

PSYCHODYNAMICS:
(a psychodynamic outline of Freudastrology/FA)

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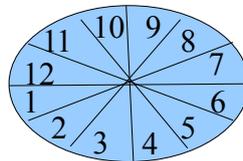
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FA's 12 ARCHETYPES

1st: number 1, Aries, 1st house, Mars, conjunction, micro-scale nuclear energy, biogenesis, birth, self-recognition, hunting, initiative, projection, anger, war

2nd: number 2, Taurus, 2nd house, Venus, opposition, micro-scale matter heavy charged (proton), post-hunting (taste), material resources-values, anal phase

3rd: number 3, Gemini, 3rd house, Mercury, trine, micro-scale 2D space, short journeys, “concrete” (post-Taurus) thinking, words, communication, siblings

4th: number 4, Cancer, 4th house, Moon, square, micro-scale (= psychological) time, family (“romance”/Oedipal complex), developable emotion/id, comfort, home, “me-in-here”, projective/passive identification, “depressive position”

5th: number 5, Leo, 5th house, Sun, quintile, meso-scale electromagnetic (light) energy, confidence, romance, (inner) child, integration, sublimation, 'natural' (rather than 'artificial' Saturnian) order, ego, transcendental function, hero

6th: number 6, Virgo, 6th house, (post-Sun) Mercurial sensing, meso-scale light charged matter (electron), mind-to-body, pre-mating maturation; refinement

7th: number 7, Libra, 7th house, (post-Sun) Venus thinking, meso-scale space, Chaos theory, balance, harmony, partner vs. open enemy, choice vs. fence-sit

8th: number 8, Scorpio, 8th house, Pluto, 45°, meso-scale thermodynamic time, immaterial values, intensity, transformable emotion, mating, death/re-birth,

9th: number 9, Sagittarius 9th house, Jupiter, macro-scale energy anti-gravity (vs. gravity) spirituality (vs. religion), philosophy, transcendence, expansion

10th: number 10, Capricorn, 10th house, Saturn, macro-scale (neutral) matter

authority, superego, fear/anxiety, delay/frustration, repression, compensation
11th: number 11, Aquarius, 11th house, Uranus, macro-scale space-(time), idea
(vs. ideal), groups, Promethean collective 'supra-consciousness', dissociation
12th: number 12, Pisces, 12th house, Neptune, macro-scale (space)-time, feeling
collective unconscious, hypnosis, dreams, cultural empathy, stasis, regression
* * * *

OUTLINE OF CHAPTERS

Introduction: Psychodynamics

Nov/2018

At the age of 40 – when Saturn was transiting his Scorpio ascendant – Freud realized that he would have to go his own way. Not only did he depart from Breuer's theory of “hypnoid states”, he would even have to depart from his own ambition to “reduce” psychology to neurology. Having natal Sun in matter-minded Taurus, this was never going to be easy. It took a further 20yrs for Freud to declare that...

Psychodynamic I: Repression

Dec/2018

“Repression” is the “cornerstone” of Freud's psychology i.e. “the pathogenic process which is demonstrated by the (client's) resistance”. For Freud, the resistance points to the analysand's (client's) unrememberable memories of infancy. For FA (& Plato), the resistance points to the analysand's (client's) unrememberable memories of infancy & gestation i.e. the client's resistance points to his/her 'left hemisphere'.

Psychodynamic II: Compensation

Jan/2019

The further 'down' into the unconscious one looks, the slower time 'passes'. Because repressed memories are 'deeper' than rememberable memories, they do not fade and, as Freud discovered, they can even become stronger. Meanwhile, back at the ranch of consciousness, both individuals & their governments wish to solve their 'deeper' problems too quickly and, as a result, they resort to “compensation” and...

Psychodynamic III: Dissociation

Feb/2019

Freud was no populist... although the greater majority is resistant to the idea of resistance, Freud stuck by the bald facts of (i) the typical ebb and flow of emotion through an episode of resistance & (ii) post-hypnotic suggestion (not only by others but also by the self) and, so, he could disregard majority opinion. The problem for those who “dissociate”, however, is that there is no typical ebb and flow of emotion.

Psychodynamic IV: Idealization

Mar/2019

'Feeling' information availed via an experience of unpleasant emotion is often more valuable – it tends to serve Freud's “reality principle” – than information that is availed via an experience of pleasant emotion. This tells us that the “repression” of unpleasant emotion that, in turn, unhinges pleasant emotion (=“idealization”) is a 'semi-dissociation'. When emotional development stalls, fertile ground is laid for...

Psychodynamic V: Regression

Apr/2019

If there is any psychodynamic that challenges repression's cornerstone status, it is “regression”. This is especially the case in FA because planetary retrogradation

& the precession of equinoxes points to the regressive potentials inherent in both the biosphere (e.g. “ontogeny” doesn't always recapitulate “phylogeny”) and the human psyche. 4th quadrant planets can be both (i) foci of “fixation” and (ii) “attractors”.

Psychodynamic VI: Illusion

May/2019

Freud accepted that fantasy is a key component of creativity. This means that religion can contribute to psychological development. Freud could have claimed that the “Future of any (Religious) Illusion” depends on the degree to which it lends itself to creative expression (not the usual rigid, destructive expression) and, in doing so, it is able to 'ground' its adherents in the manner of a successful “sublimating” artist.

Psychodynamic VII: Ambiversion

Jun/2019

The terms “extraversion” and “introversion” were introduced by C.G. Jung, 7 years after his split from Freud... to help explain why Jung-the-introvert split from Freud-the-extrovert. Jung's explanation was 'rounded out' when, 30 years on, Erich Neumann discussed “centroversion”. Until one understands Neumann's term from a 'supraverted' point of view, there is little point trying to explain “ambiversion”.

Psychodynamic VIII: Projection

Jul/2019

Because “projection” – the disposal of one's own unrecognized psychological traits onto external “screens” – is revealed most of all through its emotional charge, this psychodynamic is harder to spot in individuals & their governments who suffer from dissociation. The most immediate disposal location is the soma i.e. “conversion hysteria” 'culminates' in the 6th house, but it can be 'sourced' to the left hemisphere.

Psychodynamic IX: Identification

Aug/2019

Freud tells us that “identification” is a psychodynamic that occurs prior to an “objectification” e.g. 'normally', the breastfeeding male “identifies” with his mother and, then, in his “Oedipus phase”, he “dis-identifies” from her, “takes mother as his object” and “identifies” with his father. The Freudastrologer would also be keen to know the degree to which these “identifications” are “progressive” or “regressive”.

Psychodynamic X: Sublimation

Sep/2019

Freud lamented that Homo sapiens' capacity for “sublimation” is low... thus, his gloomy “The Future of an Illusion”. This view, however, is yet to be validated. It may be that, if enough “repression”, “compensation”, “dissociation”, “idealization”, “regression”, “illusion”, “ambiversion”, “projection” & “identification” is resolved, “sublimation” could turn out to be a piece of cake. Let the 'gestationals' eat bread?

Conclusion: Freud's Missing Psychodynamics

Oct/2019

Like all scientists, Freud was ever keen to “reduce” phenomena to a small set of “laws”. Although many scientists will describe this process as “integration”, there is also a “teleological”, expansive version of “integration” that an ancient might call the “quintessence”. To what extent can we call the “integration” of “reduction” and “teleology”, the 'nonessence'? Is 'collectivation' a “noumenon” or “phenomenon”?

INTRODUCTION

FREUD'S 12 ESSAYS (1915-17)

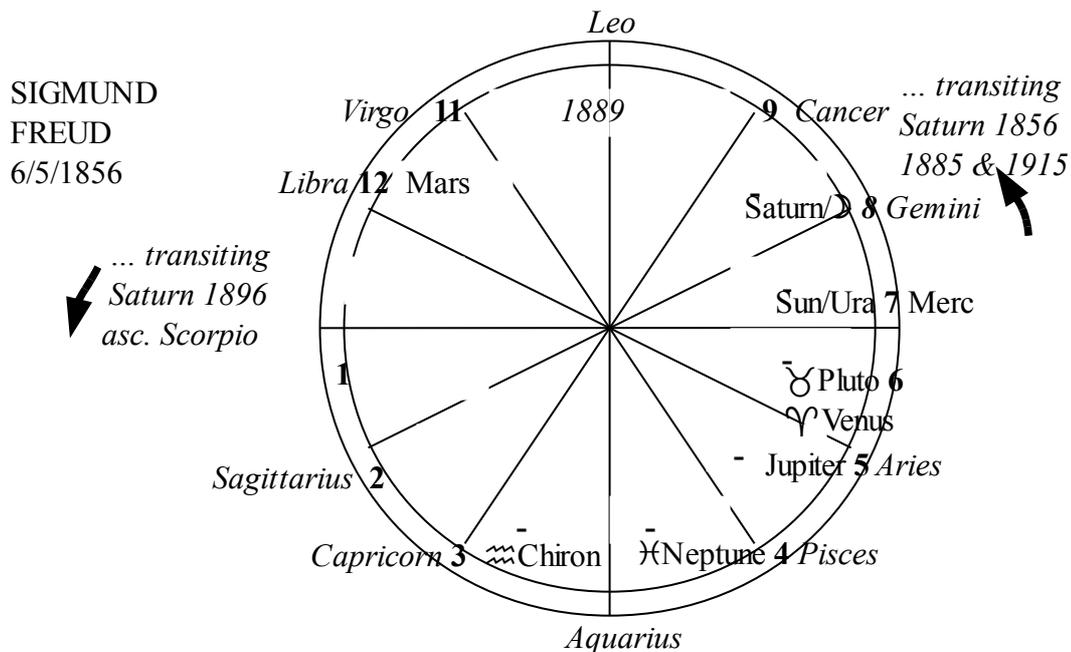
Humanity lapsed into psychosis on the 28th July 1914. Freud's practice would slow somewhat during WWI but this free time afforded him the opportunity to write a set of essays that would cover the full spectrum of psychoanalytic theory. The titles of his *Summa Psychoanalytica* were, “Instincts (& their vicissitudes)”, “Repression”, “The Unconscious”, “(a metapsychological supplement to) The Theory of Dreams”, “Mourning and Melancholia”, “Consciousness”, “Anxiety”, “Conversion Hysteria”, “Obsessional Neurosis (& the transference neuroses in general)” and, as assumed by his biographers, “Projection” and “Sublimation”. Of these 12 papers, however, only the first 5 were published. Freud himself seems to have destroyed the remaining 7.

The 5 published essays are worth reading but their long-term value would be undermined by Freud's reformulation of psychological structure in 1923's “The Ego & the Id”. This reformulation became necessary because the term, “consciousness”, was confusing and, as history would reveal, Freud's thinking was too “reductive” i.e. rather than reduce instincts to the triad, 'hunting-running-mating', Freud reduced instincts to the dyad “(self-preserving) ego/(species-preserving) sex”. In other words, Freud telescoped 'hunting-running' into “ego instincts”. (Recall, here, that scientists reduce knowledge-making to the dyad, 'induction/sensing-deduction/thinking' rather than reduce knowledge-making to the triad, 'abduction-induction-deduction'). Some years prior, Freud had already reduced mental functioning to the dyad of principles, “pleasure-reality”... a reduction that would undermine his solution to “the Economic Problem of Masochism” i.e. if human psychology is primarily ruled by the “pleasure principle”, how does the psychoanalyst understand the “pleasure” that accompanies pain? The “economic” answer: the symptoms may be unpleasant but the “secondary gain” – e.g. a caretaker's 'love', worker's compensation, satisfaction that punishment is meted by the sufferer him/herself rather than by potential persecutors – makes the unpleasantaries worthwhile. Freud often compared psychoanalytic work to dentistry i.e. the analysand pushes the analyst away when s/he advances to “pull a tooth”; yes, the toothache is no fun but the analysand is not convinced that the pain of extraction is going to make up for whatever relief arrives post-extraction. This dilemma would even extend to supporters of psychoanalysis such as C.G. Jung... in early 1913, Jung ceded from psychoanalysis because he doubted whether the therapists had any right to extract an analysand's infantile religious fantasy if there was nothing but atheism and/or a purposeless, “chance-'n'-necessity” universe to fill the post-extraction void.

Whatever the case with his analysands & proteges, Freud realized, by the end of 1915, that his attempt to write a *Summa Psychoanalytica* had more than a touch of masochism about it. The economic solution to this problem was to present himself as a storyteller... 1915-1917's “Introductory Lectures” is the book that most newcomers to Freud's psychology begin with – it is 'Volume I' of his collected works – but, there, readers are not introduced to his psychodynamic “cornerstone”, “repression”, until the latter part of that book. Why “repression” deserves to be placed at the head of a Freudian glossary is an issue to which we will return (see 'Ch.1') but, first of all, let's look more closely at Freud's WWI biography in terms of his own “repressions”...

THE ASTROLOGY OF FREUD'S 12 ESSAYS (1915-1917)

Before we delve deeper into the reasons why FA aligns the astrological Saturn and what we call the '10th archetype (in general)' with Freud's "repression", we note here that Freud's own 29½-year Saturn cycle was running to its 2nd "(Saturn) return" when Freud composed his essay, "Repression". Specifically, the initial conjunction of transiting Saturn to natal Saturn occurred on 30/7/1914, two days after the outbreak of WWI, the subsequent retrograde conjunction coincided with Freud's idea to write the aforementioned essays; the final anterograde conjunction occurred on 17/4/1915, "Repression" was completed on 4/4/1915; summarizable as...

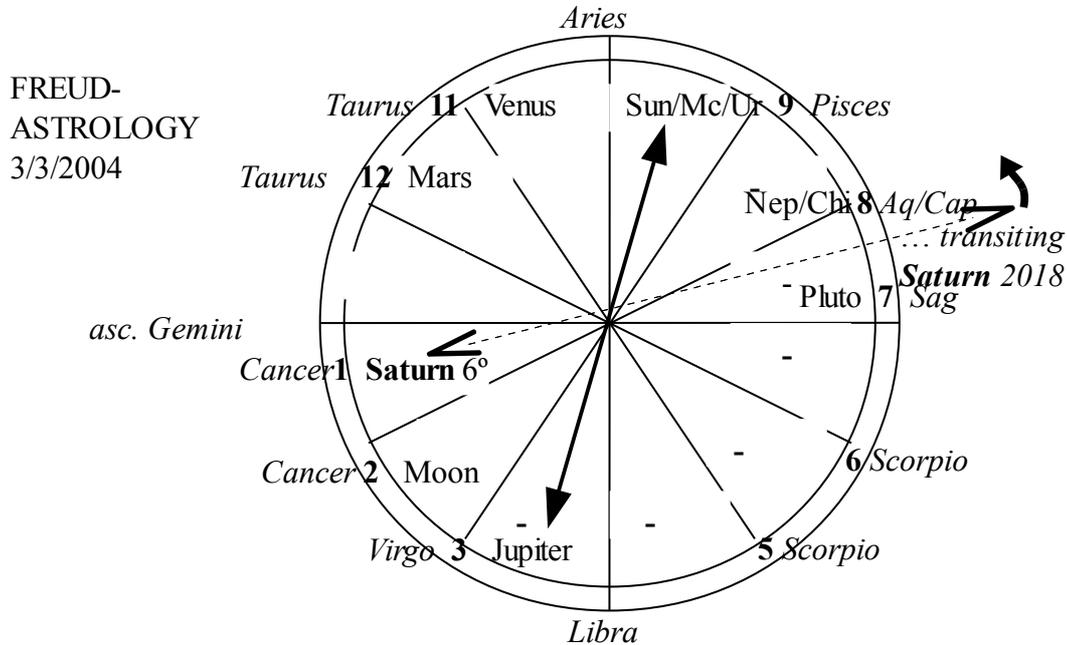


... in 1885 – the year of his 1st Saturn return – Freud had achieved more with his communication=Geminian natal Saturn than his sex-death-union=8th house natal Saturn i.e. he qualified as university lecturer but his marriage would be put on hold until he could put himself in a financially secure position... if there was any marriage that occurred in 1885, it was with his colleague, Josef Breuer i.e. he was a significant financial supporter of Freud's sojourn in Charcot's hypnosis clinic in Paris (here, we have the 8th house's connection to "shared resources"). Although Charcot was world famous, Breuer's sideline interest in hypnosis was an 'advance' of Charcot's insofar as Breuer did no more than investigate (i.e. he didn't manipulate) "hypnoid states".

We can never know, of course, the degree to which Freud's financial debt had effected (affected!) his decade+ struggle to break from Breuer's theoretical focus on (repression-less) "hypnoid states" but, by 1896, 20-20 hindsight had made it clear to Freud that his own theoretical focus, "repression", was 'ahead' of Breuer's. For FA, the sign on the M.C. 'adjectivalizes' the way in which an authority protects her/(his) 'embryo'... and, with Freud having Leo on the M.C., it is no wonder that he thought of himself as a Sun-hero who could overcome the 'lions' of "resistance" and 'deliver' his foetus, "psychoanalysis", into the world. Then, from 1896-to-1915, it grew up.

THE FREUDASTROLOGY OF FREUD'S 12 ESSAYS (1915-1917)

Although we don't go so far as to claim that we are a reincarnation of Freud, we do claim that we are a reincarnation of a part of Freud's spirit. FA's horoscope, of course, is significantly different to Freud's horoscope (not forgetting that we share his wide Sun-Uranus-Mercury conjunction and his Pluto on the descendant) but that doesn't prevent us from drawing parallels, such as transiting Saturn through the 3rd quadrant (7th, 8th & 9th houses), as below...



... rather than having, as in Freud's case, natal Saturn in the 8th house, FA has natal Saturn in the 1st house. If the M.C. symbolizes the determination to protect an 'embryo' until birth, then natal/transiting Saturn symbolizes the setting up of an extrauterine 'womb' ('peri-ego')... if, that is, it resides in the lower±right hemisphere of the horoscope (if Saturn were found in the 4th quadrant, FA would describe this as a 'doubling up' of the 'intrauterine womb'). As shown above, FA's Saturn is all about the 'extra-uterine' womb i.e. over the 15 years of FA's life, both natal and transiting Saturn have been lower and right hemispheric. Whereas, in 1889, Freud had begun to get a sense that he was protecting psychoanalysis and its theoretical cornerstone, we have yet to experience the 'doubling up' effect of Saturn transiting our M.C.. When we do, this would be a time when we may fancy ourselves as the fighting-Ram-Arien protector of whatever happens to be “gestating” out of this website.

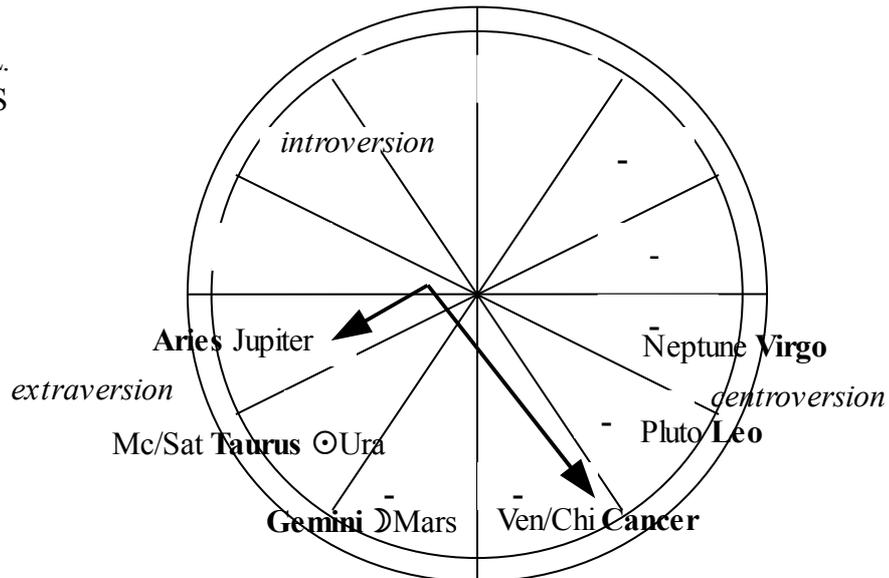
One notable link from the transit of Saturn to the phenomenon that Saturn traditionally “rules”, time, is the 9 months that passes between Saturn's first and second anterograde aspects. Taking FA as our example, we can report that Saturn's first anterograde opposition to itself occurred on 16/2/2018 – it was a time when we were thinking further about 'extra-uterine wombs' – and, on 16/11/2018, this essay will be posted (or, in the language of this essay, 'born'). Thereupon, we can say that, on the 16/11/2018 the opportunity arrived for us to 'lift' one of our (repressed) 'lids'.

EXAMPLE I

The first of Freud's 12 essays, "Instincts and their Vicissitudes", has more to do with Freud's natal Sun in Taurus than with his natal Saturn in Gemini. Although the Sun and Saturn both symbolize areas of struggle, we 'struggle to' our respective Suns (assisted by our respective Solar "talents") and 'struggle out of' our respective Saturns (limited by our respective Saturnian "flaws"). Earlier in his life, Freud-the-reductive, matter-minded Sun in Taurus had cruised along studying the components of "patterns of behaviour (=instincts)"... and showing plenty of talent to boot.

OK, so what might be the case for someone who has Saturn in Taurus? Will s/he veer away from the materialist's worldview and jump 'up' to psychology early in life? Let's move away from horoscopes of 'career psychologists' and consider...

JAMES L.
BROOKS
8/5/1940



FA's longstanding readers know of our preference for using film directors as (quasi)-case studies. We recommence our exemplification with a director who shares Freud's respective Sun-Moon birth placements i.e. Taurus & Gemini. Indeed, James L. Brooks, the writer-director of "Terms of Endearment" (1983), "Broadcast News" (1987) & "As Good as It Gets" (1997), as well as the creator of the TV cartoon series, "The Simpsons", also shares Freud's natal Sun-Uranus conjunction i.e. knowing that Uranus cycle through the zodiac is 84yrs, we realize that Sigmund was 84±yrs older than James. The fact that we write this mini-essay not knowing James' ascendant & house placements makes us focus on James'/Sigmund's share in human phylogeny...

Another reason for recommencing with James L.'s birthchart is that, through the novelist Larry McMurtry, he draws on Greco-Roman mythology... the heroine of "Terms of Endearment" is the Roman goddess of the dawn, "Aurora" (Shirley MacLaine). Aurora bears some comparison to the king of the Roman gods, Jupiter, insofar as she is erotically interested in mortals. Unlike Jupiter, however, her interest has come about as a 'punishment' from Aphrodite for taking Aphrodite's lover, Ares, to her bed. Her passion for mortals, therefore, would lead to problems... for example, when Aurora asked Zeus to immortalize Tithonus, one of her mortal lovers, she had forgotten to ask for eternal youthfulness at the same time. As a result, she wound up

with an immortal, frail old bag of bones. There is, therefore, a sense in which Aurora and Tithonus symbolize the oblivious attitude to the transitions of the 2nd half of life.

For astrologers, the gateway through to the 2nd half of life is the 1st square of Neptune to itself (age 41yrs), the 1st opposition of Uranus to itself (age 42yrs) and the 2nd opposition of Saturn to itself (age 43yrs). We take it as significant that James was 43yrs old when “Terms of Endearment” was released. With natal Saturn in Taurus, James would have been expecting frustration with respect to the realm of the senses but, during the 2½yrs or so of Saturn rolling through Scorpio and coming into the second opposition to itself, the frustration would be additionally directed toward the realm beyond the senses. It is no wonder, therefore, that James is attracted to a story that has Aurora doubling up as a Demeter i.e. Aurora has to endure the abduction of her daughter, (not Persephone, but) “Emma” (Debra Winger), by Hades. One could say that Emma is “acting out”, in the most concrete way, the mid-life psychological death that her mother had avoided. The psychologist would want to know the extent to which Emma's cancer is being fed by her mother's (and, skipping a generation, her son's) ineffectively repressed anger/hunting instinct i.e. her (their) rage.

Although Jung's essay, “The Stages of Life” (1935), assists our understanding of the mid-life crisis, the cyclic nature of the zodiac horoscope tells us that, as planets re-transit our (respective) lower hemispheres, we are being urged to remember (if we are not to re-live) our (respective) childhoods. Moreover, if an analysand's childhood was lived insufficiently, s/he may need to both remember this insufficiency and live a different childhood... at least for a while. Although it is easy to condemn the antics of the sports-car-loving, “Garrett” (Jack Nicholson), a Freudastrologer would need to know more about his transits and his childhood before getting 'too Jungian' on him.

The other major planetary alignment that is notable in James' “progressed” (=a-year-for-a-day) chart during his breakthrough decade, the 1980's, is the once-or-twice-in-a-lifetime Venus-conjunction-Sun. Again, it is no surprise to see him writing a screenplay about a woman, “Jane” (Holly Hunter), who is faced with a love choice between work colleagues, “Tom” (William Hurt), the stirrer of her id, and “Aaron” (Albert Brooks), the stirrer of her superego. Upon recalling that the Sun and Venus close-by can be linked to the workings of the ego, it is no surprise that she transcends her choice to choose neither. Then...

With the success of “The Simpsons” in the mid-1990's, James would turn his attention to the silver screen again. Again, he flirted with the traps of the disease-of-the-week telemovie but, instead of taking on physical illness, James now turned his attention to psychological illness... his not-very-heroic leading man, “Melvin Udall” (Jack Nicholson), suffers from obsessive-compulsive disorder. The primary neurosis, anxiety neurosis, depending on the individuality of the sufferer, can morph into one of either two secondary neuroses (a) conversion neurosis, where the sensory system converts the anxiety into physical symptoms (the symptoms may be unpleasant but, subconsciously, they are deemed better than anxiety), and (b) obsession-compulsion, where the motor system 'converts' the anxiety into repeated action (again, the action is deemed better than anxiety). Rather than push analysands back into their anxiety neuroses by prohibiting the behaviour, the analyst pushes for a transference neurosis that is not so dissimilar to the neurotic love affair James depicts on the screen.

PSYCHODYNAMIC I: REPRESSION

FREUD'S (DARWIN'S) "REPRESSION"

Whereas Freud had drawn his much-discussed term, "instinct", from biology, his equally much-discussed term, "repression", was his own. This sense of ownership is likely behind why Freud had little to say about the Darwinian background of what seemed to him to be a characteristically human psychodynamic. Yet, in evolutionary terms, the "repression" of 'hunting' and/or 'mating' behaviours confers the survival advantage of quietitude that, in turn, helps to avoid hunters located 'further up' the "food chain". A good movie example is John Krasinski's, "A Quiet Place". In nature, we can imagine a sea-gull repressing hunger to stay out of range of a human eating his fish-'n'-chips. Thus, repression derives from 'running'. To "reduce" repression, however, to mere neurological "inhibition" undermines Freud's term, because...

Repression also has a relationship to time... to use our example, in 15 minutes the seaside human is likely to his scraps behind and, in this way, we can also say that scavenging is a derivative of the 'hunting' instinct. And, if the seagull could retain its instinctual 'pressure' through time, it would have the Darwinian advantage of being able to fight off other scavengers. Indeed, this is the likely Darwinian reason behind Freud's observation that instinctual 'pressure' increases over time. There is a point, however, when increasing instinctual 'pressure' becomes disadvantageous i.e. it can 'break-through' the repression at the wrong time and, in turn, force the organism to repress "secondarily"... and, as Freud would note, this may not be enough to prevent the 'leaks' that lead to psychopathology. Given this disadvantage, repression is most advantageous when it is instituted only as a 'stop-gap' until a more anxiety-resistant, long-term, "integrative" and creative psychodynamic comes along. We will consider the "sublimative" potential of the "ego" at the end of this series of essays.

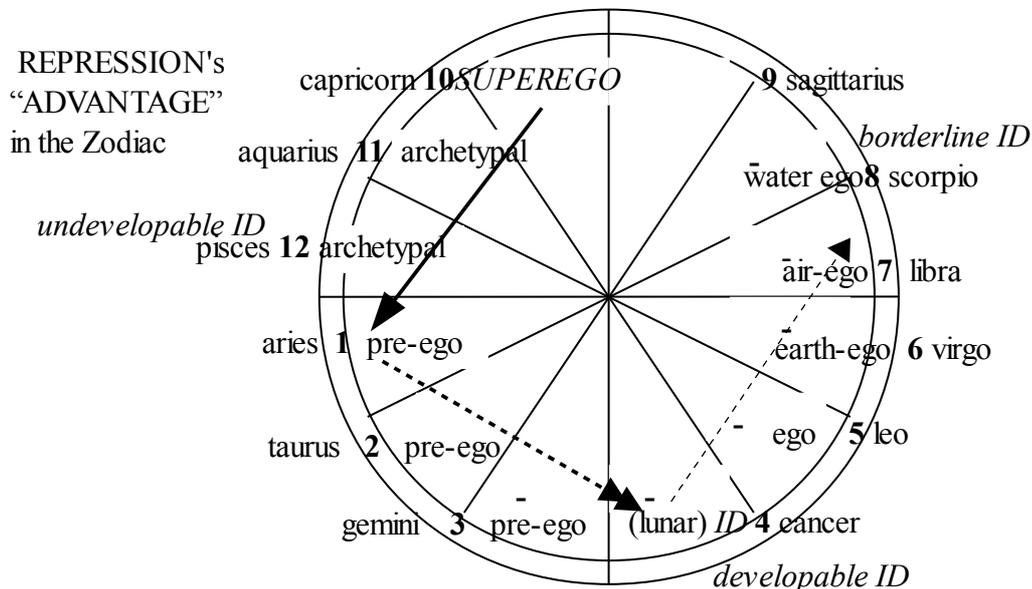
The human aspect of repression enters our thoughts when we realize that the newborn sets out as a 'hunter' of an individual that is not to be fought off i.e. his/her mother. Therefore, when the instinctual 'pressure' increases, evolutionary advantage morphs into evolutionary disadvantage far more readily. If a mother has yet to learn about the 'stop-gap' limits of repression and/or how to deal with the 'break-through' of instinct, it is likely that her child may need to undergo an analytic investigation of its pathological expression, "resistance", a decade or three later. Nonetheless...

Over the century since Freud declared his cornerstone, "reductive" academic psychologists and philosophers would counterdeclare that repression is insignificant. In light of repeatable phenomena such as the characteristic ebb and flow of emotion (\pm "transference") when repressed ideas are triggered, post-hypnotic suggestion and, as the "war neuroses" of 1914-18 would highlight, P.T.S.D., Freud realized that these counterdeclarations were themselves a result of repression in academic psychologists and philosophers! With this (if not dis-integrative, then) "de-integrative" snake-eats-its-tail 'short-circuit' in the establishment, Freud soon accepted that psychoanalysis would never find a home in science's mainstream... as Freud (Viggo Mortensen) tells Jung (Michael Fassbender) in David Cronenberg's "A Dangerous Method" (2012 i.e. a century after his declaration), "I can assure you that, in a hundred years time, our work will still be rejected". At least, Freud could have garnered sympathy from...

ASTROLOGERS' (ARCHETYPALISTS') "REPRESSION"

Although many astrologers are sympathetic to Freud's plight, they might also be envious of Freud... after all, a century of rejection is rather less than a millennium of rejection (by both the religious & scientific establishments). Therefore, we can say that the astrologers understand repression even more implicitly than psychoanalysts. The curiosity about the religious repression is that Plato, the father of the archetypal realm, was a key figure in the formation of Christian philosophy... but this is curious only insofar as one forgets the fact that the archetypal realm is more dangerous than a (at least, non-corrupted) Church i.e. via the "dissociative/regressive" potentials of the 'raw-11/12' archetypal realm, inner life is put at risk no less than outer life is put at risk by hunters 'further up' the "food chain". Yes, repression is psycho-pathogenic too, but survival disadvantage has to be weighed against advantage. Psychoanalysts don't remove repressions willy-nilly. Was Robespierre riskier than Louis XVI?

If we combine this weighing with time-delays and frustrations-of-instinct, the FA-er is forced to the view that, in archetypal terms, the generator of repression, the "superego", is '10' (i.e. Capricorn, the 10th house, Saturn)...

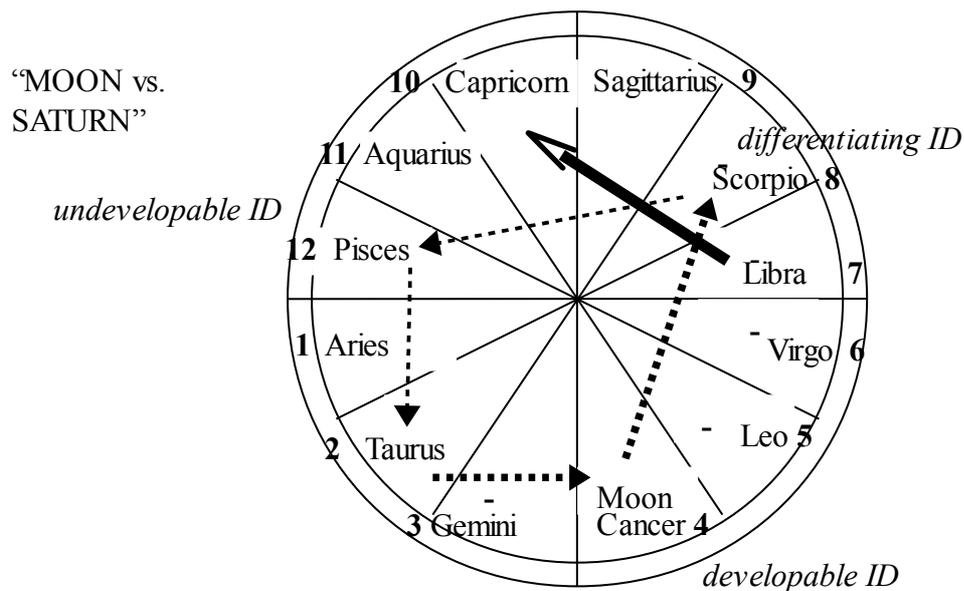


... this zodiac was drawn to illustrate the three "basic" survival advantages of '10 repression', (a) through '11-12' into '1' (the solid arrow): the individual needs to gain a sense of him/herself before being exposed to the self-negating, masochistic effects of the 'raw' archetypal realm; if s/he has yet to gain this, it is better that s/he is protected by a genuine, 'Solar' authority – for example, Capricorn Christ – rather than be seduced by '11 group-think' and/or '12 group-feel'; (b) through '2-3' into '4' (the dashed double arrow): the individual's '1 self-recognition', his/her "persona", is not enough to prevent "regression" (because, as Jung explains, the persona is merely a "slice cut from the '11-12' collective loaf")... and, so, insofar as repression prevents regression, '10's beyond-10 influence continues to be valuable into '4's 'developable id'; (c) through '5-6' into '7' (the dashed single arrow): the '5-6 ego' will need to be 'rounded out' for the individual to gain a '7 balanced' attitude towards '11-12-(1)'.

FREUDAstrology's "REPRESSION"

The three arrows in the zodiac drawn on the prior page (scroll up) symbolize, as it were, the '10 superego's action-at-a-distance. Longstanding readers of FA know that we add another 'layer' of superegoic effect in the psyche... (what Freudastrology has dubbed) 'peri-ego' i.e. Capricorn, 11/12ths of the time, will be straddling a house cusp 'below' the M.C./10th house, acting-at-no-distance on this house; even if Saturn is natally placed in the 10th house, it will also act-at-no-distance as it 'f/Falls' through the left hemisphere at some stage during the first 29yrs of life. Subsequently, we call (i) the action of natal '10 Saturn' to transiting '10 Saturn' a 'double up' of '10' (thus, the 29½yrs "Saturn return" is an action-at-no-distance 'double up' of '10'), & (ii) the action of the M.C./10th house to natal/transiting Saturn a 'triple up' of '10'! For FA, these amplifications symbolize Freud's "secondary" repression that, as noted (scroll up), is the semi-author of psychopathology in "neotenic" Homo sapiens.

The \$64,000Q follows: how soon can '10's psychopathology be healed? Given the 'stop-gap' advantage of repression, the FA-er would conclude that healing begins with ego formation i.e. in the 'normal developmental scenario', 5yrs-25yrs. This begs the \$32,000Q: how usual is the 'normal developmental scenario'? Given C.G. Jung's research into the mid-life crisis, when (at least, one of) the functions of consciousness – intuiting, sensing, thinking, feeling – (is)-are revealed as undeveloped, the answer becomes: unusual. This answer now leads us to re-view the zodiac and comment on the meaning of '10' in the 3rd quadrant...

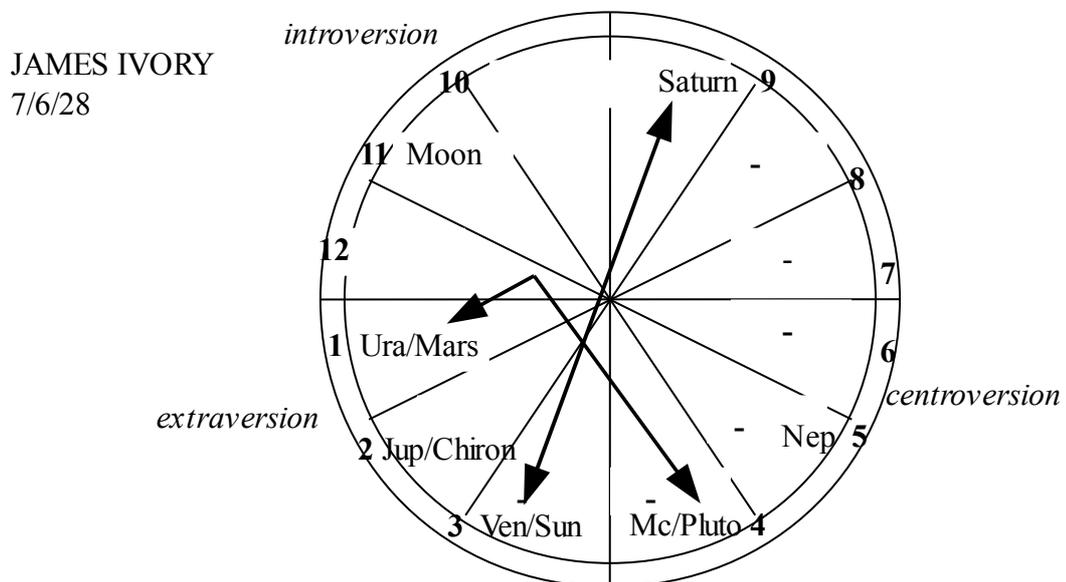


... as Jung also discovered, it is 'unusual' for the individual to resolve his/her mid-life crisis by fully 'rounding out' his/her ego. As a result, (i) the transformations and spiritualizations availed in the 8th and 9th houses remain in the unconscious (e.g. "projected"), and (ii) a full understanding of where Freud's '4 developable id' stops and his '12 undevelopable id' begins (the dotted arrows) is never reached. Given the cyclic nature of the zodiac, however, the (usually, Eastern) individual is able to reach the conclusion that s/he will have more chances to resolve '10 karma' in future lives.

EXAMPLE II

The individual who cares to solve his/her karma in 'this life' does well to look at his/her "resistances". In other words, s/he is faced with distinguishing his/her self-protective anxiety from his/her self-defeating anxiety. The most obvious form of self-defeating fear is panic but the psychoanalyst focuses more on subtler forms, such as the way that mis-directed anxiety becomes so 'noisy' that it often 'drowns out' useful anxiety. Indeed, all mis-directed emotions cause 'noise' that can not only 'drown out' usefully directed emotion but also 'drown out' usefully directed ideas. For Freud, the guiding mechanism of self-defeating anxiety is a 'leakage' of the repressed 'hunting' instinct 'back' onto the self that, in turn, can be further misdirected to bring about a "phobia". Psychoanalysts resolve such self-defeat by, (i) making space for un-noticed emotions, such as useful fear, useful anger & useful eros, (ii) making "conscious" the ideas that accompany any useful emotions and (iii) making space for the emotions to "transform" into feelings i.e. feelings, not ideas, lead to inner experiences of 'value'.

Little of this was known prior to Freud. If there were any worthwhile studies of misdirected emotions (\pm instincts) prior to Freud, they were couched in literature. Edwardian (i.e. Freudian-era) literature was of great interest to...



... whereas James L. Brooks (see 'Example I') won an Oscar for his first film and, since then, has directed only five more, James Ivory would direct twenty films before receiving recognition amongst his peers. On the surface, this Saturnian delay seems to have something to do with his choice of literary source... earlier adaptations of a couple Henry James' novels were only lukewarmly received but, upon adapting E.M. Forster's "A Room with a View" (1985) and "Howard's End" (1992) and, then, Kazuo Ishiguro's "Remains of the Day" (1993), James began to be seen as the logical successor to the famous director of "A Passage to India" (1984), David Lean.

All of E.M. Forster's screen adaptations illustrate the self-defeating nature of repression. Before commenting on "A Room with a View", it is worth noting that "A Passage to India" illustrates some important psychoanalytic points (i) the repression of memories includes the repression of fantasies, (ii) psychoanalysts are not the only

ones who can uncover repressed memories... a barrister with a witness dock may be as effective as an analyst with a couch, (iii) even on the couch (let alone on the dock), admitting to the confusion that has spilt from unrememberable memories requires a hefty dose of moral courage.

With “A Room with a View”, the audience learns about what repression does to the psyche... splits it into two (or more); as insightful “Mr. Beebe” (Simon Callow) prophesises to the repressed “Ms. Lucy Honeychurch” (Helena Bonham Carter), “If Miss Honeychurch ever takes to live as she plays (Beethoven), it will be very exciting for us and for her”. Lucy's behaviour – resisting change, covering her ears, ordering people about, fainting in the presence of bloody passion – demonstrates her (what FA calls) “inert identity” with her mother, “Mrs. Honeychurch” (Rosemary Leach). The stirrings of her id – as a result of a stolen kiss courtesy of “George Emerson” (Julian Sands) – leads to the countermove of her superego to accept the proposal of a suitor, “Cecil Vyse” (Daniel Day Lewis), over whom Lucy could easily gain life-long control. The Fates have various ways of dealing with this impasse but, (arche)-typically, they draw on the Mercurial archetype – gossipy chaparone, “Charlotte Bartlett” (Maggie Smith)... unappreciated by Lucy – to bring her into earshot of the father-figure, “Mr. Emerson” (Denholm Elliot), whom, prior to the denouement, Lucy had been lacking.

Although Freud saw repressed material “returning” in the form of symptoms & behaviours, he might have baulked at the circuitous route that “Henry Wilcox's” (Anthony Hopkins) repressions “return” i.e. as a younger man, he has an affair with “Jacky” (Nicola Duffett), a good-time girl and, a decade or so later, she “returns” to his circle of acquaintances, by 'chance', and threatens to spoil his engagement with a 'more suitable' fiancée, “Margaret” (Emma Thompson). We have bracketed the word 'chance' because a cynic would see only literary contrivance, whereas a mystic would see 'fate', especially when s/he sees the infant son of a not dissimilar affair inheriting “Howards End”. Anthony Hopkins portrays repression so well that James could not resist casting him again as the stiff butler, “Stevens”, in “Remains of the Day”, made at the 1st Saturn return of “Merchant-Ivory Productions” (and the 2nd Saturn return of Hitler's 'rise' to power), although he was a bit too old for the part.

Turning to James' planetary placements, we note a Sun-Venus conjunction in Gemini closely opposed to Saturn in Sagittarius. Given the themes that made James a success, it is no surprise that success arrived at his 2nd Saturn return... he received a slew of Oscar nominations while finishing off another adaptation of E.M. Forster's novels, “Maurice” (1987). And, keeping in the with Saturn cycle theme, we note that James would, 30yrs later, win an Oscar for his screenplay, “Call Me by Your Name” (2017), another film about homosexual attraction. Both Forster and James' partner, Ismail Merchant, were gay Capricornians.

This isn't really the place to get into the nature vs. nurture debate that swirls around sexuality, other than noting that, in the Jungian sense, nature vs. nurture is a “complex opposite” i.e. to reject one of the poles is to invite a counterstroke from the unconscious. Meanwhile, astrologers who recognize the “puer aeternus” character of Sun-Venus in Gemini and (what could be dubbed) the 'senex-puer tension' of Saturn in Sagittarius won't be much surprised by the theme that preoccupied James during his 2nd & 3rd Saturn returns. Like Freud, James too had his “cornerstone”.

PSYCHODYNAMIC II: COMPENSATION

FREUD'S (DARWIN'S) "COMPENSATION"

Although "compensation" and "(over)-reaction formation" are psychological phenomena, we can still consider their biological-evolutionary backstory... re-using our example of the sea-gull, it is probable that, in addition to preparing it for flight, it spreads its wings to make it appear more formidable than it is, irrespective of the fact that a sea-gull could have no "consciousness" of the fact that is "compensating" for its lack of size. Indeed, such an absence of "consciousness" might assist the gull's survival insofar as it protects it against a 'belief' in its "compensation" that, in turn, could have led it to a "vicious cycle" of 'belief' (we will look at the issue that confuses the term, "consciousness", below). And, in the same way that a "reduction" of repression to neurological "inhibition" oversimplifies Freud's intended meaning, a "reduction" of compensation and (over)-reaction-formation to neurological "vicious (+ve feedback) cycling" oversimplifies Freud's intended meaning, because...

(Over)-reaction formation doesn't always spiral out of control... for example, during times when repression prevents the discharge of any 'hunting libido', our sea-gull could constructively re-direct some of its 'running libido' towards nest-building. Then again, if the repression's release is "frustrated & delayed", nest-building could 'set in' and, in turn, become a preoccupation that undermines instinctual shifts back to 'hunting' (or 'mating'). Therefore, just as the spreading of its wings is no accurate meter for how formidable the sea-gull actually is, so the size of its nest is no accurate meter for how well its 'hunting (and/or mating)' instincts have developed.

The human aspect of reaction formation enters the discussion when our focus turns to the philosophical puzzle of "consciousness". Indeed, Freud would eventually realize that "consciousness" was an oversimplistic term because the repressing 'high' organ, the superego, is usually no less "unconscious" than the repressed 'low' organ, the id (see 'Basics'). The example, par excellence, of this is reaction formation i.e. the individual might be "conscious" of his/her strict moral code but s/he has no idea that it is formed out of a reaction to his/her immoral "unconscious"... that, in the event of a "decompensation", runs hypocritical riot. In other words, we can only say that the superego is "conscious" when it also knows the 'how' of its construction. Prior to this knowing, the superego is never more than "aware" (of, say, a moral code).

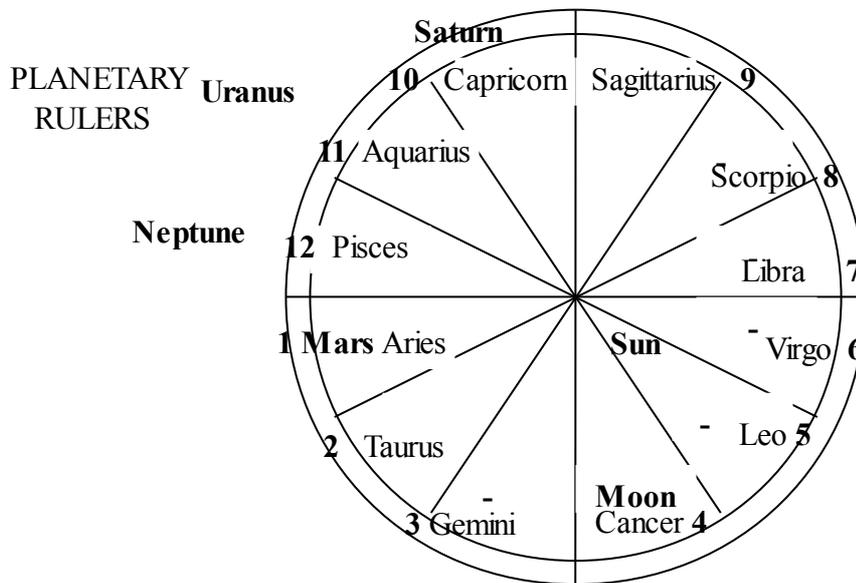
Now, as Freud noted in the introductory lecture of "Introductory Lectures", the scientific & philosophical establishments don't acknowledge the existence of the "unconscious", let alone the existence of a distinction between "(true) consciousness" and "(borderline) awareness". In fact, Freud would realize that civilization had built up without ever making this distinction and, as a result, citizens enter psychoanalysis with the same lack of acknowledgement. If, however, the analysand's ego has already built up some 'strength', s/he will be able to accept this distinction without too much "delay & frustration" but, even then, s/he could slip into the limbo of (as Freud says it) "knowing yet not knowing". The royal road out of this limbo is the interpretation of the analysand's dreams... although Jung would also 'intuit' that interpretations of day-dreams would be no less royal, courtesy of the what he called the "transcendent function". Because intuition (... err) intuit that it is 'fiery', all this is relevant to...

ASTROLOGERS' (ARCHETYPALISTS') "COMPENSATION"

Although scientists are keen to describe the circular-spherical phenomena of the universe, they see no point in thinking about what circularity-sphericity, per se, might 'mean'. Archetypalists, however, describe the literal-to-symbolic 'point' i.e. the literal centre of a circle-sphere is also a symbol of the point from where its 'meaning' is found. And, so, upon occupying the centre of a circle-sphere, the archetypalist will see that centres symbolize permanence and (usually, rotating) peripheries symbolize impermanence and, as a Taoist will add, the transforming '(inter)-play' of opposites.

Indeed, Jung-the-archetypalist went on to add to the Taoists... he would teach his analysands that, if they occupy their (respective) centres, they would see how this play of opposites can contribute to a 'helical' development and, if they were to find a way to 'fire up' their (respective) integrative centres, they may even "transcend" this play of opposites. To take Freud's psychical structure as an example, Jung would see the 'mating ego' as the novel "third thing" that emerges out of the integration of the 'running superego' that is standing against the 'hunting id'. In turn, the 'mating ego' is the centre that protects against (\pm resolves) compensation/overreaction-formation.

If there is a problem with Jung's intuition being translated into psychological astrology, it is that, to the novice astrologer, the sign of centrality, Leo, at least in the geometric sense, is no more central than any of the other signs, including the signs of peripherality, Capricorn-Aquarius-Pisces. This problem is partly resolved if we look to the planetary 'rulers'... Leo 'ruler', the Sun, is the centre of the planetary system whereas Capricorn-Aquarius-Pisces' rulers, Saturn-Uranus-Neptune, orbit at (near to) the system's periphery. And, as 'tropical' astrologers will remind us, the central Sun 'draws' the zodiac; schematically...

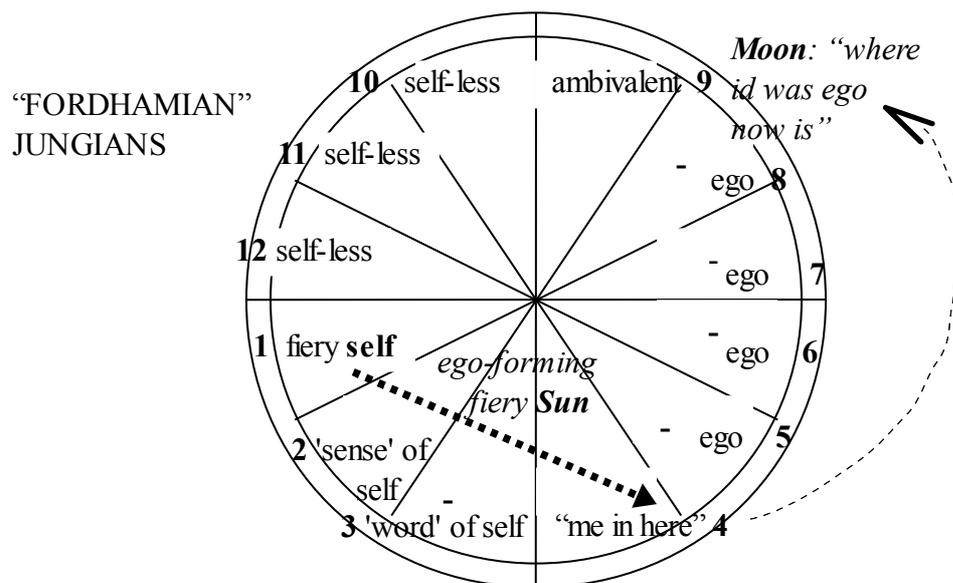


Now, although it is easy to conclude that (with all else in the horoscope being equal) a Saturn in Capricorn is more likely to succumb to compensation than a Sun in Leo, what can we say about Sun in Capricorn and Saturn in Leo? This is the kind of question that brings up the key Freudastrological issue: rotational 'direction'...

FREUDAstrology's "COMPENSATION"

Freudastrology goes on to add to both Jung & Taoists... 'helical' development is symbolized by *anti-clockwise* rotation. This helps us to answer our question posed on the prior page (scroll up): because the Sun-Earth axis rotates at $29\frac{1}{2}x$ the rate of Saturn's orbit, Saturn in Leo is more likely to succumb to compensation than Sun in Capricorn because, by the time that Saturn reaches its first opposition, the Sun will have had $14\frac{3}{4}$ experiences of the opposites. Indeed, irrespective of the analysand's & analyst's natal Sun placements, the transit of the Sun from Capricorn (\pm the M.C.) to Leo (\pm the 5th house) is a key symbol of the analysand-analyst "alliance" that needs to form over 6 (18, 30, 42...) months so that the analysand-analyst can determine where healthy defences stop and unhealthy compensations begin.

The Sun, as it f/Fall's through the left hemisphere, if well "allied", symbolizes the 'healing' of compensation's "complexio oppositorum" i.e. overcompensation (e.g. Klein's "paranoid-schizoid position") & undercompensation (e.g. Freud's "denial"). This is a point at which we need to note a (the?) significant historical controversy of Jungian psychology: does the newborn "selflessly" drift in a sea of "passive identity" (the "classical" Jungians)? or... does the newborn already have a "self" that engages the mother (Michael Fordham; the "developmental" Jungians). Given the facts that, (i) Michael Fordham was schooled in Freud-Kleinian psychology, (ii) Aries (\pm the 1st house) is 'fiery', (iii) the Sun transits from '10', through '1', to '5' in the first year of life, and (iv) the emissary of the Sun, the Moon, transits from '10', through '1', to '5' in the first month of life, schematically...



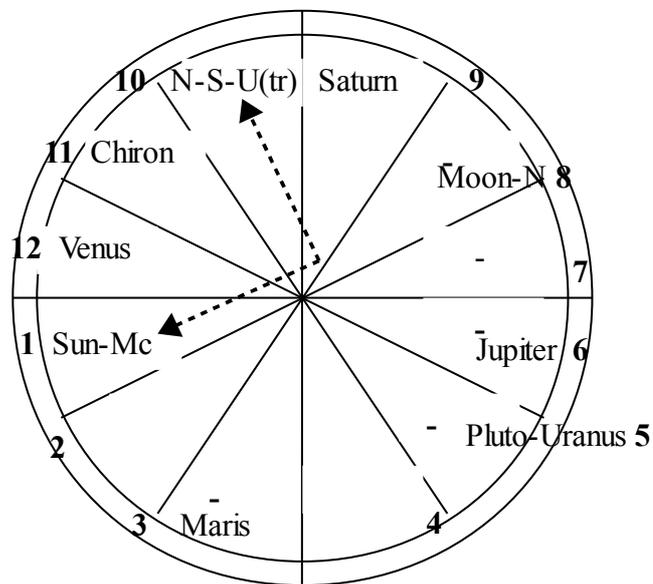
... the Freudastrologer pays serious attention to Fordham's "developmental" view. Nonetheless, longstanding readers will know of the importance Freudastrology gives to human neoteny (e.g. "the newborn's psychology rests heavily on gestational background") and, so, we don't discount the "classical" view. Indeed, we agree with "classical" Jungian, James A. Hall, that these two Jungian traditions form their own "complexio oppositorum". This is currently relevant because...

EXAMPLE III

During 2017's winter-(summer) solstice, the Sun crossed into Capricorn and immediately formed a conjunction with Saturn in Capricorn. The astrologer would expect that anyone born at this time will experience Saturnian-Capricornian “delay & frustration” whenever s/he sets about to occupy the (meaningful) centres between the opposites and, thereafter, sets about to resolve compensations. Freudastrologers would also expect that, as a neonate, such a '5-10-(1)-10-ed' individual would suffer “delay & frustration” whenever s/he engages his/her mother (of course, there will be other archetypal vectors that could make up for this difficulty). This concern also applies to the very recent 2/1/2019 Sun-conjunct-Saturn in (now, mid-) Capricorn.

If we roll back one Saturn cycle to the Sun-Saturn conjunctions in Capricorn of 1988-89, we notice that those who are currently in the throes of their first “Saturn return” had to also deal with the Sun's conjunction with Uranus (also in Capricorn). A director who provided an interesting cinematic expression of “compensation, circa 1989”, was born another Saturn cycle (and a bit) prior...

SPIKE LEE



Although, at first, we might not notice much to compare between our earlier example, James Ivory, and Spike Lee, it is worth noting that they both run their own production companies and (courtesy, perhaps, of their shared Saturn in Sagittarius) they both show a philosophical interest in “social” issues. Nonetheless, if we compare Spike with older directors, our thoughts first go to Dennis Hopper i.e. just as Dennis infused (late) '60s cinema with the 'new' music of rebellion, rock, Spike would infuse (late) '80s cinema with the 'new' music of rebellion, rap, through the movie that he is best known for, “Do the Right Thing”. Rather than comment on the counter-cultural movements of the '60s, however, Spike turned his attention to the cultural minorities of the '80s – African-Americans, Hispanic-Americans, Italian-Americans and Polish-Americans – and, in doing so, gave some 'air' to “collective compensation”...

First of all, we have the title... arguably, the most superegoic movie title of all time. If not the most B.F. Skinnerian, behaviouristic title of all time, the word “Do”, rather than “Think” (or, even, “Say”), at the movie title's beginning drives home the

fact that movies are different to books i.e. they deal in actions rather than thoughts. As if to make up for this shortfall in thinking, Spike concludes his film with a pair of quotes: one, an argument for non-violence penned by Martin Luther King, the other, an argument for self-defense (= “intelligent”) violence penned by Malcom X. For any Freudians watching “Do the Right Thing”, however, a quote from Freud's “Totem & Taboo” would have been the better choice...

Freud took the view that, at some point in the biological-to-cultural evolution of Homo sapiens, there was a shift from clans being ruled by a dominant male across to clans being ruled by a group of men who, upon realizing that the strength of many would always hold sway against the strength of one (or of a few), had overthrown the dominant male... of course, these 'sons' of the 'gorilla father' would also have needed to agree that, after the father had been overthrown, there would be no re-instigation of might-is-right-ism. For evidence, Freud would point to the probable displacement of the clan's (collective) psyche onto a sacred animal – the clan's “totem” – that, like a dream symbol, stood for the deposed father. The reason that the animal was not to be hunted (for most of the year, at least) was that it was more important for the clan to be reminded of the solemnity of their act than to indiscriminately fill their bellies. One of the more recent (and for many, 'living') examples is Christ... although, to see this, one would need to assume a secondary displacement (of the totem animal) onto bread & wine. If Freud had wanted a very recent 'living' example, he would have to look no further than the world's current flirtations with democracy...

The plotline of “Do the Right Thing” kicks in when “Buggin Out” (Giancarlo Esposito) complains to the local 'gorilla father' “Sal” (Danny Aiello) that he needs to place some pictures of African-American celebrities on the wall of his pizzeria along with the Italian-Americans... the point being that the great majority of Sal's custom is African-American. Whether or not Spike meant the pizzeria as a stand in for the American government, it is a straightforward symbolic line. Given the longstanding tension between the minorities, it is no surprise that a stand off leads to an eruption of mob violence. It breaks out partly because the original reaction formation against the (British) monarchy is too remote from the minorities to 'get' the solemnity of the act. Violence also breaks out partly because majorities have no mechanism by which they can spot & correct their own hypocrisy. Violence also breaks out partly because the West's hero myth no longer resonates. “Do the Right Thing”'s meddling 'inside man', “Mookie” (Spike), has an (angry) 'wife' and child but still lives with his sister.

Astrologically, 1988-89 was an interesting year... on 18/10/88, Saturn made its (3rd) conjunction with Uranus in Sagittarius; on 3/3/89, Saturn, having re-entered its own sign, Capricorn, made a conjunction with Neptune. These transits were relevant to Spike because they would square his natal Sun-Mercury conjunction. Politically, of course, 1988-89 was (to put it mildly) an interesting year... Americans would begin to celebrate their (and, egads, 'God's') victory over communism. To what extent does 'God' care about archetypal-synchronistic symbolic expression? To what extent does 'God' care about, if such a thing exists, archetypal “causation”?

FA's longstanding readers already know that we view democracy as a system that does nothing more than paper the compensating cracks of the collective psyche. If compensation lasts for long enough, the collective introduces itself to...

PSYCHODYNAMIC III: DISSOCIATION

FREUD'S (DARWIN'S/JUNG'S) “DISSOCIATION”

In 'Psychodynamics I' (Dec 2018), we noted the establishment's 'repression of repression'... meaning that, although 'repression-(running)' had primarily evolved to 'push' against 'hunting-mating', it can also 'push' against itself and, with such short-circuiting, the “awareness” (not “consciousness”!) of anxiety-fear diminishes. And, as noted in 'Psychodynamics II' (Jan 2019), diminution of anxiety-fear brings about the undercompensation, “denial”. For example, the establishment does not care that reason is applied in a self-serving, dubious way when it “denies” that it is motivated far less by reason than it is by emotion i.e. just as repression is ever-ready to repress itself, thinking men are ever-ready to “rationalize” that they are rational.

In effect, there are two species of denial, (i) dishonest: the individual is aware of anxiety & fear but declares that s/he is not experiencing them, and (ii) dissociated (honest): the individual is not aware of anxiety & fear i.e. repression of repression is so 'successful' that the 'short-circuit' blows the fuse to anxiety. Because dissociation is connected to “narcissistic neuroses (psychoses)” such as schizophrenia, the reader of Jung is likely to encounter this term more than the reader of Freud... for example, in Jung's “On Psychic Energy”, we read, “during progression of the libido, the pairs of opposites are united in the co-ordinated flow of psychic processes... their working together makes possible their balanced regularity, which without this inner polarity would become one-sided and unreasonable; we are, therefore, justified in regarding all extravagant behaviour as a loss of balance, because the co-ordinating effect of the opposite pole is lacking; in the stoppage of the libido, the opposites become enriched with more and more associations and attach themselves to an ever widening range of psychic material leading to tension, the tension leads to conflict, the conflict leads to attempts at mutual *repression* and, if one opposing force is successfully *repressed*, a dissociation ensues, a splitting of the personality, a disunion with oneself”...

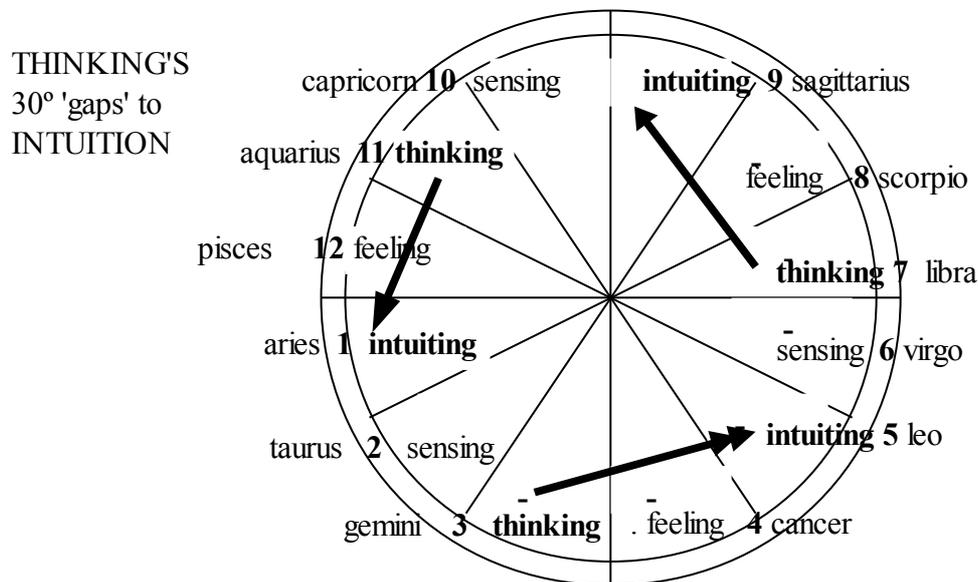
Now, at this point, a dissociated individual could read this passage and claim that, when thinking separates from its opposite, emotion, via a dissociation, thinking is thereby liberated to be “truly” rational. Jung may have accepted such a claim if it were made by pure mathematicians but, to applied mathematicians (and all others), he would have warned that “integrating” archetypes would, sooner or later, angrily press for attention. We will return to this issue later in this essay, but first...

With dissociation implying, at its most 'basic', a self-serving and extravagant use of the thinking function, and with Homo sapiens being one of the few species that 'thinks', we might find it difficult to trace the Darwinian-evolutionary sources of this psychodynamic. Nonetheless, courtesy of Ron Howard's “A Beautiful Mind” (2001), many non-academics now know of the dissociated mathematical genius, John Nash, and his “game theory”. Some will also know that, over the subsequent 30yrs, “game theory” would be applied to Darwinism to help explain apparently 'anti-Darwinian', self-sacrificial (“masochistic”) behaviours. In short, not all 'lower' organisms evolve only through a matrix of instinct-emotion... 'lower' organisms could, at least in part, evolve through a proto-thinking matrix. So, let the argument between archetypalists and evolutionary game theorists begin about which of these two is the more 'basic'...

ASTROLOGERS' (ARCHETYPALISTS') "DISSOCIATION"

'Basically', Jung saw that the psyche operated through two sets of opposites, thinking-feeling and intuiting-sensing. Because the latter set includes an integrating function (intuition), it is somewhat protected against disintegrating psychodynamics such as dissociation. The former set, however, is not so protected because, at its best, the thinking function can only be what Michael Fordham called "de-integrating". It is but a short hop from de-integration to dissociation. Agreed, as noted above (scroll up), integrative intuition can come to the rescue when thinking has fallen completely out of favour with feeling but this would require thinking to admit the importance of intuition. However, as thinkers self-servingly complain, intuition, having no "logic", is too 'loose' to be useful e.g. "any symbol can be made to 'mean' anything!!"

When we consider this in tandem with the zodiac, we note that intuition may, in any case, be too far away to be a reliable rescuer i.e. unlike the sensing and feeling signs, the intuitive signs have no 'contact' with the thinking signs (except at the very centre of the zodiac), like so...

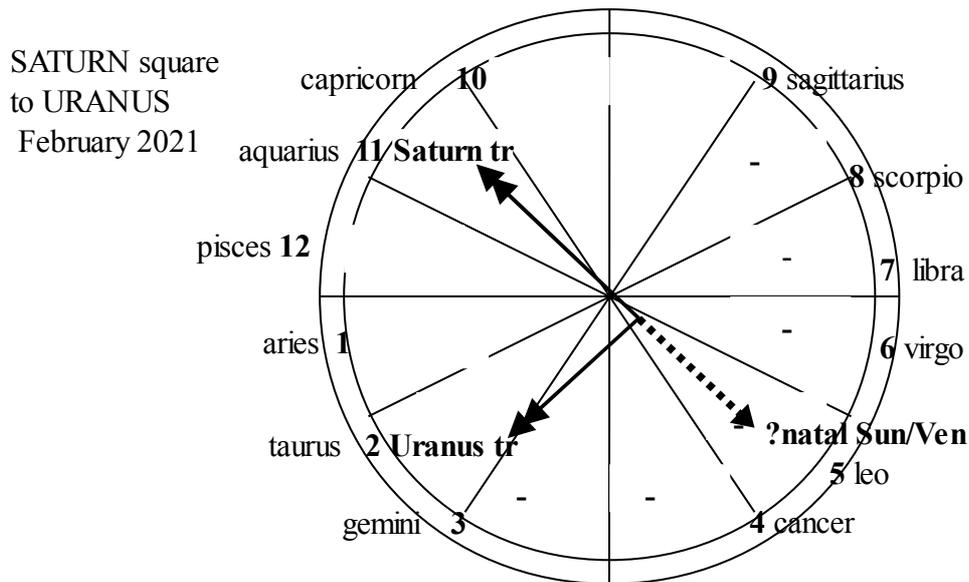


... as a result, thinking is likely to consider sensing and (at least, experience) feeling prior to any consideration of intuition and, if thinking is dismissive of sensing or feeling, it may never 'reach' the latter consideration. This barrier, of course, isn't an issue for airy planets transiting the intuitive signs (& vice versa). All is not lost.

Still, in respect of the zodiac's anti-clockwise cycle, Aquarian/11th archetypal thinking occurs prior to Aries' intuition (of self) and Leo's intuition (of ego) and, as a result, the individual journey – as Jung said it, "(10)-sensing tells me that something exists, (11)-thinking tells me what it is, (12)-feeling tells me its value and (1)-intuition tells me whereto it is going" – becomes a Prometheus-chained-to-Zeus'-rock before it even '1 begins'. Agreed, Sagittarius' intuitions can provide Aquarius with a degree of ("individuating") 'push' from the anti-clockwise rear but, typically, '9's ambivalence leads it to try to transcend the opposites (e.g. '11 collective thinking' & '12 collective feeling') than to cook up-(down) integrative, lower-hemispheric "3rds". And, so, to...

FREUDASTROLOGY'S "DISSOCIATION"

Peaking on 18/2/2021, Saturn will not only be transiting through Aquarius, it will also form a 90°-squared aspect to Aquarius' ruler, Uranus (in Taurus). Over the weeks leading up to this date, the Freudastrologer would expect the '10 superego' to be preoccupied with the psychological 'organ' that the '10 superego' measures itself against, the '11 ego ideal-(supraego)'. Through mutual interaction, the opposition of the 'superego-supraego complex' to the 'id' will intensify and, in turn, a dissociation could ensue. We use the word 'could' in the prior sentence because the '5-6-7-(8) ego' may be strong enough to keep the opposites in co-ordinated 'dialogue'. Alternatively, the individual ego may be very strong but, in some cases, the horoscope may reveal a number of ego-maintaining planets natively placed near to the degree that Saturn and Uranus form their aspect e.g. a natal Sun-Venus at 11° of Leo would form a close "T-square" with Saturn-square-Uranus, like so...



... in other words, this "T-square" so 'tight' that even the individual who has had a "happy childhood" may struggle to co-ordinate the 'dialogue' of opposites.

Further, if, with Freud, we review the history of discontented civilization, it is clear that strong egos are the exception and not the rule. As we noted at the outset of this series of essays, the Saturn-Pluto conjunction of 1914 was far too strong for even the most 'developed' section of civilization. In August of 1914, many soldiers believed that they would be "home by Xmas" but, of course, this many had not reckoned with the '8-10 conjunction' of early October 1914 (i.e. Pluto is very threatening to Saturn because the former fights for immaterial values and Saturn is materially orientated). Through 1915-1918, this (recently paranoid) Saturn would go on to form a 150° and, then, 180° aspect to Uranus in Aquarius. The final Saturn-Uranus opposition formed on 2/10/1918, 5 weeks before the guns fell silent. The "war to end all wars" would be declared by individuals who were merely "aware". Meanwhile, insightful dreamers like Jung and "conscious" individuals like Freud knew that the subsequent century would be filled with dissociated, "vicious cycles" of deluded 'self-belief'.

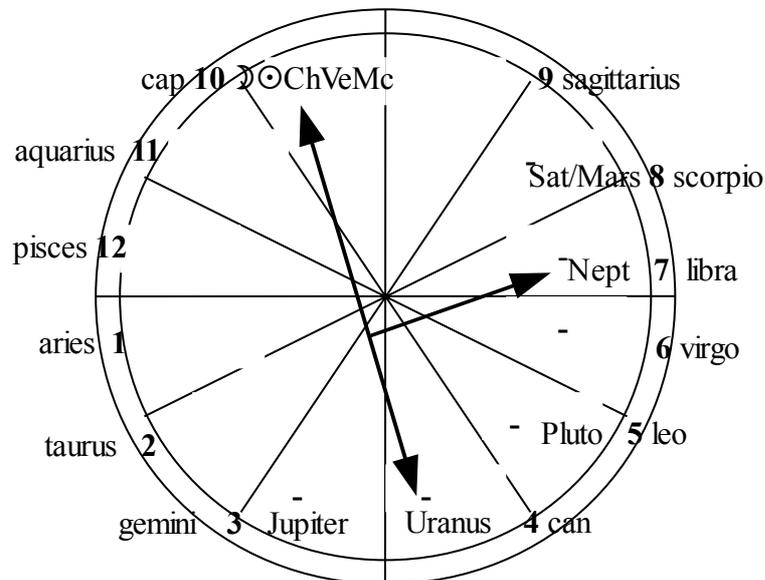
EXAMPLE IV

In 'Psychodynamics I', we noted that transiting Saturn & the house cusp that features Capricorn symbolize the 'peri-ego'... if the M.C. symbolizes the captain, the peri-ego symbolizes the marine sergeant who lands on the beach. Can, therefore, we nominate transiting Uranus & the house cusp that features Aquarius as a symbol for the 'peri-ego-ideal'? Answer: why not (?), it helps us to emphasize the importance of the mid-life transits, Saturn-opposite-Saturn & Uranus-opposite-Uranus, in shaping the 2nd half of life (recall our miniesay on James L. Brooks). And, so, we again look for an example of a director who came to fame in his early 40's. Meanwhile...

As noted in our opening section, Hollywood has profited well from 'psychotic' dissociation – Oscars for “Best Film” have gone to “A Beautiful Mind”, “The Silence of the Lambs” and “Rainman” – but, as just noted, the establishment and the world have been operating along dissociated lines at least since the French Revolution. The depth psychologist is, therefore, correct to conclude that the world is “projecting” its dissociation onto characters such as the benign John Nash and the malign “Hannibal the cannibal”. We can guess that a big part of the reason that “Hannibal” delights in his own dissociated ruthlessness is that he wants intellectuals of the establishment to be made “conscious” of their hypocritical “projections”... at “Silence of the Lambs” conclusion, Lecter heads off to eat his psychiatrist jailer, but confesses that he has no such plans for the more intuiting-feeling-thinking-sensing, ego-rounded “Clarice”.

Perhaps, then, we could turn to another “Best Film” that doesn't feature any florid dissociations but does, nonetheless, feature the 'endemic' dissociation that has underpinned the 19th-20th centuries. Indeed, this film's director would go on to direct more films that had their share of dissociated characters...

ANTHONY
MINGHELLA
6/1/1954



... as you can see from the birth date above, Anthony won his award for “The English Patient” (1996) just after he turned 43. Although Saturn had reached within one sign (i.e. Aries) of its 2nd opposition by that time, the most powerful transits were (i) Uranus arriving at 0° of its own sign (i.e. Aquarius) on 1/4/1995, having transited through Anthony's natal five-planet stellium in Capricorn during the early 1990's &

making its mid-life opposition (from Cancer) in the years that he was preparing the movie, and (ii) Jupiter in Sagittarius making its 4th opposition to itself (from Gemini) and, at beginning of 1996 (i.e. “award season”), rolling through Capricorn to make a conjunction to his Sun on 25/3/1996.

Turning to the transits of “The English Patient”’s setting – WWII – we notice that the disposers of WWI, Saturn, Uranus and Pluto, are at it again: Saturn, having rolled through its opposition to Uranus in 1918 and, then, through its waning square to Uranus in mid-December 1930 (e.g. authorities reacting to the Great Depression), had, by mid-1942 (e.g. the globalization of WWII), rolled into to its next conjunction to Uranus, now in the early degrees of Gemini; although a sextile of this conjunction to Pluto in the early degrees of Leo might 'sound' minor, experienced astrologers are aware that Pluto's intensifying effect can 'be' major irrespective of the aspect; in any event, we need to note that Saturn and Uranus did make major aspects to Pluto over the 1931-1933 period (e.g. the rise of National Socialism).

The reason that my thoughts turned to “The English Patient” with regards to dissociation is that, as many psychotherapists agree, (i) dreams of flying often point to compensations that lead to dissociation, (ii) dreams of planes crashing often point to sudden decompensations of dissociation, and (iii) the key scene in Anthony's film is the murder-suicide plane crash that is meant to end the lives of the 'Oedipal' son, “Count Almásy” (Ralph Fiennes), the 'Jocasta' mother, “Katherine Clifton” (Kristin Scott-Thomas), and the pilot-father, “Geoffrey Clifton” (Colin Firth)... even if all the crash manages to achieve is the suicide. Perhaps the key slice of dialogue in this film is Geoffrey's statement about his marriage to the Count, “we have known each other since we were three years old, we were practically brother & sister”. In other words, Oedipus complexes play out in the realm of 'events' because the inner developments that needed to have occurred in childhood did not occur. Geoffrey would likely have avoided his destructive deliberations if he had spent a few months in psychoanalysis, just as the world could have avoided WWII if its school curriculae included a course in gestationalism-infantilism.

Although there are no crashing planes in Anthony's next film, “The Talented Mr. Ripley”, the problems that dissociation causes are still front and centre i.e. when the talented “Tom” (Matt Damon) realizes that his love interest, “Dickie Greenleaf” (Jude Law), is not reciprocal he becomes as murderous as Geoffrey Clifton. We used the word “love” in the above sentence but it would have been more accurate to have used the term(s) “identity±(identification)”... we didn't use it because we have yet to discuss it in detail. (We will do so, of course). With Anthony's next to last film, “Cold Mountain”, being set in the American Civil War, it would be a surprise to see a plane crash but the title alone should be enough to expect plenty of '10 vs. 11' imagery.

We noted above that the world could have avoided WWII if it had integrated Freudian insights. The same goes for WWIII (i.e. the Cold War). Many Jungians are inflated enough to point out that WWIV may be avoided if the world could integrate the Jungian insight that he named “individuation”. If this were to become a (remote) possibility, political scientists would probably want a name for this integration. FA's name is “individuation aristocracy”. One of the first steps that the collective would need to take on the path to this Platonic 'reality' is to make better sense of....

PSYCHODYNAMIC IV: IDEALIZATION

FREUD'S (DARWIN'S/JUNG'S) "IDEALIZATION"

In 'Psychodynamics II' (Feb 2019) we acknowledged Jungian, James A. Hall, that, psychologically, the newborn is a "complexio oppositorum" of non-self and self. Thus, we don't agree with Freud that the newborn is dominated by (what he called) "ego-instincts" (we prefer 'self-instincts') i.e. in our view, Freud only saw 'half' of the neonate's "narcissism", possibly because he simply borrowed the term, "narcissism", from his contemporary, Havelock Ellis, rather than study the ancient Greek myth. If Freud had studied the myth, he would have learned that a chunk of Narcissus' youth was lived without a sense of self i.e. after the prophet, Teiresias, had prophesied that Narcissus would live a long life if he could avoid coming to know himself, his mother, Liriope, wishing to give him a long life, denied him use of a 'self-recognizing' mirror. This led to him not recognizing his reflection in a pond and, so, he didn't realize that he was falling in love with himself. The "narcissistic" individual is one who is unable to use his/her (at best, half-formed) "I-ness" to trigger "individuation". Agreed, such a "selfish" individual is often saying "I"-this and "I"-that, but saying is not being i.e. his/her "(idealized) me, me, me" is, psychodynamically, a "compensation".

Nonetheless, in his pivotal essay, "On Narcissism" (1914), Freud provided his followers with a path through the clinically inaccessible "narcissistic neuroses" to his "ego ideal" i.e. the psychological organ against which the ego-self is measured by the superego. It appears because, "s/he isn't willing to forgo the narcissistic perfection of his/her childhood; and, when, as s/he grows up, s/he is disturbed by the admonitions of others and by the awakening of his/her own critical judgement, so that s/he can no longer retain the perfection, s/he seeks to recover it in the new form of an ego ideal". From our opening paragraph, however, it is clear that we would substitute the word, "childhood", with the words, "gestation & infancy" because "perfection" is far more easily experienced in the womb... recall, here, that the Greek God, Ouranos, because of their imperfection, stuffs his newborn children back into Gaia's womb. If Charles Darwin had read this myth, he may have noticed that this myth had something to do with the imperfect evolution from a-sexual reproduction (i.e. 'a-ogamous' cloning) to sexual exogamous reproduction through endogamous reproduction (i.e. incest).

Having formulated the ego ideal, Freud could now clarify the key distinction between repression & sublimation and, thereupon, explain why narcissistic neurosis is typically untreatable by psychological methods, "it is precisely in neurotics that we find the highest differences of potential between the development of their ego ideal and the amount of sublimation of their primitive libidinal instincts; and, in general, it is much harder to convince an idealist of the inexpedient location of his/her libido than a plain wo/man whose pretensions have remained more moderate... as we have learned, the formation of the ego ideal heightens the demands of the (*super*)-ego and it is the most powerful factor favouring repression; sublimation is a 'way out', a way by which those demands can be met without repression" (*italics ours*).

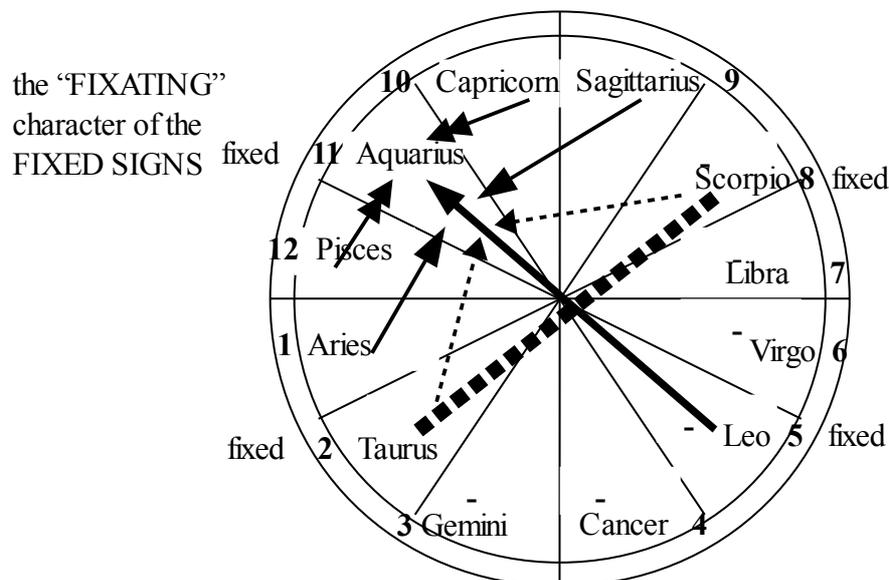
It is noteworthy that Freud would return to the problem of the ego ideal in a book he wrote 7 years on, "Group Psychology & the Analysis of the (*super*)-Ego". To what extent, then, is idealization (\pm idealism) a part of 'group (\pm mob) psychology'?

ASTROLOGERS' (ARCHETYPALISTS') "IDEALIZATION"

Whenever the Sun-Earth axis is our 'line' of view, it is straightforward to view Saturn as 'peripheral'. If, however, we had a 'black hole system' rather than a Solar system (= a central black hole instead of a central star), it would appear that Saturn was a (kind of) 'centre' between the black hole and Uranus. Indeed, this appearance nicely describes the psychological scenario of the gestational individual... Saturn is a 'Clayton's Sun' i.e. "the Sun you have when not having a Sun". In these 19thC-20thC-21stC days of h/Hero mythlessness, (the 29½yrs transit of) Saturn steps to the breach to provide a pragmatic attitude to the infant-child's lower hemispheric challenge.

Not so, Uranus & Neptune. The Uranian-Aquarian idealist, possibly because s/he resonates with the geometrically opposite sign and ruler (Sun-Leo), is horrified by Saturn-Capricorn's empty pragmatism. This may seem strange in light of the fact that, in traditional astrology, Saturn had ruled both Capricorn and Aquarius but, if we study the Greek mythic source, we learn that (O)-Uranos, after his castration by (Chronos)-Saturn, spirals impotently into the sky and, so, we grant that the ancient Greeks had every right to assume that Ouranos was gone for good. After the year of Uranus' discovery (i.e. 1781), however, all rights are recinded.

It is also possible that the Aquarius to Leo geometric opposition is behind the strange 'idea' that collective (supra)-consciousness can provide a better 'centre' than anything that a '10 superego' could dream up. Earlier, we have made the distinction between "consciousness" and "awareness"... a 'centre' coming out of eccentric '11' is not even worth the term, "awareness". Even more worryingly, because both '5' & '11' are "fixed" archetypes, any '5-back-to-11 leap' can be expected to succumb to (what Freud called) "fixation", schematically...



.... and, to be sure, this problem plagues astrologers because (at least to some extent) Uranus 'rules' astrology. It can be difficult for astrologers (and FA!!) to resist the piecemeal "cookbook" approach to their (our) subject. (Err...) "ideally", aspects, transits & progressions would occur in easy-to-interpret isolation... alas, alas, alas.

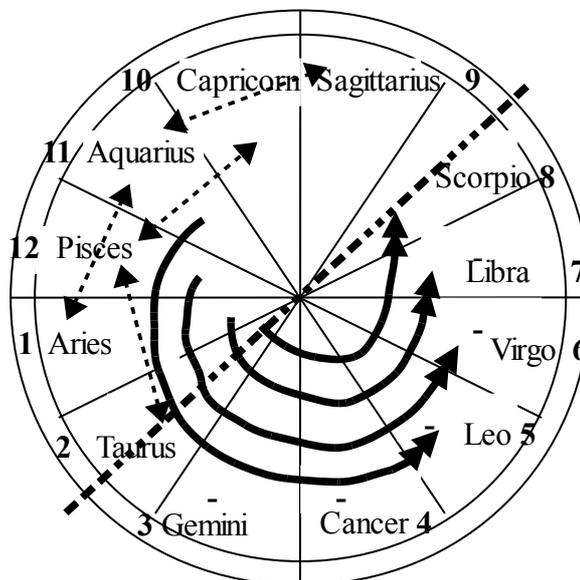
FREUDAstrology's "IDEALIZATION"

Whenever, during a reading, I have the time to explain the timing of transits, I usually use the simile of waves approaching a sandbar... first, (most of) the sandbar is invisible; second, different waves approach at differing speeds & directions; third, the interference of the different waves has the effect of 'throwing off' the event that, (err...) "ideally", is time-able to the day and hour (and, even, minute). One obvious example is 9/11/2001 (or, elsewhere, 11/9/2001)... astrologers were in wide agreement that the Saturn-to-Pluto opposition of 8/5/2001 would express as a significantly dark "event", but the 'invisible sandbar' effect saw (i) Saturn (by trine) needing to transit to within 4 minutes of the U.S.'s natal Saturn, (ii) Mercury (by sextile-trine) needing to 'connect' Pluto to Saturn (iii) Mars coming into opposition with the U.S.A.'s natal Mars in Gemini (in the 7th house of the "open enemy"), (iv) Uranus, over the 5 weeks of 8/5/01 to 9/11/01, transiting to within ¼° of the U.S.'s natal Mars by trine.

Precision of timing is not the only less-than-ideal aspect of astrology; another less-than-ideal aspect of astrology is (what could be called) the 'level of expression'... referencing the "9/11 'transit complex'" noted above, it is possible that it could have been expressed 'above' destruction to the 'level' of imaginal creation e.g a 'Rip Van Winkle' individual who had, (i) the U.S.'s birth horoscope and (ii) a rounded ego development, may have been able to create a story or screenplay and, as a result, the '9/11 transit complex' would not have been forced into concrete eventuality (not even a 7th house marriage breakdown). Thus, Freudastrology encourages sublimation and 'Jungastrology' encourages the search for a creative-transcending "3rd". By contrast, 'dead-letter', 'concrete' institutions such as governments don't have these options.

To encourage creative sublimation, the analyst needs to first convince his/her client that a large chunk of his/her psyche is 'unborn' in the 4th quadrant, If s/he can, the next task is to convince him/her to 'deliver' this unborn chunk, (not into the '1-2 self'/the dotted straight arrows, but) into the '5-6... ego'/the solid, curved arrows...

FULL (not partial)
'DELIVERY' of
GESTATIONAL
ATTITUDES



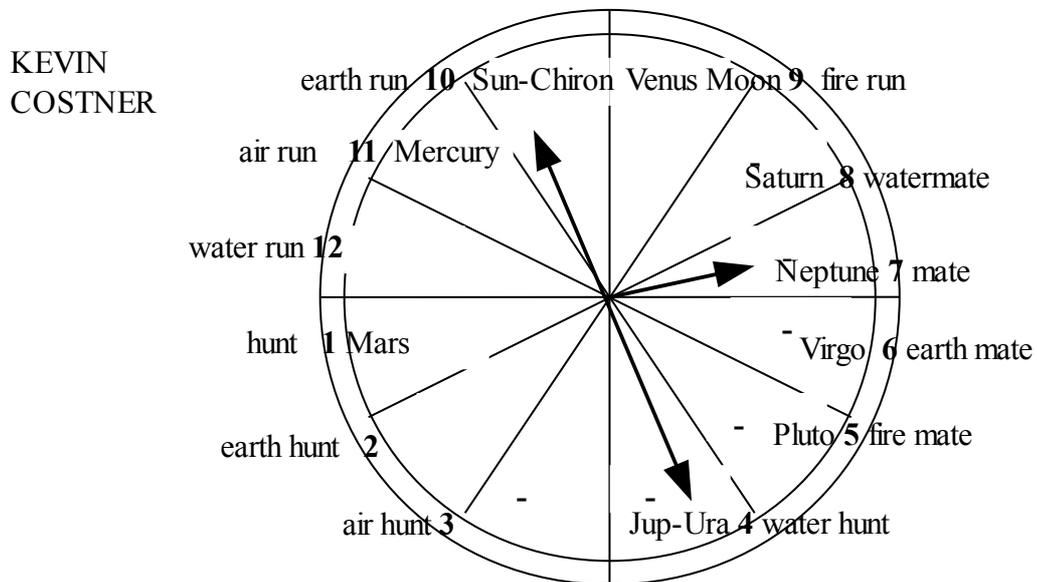
... the double (dotted) arrows refer to our next 'Psychodynamic V', but first...

EXAMPLE V

It would be “nice” (we are now trying to avoid the word, “ideal”) if the client could 'deliver' his/her 4th quadrant with one cycle of the Sun-Earth axis. Yet, as most psychoanalyses go, 3 or 4 Sun cycles are needed before the ego builds up the internal roundedness to 'deliver' any 4th quadrant residues without future analytic assistance, as if one Sun cycle is needed for each of the 4 ego functions... and, indeed, the 4th year of analysis can be used to focus on the 4th, “weak” function. If, for example, thinking is the 1st “lead” function, then feeling is the 4th “weak” function. This is relevant to...

With Uranus & Neptune having the status of a pair, astrologers take the view that idealization can be as much an expression of the feminine 12th archetype as it is an expression of the masculine 11th archetype. This means that, even if the individual can 'develop beyond' '11', s/he remains at risk of '12''s version of idealization. Freud addressed this issue in “Group Psychology & the Analysis of the Ego” when he noted that the individual “ego” (again, we prefer 'self') may seem as if it is humbling itself when it “falls into group-think/love” yet, on closer inspection, the depth psychologist soon realizes that the (ego)-self's “inflation” persists because, in his/her unconscious, there is an ongoing “identity/identification” (we will examine this psychodynamic in more detail later) which stores the individual's not-so-sacrificed pride in a eminently restorable location. When restoration occurs and, in turn, the hypocrisy is revealed, the individual now has a chance to (truly) spiritualize him/herself via, as St. John of the Cross described it, “a dark night of the soul”.

Before we deal with regression, illusion, projection and identification, we may learn more about idealization from a film that, even at the time, was criticized for its over-idealistic point of view. “Dances with Wolves” (1990) was directed by...



The 1990s was a decade when actors-turned-directors achieved a good deal of success... Kevin Costner's multi-award winner opened the way for Clint Eastwood & Mel Gibson (& Robert Redford was back with “Quiz Show”). Indeed, the 1990s was also a decade when directors with a natal Sun in Capricorn were doing rather well...

Anthony Minghella (see our prior essay), Mel Gibson and, as depicted in the schema above, Kevin Costner. Kevin's Sun placement is very active... it is opposite Uranus & Jupiter, square Neptune, conjunct Chiron. Kevin's Sun ruler and planet of practical determination, Saturn, while not quite sextile his Solar natal 'Solar complex', would, by conjunction, transit his natal Sun during the months when "Dances with Wolves" was released and showered with awards... and, then, criticized.

The movie begins with a sense of ideals being shattered... "Lt. John Dunbar" (Kevin Costner) has a wounded ankle and foot – the parts of the body that are ruled by Aquarius and Pisces – and he is aware that they are about to be "castrated". The American Civil War began on the heels of its 1st "Uranus return" (1776 + 84 = 1860; its 2nd "Uranus return" was WWII; its 3rd "Uranus return" is due in 2028). Because of his rank, it follows that he is a 'believer' in the military idea that the ends – in this case, a greater 'unity' in the American states – justify the means. He is aware (i.e. not "conscious") that he has humbled himself to something greater but he is unconscious of the fact that his "identification" has not extinguished his pride, and, so, a Jungian would say that his ankle/foot wound his "Self"'s way of telling his 'self' that his pride needs to be (if not extinguished, then) 'delivered' into another round of psychological development (note Kevin's Mercury in '11 Aquarius' and Mars in '1 Aries'). Dunbar might not be very 'Jungian' but, in any case, he has the intuitive capability to realize that, to do this, he needs to re-locate from '11 civilization' to the '1 frontier'.

It is interesting to (if not to FA-ers, then) Jungastrologers that, upon reaching his frontier, "Fort Sedgewick", Lt. Dunbar needs to clean out the adjacent swamp of its dead animals because this points to a psychological 'stillbirth' in the fort's (what we call) 'gestational background'. The lack of understanding of feminine feeling can lead to the delusion that one can 'jump' from '11' to '1' without consequence. Even if a woman does not fall pregnant in a particular menstrual cycle, she still fills up with (if not 'amniotic', then) 'oceanic' fluid in the few days prior to menstruation... giving her a system a 'training run' for the feeling challenge that she faces when she finally does become pregnant. Perhaps it is because he empties the swamp that Dunbar has the fortune of encountering an Sioux woman on the way to confronting her not-very friendly native American tribe... by rescuing her, wiser members of the tribe such as "Kicking Bird" (Graham Greene) aren't so quick to condemn him.

And, so, a \$64,000Q begs: in ingratiating himself to the native Americans, has Dunbar "regressed" from '1' to '12'? or, did this constitute a full developmental cycle through '5-6-7' to '12'? A: because he winds up marrying the rescued "Stands with a Fist" (Mary McDonnell) in a way that suggests Libran equality, we can assume that there was a developmental cycle. Yet, perhaps we should leave \$32,000 aside because, upon returning to his "Fort Sedgewick", he is brought face-to-face with his "residual identifications" with both the army and the native Americans when he is accused of treason by his former military and brutally victimized for them. Although not nearly as brutal, '12's symbolic link to the "victim" (e.g. "hidden enemies") would come to Kevin in a not dissimilar way that it came to Lt. Dunbar... Kevin became the 'victim' of many film critics who were annoyed by what they saw as a one-sided portrayal of the native Americans. He cared not to answer them with a "Dances with Wolves II". 'Delivering residuals' was not his bag. It isn't America's bag, either.

PSYCHODYNAMIC V: REGRESSION

FREUD'S (DARWIN'S/JUNG'S) "REGRESSION"

In his "Introductory Lectures", Freud takes human migration as a metaphor for libido development (from its 1st-oral to its 6th-genital phase) i.e. before migrating to new domiciles, a tribe would set up a series of 'fall back positions' in the event of it encountering environments that are even more hostile than the environment from which it flees. Freud's psychological translation of 'fall back positions' is "fixations". Out of this conception/term, Freud was now able to explain that "perversion" can be viewed in terms of a spectrum: to one end, he saw those with such strong "fixations" that even safe & secure new domiciles are deemed not worth trying for; to the other end, he saw those with weak "fixations" (i.e. they were keen to migrate) whom, upon reaching a new domicile, encountered so much hostility they're forced to "regress".

These days, of course, the term, "perversion", now has (what Freudastrology sees as) an unfortunate emotional colouring. The term "divert" may now be a better term for an individual who has remained "fixed" upon, or has "regressed" to, one or more of the earlier phases of libido development. Whatever term is preferred, Freud would superimpose this spectrum on another: to one end, he saw those whom tended to *regress* (to a fixation, however strong) and, in so doing, became per-(di)-verted; to the other end, he saw those whom tended to *repress* (as it were, 'over' a 'migration') and, in so doing, became neurotic. In this way, neurosis can be seen as a reciprocal of per-(di)-version. An Easterner might view neurosis/perversion as a yin-yang dyad.

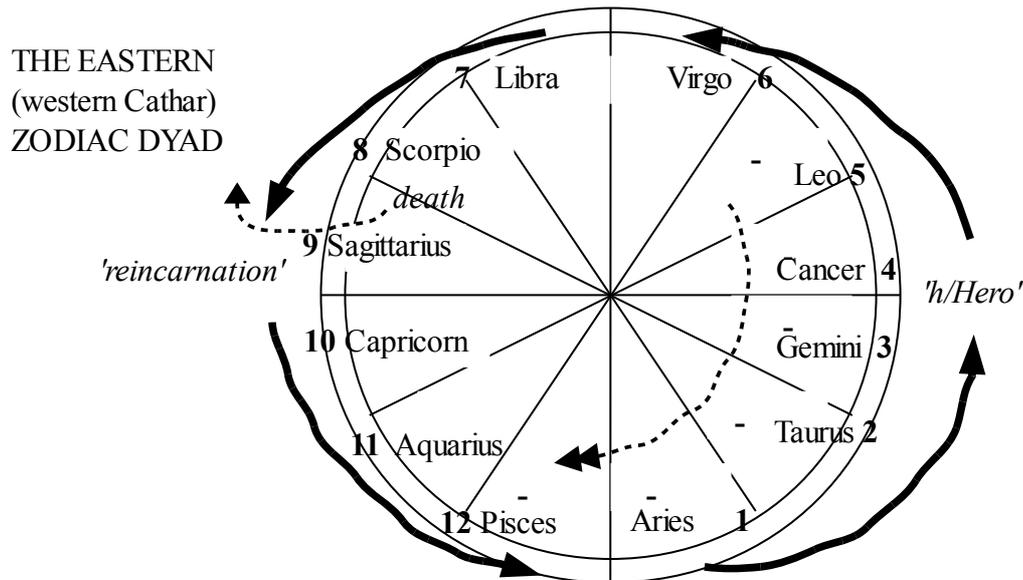
With this double spectrum, Freud could explain to those who were criticizing psychoanalysis for being a method that did nothing more than deliver its analysands from (so it appeared to these critics) the frying pan of repressed neurosis into the fire of regressive perversion that they were incorrect. What is correct? Answer: analysts help their analysands release their repressions in such a way that the developmental gradient is included, irrespective of the fact that, in these politically correct days, the idea of sexuality/mating developing 'out of' feeding/hunting (and, in a disguised way, defending/running) is shouted down... via (now) a fire-into-frying-pan repression.

Indeed, if more subtly, Freud's double spectrum also answers Jung's criticism that Freudian methodology brings out the analysand's regressive tendencies because, as our summary makes clear, it just as readily brings out the analysand's progressive tendencies. This answer also leads us to the degree to which sexuality is at the centre of possible 'helical' developments about which neither Freud nor Jung had anything substantial to say. Before we take this up further, let's insert a Darwinian point...

It is also in his "Introductory Lectures" that Freud, referencing W. Bolsche's book, points out the biological-evolutionary sources of fixation & regression, "among animals one can find, so to speak in petrified form, every species of perversion of the sexual organization. In the case of human beings, however, this phylogenetic point of view is significantly veiled by the fact that what is at bottom inherited is nevertheless freshly acquired in the development of the individual, probably because the original conditions that had necessitated its acquisition persist and are continuing to operate on each individual". Had he lived longer, Freud would have realized the importance of human neoteny. Meanwhile, back at the 2D/circular-to-3D/cylindrical ranch...

ASTROLOGERS' (ARCHETYPALISTS') "REGRESSION"

With mandalas being characterized by their symmetrical geometry, they can be defined as symbolic pointers to holism... and, insofar as holism points to Divinity, mandalas symbolize the Self. The odd thing about the zodiac-mandala is that, being a cycle, it points to the 'reincarnating' journey 'back & down' into partialism more than (or, at least, as much as) it points to the 'transcending' journey 'forward & up' into holism. Much of this oddness is resolved, however, when the zodiac is conceived as a symmetrical 3D cylinder i.e. instead of having no more than "one shot" at 'Deer Hunting' Heaven (or, if one fails, Hell), the individual who can conceive the 'forward & down' symbolism of the circle would beget 'sub-continental' "multiple shots"; like so...



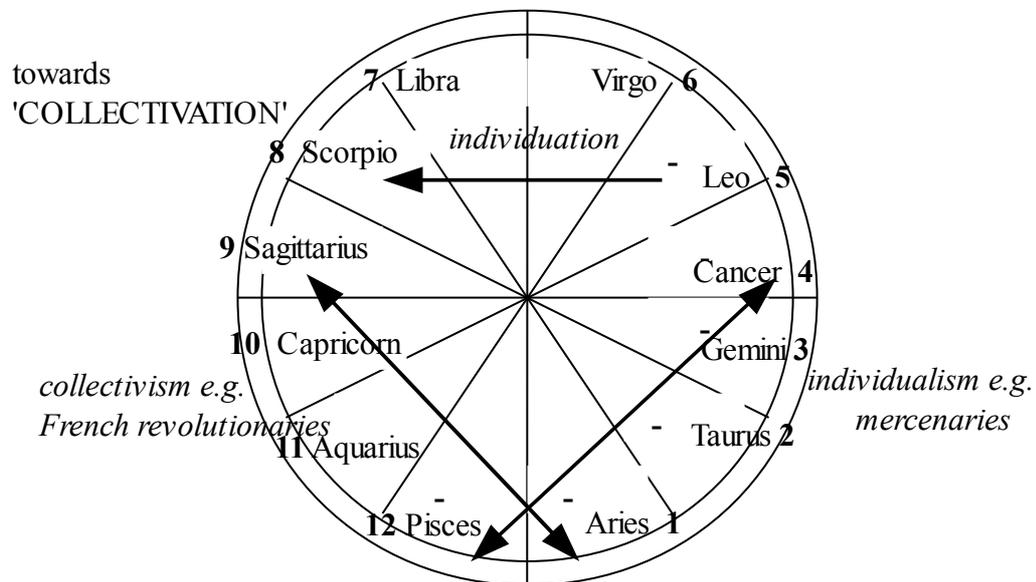
... hopefully, dear reader, you have already seen that this representation of the zodiac has been rotated by 90°. We have done this to give a sense that regression, as indicated by the dotted clockwise arrow, is often so passive that it hardly deserves to be grouped with the other *psycho-dynamics* i.e. regression results when there is no dynamic, per se... just as all precipitation drains, under gravity, through gutters and rivers to the ocean, so regression is a passive drainage 'back down' to the zodiac sign of "the ocean" of undynamic eternity, Pisces.

The critical addition to such a zodiac depiction, however, is the fact that, in a 'reincarnatory' setting, Pisces is 'reachable' from both sides i.e. as shown above, not only the clockwise but also the anticlockwise arrows. Thus, it is often no easy task to determine when an analysand is regressing to his/her gestation-infancy or when s/he is developing through a 'higher' helical rung of his/her gestation-infancy. For FA-ers, Jung-the-archetypalist might have done better with this issue when criticizing Freud for being too interested in the analysand's (what he saw as) 'past', when it is entirely possible that the analysand who is studying gestation-infancy could be paving a path through his/her 'future'. Individuals with strongly '12th archetypal' natal charts (e.g. Einstein, moi) may not, in any case, want to fuss about tense. And, so...

FREUDAstrology'S "REGRESSION"

The main difference between Freud's and Freudastrology's regression should be clear enough that we don't even need to type it down. Aw, we'll do it anyway... our regression includes the gestational (=raw archetypal) factor. To be sure, Freud would write a long essay on the gestational factor – “Group Psychology and the Analysis of the Ego” – without thinking about it in pre-natal terms and, so, this difference is not very different after all. Indeed, even in his follow-up essay on the negation of religion – “The Future of an Illusion” – Freud admitted that collective intellect could be even more deluded than collective feeling, “history reveals an attempt to substitute reason for religion and in the grand manner... the French Revolution and Robespierre was a short-lived and miserably ineffectual experiment”. This means that...

Freudastrologers don't follow Freud down the proscriptive path of replacing passion with reason. Rather, we follow Jung down the proscriptive path of replacing collective (peer) pressure with “individuation”, noting that we must first distinguish between individualism (i.e. “fixation in” and/or “regression to” the 1st quadrant) and Jung's term, “individuation” (i.e. 'helical' construction and/or transformation of the 2nd /3rd quadrant ego), like so...



... 'collectivation' is, of course, FA's neologism for the collective agreeing that in individuation is more than individualism. This agreement includes the following points: (ia) the immature ego's anti-clockwise transit through the 4th quadrant is an admission that “masterful inactivity” is the best attitude to gestation, (ib) the mature ego's anti-clockwise entry into the 4th quadrant is an admission that it is time to take responsibility e.g. hold a (grand)-parenting office that is 'representative' of the lack of individuation in the collective; (ii) the clockwise, entry into the 4th quadrant is, of course, an inadmission... Robespierre was no better than so many of the monarchs & popes before (and after) him. Once again, we don't really feel the need to type down that Homo sapiens is yet to discover a political (grand)-parenting system that places individuation at the helm. Uh-oh, we did it. At least this doing leads us to our...

EXAMPLE VI

While composing these essays, we originally intended to discuss illusion prior to regression but, as noted in the prior paragraph (scroll up), we can avoid confusion if we make the distinction between regressive illusion and developmental illusion i.e. the former leads to mob politics and mob religion, the latter leads to compassion for the neotenic human condition. Astrologers can appreciate this dichotomy when they consider the symbol for the sign of illusion, Pisces i.e. its symbol is (not one, but) two fishes 'pointing' in opposite directions. Indeed, Jung would take the view that Pisces' 'developmental fish' symbolizes the 1st millennium of the "Age of Pisces" and Pisces' 'regressive fish' symbolizes its 2nd millennium. In turn, it is easy to recognize that, in the same way that Freud overlooked the 'non-self/self' dichotomy that would become such a point of contention for post-Freudian neonatal meta-psychologists, Freud had overlooked the 'developmental/regressive' dyad of Christianity.

In 'Psychodynamics I', we described superegoic repression having two wings, (i) the M.C.'s 'action at a distance' and (ii) Saturn's 'action at no distance'. The same can be described for infraegoic regression i.e. (i) the 12th house's 'action at a distance' refers to memories (if not inherited, then) made in the third trimester that operate as 'sirens', 'pulling' the individual 'back' as s/he struggles with his/her hero/egoic, lower hemispheric development, and (ii) Neptune's (\pm the cusp that features Pisces) 'action at no distance' that operate(s) as a 'dissolver' of the heroic ego... and, in turn, the 12th house's regressive 'sirens' songs are made ever more seductive.

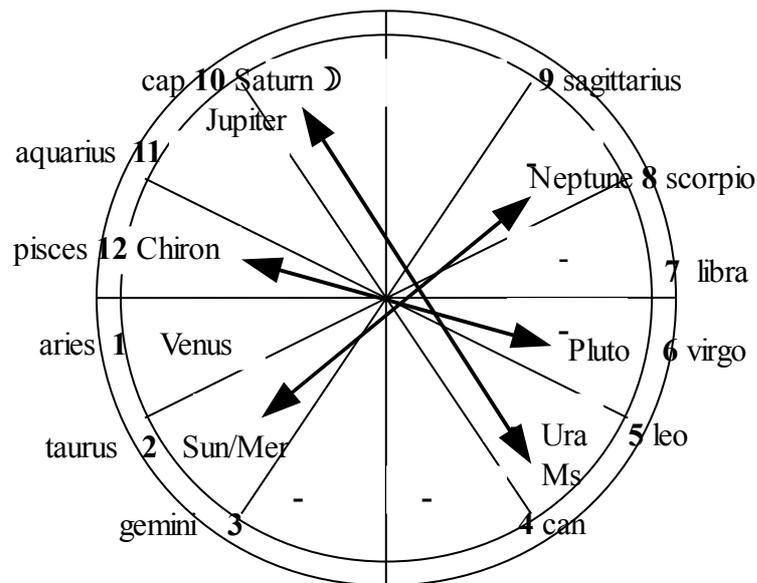
At this point, our readers may be confused by the fact that Neptune's transit through the zodiac-horoscope, being just as anti-clockwise as Saturn's transit, would suggest that Neptune may also have a 'stop-gap' role in egoic development. FA takes the view that Neptune's 174yr cycle is too 'slow' to provide anything like a 'rounded' understanding of psychological development. OK, then, does this mean that it is best to ignore the transit of Neptune? FA's answer: no... the individual does better to note where, in his/her natal chart, natal/transiting Neptune is placed so that s/he can then focus on the signs/houses on either side i.e. if developments are strong in the flanking signs/houses, the transiting inner 'planets' – the Sun/Moon, Venus, Mercury – will be more effective as they attempt to 'swim across' these 'dissolving' arcs of the chart. If, in addition, Neptune aspects the natal positions of the inner 'planets' (as in 'Example VI', below), the ego-building value of inner 'planet' transits are increased.

Freud wrote a kind of companion piece to "The Future of an Illusion" that he called "Totem and Taboo" (we might have called it, 'the past of an illusion'), wherein he looked at Homo sapiens prior to the time that religion and politics were separate. We take the view that, despite the efforts of the politicians of the past 250yrs, politics and religion have never really been separated... and, so, we take the view that Freud could have compared churches to governments. If Freud had lived into the 21stC, he would have noted the actuality of >98% of the world's wealth sitting in the hands of <2% of its population and the impotence of (nationalistic) democracy to deal with it. To be fully fair to Freud, however, he does discuss the problem of nationalism e.g. in "Ch.2": "the narcissistic satisfaction provided by the cultural ideal is also among the forces which are successful combining the hostility to civilization within the cultural unit. This satisfaction can be shared in not only by the favoured classes, which enjoy the benefits of the culture but also by the suppressed ones, since the right to despise

the people outside it compensates them for the wrongs they suffer withing their own unit. No doubt one is a wretched plebeian, harassed by debts & military service; but, to make up for it, one is a Roman citizen, one has one's share in ruling other nations and dictating their laws". Long before Rome (& Caesar), Plato had already realized that this is the key 'psychodynamic complex' that leads democracy into becoming nothing more than a mask of *regressive* '3-2-1-12-11-10 elective plutocracy'.

Films about the manipulation of (nationalistic) democratic processes never do very well at the box office, but they do well enough that one good one appears every decade or so. One very good political film of the recent ("teenies") decade, "The Ides of March", was directed by...

GEORGE
CLOONEY



although George is 'Neptunian' – Neptune, the chart ruler, opposes his natal Sun – he still has significant Uranian-Saturnian input – Saturn is in its own sign (i.e. Capricorn) conjunct the Moon & Jupiter opposite Mars; Uranus is widely square to the Sun & forms a close trine to his M.C. – and, so, we're not surprised that he takes an interest in the political process. In his film, he plays a politician who is trying for some level of integrity but his political advisors are advising him that he needs to be more self-serving... the character's capacity for this is revealed in his Clinton-esque involvements with an intern, just as, in his natal chart, his Venus in Aries seems less self-sacrificial than his other inner ego-building 'planets'. It is no coincidence to your local astrologer that the Ides of March is a date with the Sun in self-sacrificial Pisces.

By rights, your local FA-er would be happy if George were to make a sequel that looked at creative solutions to the problems that nationalistic democracies have handed down to the 21stC. The idea of an international 'democracy' – the U.N. – has not been able deal with the problem of national pride that Freud outlined (scroll up) and, so, if one is to spend time fantasizing about nationalism-populism-imperialism, s/he might spend it better to roll further back to Plato's fantasies. Agreed, there is no foreseeable "Future for Plato's Illusions" but at least his illusions were anti-clockwise developmental rather than clockwise regressive.

PSYCHODYNAMIC VI: ILLUSION

FREUD'S (JUNG'S/DARWIN'S) "ILLUSION"

In our essay, 'Basics', we made the point out that, insofar as a philosopher is a questioner of assumptions, Freud was no philosopher. It is time to re-make this point because, in his "Future of an Illusion" (1927), Freud fails to question his assumption that the (his!) thinking function can 'judge' the intuitive function when he concludes, "it's merely an illusion to expect anything from intuition and introspection; they give us nothing but particulars about our own mental life which are hard to interpret and never give any information about questions which religious doctrine finds so easy to answer". Given that Jung's "Psychological Types" (1921) appeared six years prior to "Future of an Illusion", Freud, by then, would have known about the four functions and he should have realized that any one function is no position to evaluate, let alone 'judge', any of the others. In his own words, Freud was in (philosophical) "denial".

Thus, we critically examine how Freud defined "illusion": for example, when he states, "(incorrect) belief is an illusion when wish-fulfilment is a prominent factor in its motivation", we can easily turn this statement back onto Freud i.e. Freud had a (feeling) wish to (if not completely, then) satisfactorily explain the world by thinking and sensing alone. It is with some irony that, in his "Civilization and its Discontents" (1930), Freud scrutinizes the feeling function of one of his benevolent critics, Romain Rolland. Rolland agreed with Freud's anti-religious views as expressed in "Future of an Illusion" but he also realized that Freud had yet to properly evaluate the function that is the source of (err...) evaluations i.e. "eternal (4D spacetime), oceanic" feeling.

In order not to be guilty of hypocrisy here, we need to admit the possibility of the existence of functions in addition to the four that Jung laid out. Even if we search in vain, this would, in any case, sharpen our survey of the four established functions. For example, Freud's vain search within for Rolland's "oceanic feeling" at least took him to the brink of Pisces' "block" of "eternal (space)-time" that is the 'background' of Aries' breast-feeding neonate. Einstein's discovery that (at least, large-scale) time does not flow would have helped Freud establish his view that, at the deepest level of the id, time does not flow either. Indeed, Einstein went so far as to deny any "reality" to the flow of time i.e. thermodynamics and, therefore, the greater bulk of physics, is an "illusion". With biology also being subject to thermodynamics, Freud could have realized that Darwinian evolution was also an "illusion"... a realization that he could have made even without hearing from the Eastern billions who subscribe to Maya.

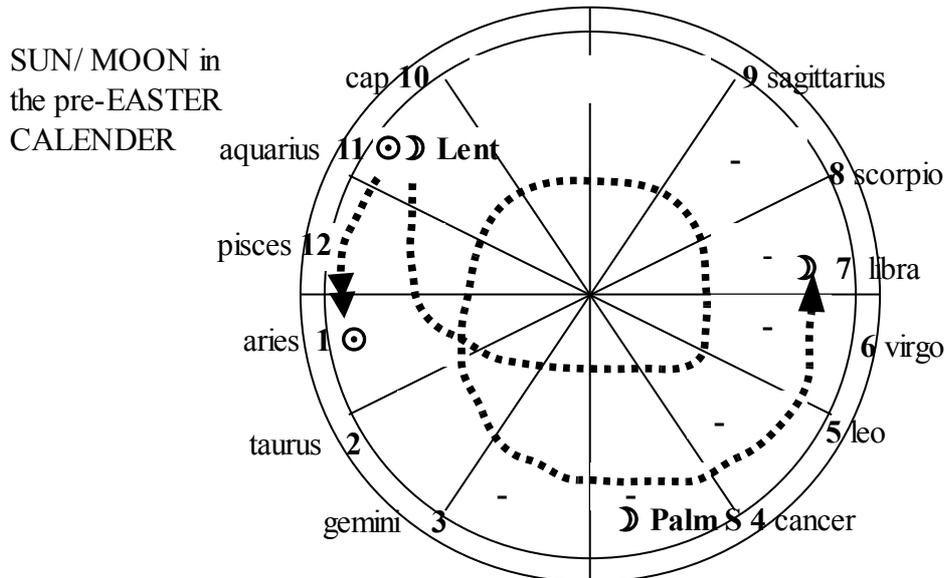
Freud didn't need to hear about Maya... he could have examined the Western attitude to "reality" more closely i.e. in Western philosophy, "realists" are those who award existence to Plato's realm of eternal Ideas; "nominalists" are those who don't award existence to Plato's realm. A nominalist can't be deemed a 'philosopher' until s/he can explain how/why the mind invents more than it discovers. S/he can't.

Therefore, with all the confusion welling up around "illusion", it makes sense to play Freud down and consider the possibility that illusion, like repression, has the capacity to be a useful 'stop-gap' until something "integrative" (i.e. the 4-functioned ego) is built within. For example, it could dissolve an over-rigid structure to, in turn, give '1' the 'fresh' beginning that it needs to adequately 'reach' '5-6-7-8'.

ASTROLOGERS' (ARCHETYPALISTS') "ILLUSION"

Thus far, we have aligned repression and compensation with '10', dissociation with '11', idealization with '11/12' and regression with '12'. Given Jung's explanation that the '1 persona' is little more than a "slice cut from the collective '11/12' loaf", we realize that the '1 persona' is the third part of the '11/12/1 illusion'. The key aspect of this third part is that '1 self recognition' is not '5-6-7-8 self-knowledge'. For example, the natural ruler of the 1st house (& Aries), Mars, when occupying '5-6-7-8', can 'act-at-no-distance' to undermine the 'rounding out' of the ego. Thus, the ancients viewed Mars as "malefic". If, however, Mars only operates as an instigating spark that, like Saturn, has its 'use-by' date, the Freudastrologer can view it as "benefic". This view can be 'developed' when, each spring/Easter, the Sun passes through Mars' sign and, over the subsequent four months, draws down and across to its own sign. Those who 'resonate' with the key "illusion" of the Age of Pisces will also note that...

With (i) the holistic tropical zodiac being 'drawn' by the Sun-(Earth axis) (ii) the always-antegrade nature of this 'drawer' and (iii) the use of the Sun (and, if we look to the new Moon of Lent and the full Moon of Easter, the Moon) as symbols for Christ, we can recognize that, whether h/He is "real" or a "(nominal) illusion", h/His story points not only to the soul's development but its capacity for compassion in the face of (chronic) gestationalism, like so...

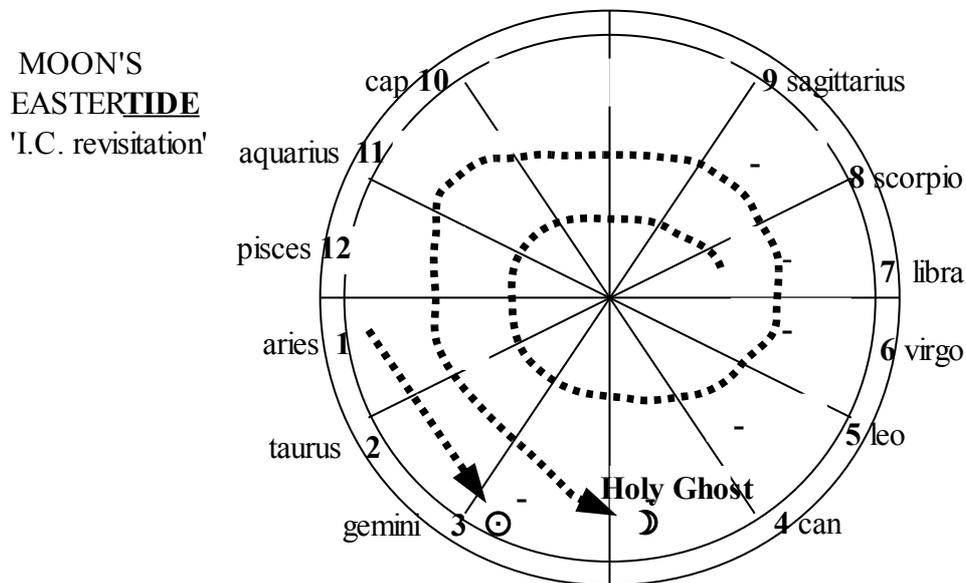


... although the period from Ash Wednesday (the new Moon of the latter half of Aquarius or the first half of Pisces) to Easter Sunday (the first full Moon after the the Sun transits the 0° Aries equinox) sees the Sun only traversing about 1/8th=45° of the zodiac, the Moon visits the ego-forming 2nd quadrant signs twice. Although Lent refers primarily to Christ's 40 days of wandering (that included h/His turning away from the Devil's temptation), it is also a marker for the beginning of h/His ministry, in which h/He compassionately 'reflects' on Mary Magdalene (Pope Gregory lumped all the Biblical 'Marys' who weren't Mother Mary together). The fuller the Moon is, the better the Moon is able to 'reflect' the Sun's 'purpose'.

FREUDASTROLOGERS' "ILLUSION"

It is highly unlikely that atheist-Jewish Freud would have been happy with us comparing him to Christ... but the fact remains that he was the first to show day-in-day-out compassion for those who were suffering from neoteny. We have pointed out that Freud was no philosopher – he does not care to speculate on the 'how' of mental invention (phantasy) – but, by realizing that mental inventions (if, indeed, they were inventions) occurred prior to the will (i.e. dreams), he realized that there was naught to gain by judging, let alone condemning, what went around the human mind. As the treatment of obsession-compulsion was teaching him every day, instructing someone to re-direct his/her thoughts is to re-inforce the pathology... the obsessive-compulsive suffers from re-directed thoughts!!! Freud could have taught the torturers of the 13th century (let alone everyone who lived in the 2nd Millennium) a thing or two.

One hard-to-budge train of thought that went around Freud's own mind was his "Future of an Illusion" 'alter-ego' that became noisier and noisier in the final few chapters. Indeed, Freud could hardly have stated FA's own position regards illusion more clearly in 'Ch.X': "(Religion) allows for a refinement and sublimation of ideas, making possible for it to be divested of most of the traces which it bears of primitive and infantile thinking. What then remains is a body of ideas which science no longer contradicts & is unable to disprove. These modifications of religious doctrine, which you have condemned as half measures & compromises, make it possible to avoid the cleft between the uneducated masses & the philosophical thinker and to preserve the common bond between them which is so important for the safeguard of civilization". The only thing that we would add here is the need to *embody* whatever "refinements and sublimations" have appeared in the realm of ideas. For example, simply looking at the following zodiac...



... might tell us something about the feminine side of Pentecost (and the Holy Ghost) but it doesn't speak to how the Moon 'reflects' back to the Sun a 'rising' path through the *embodying* (mind-body integrative) sign, Virgo. In any event...

EXAMPLE VII

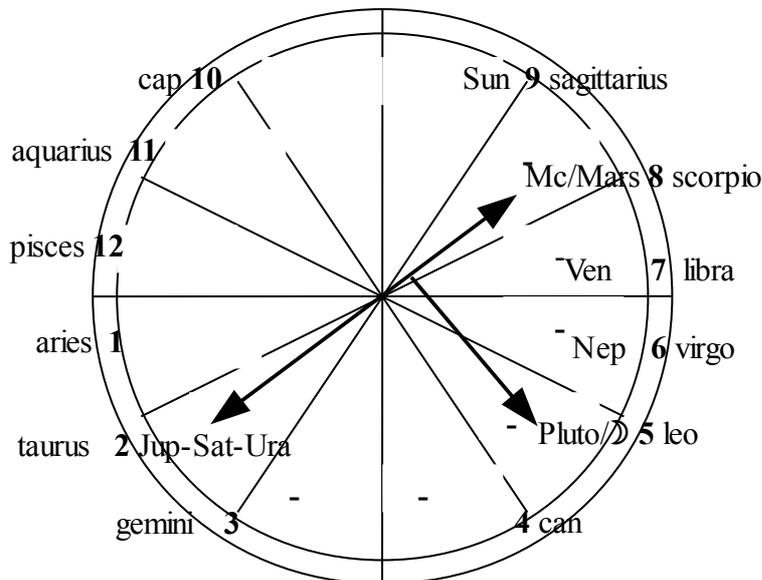
Irrespective of the reflecting role that is played by the Moon, the full Moon is an 'astrological statement' as to the whereabouts of the Earth e.g. if the Sun is placed in Gemini, the Earth will be in Sagittarius. In other words, the full Moon can be seen as an 'earthing' Moon. "2001: a Space Odyssey" provides a God's eye perspective of this 'reflecting/earthing' alignment. In "Four Corners of the Cosmos", we presented our view that Christ had a natal full Moon (in Cancer) so that h/He would be always reminded of h/His ultimate need to f/Fall all the way to Hell (to free the imprisoned).

Who are the imprisoned? As Freud realized, even before Sophocles, mankind was suffering from rampant Oedipus complexes... the answer, therefore, is everyone.

In coming to Jung's 'Christ-like', compassion, we can say that it waxed at the point where Freud's compassion began to wane i.e. (not neoteny, but) religion. As we noted above, Freud "denied" Jung's realization that, with religions (at least, initially) appearing out of the action of feeling & intuition, it is a "category mistake" to judge religions with thinking &-(or) measurable perception.

'Scientific' civilizations are, to use a Freudian term, "sealed on both sides" i.e. not only do they judge religions with the wrong functions, they assume that they are correct because they mount their case against the 'easy target' civilizations that have distorted religion with materialism and/or ideology. The only way for this 'scientific' "seal" to be broken is through catastrophe. The degree to which you, dear reader, view the circumstances of the 1980s Eastern Bloc as "catastrophic" may depend on where you were during that time. Our next director example, possibly because he migrated from the U.S.A. to the U.K., was able to see that the English were "projecting", onto the Eastern Bloc, aspects of themselves that they would do well to retrieve...

TERRY
GILLIAM



... although Terry had been directing for 10 years – for "Monty Python & the Holy Grail", he shared the directing credit with Terry Jones – he would establish his solo directing credit with "Brazil" (1985), a satirical poke at authoritarian regimes... rife in the 20thC, threatening to return in the 21stC. Like our first example, James L. Brooks, Terry was born in 1940, the Jupiter-Saturn conjunction year, and was in the

midst of his midlife transits (e.g. Saturn-opposite-Saturn; Neptune-square-Neptune) when, in that very Orwellian year, 1984, “Brazil” was deep in production. Terry had hoped to release “Brazil” in 1984 for that Orwellian reason. In any case, Jung noted that, when Solar religion is distorted (and, then, discarded), both the individual and collective are thrown to the non-Solar wolves of the collective unconscious. Anything is now possible and Terry's madcap vision may look extreme but subsequent-to-1985 events are suggesting that it may turn out to be mild...

The suffering collective usually splits into (i) those who, by nature, can toe the bureaucratic line: “Brazil”'s paradigmatic example is “Mr. Kurtzmann” (Ian Holm) & (ii) those who, by nature, can't toe the bureaucratic line: “Brazil”'s paradigmatic example is “Harry Tuttle” (Robert de Niro). The film's anti-hero, “Sam” (Jonathan Pryce), over-identified with his well-connected mother, “Ida” (Katherine Helmond), is not 'Solar-enough' to see the path that stretches out between the Scylla of '(i)' and the Charybdis of '(ii)'.

Given that Sam dreams of flying about like Mercury, – notice that, in Terry's birthchart, Mercury is conjunct Mars in Scorpio and that these are opposing Terry's natal Jupiter-Uranus-Saturn in Taurus – a planet that never strays very far from the Sun, the audience can hold out a morsel of hope for him. Unfortunately, Sam falls in dream love with an anima, subsequently projected onto “Jill” (Kim Greist), caged in the clouds i.e. Sam's anima is not only animus-possessed, She-who-must-be-obeyed is way too close m/Mother to have any chance of being differentiated. Indeed, in the climactic scenes, Sam takes his anima-projection to his mother's bed.

One of our favourite scenes in “Brazil” is that which has Sam over-shooting his elevator ride down to the ground floor... it winds up in the basement, wherein, in addition to the superego figures he has found in the high floors, he finds yet another superego figure. This illustrates Freud's realization that this is an organ that might be 'high' but, in any case, it extends 'down', through awareness (not 'consciousness'), and lands in a place where it wreaks even more havoc i.e. the superego is responsible for Freud's ultra-therapy-resistant “unconscious sense of guilt” that, in turn, brings about shamelessness and/or masochistic 'choices'... and ultimately, self-destruction.

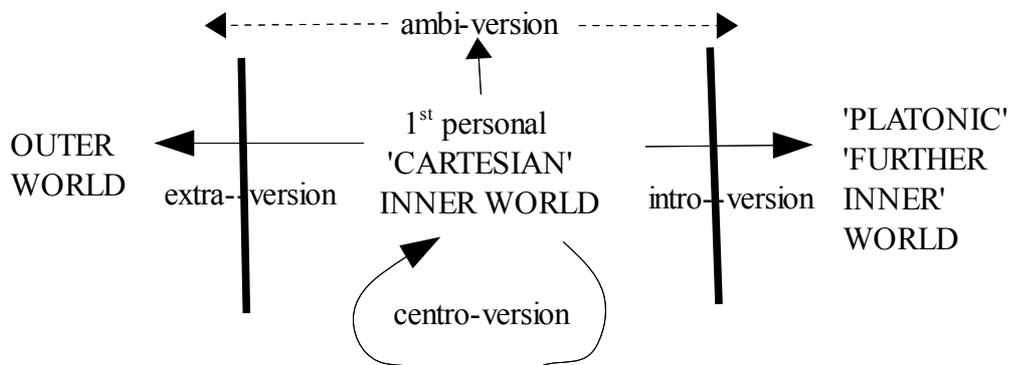
15 years after “Monty Python & the Holy Grail”, Terry returned to the story of the redemption of Christianity without mentioning Christianity i.e. “Fisher King” is a story about a medieval historian, introverted “Parry” (Robin Williams), who has a P.T.S.D.-laden story mysteriously connected to the political ravings of shock-jock, extraverted, “Jack” (Jeff Bridges). As Jung emphasized, the 3rd millennial individual is faced with the task of finding redemption within. Going to church and/or reciting arid texts will work less and less as each decade goes by (until some kind of “critical mass” is reached). At this juncture, too many are too keen to throw the religions out but, as the decades roll by, Jung expected that more will realize that the deeper task is to 'personalize' an established religion without allowing any inflation. The fortune of “Parry” is that he is so mad that he has no real chance of founding a new religion. Rather, his only parishioner is Jack and, then, only after a long period of wandering that leads him to understand the nature of his mysterious connection i.e. in trying to start his own political 'religion', Jack would see that he was even crazier than Parry. Jung realized that 'personalized' religion is less inflating than political “progress”.

PSYCHODYNAMIC VII: AMBIVERSION

(not!) FREUD'S (not even JUNG'S) "AMBIVERSION"

Sigmund Freud took little interest in psychological typology. There is nothing to find in Freud's opus that compares the mental illness tendencies of "introverts" (e.g. "narcissism", "bi-polar", "schizophrenia") against the mental illness tendencies of "extraverts" (e.g. "transference", "hysteria", "obsession-compulsion") even if, as noted in 'Psychodynamic VI', he would have noticed them.

Astrologers, by contrast, begin their studies as psychological typologists; each sign of the zodiac corresponds to a type (e.g. Aries = "extraverted intuition") even if there is a mismatch between Jung's division into eight types and astrology's division into twelve types. FA's longstanding readers are aware that we resolve this mismatch by claiming that Jung conflated "introversion" with "centroversion" and, as a result, we align ourselves with Erich Neumann's de-conflating opus, "The Origin & History of Consciousness" (1949). Schematically...



... we reference the two key philosophers in human history to emphasise that "inner life" contains much more than the individual's "subjective" point of view i.e. 'further in', there is a second "objective" realm that, as Rene Descartes reminded us, can be doubted just as we doubt the outer world. And, so, if Descartes had seen these two non-subjective worlds as equally doubt-able, one might call him (perhaps, the first) "ambivert". Agreed, Descartes' "ambiversion" was of the negative kind i.e. the positive "ambivert" sees the outer & the (further) inner worlds as equally credible.

Thus, we ask: to what extent do "centroversion" and "ambiversion" overlap? Does psychology need to propose "centroversion" at all when "ambiversion" already implies the taking up of a "central" position? Answer: we need both "centroversion" & "ambiversion" because the former describes a "reductive integration" that brings the two outer realms together in opposition (thereby providing an impetus to move further into the material outer world), whereas the latter describes a "teleological integration" – this oxymoron was recognized by the the ancients as "quintessence" – that brings the two outer realms together in complementation (thereby providing an impetus to reconcile the material and immaterial). In other words, Jung would have seen the "ambivert" as operating out of his/her "persona-self" and the "centrovert" as operating out of his/her "ego". Freud's disinterest in centroverted intuition closed off the path back to Jung (and, therefore, to any Freud-Jung "integration")...

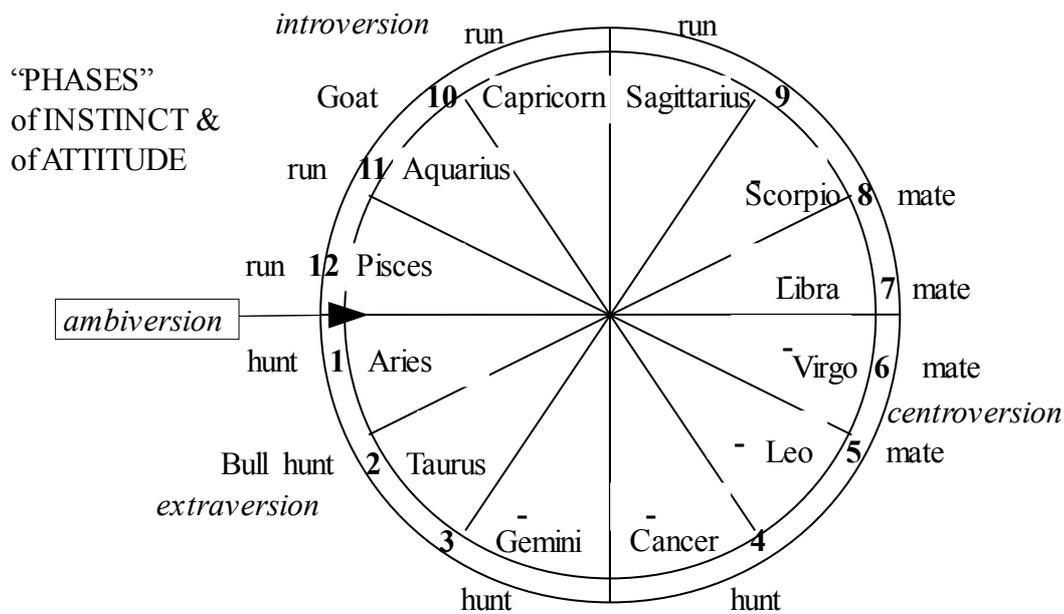
ASTROLOGERS' (ARCHETYPALISTS'/JUNG'S) "AMBIVERSION"

How, then, might the Freudastrological psychological typologist chart a path back to Freud? The beginning of our answer: "reductive" evolutionary biology. The middle of our answer: "teleological" biology-into-psychology...

"Teleos" (purpose) is a no-no in scientific academia. The idea of, say, a g/God fulfilling h/His "p/Plan" or, say, an organism seeking its "destiny" is inadmissible in a universe that, at first, seems explainable within the idea of chance & necessity. For example, the academic biologist would say that life evolved out of nothing more than random (chance) mutation & the law (necessity) of natural selection (in doing so, of course, s/he conveniently ignores the puzzle of biogenesis). Thus, Freud would agree with biologists that biological evolution can be conceived as "nothing but" a struggle between the three, now familiar (basic) survival instincts: hunting-running-mating.

In turn, "reductive", anti-purpose psychologists believe that they must 'raise' biology into psychology without any theoretical addition. To be sure, they get off to a good start: (i) extraversion aligns with hunting (i.e. search for prey), (ii) introversion aligns with running (i.e. as noted in 'Psychodynamic I', hiding-sleeping-hibernation avoids a predator's attention), & (iii) centroversion aligns with mating (attention to 'inner life' promotes the 'inner' meiotic genome's search for its "other half").

With the zodiac mandala, like so many mandalas, being circular, we position the additional, 4th "-version" (i.e. "ambiversion") as follows...

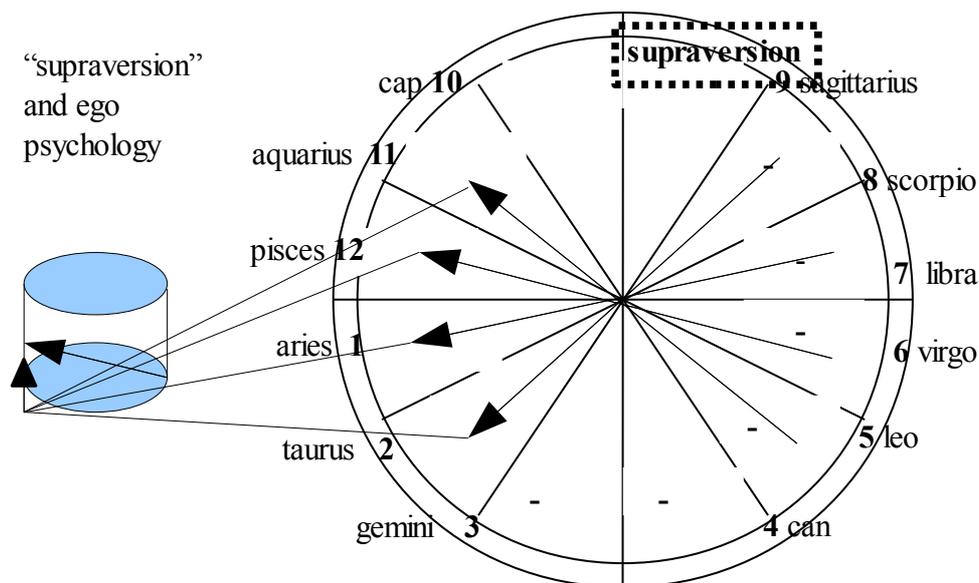


... as a result, the Freudastrologer would propose that, because the shift from '12 Pisces' to '1 Aries' symbolizes beginnings/births, the sentient being begins his/her life actively identifying with his/her 'self' and becomes as an "ambivert". This active identification may subsequently undergo: (i) "regression" to immature introversion, (ii) "arrest" in extraversion, (iii) "development" (down and around) to centroversion and, hopefully (iiii) "progression" to mature introversion that, by definition, has the 'rounded' perspective on the (dangerous) archetypal realm that we call...

FREUDASTROLOGERS' (not ambiversion, but) "SUPRAVERSION"

The 2,500yrs old "realist vs. nominalist" debate (e.g. are numbers discoveries or inventions?) reached its crossroads in the early 20thC when philosophers who had hoped to prove that numbers were inventions could do no more than prove that their hope was unprovable. With this, the phrase "until proven otherwise" had completely lost currency and, from this point, philosophers would have no choice but to take the archetypal realm seriously e.g. if numbers emanate from the archetypal realm, what then about shapes? In turn, dedicated philosophers ask: how might one-dimensional numbers 'unfold' into the 2D realm of geometry?...

If we enter the 2D realm, we notice that the number '2' is not only invoked by the existence of 2 dimensions, it is also invoked by its 2 'basic' shapes: the curve and the (straight) line. If a curve is extended far enough, it returns to itself i.e. it becomes a circle; if a line is extended, however, there is no returning. If we wish to "integrate" these shapes, the number 2 is once again invoked insofar as there are 2 things we can do: (i) combine the shapes in a 2D setting as a partitioned curve-circle (i.e. the use of diameters; zodiac), or (ii) advance to the 3D realm and conceive a cylinder. The 2D setting, "integration" would have to be seen as a rather odd term insofar as the circle is divided (i.e. it is "unintegrating"!)... and, so, when "integration" is one's focus, it is a quintessential idea to '3D cylindricalize' the zodiac-mandala, like so...



This all may seem rather abstract for the depth psychologist but it helps us to see what the post-Freudian "ego psychologists", such as Heinz Hartmann and Anna Freud (Sigmund's daughter), were driving at when they coined the term, "secondary autonomy" i.e. a behaviour that originates at one point in development may serve a different function later on. The "supraverting" Freudastrologer would translate this "ego psychology" as, "right hemispheric (centroverting) ego growth 'feeds across' to the left hemisphere and, in doing so, 'feeds' overall cylindrical growth from 'primary autonomy' to 'secondary autonomy'", as per the arrows above. Meanwhile...

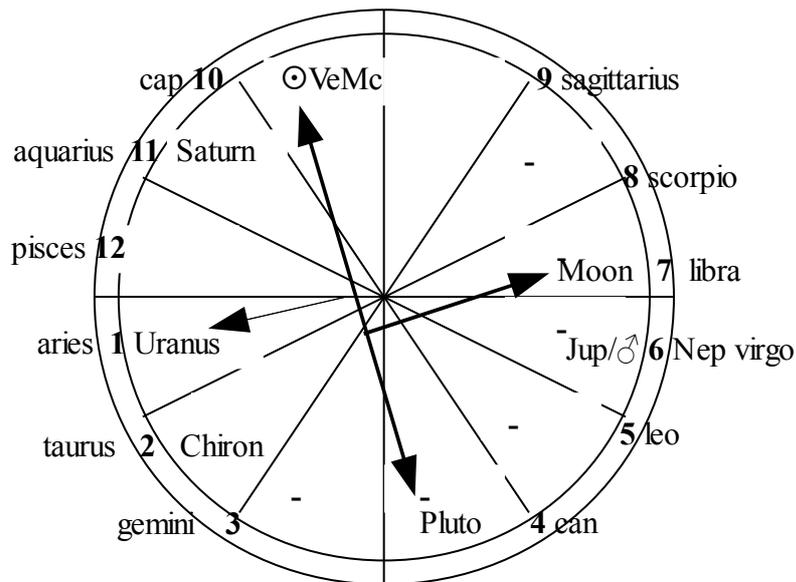
EXAMPLE VIII

The most straightforward example of the shift from 'primary' to 'secondary' functioning is Michael Fordham's "primary self" (i.e. the 'prism' through which the individual "Self" helps a newborn baby engage his/her mother via, as Melanie Klein explains, "projective identification"; see 'Psychodynamic IX') developing into Jung's adult "persona" (i.e. in astrology and Freudastrology, the ascendant symbolizes both birth and adult initiative) or regressing into Christopher Lasch's "minimal self".

A second not-so-straightforward example is the shift from what Freud called "primary narcissism" (i.e. newborn selfishness) to "secondary narcissism" (i.e. child-adult selfishness). It is not-so-straightforward because we also need to know how the secondary function is accessed because the cyclic nature of the horoscope symbolizes the potential to 'reach' 'I' by either pathogenic "regression" or 'development-ogenic' "progression" (see 'Psychodynamic V'). In short, "progressive selfishness" is, in most instances, better than "regressive unselfishness" and, so, the problem becomes one of recognizing the difference between these two. It is, of course, easy for a "regressively selfish" individual to lie or deludedly declare, "I'm progressive!".

One way to help think about this issue is to refer to Erich Neumann's idea of the two sequential wombs i.e. (i) '9-10-11-12's physical womb that is followed by (ii) '1-2-3-4's psychological womb. As one does so, the film buff's recollections will likely roll back to "Deliverance" (1972), directed by...

JOHN
BOORMAN
18/1/1933



Those who prefer non-mythical, 'real' images for (Aquarian) Prometheus and (Sagittarian) Chiron, s/he could hardly do better than weekend adventurer, "Lewis" (Burt Reynolds), as he lies strung out on a rock with his femur sticking through his skin. Also, there is the sense in which all four of the weekend adventurers 'represent' the (physically) womby signs, Sagittarius-Capricorn-Aquarius-Pisces i.e. "Lewis" is the 'philosophical' ("you don't beat this river") Sagittarian who likes to make fun of his conservative friend, "Ed" (John Voight), who needs to find his Capriconian Goat quality to get the group out of harm's way; "Bobby" (Ned Beatty) shares Lewis' rock

and, earlier, was strung out on a stone in a ghastly way; “Drew” (Ronny Cox) is the musician who drowns. All four are (let's say, 'unconsciously') trying to 'deliver' their signs down-through the 1st quadrant across-to “noon Sunday” (i.e. Cancer-Leo) but, to do so, they would have to negotiate an array of “duelling banjo” mountain people whom, for generations, had been “regressing” from endogamous Cancer back up to violent Aries (itself “repressed” by Capricorn). If the weekend adventurers had been (let's say) 'conscious' of endogamous tendencies that were pushing 'up' through their respective 'subconscious' workings, they might have been able to learn their various lessons the 'easy way'.

The key Freudian idea that “Deliverence” delivers is that the version of incest that the analysand deals with on his/her analytic couch (i.e. “psychological incest”) is an 'achievement'... “concretic incest”, on the other hand, is a result of a deteriorating social structure. As both Freud and Jung have pointed out, rather than revert to the ways of primitive societies, a deteriorating “modern” society is “too modern” insofar as it becomes too far removed from the (often draconian) prohibitions that had been in place during the earlier phase of its development. So, if a regression does set in, it has no sense that it needs to tap back into the mythology/religion that underpinned its earlier development. When this deterioration includes the mythology/religions of its ancestors (e.g. the Catholic Church sexual abuse scandal), we can assume that the state of the (... errr) 'state' is end-stage.

Although there are no planets placed in Sagittarius in John's birth-chart, our survey of the ephemeris tells us that Jupiter rolled through Sagittarius through most of 1972. More relevant, however, is the transit of the Sagittarian-ish Chiron through Aries and running up to his (mid-life) Uranus-opposite-Uranus. Even more relevant is the transit of John's Sun-ruler, Saturn, across natal Chiron in Taurus into Gemini over the 1971-72 period, running up to an opposition to natal Neptune in Sagittarius i.e. all the collectively-orientated planets were activating not only each other but also the 4th and 1st quadrants. It is not uninteresting that John would remain interested in the incest issue in his redemption-of-Christianity film, “Excalibur”.

Whether one is interpreting phantasy, dream or film, the symbolism of water always warrants close attention. In “Deliverence”, there are three kinds of water i.e. still, flowing, waterfalling. The still water, the dam, is the artificial aspect and, so, we could say that it represents the artificial womb i.e. it is the charge of the state to give its citizens protection from destructive intent (but this, of course, has its limits). That the church is being relocated to make way for the dam doesn't really need comment. It is not uninteresting to the Saturn studier that, 29 years later, John would direct a film in Panama (Canal) City, “The Tailor of Panama” (2001). The flowing water (i.e. that which gives the adventurers a feeling of being alive) is fine whenever the water is not flowing too precipitously – when the analysand reports a flowing water dream to his/her analyst, the analyst sees a development on the horizon – but it is not so fine if the fall is over a precipice. It is only after Ed goes through his waterfall (= 'birthing') experience, that he resolves his kill-or-be-killed equation. Ed goes from running to hunting... but, all this comes at the cost of a P.T.S.D. dream life that threatens to put a stop to his mating. Ed's neurosis might appear lamentable but its effect on mating could lead him into therapy. Jung reckoned that mental illness is often a gift.

PSYCHODYNAMIC VIII: PROJECTION

FREUD'S (DARWIN'S) "PROJECTION-*introjection*"

In 'Psychodynamic I: Repression', we noted that, although "repression" is the "cornerstone" of psychopathology, it still has a useful 'stop-gap' role in psychological development. The same can be said for "projection" i.e. although it is pathological to permanently project one's unconscious psychical contents onto someone (something) else, "projection" still has a 'stop-gap' role to play in psychological development e.g. the infant is unable to self-care, so s/he needs to project his/her "inner mother" onto his/her "outer(=actual) mother" to prevent the "delusion" that s/he can self-mother. And, as Melanie Klein added, babies also "identify" with their respective projections to, thereupon, as Freud would say, "seal the maternal instinct on both sides" (we will review Melanie Klein's "projective identification" next month: 'Psychodynamic IX'). Indeed, Freud extends projection's 'stop-gap' developmental role in the last chapters of "Introductory Lectures: Pt.I" by noting that, for psychoanalysis to succeed, there needs to be a "positive transference" (the psychoanalytic term) 'from' the analysand 'to' the analyst. Ironically, a case in which an analysand dislikes his/her analyst (i.e. there is "negative transference") is more positive than a case in which the analysand has no feeling for his/her analyst (i.e. there is "no transference") because the skilled analyst will uncover the +ve projection that resides 'underneath' the -ve projection.

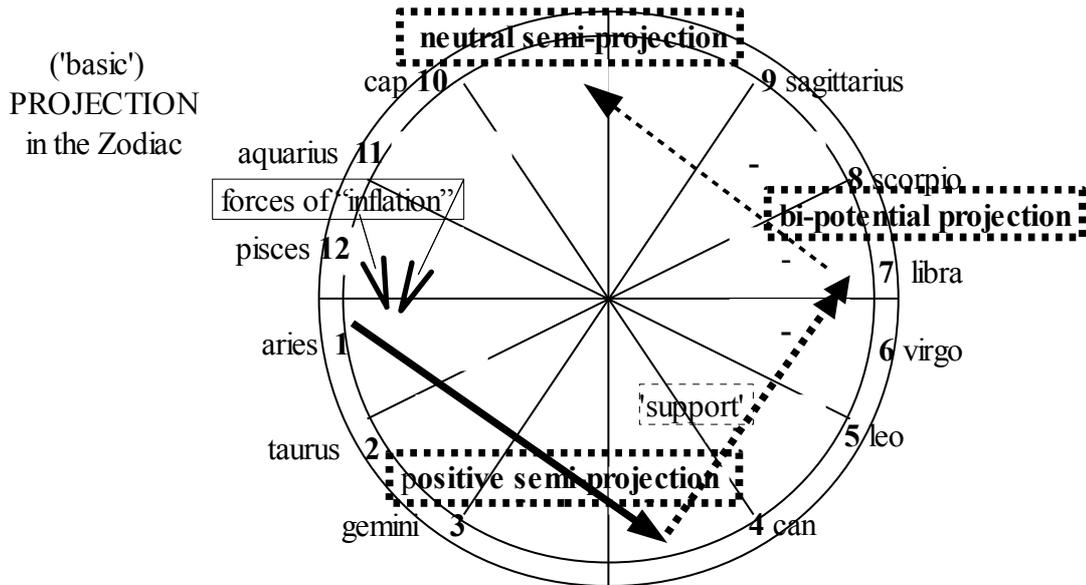
So much for the similarity between repression and projection. The difference between repression and projection is revealed by the evolutionary backstory i.e. with the term "projectile" invoking spears, bows & arrows, rifles etc., no-one gets a prize for guessing that projection is a derivative of 'hunting'. Returning to our example of the hungry sea-gull, we realize why there is evolutionary pressure to turn repression back onto itself i.e. repression is more advantageous when it is able to 'short-circuit' from 'hunting' back onto 'running' (i.e. onto itself) when the coast is clear because it generates a 'secondary' projection of (now, "unconscious") 'running' onto prey that, as Freud would say it, "seals 'hunting' on both sides". This points to why projections are difficult to "retrieve/introject" (\pm "integrate") even when it is high time to do so.

Freud leaves his discussion of projection until the very end of his introduction because, without preparatory understanding of the underlying concepts, his readers would not have been able to tell the difference between the manufacture of a positive transference to achieve an authoritarian influence (e.g. hypnotism, 'fatherly advice', collective politics) and psychoanalysis. The difference is that, in psychoanalysis, any positive transference (i.e. "transference neurosis") is to be analysed in the same way that the analyst analyzes the "presenting neurosis". For example, the analysand who likes his/her analyst won't be keen to discuss anything offensive and, as a result, s/he won't want to obey the basic 'rule' of analysis i.e. say everything that comes to mind, no matter how nonsensical, trivial, irrelevant or embarrassing a thought may appear (this, by the way, is why nonsensical, trivial, irrelevant and embarrassing dreams are so helpful). This 'secondary' analysis opens the analysand's way to an understanding of his/her personal unconscious (that, ironically, 'stands' 'under' his/her conscious), allowing him/her to (re)-construct his/her "inner (grand)-parents"... prerequisites, of course, for any successful journey into "outer (grand)-parenting".

ASTROLOGERS' (ARCHETYPALISTS') "PROJECTION-introjection"

Insofar as Freud viewed projection as not automatically pathological, Jung's writings on projection can be seen as parallel to Freud's i.e. in the same way that the infant is not encouraged to "introject" parental images until s/he has the capacity to parent him/herself, so the adult is not encouraged to "introject" images and/or ideas of the collective unconscious until s/he realizes that these have nothing to do with the personal sphere. If s/he were to take these 'eternal' ideas and images personally, they would "inflate" the self-(ego) and, in turn, disengage the cogs of development and, in turn (again), close off the path to successful (grand)-parenting.

Projection's repression-like, 'stop-gap' role can be summarized schematically in the zodiac as follows...



... showing that FA aligns projection with '1'. Our reason for (i) describing the 'action-at-a-distance' projection from '1' to '4' (solid arrow) as 'semi-projection' is that '4' shares its stage with identification, (ii) describing the 'action-at-a-distance' projection from ('1' to) '4' to '7' as 'bi-potential' is because the astrological tradition tells us that 7th house as not only the "house of marriage" but also the "house of open enemies", & (iii) describing the 'action-at-a-distance' projection from ('1' to '4' to) '7' to '10' as 'neutral' is because a true 270° development will 'neutralize' what, up unto then, would have been a 'negative' projection onto '10' i.e. the task of the 2nd-half-of-life Jungian analyst is to show his/her analysand that the '11/12' impersonal ascends-(descends) into the extra/inhuman so readily that it is altogether wiser to 'neutralize' his/her 'negative' projections (typically, onto the "bad cop" parent) and, when this is achieved, s/he can set about "introjecting" (±"integrating") his/her "shadow".

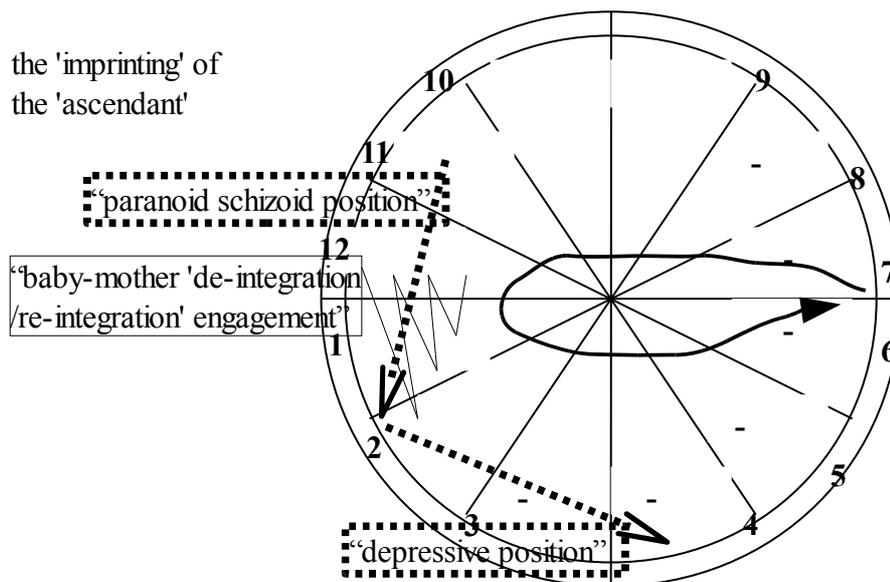
Just as we can see 'action-at-no-distance' with "repression" – Capricorn and Saturn, 11/12ths of the time, are 'beyond' the M.C./10th house – so, with "projection", we can see 'action-at-no-distance' – Aries and Mars, 11/12ths of the time, are 'beyond' the ascendant/1st house. Moreover, just as Saturn isn't necessarily "malefic", neither is Mars. One of the "benefic" qualities of Mars is that it is a 'cure' for boredom.

FREUDAstrologers' "PROJECTION"

As Freud & Klein explained, the virtual irreducibility of projection's +ve/-ve dichotomy means that it is necessarily accompanied by "splitting" of the "(self)-ego" into "good (breast)" and "bad (breast)". If, in addition, we focus on our definition of life, we can identify a "split" that occurs prior to the baby's experience of the breast i.e. the "split" of the '1 head' away from the '12 masochistic-uroboric tail' (in doing so, we re-emphasize that biologists are without a satisfactory definition of life... and, although FA's definition of life has its flaws, we do at least place '1 self-recognition' that prevents heads from eating tails at its 'front').

With Aries being 'in front' of Taurus, the Freudastrologer takes the view that 'self-recognition' is more important than '2 feeding'. Therefore, the first task for the mother is to accept and facilitate her newborn's 'attacks', away from him/herself, on the material world (as it were, 'through' mother). A baby may seem to be the passive recipient of the nipple, but Aries implies two rams locking horns i.e. the baby's sense of '1 self' is bolstered not only through his/her "projection" of "self-objects" but also through his/her mother's 'counter-attacks'. In other words, during the earliest stage, 'projection retrieval' isn't critical but 'baby-mother engagement' is.

We do remain 'classically' Kleinian, however, insofar as we have no argument against the shuffling between the '11-12-1-(2/3)' "paranoid schizoid position" and the '(2/3)-4' "depressive position". The leading "integrator" of Jung and Klein, Michael Fordham (1905-1995), has called this the "de-integration/re-integration cycle". This can be schematized as follows...



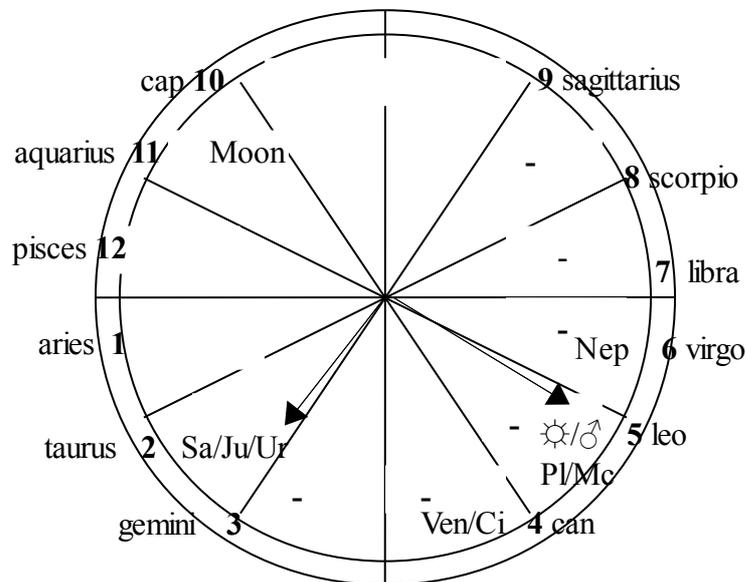
... in other words, "de-integration/re-integration" is more a sawtooth than it is a cycle. It is also a reason why astrologers pay so much attention to the ascendant i.e. it symbolizes both (i) the attitude to 'attacking' the material world, and (ii) what is expected 'straight back' from the material world. FA's longstanding readers know that we add, (iii) ignorance of the other '11/12ths' of the world (i.e. the other 11 signs) that leads us call this "de-integrating/re-integrating", "self-persona-mask", the 'ig'.

EXAMPLE IX (FA's "introjection")

Now, to the curved-solid line drawn in the zodiac's 'right hemisphere' (scroll back up to the 7th house)...

The key Freudastrological point about the "persona-mask-self" is that, being little more than, as Jung said it, "a slice cut from the collective loaf", it is not capable of "introjection" in an 'objective', 'reflective', consciousness-making way. Rather, the '1 self' is usually "inflated" via "introjection". As Plato would likely have agreed, the baby 'forgets' the archetypal realm for a very good reason. If, alternatively, the baby is able to develop all the way through his/her 'lower hemisphere', s/he will encounter half of the world (6 signs of the zodiac) directly and, if s/he can do so with 'diametric insight', s/he encounters all of the world (12 signs of the zodiac)... this is the "ego-ic" location from which s/he can "introject" without becoming "inflated". Thus, we note the reason for marrying a '7 equal' i.e. someone who assists "introjections". And, so, given the number of unequal marriages in the world these days, it is easy to see why "projections" tend to remain "projected"...

BRUCE
BERESFORD
16/8/40



... perhaps, dear reader, you can recall our first example in this series, James L. Brooks, and our comments about the midlife transition because they also apply to the director of a film that was released in the same year, 1983, as James L.s' "Terms of Endearment" i.e. Bruce Beresford was born in the same year, 1940, as James and his movie of that year, "Tender Mercies", was also his breakthrough (agreed, back in 1980, he had already garnered some critical raves for "Breaker Morant", a film that recalls Stanley Kubrick's similar survey of military pitilessness, "Paths of Glory").

The difference between James and Bruce is that James L, like Freud, is a Sun in Taurus and Bruce, like Jung, is a Sun in Leo. It may be this shift to the masculine that points to why Bruce focuses on a male character, "Mac Sledge" (Robert Duvall), a ne-er-do-very-well, mid-life country singer still searching for a creative identity. In any case, the film nicely illustrates the irony embedded in "positive projection" i.e. a group of country musicians, viewing Mac as the epitome of creative identity, project their plans for success onto him. Mac's biography, however, tells us that Mac, like so

many singers, songwriters and shark-hunters, wasn't up to reeling in the song-fishes of the collective unconscious into his '1 self boat' without 'cost'... as his also-leaky ex-wife, "Dixie" (Betty Buckley), reminds him, he was a mean drunk.

Freud would not have agreed with us about wherefrom songs are written, but he still would have seen this film as a worthwhile showcase for that therapy-resistant psychodynamic, "unconscious guilt"... after his daughter, "Sue Anne" (Elen Barkin), dies in a car "accident", Mac despairs, "I don't trust happiness, I never will". Mac's "Self", however, seems to be intent on t/Telling him to forget about writing hit songs and, instead, learn more about that Solar (for want of a better word) psychodynamic that non-depth psychologists dub fatherhood.

The collective unconscious, not only a treasure chest of popular songs, is also a treasure chest of popular films. As 1989, that Saturn-in-Capricorn year, revealed, the collective unconscious swirled around the issue of racial prejudice (we discussed Spike Lee's "Do The Right Thing" in 'Psychodynamic II'; 29yrs later he followed up with "Black KKKlansman"). For those who saw Spike's approach as too incendiary, Bruce's "Driving Miss Daisy" was their viable alternative... not since "Guess Who's Coming to Dinner" had Hollywood been so genteel about race. Nonetheless, this one nicely illustrates the psychodynamic, "conflation" i.e. "Miss Daisy" (Jessica Tandy) is attached to Saturn-in-Capricorn control and this attachment blinds her to the way that control feeds her prejudicial attitude, specifically toward her African-American driver, "Hoke" (Morgan Freeman). Jung had always cautioned his training analysts against any ambition of 'curing' analysands – this would be too much "power" – and this is nicely illustrated both by Hoke and his employer, "Boolie" (Dan Ackroyd).

With Saturn rolling one sign further along into Aquarius (and into opposition to Chiron in Leo), Bruce's Sun in Leo would struggle against something darker. It is appropriate, perhaps, that he would direct (arguably, his best film), "Black Robe" in the '10-11' year, 1991. Although it doesn't have the Jeremy Irons/Robert De Niro star power of Roland Joffe's "The Mission", Bruce's North American parallel is nearly as good and even surpasses Roland's when considered from a Jungian angle because of the portrayal of the native Americans' dreams. Astrologically, Saturn's opposition to Leo is more likely to 'resonate' with Jung than Freud...

"Black Robe" – the name that the native Americans have given the 'demonic' missionary priest, "Father Laforgue" (Lothaire Bluteau) – deserves some respect for his confession, to his not-so-honest pre-preisthood 'brother', "Daniel" (Aden Young), that he too lusts after the native "Annuka" (Sandrine Holt). To this extent, we would say that Father Laforgue retrieves his projection... but his solution to his problem is self-flagellation i.e. by replacing 'mating' with '(self)-hunting', he forces his instincts into a regressive attitude. The film-goer, knowing that Father Laforgue, living in the 17thC, was without access to of depth psychological insights, could only conclude that he, like all others living in that century, is a tragic figure... deserving the forgiveness that he can't find within himself. These days, of course, it isn't so easy to access one's 'forgiveness archetype'. Then again, one of his seniors could have directed him to the opus of St. John of the cross, "The Dark Night of the Soul", written centuries earlier. If so, he may have 'reflected', as he does in the movie's flashbacks, differently on the battle between pride and lust that had flowed through his veins as a young man.

PSYCHODYNAMIC IX: IDENTIFICATION

FREUD'S (JUNG'S) "IDENTIFICATION"

In prior essays in this series, we noted that Freud was no philosopher. We can note it again, because Freud didn't comment on the confusion that emerges when the terms "identification" and "search for (an) identity" are used. If Freud had taken a philosopher's view, he may have agreed with FA that "identification", like repression & projection, is a 'stop gap'... it fills the hole eventually filled by "discovery of (an) identity". For Freud, "who am I?" was 'too philosophical', especially when one notes that identification can be simply understood as a kind of consort of "compensation" e.g. the infant son "identifies" with his father because, (i) Darwinianly: by imagining he is as strong as his father, he is braver in the face of a threat coming from 'beyond' the family & (ii) Freudianly: he might win his father's approval and, thereby, reduce his castration anxiety threat. The trouble is, of course, with his identification 'setting in', such a son sails into the 2nd half of his life without life's 'meaning', not only "who am I" but also "why am I here?", he is then vulnerable to "fixation" upon his father and, as a result, father becomes too-much-god/too-little-human. This is anything but the "depressive position" that he needed to have reached when he was 5yrs old...

Indeed, it is probable that Freud's reluctance to look at identification through a philosophical lens has much to do with why his thought that psychoanalysis wasn't capable of treating "melancholia" (= "depression") i.e. depression is often a result of a lack of meaning ("not being able to imagine a future"). Freud noted the difference between mourning (i.e. not pathology) & melancholia (i.e. pathology; characterized by self-depreciation) but he didn't comment further on self-depreciation, something he might have done if he had kept in contact with his protege, C.G....

Jung was altogether better placed to understand "narcissistic neuroses" such as melancholia because his work at the Burgholzi asylum afforded him daily contact with all species of "(narcissistic) psychosis". And, so, Jung didn't take long to realize that (i) the "self" that the melancholic depreciates is the "(self-recognizing) persona" and (ii) this depreciation is good insofar as it can initiate his/her struggle for a "(self-knowing) ego". The trouble is, of course, that part of the melancholic's psyche is 'left behind' in his/her gestational realm and, so, s/he still needs his/her "self" to continue to operate as a 'midwife' that can 'deliver' it 'down' to the world. Thus, melancholics are melancholic because, ironically, they judge their respective "masks" too harshly.

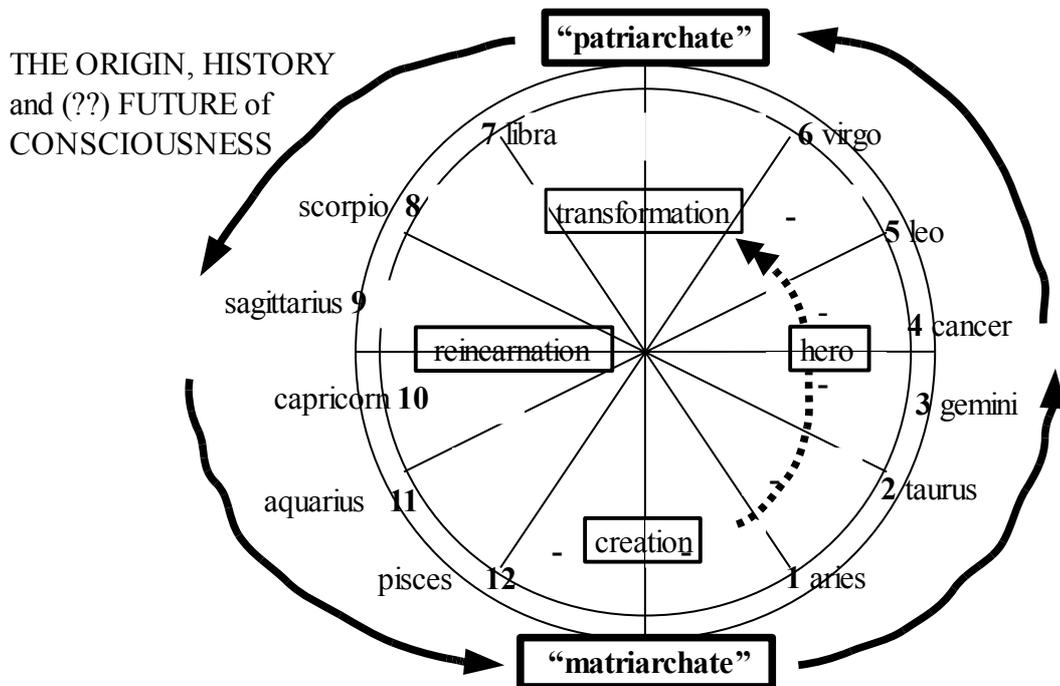
Although the followers of Freud, the "object relations" theorists (e.g. Melanie Klein), took no interest in Jung, they came to the same conclusion i.e. the "paranoid-schizoid position" (FA prefers to call this the "narcissistic position") is less pathology and more an aspect of normal psychological functioning. The Kleinians realized that it was natural to have aggressive (conscious) fantasies and (unconscious) phantasies toward the mother-world. As noted in 'Psychodynamic I', the analyst has the role of doing what the mother couldn't i.e. accept the phantasies (at least insofar as they are only "acted out" on inanimate "transitional objects" or verbally) and interpret their meaning. A Kleinian analyst also interprets the meaning of the "depressive position" (FA prefers to call this the "erotic position"). All the while, the Freudastrologer is on the lookout for any pathological "regression" from the "erotic position"...

ASTROLOGERS' (ARCHETYPALISTS') "IDENTIFICATION"

Jung saw something masculinely active in the term, "identification". In turn, he realized that depth psychology, ever striving for 'balance', would need a feminine counterpart. "Passive identity" was Jung's term to describe the mental background of the newborn (= the mental foreground of the foetus). This term aligned well with his formulation of an archetypal realm that was "already there". Although the adult has masculinely grown 'away' from this background into/through his/her mask (often to the point of believing that it doesn't exist!) Jung continually reminded his proteges that the gestational/archetypal realm is always much closer than it seems.

Another reason Jung wanted a better masculine-feminine 'balance' was that, like the Kleinians, saw he saw Freud underplaying "matriarchy". Erich Neumann's volume, "The Great Mother", is a hefty pointer to the fact that, before the so-called "patriarchal" era that preoccupied Freud's anthropological interests (e.g. "Totem & Taboo"), Homo sapiens lived within matriarchal systems. In "The Origin & History of Consciousness", Neumann goes on to describe why patriarchal systems are fragile constructions always under threat of collapse i.e. they are 'pseudo-patriarchies'.

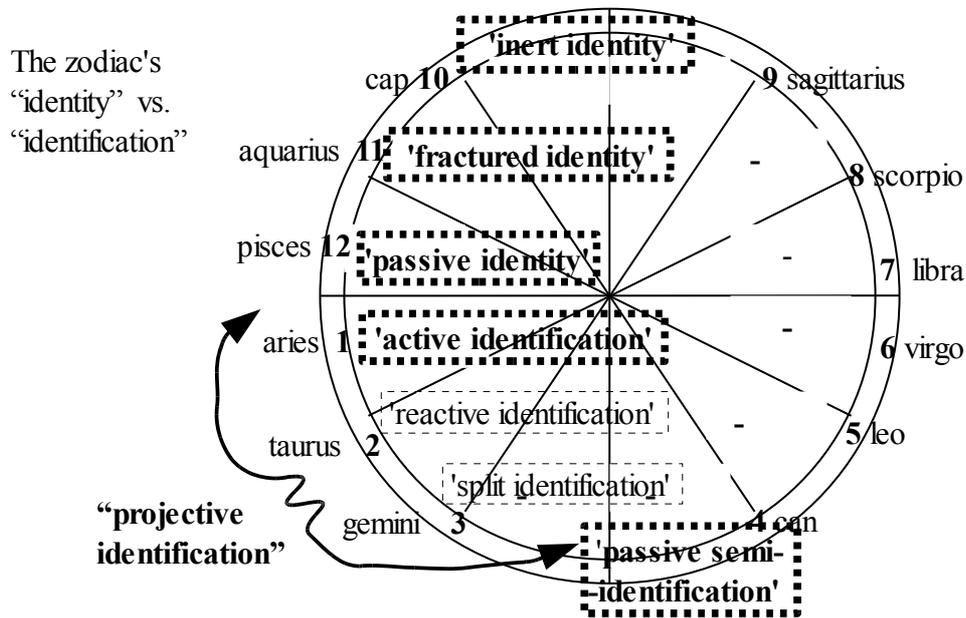
In 'Psychodynamic V: Regression', we rotated the zodiac by 90°. To illustrate this patriarchal fragility, it is worth doing so again...



... this emphasizes (i) the hero needing to struggle against the 'gravity' of his own inertia and (ii) upon his successful establishment of a patriarchy, his realization that it 'rests' upon the matriarchy out of which he struggled (and, therefore, he must also achieve a "transformation"). The \$64,000Qs: how does one distinguish between a true patriarchy and fragile pseudo-patriarchy? And its corollary: to what extent is democracy a "black widow spider" that seduces, mates and then kills its partakers?

FREUDASTROLOGERS' "IDENTIFICATION"

While pondering the distinctions between patriarchy and pseudo-patriarchy, one does well to ponder the distinctions between Freud's "identification" and Jung's "passive identity". To summarize them on the zodiac wheel...



... while examining this schema, it is helpful to keep in mind the 'elevation' view that would show the anti-clockwise helical developmental aspect of identity and identification e.g. the more effective the analysand's 'passive semi-identification', the more effective will be his/her 'ego transformation' and, in turn, the less encumbered s/he will be with 'inert identity' as a planet rolls through '10/M.C.'. For example, the Sun's yearly cycle offers 70 'Biblical' chances to peel away one's 'inert identity' with the 'bad cop' parent (usually, mother). If ego development has been smooth, most of this peeling is achieved within the years of brain maturation i.e. the first 5-25 years.

'10's 'inert (= hard to shift) identity' is with the 'already there', 'gestational' aspect of the superego (FA-ers agree with Melanie Klein, counter to Freud, that the superego is "already there" i.e. it is not a *de novo* construction of the 4th year of life);

'11's 'fractured identity' is with the male aspect of the "ego ideal" (FA aligns this half of the ego ideal with C.G. Jung's "animus" i.e. the aspect of the impersonal supra/un-conscious that is difficult for men and extra difficult for women);

'12's 'passive identity' is with the female aspect of the "ego ideal" (FA aligns this half of the ego ideal with C.G. Jung's "anima" i.e. the aspect of the impersonal unconscious that is difficult for women and extra difficult for men);

'1's, '2's, '3's "projective identification" refers to the infant's '1 projection' 'onto' his/her mother's '2 body' and, then, 'through 2', 'into' her '3-4' 'insides (= her mind/emotion) and, thereupon, his/her identification with his/her projections. In this way, the baby (self)-instigates his/her (heroic) challenge of seeing his/her mother less as a "subject" and more as an "object"; feminists rile against ideas of women being made into "objects" but this doesn't apply to "progressive" '1-2-3-4 development'...

EXAMPLE X

Jung's "problem of opposites" finds one of its most controversial homes when "nature vs. nurture" is applied to human sexuality. The LGBTI community takes the side of nature often to the point of pushing nurture into the unconscious from where, as Jung explains, the counterstroke builds up steam. Because Freudastrology agrees with psychological astrologer, Howard Sasportas, that the natal horoscope resembles a genetic blueprint and the transits and progressions resemble genetic operators that turn these 'astrolog-genes' "on", we acknowledge the "nature" component.

Freud's admiration of Darwin led him to acknowledge that "nature" needs to be combined with "nurture" without pushing either into the unconscious but the fact remains that Darwinian dynamics would minimise the "nature" aspect in respect of homosexuality i.e. heterosexual genes tend to be selected over homosexual genes. As a result, the Freudastrologer looks at the "nurture" component first, something that 'begins' in the womb... indeed, it is something that 'begins' at the M.C. and 'extends' all the way 'down' to the I.C. (and beyond)...

The idea of "opposites" extends to the psychodynamic vectors that operate in male homosexuality, (i) narcissistic: a son's ongoing "identification" (including both "inert identity" & "active identification") with his mother (image) leads him to 'love' his partner as his mother had earlier 'loved' him, & (ii) erotic: with the son wanting, to some extent, to 'be' his mother, the way is blocked to 'be' his father and, therefore, libido spills over into him wanting to 'have' his father. The latter dynamic's "erotic" character led Freud to deem psychoanalysis to be a viable option but psychoanalysts often find that the former dynamic is too strong to make analysis worthwhile.

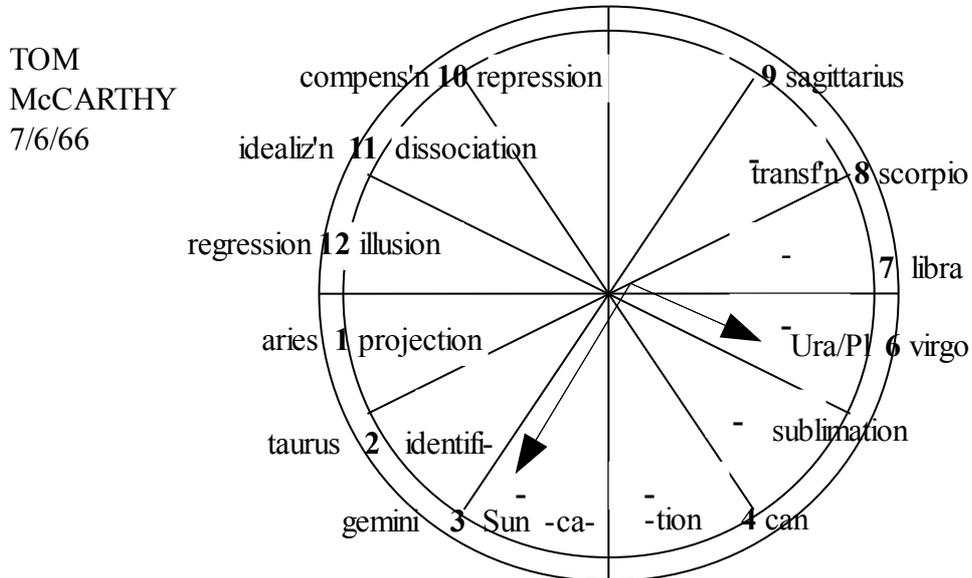
When the former dynamic isn't too strong, the analyst proceeds with caution. Freud realized that "nature" is enough to phantasize about sex and that no external input is needed to bring about a 'sexual P.T.S.D.'. When there is external input, such as in cases of sexual child abuse, the analysts often uncovers a 'sealed-on-both-sides' dynamic that arrests the development (i.e. unravelling out of the hunting instinct) of the sexual instinct. Thereupon the arrested sexual instinct "inflates" and, thereupon, becomes extremely difficult to control.

The first point of understanding of child sex abuse is that its character is one of a vicious cycle i.e. the abused altar boy's immature sexuality is so inflated that he gives up hope of controlling it and, as an adult, he becomes the abuser. The question then devolves to the degree that this is denied by the institution that surrounds him. Things didn't look so good when Pope JP II claimed that Freudian ideas were wrong. Only God knows the extent to which JP II knew about the vicious cycle but it is clear that, at the very least, he was poor at 'lines of communication' i.e. because the whole point of governance is co-ordinating lines, this is what bureaucrats train themselves to do and why the best-trained communicators gain promotion. Therefore, outsiders have no choice but to assume a cover up (i.e. evil) until proven otherwise.

Freud's scientific attitude led him to stay clear of questions of morality. Jung, on the other hand, occupying the space somewhere between scientist and theologian, took more interest in the complex opposition of good and evil and in the challenge of creatively combining it to create its Nietzschean "beyond good and evil" "3rd". When our focus turns to the pseudo-patriarchal institution, however, we need to accept it is a creation centuries in the making i.e. it needs a sufficient fraction of its members to

realize that they are “identified” with their respective mothers (images) no less than those who perpetrated the evil. Because they didn't abuse anyone or cover it up, the sufficient fraction may act to ex-communicate the criminals but, although this is de-constructive (rather than destructive), it prevents the fraction from retrieving their respective projections and, therefore, in the longer run, it is not creative.

A recent “Best Film” that highlighted some of these issues was directed by...



... “Spotlight” is the name adopted by the “Boston Globe” newspaper's team of investigative journalists, so Tom didn't need a spotlight to search for a decent title for his 2015 film about their uncovering of the Catholic Church's “system” of sexual abuse. The transit complex that was most active in the 2015 (early 2016) window was the T-cross configuration of Saturn in Sagittarius, Jupiter in Virgo, Chiron in Pisces rolling forward to trigger Tom's natal Sun in Gemini square Uranus-Pluto in Virgo. Of all of these interactions, the starkest is Saturn in Sagittarius opposing the Sun in Gemini i.e. petrified Sagittarian institution meets heroic journalism. The key hero of the story, however, is “Marty Baron” (Liev Schreiber), the editor working outside of the “Spotlight” team, because he understands that it is more important to reveal the system than the individual perpetrators. As noted above, scapegoating the criminals merely allows the institution to brew another species of corruption. As tempting as it was to “name and shame” “Cardinal Law” (Len Cariou), Marty is able to convince the team to gather more evidence from other parishes. Pope Francis has been unable to use a “few bad apples” argument. Although there is little chance of him admitting to his Church's spiritual destitution, Marty Baron has laid out a heroic example.

When a father is a m/Mamma's boy, he sets his son the task of understanding that any “identification” with this father is an “identification” with m/Mamma (not recommended). Because, for 'stop gap' purposes (see the top of this essay), he needs to “identify” with someone, he needs to discover something about his father's (lack of) “identity” before he gets too focused on “searching-for/discovering” his own.

PSYCHODYNAMIC X: SUBLIMATION

FREUD'S "SUBLIMATION"

Most of the psychodynamics discussed thus far can be characterized as 'stop-gaps'. When, however, attention turns to "sublimation" – defined by Freud as the re-direction of the (psychical expression of) the mating instinct (i.e. "libido") into (if not creative, then) "servicable" non-sexual forms – we have arrived at a more 'enduring' psychodynamic. Gloomy Freud took the view, however, that sublimation remains out of reach for the great majority of our species... and, so, in this age of democracy and nuclear energy, you can draw your own conclusions. Although Freud and recent world history is difficult to argue against, we can, for optimism's sake, look closer at Freud's definition e.g. to be sure, we can't all be celebrated film-makers or novelists but creativity isn't necessarily tied to its celebration. Jung, for example, pointed out that creativity-servicability in the Eyes of the Self could leave all that glitters (... err) for 'dead' e.g. "our gold is not vulgar gold". Indeed...

At many junctures throughout his writings, Jung seizes upon Freud's gloom to make his case that psychoanalysis itself brings about uncreative dead-ends no less than the neuroses that it sets about to treat because, by generating the "transference neurosis", the doctor re-creates the illness. In "Two Essays on Analytic Psychology", Jung goes on to paint Freud's therapeutic approach as too rigid in its rejection of its opposite, Alfred Adler's "masculine protest" psychology. Jung thought that, if Freud had taken a fertile-creative attitude to Adler, Freud could have created the "3rd" that would have led him to resolve troublesome "transference neuroses". Freudastrology, however, can only disagree with Jung... Adler's psychology of "narcissistic neuroses" is sterile all by itself. If there is any depth psychological pair that could have created a "3rd psychology" then it is Freud/Jung i.e. they 'split' the psychology of "eros"... the former nailing "eros"'s sensing-feeling; the latter nailing "eros"'s intuiting-thinking.

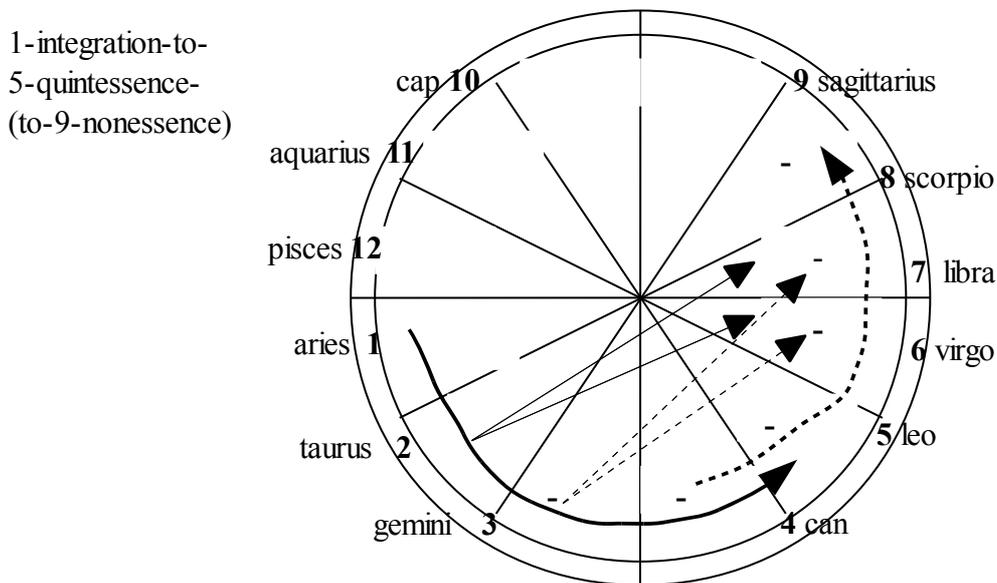
It is fair to state that, by and large, the Freud-Jung "complexio oppositorum" reflects the matter-energy opposition of Einsteinian cosmology... Freud's psychology holds the material pole and Jung's psychology holds the energetic pole. Comparing this reflection to the totality of the physical world (i.e. matter-energy-space-time), we realize that Jung's accusation that Freud was too reductive may be his projection i.e. Jung's therapeutic goal of reaching the "problem of opposites" may have been better conceived by Jung as reaching the "problem of crosses" i.e. of "double opposites".

For us, the psychological "3rd" ("5th") that emerges out of the "integration" of matter-energy (time-space) is "centroversion" i.e. "introverted" Jung understood his unconscious "extraversion" through his relationship to "extraverted" Freud and, as a result, he could sublimate his way to his "centroversion". Then again, if we look to Jung's extra-marital dalliances, we can claim that Jung could have sublimated more of his libido than he, in fact, did manage to sublimate. We go further to claim that, if Jung had sublimated more of his libido, he might have described his views with less contradiction & misinterpretation e.g. Jung states that the analysand is ready for his "subjective-synthetic" therapy when archetypal material crops up in his/her dreams and, then, when citing an example (a female analysand who dreams of a crab, a ford etc.), he tells us that she was in need of Freud's "objective-reductive" therapy!

ASTROLOGERS' (ARCHETYPALISTS') "SUBLIMATION"

Astrologers don't argue about creativity... it is Solar e.g. the Sun's house, the 5th house, is the house of creativity, hobbies, romance. This helps us to resolve Jung's contradiction (scroll up) regarding indications for his therapy i.e. Jungian therapy is contra-indicated whenever the archetypal dream material remains Solar-less. Even when the analyst notices Solar material, s/he still needs to proceed with caution e.g. a dream of a lion would typically mean that the analysand's Solar capacity is yet to be adequately humanized.

One thing we do agree with Jung about, however, is that Freud's definition of "libido" is a bit narrow i.e. because hunting (+running) is (+are) always mixed up in mating, it may be the case that the analysand's sublimative capacity is more directed to his/her hunting than to his/her mating. All the same, we caution against throwing Freud's definition out completely because we take the view that there are 4 'corners' of the sublimation psychodynamic as follows...



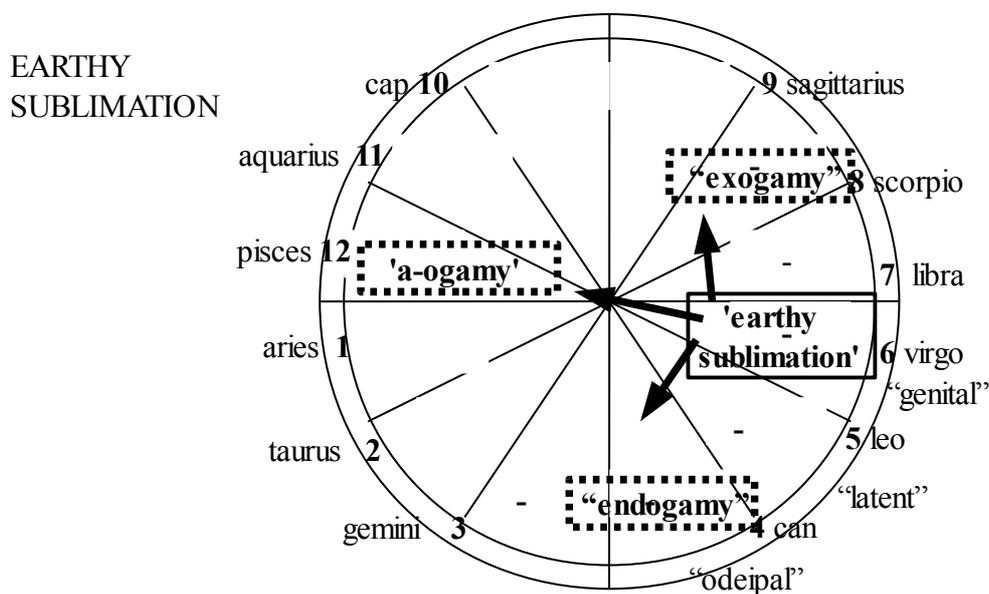
... (i) '1-to-5' 'fiery' sublimation of hunting (the solid curved line): given that lions reign at the zenith of the food chain, they don't have to run from anything; this means that, upon 'reaching' the 5th archetype (or, with the 'use' of it), mating can be distilled out of hunting without any meddling by running;

&(ii) '2-to-6/7' 'venusian' sublimation of hunting/feeding (the 2 solid straight lines); astronomically, Venus is both (a) near the Sun and (b) from Earth, appears to 'contact' the Sun by zig-zagging over it from its 'flanks'; similarly, the signs ruled by Venus, '2 Taurus' & '7 Libra', 'flank' the creative (4th)-5th sign(s), ('4 Cancer)-'5 Leo' and, via this flanking-contact, they partake of (Lunar-into)-Solar creativity

&(iii) '3-to-6/7' 'mercurial', semi-Freudian sublimation of feeding/mating (the dashed straight lines); astronomically, Mercury is both (a) near the Sun and (b) from Earth, appears to 'contact' the Sun by zig-zagging over it from its 'flanks'; similarly, the signs ruled by Mercury, '3 Gemini' & '6 Virgo', 'flank' the creative (4th)-5th sign(s) and, via this flanking-contact, they too partake of (Lunar-into)-Solar creativity,

FREUDAstrologers' "SUBLIMATION"

&(iv) '(12)-4-to-8' 'Freudian' sublimation of mating (the curved dotted-line); for the Freudastrologer, Freud was too general in his discussion of childhood sexuality... he would have served his Darwinian sources better if he had described the oral and anal phases as childhood hunting/feeding (and this would have allowed him to discuss "libido" with Jung); nonetheless, Freud did emphasize that the early phases 'drain' into the phallic 3rd and Oedipal 4th phases and the 'meat and potatoes' of the psychoanalyst's work is in these latter phases; (he left it to his daughter, Anna Freud, and to Melanie Klein to drive therapy 'back' up toward the privations of the infant's first year of life); by Freudastrological definition, the analysand has not yet developed '(up)-into' his/her '6 Virgo/6th house' sector and the analyst can only help his/her analysand if s/he has already done so him/herself, lest it becomes a case of the blind leading the blind; from '6' the analysand-analyst are able to undergo what the FA-er would call "earthy sublimation", schematizable as...



... you may have noticed, dear reader, that we have titled '&(iv)' as '(12)-4-8 sublimation' (rather than the simpler '4-8 sublimation') because we agree with Jung that, before s/he 'distills' his/her exogamous phantasy 'out from' his/her endogamous phantasy, the analysand will need to 'distill' his/her endogamous phantasy 'out from' his/her 'a-ogamous' phantasy... the latter (phantasy) deriving less from the personal parents than from the raw archetypal, idealized parent ('12 Neptune' may be a male god but, with '12' being a "feminine" archetype, the parent is (arche)-typically more m/Mother than f/Father); in turn, it will become clear that, very often, endogamous phantasies generated by the analysand 'into' the newly re-created "family romance" are anti-clockwise (i.e. developmental) 'advances' and, in turn again, it will become clear that the "transference neurosis" is not (as Jung reckoned) an analytic dead-end but a fertile '4 ground' out of which the analysand 'rises' into authentic exogamous phantasying... the necessarily prequel to finding an exogamous mate.

EXAMPLE XI

Because “family romantic” '4' precedes “sublimating” '5', it is important that one's phantasy around one's family romance remain in phantasy i.e. in not becoming concrete, '4's 'fluid' can flow 'up' to '5' and, there, it can be worked on creatively. In the concrete realm, endogamy (... err) 'creates' “duelling banjos” but, in phantasy, it is possible to paddle one's way past one's (inner) inbred community to an '8 partner' who is both genetically and psychologically exogamous.

There is a sense, therefore, in which Sophocles, the author of “Oedipus Rex”, is world history's all time sublimator. Although Sophocles would never have called it a “reaction formation”, Oedipus' furious, unconscious confrontation with his father outside Corinth is exactly the same as the reaction of the typical analysand to his/her analyst upon hearing that his/her anger and rejection of his/her own family romance is 'proof' that s/he is still stuck in it. If Sophocles won world history's gold medal, the debate about who won the silver will eventually begin. Freud wouldn't have allowed the Christ of the Gospels to get a start in the family romance race... but, if he had the patience to look the betrothed Christ of the Cathars, he may have been more lenient. Either way, the Christ of the Gospels didn't succumb to his “Last Temptation”... but before we look at Martin Scorsese, let's proceed to the following interlude...

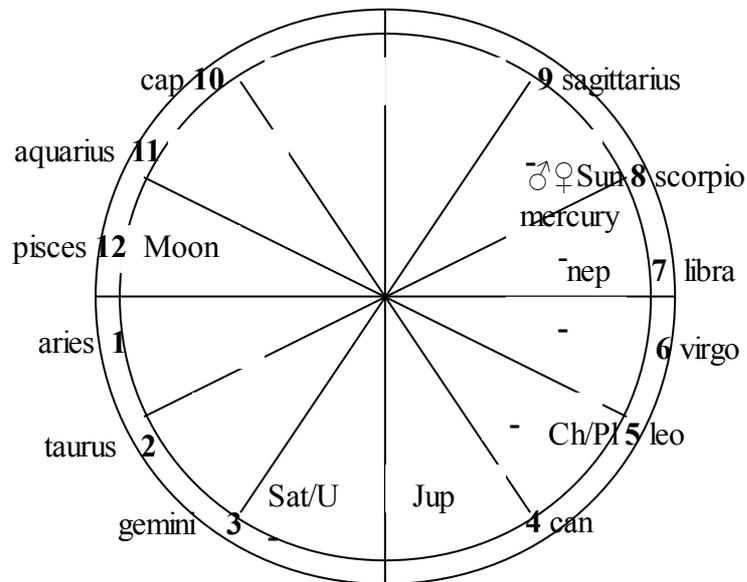
The last of Freud's “Introductory Lectures Vol.2” (1932; 15yrs post-Vol.I) is titled “The Question of a Weltanschauung (Worldview)”. In it, Freud re-emphasizes his view that psychoanalysis is (not a philosophy, but) part of 'science'. Over the nine decades that have passed since this lecture, however, two streams of eventuality have undermined Freud's view, (i) without: scientists sharpened 'science's' definition and its method – e.g. repeatable experiments, randomizations, controls, placebos, double blinds – to, thereby, push psychoanalysis into the realm 'art' or, even, 'religion' (even during his lifetime, Freud would admit that psychoanalysis was too heterogeneous to permit a meaningful statistical examinations), and (ii) within: the post-Freudians did not achieve consensus and, in turn, depth psychology would become a Babel, thereby distancing it from the overall aim of 'science' to reach collective agreements. Indeed, these two streams re-connected with Freud's view about the superego i.e. in the view of many post-Freudians, Freud had been too Lamarckian ('anti-scientific') about the formation of the superego i.e. Freud thought that it is formed (not out of the parents, but) out of the parents' superegos and, with the parents' superegos having also been formed out of their (the child's grand-) parents' superegos, there is a sense in which the superego is a psychological 'precipitate' that evolves without any reference to its genetic imprint. (To be fully accurate, however, we need to note that, in his late opus, “Civilization & its Discontents”, Freud admitted that the superego has an “organic” aspect... an admission that would be taken up by Melanie Klein).

Irrespective of any autumnal admission, FA agrees with Freud's Lamarckian superego i.e. because the superego is Lamarckian and, therefore, has little relation to its Darwinian genetic blueprint, it (and its collective aspect, civilization) is-(are) too fragile to be considered anything more than a 'stop-gap'. Civilizations, just like blind Oedipus, don't see that they build themselves on “reaction formations” that “cannot hold”. In quick turn, civilizations go on to form 'scientific', Lamarckian institutions with the 'purpose' (... que?) of outruling the Lamarckians. If we want to update the old joke, “Q: what makes God laugh? A: humans making plans”, we can say, “what

makes God laugh? A: scientists with a 'purpose'". Psychologically, we could say that science's allegiance with purposelessness is its "reaction formation" against purpose in its unconscious. The problem with "reaction formation" is that the opposites that it (... errr) 'creates' are too coldly divergent to re-connect with love and creativity.

The same, of course, can be said for religion i.e. its allegiance with purpose is its "reaction formation" against purposelessness in its unconscious and, therefore, it lacks the capacity for a convergence that would make it creative. One director who has recently pointed this out is...

MARTIN
SCORCESE
17/11/1942



... FA is a big fan of Marty's movies because he tries to bring the 'opposites' of (i) Darwin's survival of the fittest (e.g. "Goodfellas") & (ii) Plato's (= Augustine's) purposeful, Lamarckian plan for a non-fragile, peaceful civilization (e.g. "Kundun") close enough together allow for the possibility of a creative '3rd'. Indeed, his first film of note, "Mean Streets" (1973), features a character, "Charlie" (Harvey Keitel), who, in running numbers yet modelling himself on Francis of Assisi, embodies them.

Marty's natal Sun is in Scorpio but, of course, this Sun "progresses" through Sagittarius during a Scorpio's formative years. As Saturn rolled through Sagittarius in 1988 and 2006, Marty would create a pair of movies that reveals how "repression" (... errr) 'creates' divergent, sterile "reaction formation" in the religious. The first of these, "The Last Temptation of Christ" (1988), as we explained in "Four Corners of the Cosmos", will annoy Cathars everywhere insofar as it portrays a 'marital' Christ w/Who appears to be rather inept at sublimation. The second of these, "The Silence" (2016), is a more satisfying excursion into the incapacity of false prophets to examine their motivations. We'll have a clearer-eyed look at Marty's natal chart in 2020.

The overall lesson of the Age of Pisces may well turn out to be: it matters less what the truth is and matters more as to how the truth is reached. The greatest trick that the '10-11 Devil' (that Freudians now call "reaction formation") ever pulled on Homo sapiens is that repression of the unconscious doesn't exist.

FA's PSYCHODYNAMIC OUTLINE: CONCLUSION

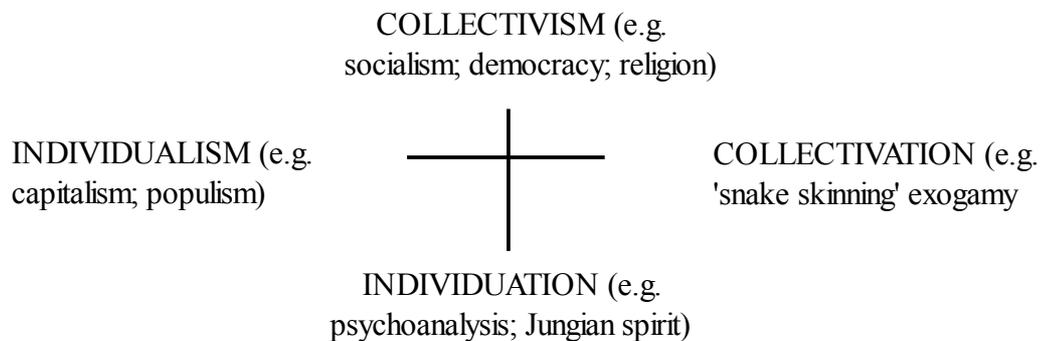
FREUD'S MISSING PSYCHODYNAMIC

Throughout these essays, we have pointed out that Freud was no philosopher. In doing so, we have picked on him a bit because, it's clear from our prior discussion that scientists in general are anti-philosophical (we prefer the term “phobosophical”) and, as such, they are no less responsible for the fragility of civilizations as any crazy (ex)-world leader one cares to name.

If Freud had been more philosophical, he may have been able to place himself not only in the trinity of Copernicus and Darwin but also in the trinity of Plato and Descartes (see our “Psychodynamic VII: Ambiversion”) i.e. when Descartes claimed, “I think, therefore I am”, Freud could have retorted, “who is this 'I'; is it a superego 'I', an ego 'I', an id 'I' or a persona/Pcpt-Cs 'I'?” Upon Freud's heels, of course, Jung would focus on Descartes second word, “think” (i.e. cogito), to point out that he may have mis-named his process i.e. whatever 'I' was '1/3 thinking', it may have already been pre-dated by '1/2 feeling', '1 intuiting' and/or '2 sensing'.

Although Freud would never have called his therapeutic process of bringing the analysand's (sublimating) 'ego I' to the foreground so that it might supercede the other (repressing, regressing, reaction forming) 'I's “individuation” it is, nonetheless, the right term for it. By contrast, “individualism” refers to the pathogenic process of allowing one of the other 'I's to illegitimately hold centre-stage.

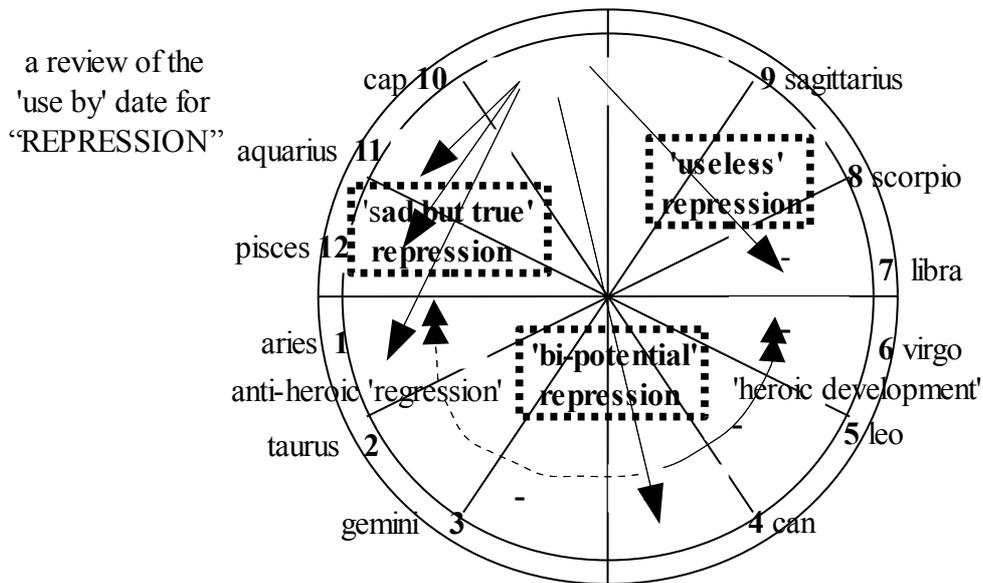
It is the sad lot of Homo sapiens that we don't have the faculty to get 'beyond' opposites. The whole of the 20thC's political discourse was a sterile (& bloody) bog of collectivisms and individualisms. Jung reminded us that any '3rd' that emerges when opposites are creatively combined is, like the Christian Trinity, unstable and, so, this is likely why his '3rd', “individuation”, may not be able to take hold until a stabilizing '4th' appears. The obvious candidate such a '4th' is placed to the right of the following schema...



... Freud noticed that, in primitive societies, the punishments for physical endogamy were draconian because the temptations for it were so strong. In addition, because a part of this temptation is unconscious, these societies would not be able to prevent their youths finding mates who were psychologically similar to their parents but this didn't matter too much because there was an equally unconscious, “organic” aspect to the superego that meted out unconscious punishment. And, therefore...

ARCHETYPALISTS' (JUNGIANS') MISSING PSYCHODYNAMIC

As noted in our first essay, “Psychodynamic I: Repression”, repression has its 'stop-gap' role at the collective level just as much as at the individual level...



Over the 200,000±yrs of Homo sapiens' existence, civilized-organized societies have shown that they 'survive' better than chaotic-disorganized societies. The extent to which their survival has been an extension of Darwinian or Lamarckian processes matters less than the fact that the processes were preceded by “reaction formations” against the Darwinian process of “regressive” neoteny. It is, therefore, the job of the analyst to explain to his/her analysands that (perhaps) millions of years of evolution are responsible for his/her psychological predicament (i.e. “sad but true repression”) and to fight against this insight is to waste libido. OK, so...

Is it possible for analysts to explain this to society? Freud had thought it was possible but the decades after Freud's “Civilization and its Discontents” (1929) have drawn a blank. The key archetypalist, Joseph Campbell, author of “Hero with 1,000 Faces”, gained some traction for a while but, as Jung concluded, it is better to worry over one's own transformation-spiritualization-transcendence than worry about the sterile intractability of societies... and hope that these societies can sustain the world for long enough for the “individuator” to complete his/her transformation. Indeed, if the individuator self-transforms properly, s/he will have, if semi-consciously, made a contribution to (what Freud could have called) “collectivation” while everyone else is destroying the planet with unacknowledged regressive political 'planning'. OK, so...

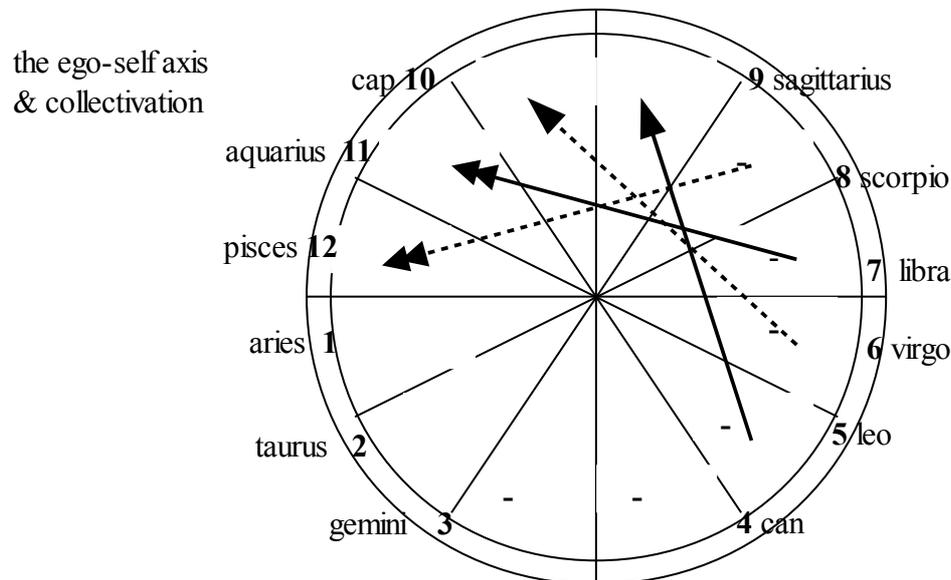
What if the individuator is 'Eastern enough' (and 'humble enough') to admit that s/he needs more than one incarnation to complete his/her transformation? FA's longstanding readers are aware that we are 'Jedi enough' to fantasize that there are other worlds in far, far away galaxies to which disembodied spirits are able to travel to (through spiritual “worm holes”), meaning that s/he won't have to worry about what happens on Earth, after all. OK, so...

FREUDAstrologers' EXTRA PSYCHODYNAMIC

What about the 'not-so-Jedi' Freudastrologer who wants to make our Earth-world 'better' for his/her next incarnation and descendants? A: in the same way that s/he asks Descartes “which 'I' is 'thinking'?”, s/he asks, “what is 'better'?”...

For many in this scientific age, 'better' means 'easier' but, of course, scientific advances also make it 'easier' to disconnect from the 200,000 years of evolution that generated our cultural heroes who have taught us to look within... thus, 'easier' often means 'worse'. Even in science, 'easier' can mean 'worse'... as Freud would point out in his “Civilization & Its Discontents”, “what is the use of reducing infant mortality when it is precisely that reduction which imposes the greatest restraint on us in the begetting of children, so that, taken all round, we nevertheless rear no more children than in the days before the reign of hygiene, while at the same time we have created difficult conditions for the sexual life in marriage and have probably worked against the beneficial effects of natural selection?”

The answer to these kinds of puzzles is to involve oneself in the collective only when 'called' by the Self to do so. This is a pretty rare event. Most of the time, one is 'called' by one's own, someone else's or the collective's superego (i.e. it is not a 'call', at all), rather than 'called' by one's ego-Self axis, as indicated in the arrows below...



... '5-to-9' (the solid, single-headed arrow) points to the intuitive aspect of the Self that, because of its success in demoting the superego, understands the difference between a self-styled 'pseudo-call' (e.g. politicians of all political persuasions except, perhaps, Plato's “individuational aristocrats”) and the 'call' that tells the ego that it has failed to transcend and needs to represent this failure for everyone else;

'6-10' (the dashed single-headed arrow) points to the earthy aspect of the ego-Self axis that can 'wake at midnight' and '10 organize' inefficient '6 work';

'7-11' (the solid, double-headed arrow) before joining a group, the individual is guided by the ego-Self that has a subtler and deeper understanding of 'equality'

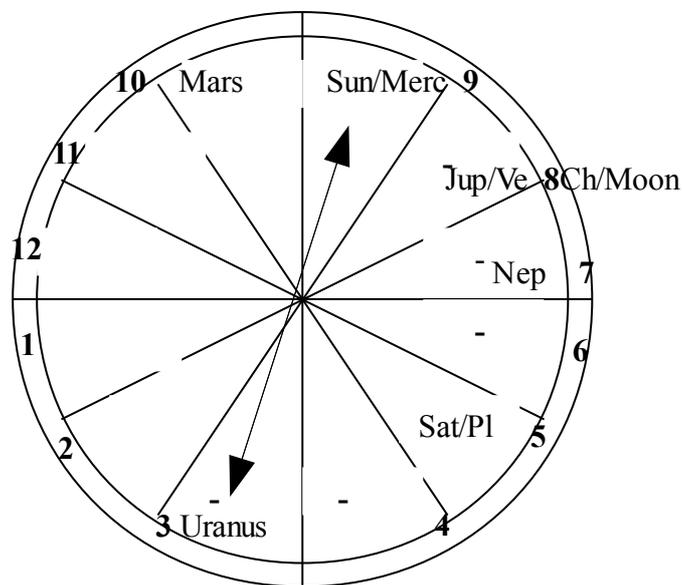
'8-12' (the dashed, double-headed arrow) points to a proper definition of...

EXAMPLE 12

'Love', for Freud, was a 4-letter word. We have already noted his 'discontent' when his respected friend, Romain Rolland, pointed out to Freud that his critique of religion in "Future of an Illusion" was self-defeating insofar as it ignored the feeling that precedes and underpins all religions and persists irrespective of what evil things men might do with it. To counter Romain, Freud opined that this collective feeling is itself underpinned and preceded by Homo sapiens' neotenic evolution that has made its newborns 'feel' the need for the protective '4 love' of one or both of their parents whom, themselves, need the protective '12 love' of their group.

In pointing this out, Freud is also saying, as per the "bi-potential repression" section of the first of our zodiac schemas (scroll up), that Homo sapiens is 'naturally' '4-back-12' "regressive". The zodiacal fact remains, however, that '12's (we do agree with Freud) highly problematic version of 'love' can also be reached anti-clockwisely from '4' through '8'. This bi-potentiality features in a film (based on a book by H.G. Wells) directed by...

STEVEN
SPIELBERG



... although "Saving Private Ryan" is Steven at his philosophical best, his less decorated and, by not a few critics, heavily criticized "War of the Worlds" (2005), is just as instructive from the psychological side as his Oscar-winning epic is from the philosophical side. Those who have read Wells' book will know that the defeat of the aliens was not achieved by human technology but by the millions of years of human evolution that had built an immune system that wasn't possessed by the aliens (scroll back up to Freud's quote in "Freudastrologer's Extra Psychodynamic"). This means that the hero of the piece, "Ray Ferrier" (Tom Cruise), didn't have to worry himself about defeating the aliens... all he needed to do was to look after his family until they defeated themselves. The trouble was, however, that Ray had fallen so short of being a mature father that his son, "Robbie" (Justin Chatwin), felt that he needed to rebel against his father and take the side of human technology. No need to be Freud, here, to realize that Steven was making a comment about 'discontented' post-'9/11' U.S.A.

and its technological attempts to defeat its enemy. The “world's policeman” needs to work on its development 'at home' before it can '10 organize' the world. The trouble is, of course, that nation-states are too dissociated to develop psychologically.

At this point, an over-simplistic astrologer might 'complain' that the U.S.A.'s natal Sun in Cancer indicates that it could develop 'out of' its overly authoritarian-repressive attitude. Even if this was the chart of a human being, the Freudastrologer would baulk at his/her capacity to turn his/her regressiveness around into something developmental (i.e. this natal Sun, 'buried' in the 8th house, speaks to something very unconscious... and, in any case, it is square natal Saturn in Libra on the M.C.), so the chance of an instinctual being turning things around is so low that the better bet is to follow Ray's example and focus on the human family. Steven symbolizes Ray's focus in the scenes where he 'descends' into basements (i) the scene in which the passenger jet crashes into his estranged wife's house (another pointer to 9/11; flying symbolizes the overall absence of ground in the collective consciousness of the post-Wright bros. 20th & 21st centuries; this problem can be found in Steven's chart with his Uranus in the bi-potential 3rd sign, Gemini) and, (ii) the scene in which Ray encounters his own (and his son's) “shadow”, “Ogilvy” (Tim Robbins) i.e. the vengeful aspect of human nature that would put children at risk (another allusion to 9/11; that can be sourced to “reaction formation” against anxiety/fear; this problem can be found in Steven's chart with his paranoid Saturn-Pluto conjunction in Leo).

The archetypal facts of (i) the 'Cancer (Oedipal) problem' not being resolved until the cycle reaches Scorpio, and (ii) marriages/partnerships being forged prior to Scorpio (i.e. in Libra), allows the depth psychologist to see all marriages as carrying Oedipal 'residues' until proven otherwise. In other words, exogamy is a 'snake-skin-shedding' process wherein, to some degree, all newly-marrieds tend to 'live inside an idea' of equality rather than true equality. Each day, month and year the couple stay in the partnership, another Oedipal skin can be shed, symbolized by the intercourse that they share before sleeping. It would probably have been difficult for Kate to feel equal in the early years of her marriage to powerful Steven but she is probably feels somewhat better about it these days. As for Martin (see 'Psychodynamic X') we will return to Steven and some other films of the great directors in 2020.

* * * * *

Freud was at his most ambivalent when he addressed the collective e.g. in his very first lecture of “Introductory Lectures”, he cautioned against those who wanted to be depth psychologists to think again... then again, when his acolytes left his circle to begin their own 'schools' of depth psychology, he was saddened that the upcoming generations of depth psychologists would be discouraged by this 'Babelizing'. From this, we can safely assume that Freud's lifelong investigation into masochism and the instinct for self-destruction (“Thanatos”) was significantly fuelled by Freud's 'inner' realization that he was 'constitutionally' masochistic... for how else could Freud have become the first psychoanalyst?

I too, dear reader, am significantly fuelled by my masochistic 'constitution'. I (.. err?) 'enjoy' setting myself arduous tasks, such as an 'outline for Freudastrology', and completing them. That you, dear reader, have read this outline to its end doesn't mean that you are a masochist too. Even if you are, you are, at least, a conscious one.

(annotated) BILBIOGRAPHY

SIGMUND FREUD: “INTRODUCTORY LECTURES: Vols.1/2” (1916/1932)

Freud's discoveries were forged over the fire of mental illness but, eventually, he realized that everyone was/is, to a greater or lesser extent, mentally ill. Therefore, when the time came to summarize his discoveries to a general public unfamiliar with psychoanalysis, he decided to prepare them by first discussing the “psychopathology of everyday life” (parapraxes; dreams). Freud also wasted no time before explaining why anyone who is interested in psychoanalysis might think carefully before making a career in psychoanalysis i.e. the general public's negativity towards psychoanalysis is built into psychoanalytic theory's fabric: the mind, an “emergent” phenomenon, is not the brain and, so, the sacrosanct “reductive” paradigm rejects it because it can't measure it; this mind, in any case, is mostly unconscious and this most is a receptacle for repellant material that leads materialistic science to try to kill two birds with one stone i.e. if the unconscious can be discredited, then there is no need to acknowledge any repellant, infantile sexual material. As noted in “Psychodynamics”, the greatest trick Lucifer ever pulled... Then, the second section of “Vol.1” carries the reader into the subtleties of the analytic hour, then, 16 years later...

Freud composed another 7 lectures that would cover not only his “structural” theory but also his more speculative (autumnal) reflections on psychoanalysis and its place in the self-consciously “modern” world. Little did he realize that these lectures would be easily rejected by “post-modernists”. Scientists may be inheriting the earth but, as each post-1939 decade unfolded, the Existentialists would inherit the mind.

CHARLES AND SUZI HARVEY: “PRINCIPLES OF ASTROLOGY” (1999)

If Freud were alive today and was scratching his head about FA, he would do well to get a sense of where psychological astrology sat at the turn of the millennium. Although there are more concise introductions to astrology than Charles' and Suzi's, they don't provide enough information to 'bridge' the would-be FA-er into the depth psychological views of Freud, Jung and Klein. In other words, in our view, this book is not too short and not too long. It also could 'bridge' Freud to Jungian astrology.

Freud may have liked the fact that this book has three sections (i) the 1st three chapters provide a 'brief history of astrology' and how this history has impacted the present day attitude of the collective that is only too keen to throw the baby out with the bathwater (ii) the next four chapters provide an outline of the four 'components' of a horoscope (planets, aspects, signs, houses) and, in the same way that a Freudian would investigate the interaction of the 3 or 4 'components' of the psyche (super-ego, ego and id), so would the astrologer investigate the interaction of their 'components' and, so, (iii) the final three chapters deal with this interaction and, as a result, raise the issue of how (in their words) it can be “all put together” using the example of the Princess of Wales... wisely (see our above note for Freud's “Introductory Lectures”), Charles and Suzi refrain from going down the psychodynamic path and, in doing so, they refrain from stirring up “resistances” that could prevent a would-be astrologer from looking through 'Galileo's telescope' (i.e. drawing his/her own horoscope) and, over time, deciding what s/he thinks, feels and intuitively about the Moons of Jupiter.

STEPHEN HAWKING: “A BRIEF HISTORY OF TIME” (1989)

For the Freudastrologer, “The Interpretation of Dreams” and the “Principles of Astrology” are the 'bookends' of the 20thC. Stephen's book deals with the scientific puzzles that arose during the century, without going so far as to look at the degree to which these puzzles might be underpinned by Plato's Ideas. Nonetheless, it does give the Platonist enough information to insert the Ideas without too much consternation. The question then becomes: how does one become a Platonist in the 20thC (or 21stC!) and, again, Stephen doesn't address the mathematical proof that Platonism deserves as much credo as his philosophy, Positivism, and/or most everyone else's philosophy, Existentialism. Therefore, philosophers and theologians would agree that Stephen's more speculative conclusions don't hold (...errr) water==time.

So why, then, do we prioritize this book about science over another book, say, about philosophy or religion? Answers, (i) it has a 20thC 'resonance' that, for all their wisdom, books such as Plato's “Republic” and the Bible don't have, (ii) Freud, if in a misguided way, identified himself as a “scientist”, and (iii) astrology, on its surface at least, looks like a “science”. Like Freud, Stephen implies that he is an athiest (even if it is fairer to admit that he was agnostic). To their respective extents, both Sigmund and Stephen were throw-the-baby-out-with-bathwatere-rs and, although this website has been titled Freudastrology, we did toy with the idea of using the mouthful Freud-Jung-astrology to address Sigmund's/Stephen's shortfall. We decided against taking this title because Jung-astrology, per se, most belongs to the founders of the “Centre for Psychological Astrology” in the U.K., Howard Sasportas & Liz Greene. It is the school that, having attended, transitioned me into my deeper appreciation of Freud.

C.G. JUNG: “TWO ESSAYS ON ANALYTIC PSYCHOLOGY” (1917/1933)

Although first published around the time of Freud's “Introductory Lectures Vol.I” (see above), Jung would embellish the content as his theory developed up until his own 2nd Saturn return (and beyond). It is disappointing that Jung didn't correct his confusing notion that Adler's and Freud's theories are, in his view, compensatory i.e. Adler's theory, unlike Freud's theory, is so non-developmental that it even stands on the brink of regression. Adler's theory, unlike Freud's, is oblivious to the overall development from (introverted-to-extraverted) narcissism to (centroverted) erotism. In fact, depth psychology's true “complexio oppositorum” is Freud-Jung (not Freud-Adler)... it is in this latter “opposition” that an integrative “3rd” is to be sought.

Further, Jung muddles his readers by pointing out the difference between his subjective method of dream interpretation & Freud's (in his view) objective method of dream interpretation only to persist with Freud's method when he exemplifies it via a female analysand who began to dream at the level of the collective unconscious. Nonetheless, we agree with Jung's view that Freud failed to discuss why a particular 'screen' is 'chosen' over the multitude of possible 'screens' e.g. why did this female analysand dream of a crab and not, say, a goat? On the shortlist of Freudastrological answers, we include: the crab tells the analyst that, at this stage of her development, this particular analysand's understanding of her “family romance” is too instinctual. A typical mechanism for misunderstanding emotions in the female analysand is the trickery of an “animus” that, being impersonal, will stall her humanization process.

SIGMUND FREUD: "CIVILIZATION, SOCIETY & RELIGION" (1908-33)

For the individual who would only read one chapter of Freud before deciding whether or not to read him at all, s/he could do worse than the first of these collected works, "Civilized Sexual Morality, and Modern Nervous Illness". Although we have a number of reservations about the 12-chaptered, "Group Psychology & the Analysis of the Ego" – (i) although implied in his many allusions to infant psychology, there is not a whisper about 'gestational psychology' (ii) Freud uses the term "ego" where we would prefer that he uses "persona-self" (e.g. "false ego"; "minimal self"; "Pcpt.Cs", "pre-ego formation") when explaining "bi-polar disorder" etc. (iii) Freud has not yet made the distinction between the ego ideal and the superego, a distinction that would have helped him to comment on the regressive potential of democracy – it is an essay that provides a lot of parallels to the astrologer's study of the 4th quadrant.

The same, more or less, can be said about the longest section, "Civilization & Its Discontents" i.e. although, in our view, Freud is too reductive when he introduces the death instinct, "Thanatos", and the "unconscious sense of guilt", these dynamics are critical to any understanding of civilization's mistaken attitude to the individuals that make up civilization. One day, when scientists can hold the duality of reduction & teleology without convulsing into one-sidedness, they may even (... errr) "reduce" "teleology" into 'deluded purposefulness' and 'geniune purposefulness'.

LIZ GREENE: "RELATING: A GUIDE TO LIVING WITH EACH OTHER ON A SMALL PLANET" (1977)

Although, in the history of depth psychology, Jung followed Freud, Jung was the first depth psychologist to delineate the four psychological types that correlate so well with the four astrological and ancient elements. It is no shock to find that the first substantial depth psychological book is not very Freudian (there are no books by Freud in Liz' bibliography, although there are a half dozen or so mentions of him in the text). Liz doesn't have anything to say about "resistances" to psychoanalysis and, so, this seemed to be the obvious place for us to begin our essay, "Basics".

Now, would we recommend to our readers to stick to the historical sequence and read FA before going on to Liz' book? Answer: its complicated i.e. if the reader's "ego" was well developed (this would include the 'rounding out' of the reader's four psychological functions) we would say 'yes' but, if the reader's "ego" was not so well developed, we would say 'no'... but this requires the reader to know whether (or not) his/her ego is well developed-rounded. As Jung explains, the reason that analysts need an analyst to interpret their dreams is that their self-interpretations tend to run along convenient lines... and, as my own analyst convinced me (it took him a while), back into one's complexes. Liz's understanding of this issue shows up in CPA's rule that its students need to be in therapy. Because the horoscope presents the reader with an de-integrative, 'exploded' view of the psyche, the line between de-integration and dis-integration will put any astrological student to serious test.

The fact that Liz' book is very much easier to read than FA, is another reason to begin with "Relating" and, then, move onto FA. If this reason resonates, we would recommend that readers focus on astrology's integrating archetypal expressions (e.g. the Moon-Sun intercycle) as a way of 'balancing back' any disintegrative tendencies.

RICHARD TARNAS: “THE PASSION OF THE WESTERN MIND” (1991)

Freud had little time for philosophers but, as our longstanding readers know, he needed to be more philosophical himself, especially in regards epistemology. If so, he would have taken Jung's “Psychological Types” more seriously. Richard's history of philosophy, if it had been written about the same time as “Psychological Types”, could have helped him to examine his assumptions. Needless to say, this book would have helped Stephen Hawking to examine his epistemological assumptions also but, the problem with so many scientists is that, to them, those who lived in the past, irrespective of how scholarly they may have been, were too ignorant to warrant deep consideration i.e. scientists are too “identified” with the myth of progress to have the capacity to see that progress is a myth (archetypally, we would say that the scientist, because s/he mistakes the archetypal view, falls into the archetypal world backwards (from '1', s/he slips back over '12' and, then, is seduced by '11'... not recommended).

Now, as the title tells us, Richard has left out the Eastern mind and, for some, this will be a problem. We can, in fact, draw a parallel from Richard's book to Erich Neumann's, “The Origin & History of Consciousness”, wherein he waxes lyrical on the creation, hero and transformations myths but leaves out the reincarnation myth that means so much to those who resonate with circular mandalas. This means that we would recommend that readers quickly move along to our 8th recommendation...

C.G. JUNG: “AION” (1951)

The question that we had asked in relation to Liz Greene's “Relating” (scroll up) can be asked for all of Jung's books that deal with the collective (i.e. almost of all of them). Then again, given that Freud's “Civilization, Society & Religion” (scroll up again) comes up a little short, this 'answer' by Jung goes a long way to rounding out the psychology (and psychopathology) of the collective.

Although many Jews, Muslims, Hindus, Buddhists, Jedis etc. will 'complain' that the book is too Christ-centric, he does, at least, come at the religion of his father with a critical attitude, specifically toward the historical act of the exoteric fathers to reduce evil to a privation (diminution) of good i.e. the “privatio boni”. This criticism set off many contemporary ecclesiasts who had noticed Jung into counter-criticism. For Jung, however, their sensitivity was itself a symptom of a zeitgeist i.e. the time is nigh to consider the issue of good/Good vs. evil/Evil and the possibility that too much of the latter is being unconsciously shouldered by men, in turn, because the Godhead was 'stuck' in its Trinity and, therefore, unstably “m/Masculine”. (3 is a masculine number; 4 is not only a feminine number, it is the number of stability).

The trouble that Jung has with the early Christian Gnostics is that they were described by those who defeated them – history, so they say is written by the winners – and, so, he has to rely on what winner-Hippolytus has to say about them. He makes the case that there is still enough there to see why the numbers '3' and '4' have much more symbolic 'resonance' than '1' and '2' or '5' and '6'. The fact that the individual 'crucifies' him/herself with 1, 2 or 3 psychological functions allows the 4th function to remain undeveloped and, in turn, a puppet of the unconscious. After “original sin” comes the “secondary sin” of not believing that the 4th function, when developed, will redeem both the individual and the monotheistic collective by giving birth to '5'.

