces, we do well to remind ourselves that Perseus has retained his determination to 'live out' his 'human' task. Although both Virgo & Libra are signs of the right hemispheric 'rise' (and flanked by the deeply religious signs of Leo and Scorpio), both the 'Maiden' and the 'Scales' remain interested in making the most of the mortal coil (... as noted, elsewhere, this is an interest that was beyond the 'means' of Christ). This means living life without (the need for) repression... here, our readers do well to recall our disagreement with Neumann about the bag that holds Medusa head...

**JUPITER in LIBRA e.g. 2004, 2016 (+ ♃ on the 7<sup>th</sup> HOUSE CUSP)**

Again, we at FA need to confess that this section (and the one prior) is (are) important to us i.e. FA has Sagittarius on the 7<sup>th</sup> house cusp (and the ruler of the 7<sup>th</sup> house, Jupiter, is in Virgo). At many points throughout this website, we have tried to clarify the difference between the civil principles of '7' and tradition-soaked fear of '10' and, conversely, we have lamented over their de-clarifying conflation (that is a particular problem in nation-states that have Libra on the M.C.).

Again (again), we FA-ers, while applauding the efforts of Erich Neumann in identifying the difference between 'masculine' and 'father', voice our disagreement with Neumann about 'f/Father'. Actually, it is not so much our disagreement as it is our clarification i.e. there are 2 ways that a 'son' can be cast out of the matriarchate (i) he aligns himself with 'sons' from the same 'matriarchal group' e.g. adversarial gangs, pillagers, armies etc. ('minions' of the 'Terrible Mother' that were described by Donald Rumsfeld "'good apples' and 'bad apples'") or (ii) he aligns himself with 'sons' from other 'matriarchal groups' e.g. he aligns himself to diplomatic intentions to form peaceful 'congregations' (e.g. the U.N... at least, 'in theory'). The reason that the U.N. fails to achieve in practice what idealists would like it to achieve in theory is that, when push comes to shove, delegates 'recoil' into their ('unconscious') loyalty to their matriarchal 'nation-state'.

The reason that these delegates have conflicted loyalties is that they have yet to develop their individual egos to a point of being happy to stand by the principles of diplomacy come what may (there will, of course, be exceptions to this 'rule'... one obvious nominee being Hans Blix).

**JUPITER in SCORPIO e.g. 2005, 2017 (+ ♃ on the 8<sup>th</sup> HOUSE CUSP)**

After Perseus rescues '10-1' from the Kraken (i.e. at '7' he uses 'concretism' to defeat 'concretism' i.e. although the 7<sup>th</sup> house is the most 'concretic' house of the right hemisphere, the descendant's house is, nonetheless, more psychological than either the M.C. or the ascendant), he winds up on the seashore with Andromeda. In the Davis' 1981 film version of "Clash of the Titans", Perseus 'gets' his 'outer' sister-now-bride but, in the 2010 version, Perseus realizes that his 'kingship' might be too 'landlubber-ish' for a fisherman's son (& too 'regressive' to boot, even if regression to the 5<sup>th</sup> house is not likely to 'cause' much trouble). Perseus is happy to go it alone into the Scorpio void, perhaps because he has enough Jupiterian divinatory nous to be able to 'bridge' '7' over to '9'.

Perseus swims across the '8 sea' to the 9<sup>th</sup> house cusp where, unsurprisingly, he sees 'Real' Zeus appear in the place where the 'concrete' Zeus had been razed at the beginning of the narrative. Perseus not only has the faith of his own centoverted 'humanity' and 'feeling', but he also has enough faith in 'immaterial values' to turn down his father's offer of 'transcendence'. Zeus 'rewards' Perseus by re-uniting him with his 'inner' sister-now-(presumably)-bride.

To be sure, loyalty to the 'outer' woman is the basis of a peaceful and happy civilization – the world needs its happy royal marriages to remind it the importance of this fact – but, for the hero who wants the big picture, nothing is more important than loyalty to that 'inner' wife who can cleave him from his 'inner' m/Mother.

**JUPITER in SAGITTARIUS e.g. 2006, 2018 (+ ♃ on the 9<sup>th</sup> HOUSE CUSP)**

Sagittarius, Pisces, Gemini and Virgo are the “mutable” signs of the zodiac. These are ruled by, respectively, Jupiter, Neptune, Mercury (and, perhaps, Chiron... the centaur appears, at least, to rule the 'rise' from Virgo up to Sagittarius i.e. that part of its orbit when it is 'inside' Uranus/Saturn). Similarly, the 9<sup>th</sup>, 12<sup>th</sup>, 3<sup>rd</sup> and 6<sup>th</sup> houses are (mutably) “weak”... meaning that they are often too busy 'prepping' for the upcoming 'season' to generate impressive 'events' that might illuminate what is happening 'now'. These factors apply well to the (double up) '9-9 interaction'.

Jupiter in the 9<sup>th</sup> house, in a way, is the epitome of 'reincarnation-ism' i.e. the 'connecting' nature of Jupiter helps the individual consider the connections between the 8<sup>th</sup> house and the 10<sup>th</sup> house (i.e. the mythology of 'negative judgement'). If, dear reader, you recall our Capricorn on the 9<sup>th</sup> house cusp discussion, you will also recall that '10-9-ers' don't like hearing the news that spring is, in the case of the cusp ruler, Saturn, 9 or 10 years away. By contrast, Jupiter only has to wait 3-4 years for spring to return (... when, in a mythological sense, the 'inner Zeus' gets a new opportunity to impregnate the 'inner Danae').

At this point, some readers may 'complain', “but why wouldn't Jupiter recoil from the prospect of another 6year 'fall'?” For us, the answer has to do with the way that “meaning” often renders unbearable things bearable... and Jupiter expects that unpleasantness, in the long run, will be 'balanced' by pleasantness (i.e. if not at the ascendant then at the descendant).

**JUPITER in CAPRICORN e.g. 2007, 2019 (+ ♃ on the M.C.)**

The first big challenge to Jupiter's hold on the 'meaning' (that was acquired as it transited Sagittarius) arrives within the year. Needless to say, if the psyche has been, in the meantime, “regressing” from Aries-Aquarius to Capricorn, the odds are high that (carryover) 'meaning' will get 'stuck' inside an over/undercompensated '10 (traffic) jam'. In short, if the individual 'gives up' and decides to answer 'individual' philosophical questions with a (twin, triplet, quadruplet, quintuplet...) “Tower(s)” of 'collective' answers, all hell is sure to break loose.

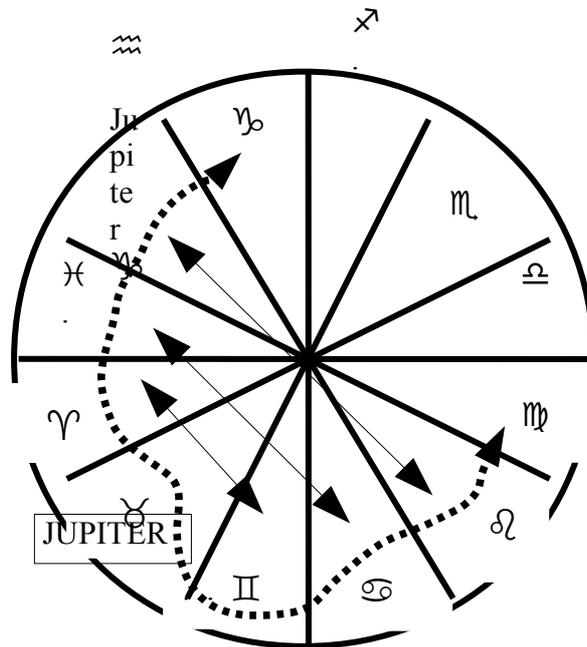
The way to unjam the traffic is not only to put '9' before '11' but also to put '8' before '12'. This is another reason why we were impressed by the 2010 version of “Clash of the Titans” i.e. Hades was a much more prominent figure in it than he was in the 1981 version... he forces Zeus to deal with his (Hades') interests just as closely as Zeus deals with humanity's. The 'wider' that Jupiter is able to cast its net over the zodiac the better it will 'see' the places to where a narrative is going. It is better still, therefore, if Jupiter can widen the zodiac further to put '7' before '1'... wherefrom it would be in a position to see what Erich Neumann meant when he wrote, “the stage of uroboric incest is the lowest and earliest phase in the ego's history; regression to, and fixation at, this level occupy an important role in the life of the average person, and they play a decidedly negative role in the life of the neurotic man and they play a decidedly positive role in the life of a creative man; it depends on the intensity of the consciousness and on the phase of the development reached by the ego whether the uroboric incest will be regressive and destructive or progressive and creative”. Now that we are talking about 'consciousness'...

## THE NATAL (static-but-somewhat-dynamic) TRANS-EGO

In the same way that we had preferred to discuss natal Saturn only after we had discussed transiting Saturn, so do we place our discussion of natal Jupiter here (at the conclusion of this Interlude). Indeed, in the same way that we had described natal Saturn as symbolizing an area of 'multi-life development' that has, up to this point, been underdealt with, so do we describe natal Jupiter as symbolizing an area of 'multi-life development' that has, up until this point, been dealt with well enough. The house, sign and aspects of natal Jupiter fill in the details of this 'well enough' i.e. a Jupiter with difficult aspects suggest a more 'troubled' 'multi-life' achievement.

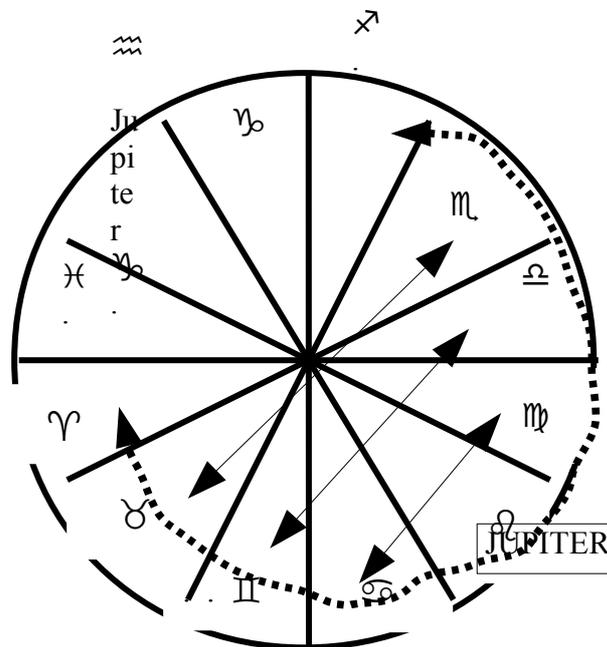
If there is a problem that emanates from natal Jupiter (or, indeed, any natal placement) is complacency regarding FA's 'ground zero' i.e. "the other 11 (possible placements) of Jupiter are in me too". With great irony, therefore, we can say that a problematic natal Jupiter is one that doesn't 'expand'. In short, if we get too relaxed with the easy time we are having 'around' (let's say 'within 10°' of) natal Jupiter, we lose our chance to get the 'bigger picture' of this particular incarnation. In turn, we lose the chance to make better sense of the more difficult zones of the horoscope. We have noted Jung's natal Jupiter in Libra in the 8<sup>th</sup> house... if it had 'broadened' itself beyond Virgo-Scorpio (a process, of course, that takes 12yrs to 'complete'), he might have had more constructive things to say about the 'reincarnation myth' than he did in "Archetypes of the Collective Unconscious".

Each of us, of course, has the horoscope we have. Although there is no "going on line" and changing our natal Jupiter placement, the 'theoretical astrologer' could still nominate the "preferred" natal Jupiter... in our view, it is difficult to nominate a 'winner' but, in the interests of equality of the genders, we do narrow it down to two possibilities (i) Taurus and (ii)



As our diagram shows, Jupiter in Taurus is able to generate 'bridges' from (i) Aries to Gemini (ii) Pisces to Cancer (iii) Aquarius to Leo and, when we realize the value of understanding the 'Freudian' narrative (i.e. "get a proper sexual life"), (iv)

Capricorn to Virgo. In other words, Jupiter in Taurus facilitates the formation of an 'earthy-bridge' from the less satisfied, 'gassier' material-fleshy earthiness of '10' (i.e. Capricorn) down across to the satisfied fully-incarnate 'earthiness' of '6' (i.e. Virgo). In our view, the development of one's narrative 'nous' from the pre-beginning of the 'creation myth' right around to the final phases of the 'hero myth' is the basis for a proper understanding of



As our 2<sup>nd</sup> diagram reveals, Jupiter in Leo is able to generate 'bridges' from (i) Cancer to Virgo, (ii) Gemini to Libra,, (iii) Taurus to Scorpio and, when we focus on the (very important) spiritualizing impulses of the right hemisphere, (iv) Aries to Sagittarius. In other words, Jupiter in Leo facilitates the formation of a 'fire-bridge' from the 'post-confused' nature of Aries (i.e. the paradox of being/becoming, 'rising' fire in a 'falling' hemispheric 'context') across-up to a more straightforward sense of spirituality. Yes, OK, this website is not called “Jung-astrology”, but we still take the view that readers of such a website would need to connect the beginning of the 'hero myth' to the end of the 'transformation myth'.

More importantly, the expansion of Jupiter's 'bridging' function is the basis upon which the individual grasps his/her natal 'zodiac-horoscope-phase-shift'... for example, when Jupiter (in, say, Leo) has formed a symbolic 'bridge' from Taurus to Scorpio, the individual with a Scorpio 2<sup>nd</sup> house cusp (i.e. s/he has one of the 'widest' 'z-h-p-s') can now transfer the '2-3-4-(5)-6-7-8' symbolism across to his/her specific 'archetypal-interactional' (i.e. '2-8 interaction') situation. This individual would also need to remind him/herself that 'getting' of a specific interaction (such as Scorpio on the 2<sup>nd</sup> house cusp) is no protection against a “regression” (to Libra on the ascendant and/or Cancer on the M.C.). Indeed, to 'protect' him/herself against this – let's call it “divinatory conflation” – s/he would need to partner his/her 'Zeus-ish' Jupiter with his/her 'Hera-ish' progressed lunation cycle... something to be expanded in 2014 (i.e. 'Vol.3'). Meanwhile, back at the 'peri-egoic' ranch...