

basics 3: CENTROVERSION: Jung's omission

PLATO: FORMS in need of a META-FORM?

“Human beings live in an underground den, which has a mouth open towards the light and reaching all along with the den; here they have been from their childhood and have their legs & necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning their heads”

‘The Republic: Book VII’: Plato (circa 375BC)

“There is nothing new under the Sun”, so it is often said. In psychoanalysis, the relevant example of this, highlighted by historians and philosophers, is that, 2,300+yrs before Freud, Plato gave us his (the 1st?) psychological triad: instead of the “superego, id & ego”, Plato partitioned the human mind into “honour-seeking, appetite-satisfying & truth-seeking” ‘organs’, the “truth-seeker” being the organ with which one unlocks one’s chains. Despite this, Freud did shine a novel light on Plato’s triad insofar as he noticed the problem of being ‘unlocked too soon’ i.e. if one enters the archetypal realm without having been prepared for “integration” of it, s/he risks (let’s call it) ‘addiction’ to the archetypal realm. It doesn’t matter whether this ‘further inner (= outer)’ realm is an illusion (e.g. Freud) or is real (e.g. Jung), ‘addiction’ remains a risk in both cases, although the more real the ‘further inner’ realm the greater the risk of inflaming any “identity/identifications” &/or underlying “power complexes”. This is the reason why Jung had recommended that a potential analysand, before entering Jungian therapy, first needs to have completed a Freudian analysis and, for a not insignificant fraction, Freudians will recommend a ‘pre-Freudian’ Kleinian analysis (Klein pushed Freud’s therapy ‘back’ from the ‘neurosis-generating’ phases of mid-infancy to the ‘psychosis-generating’ phases of the ‘neotenic’ neonate). For Freudastrology, this means ‘filling out’ the lower hemispheric ‘housal’ development. The individual measures this ‘filling out’ via the degree to which s/he experiences his/her 4th, 5th & 6th houses ‘within’.

When we look closer at the ‘access-vs.-integration dyad’, it soon becomes clear that it is better conceived as a “connected series” than as a species of “either/or”. This presents an additional risk for the astrologer insofar as s/he may have “integrated” a not insignificant portion of astrological data yet, despite this, s/he is still “powering” another not insignificant portion of astrological data. To work out which is which may require him/her to dump his/her astrology books for a while or, often, for more than a while. (For myself, there is no escaping the fact that, in throwing out one article per month, readers are correct to wonder if I am ‘addicted’... yep, when I am not feeling “coherent/integrative”, I do leave astrology alone, and leaving open the possibility of leaving it alone permanently; ‘8 Pluto’ is often a good ‘informer’ in this regard).

Returning to Plato, it is worth asking: where, along the ‘access-vs.-integration spectrum’, does Plato’s depiction of Forms lie? FA’s answer, closer to access than to integration, comes on the heels of our view that Plato did not describe the difference between a Form and (what we could call) a ‘meta-Form’. Specifically, the ‘meta-Form’ of astrology is the skeletal-12-spoked wheel i.e. the “clock” into which the 12 (primary) Forms, upon insertion into the series of 30* sectors, (... errrr) ‘form’ a developmental sequence that, pre-insertion, they did not have. This skeletal ‘meta-Form’ was, by no means, a product of Ancient Greece... the ‘carbon ring-ish’ “seed of life” – the pattern

that is generated by making 7 translations of a circle along 7 radii – is a classic example of the “collective supra/un-conscious” because it is found in cultures too separated for surface migration to be arguable. When the (6+1) “seed of life” flowers into the (12+1) “flower of life”, the process of linear (re)-connection of the flower’s 12 centres, in turn, generates 78 ‘relationships’. In turn (again), the geometer can construct a Metatron’s cube, inside which all Platonic solids are found. The Platonic solids, “projections” onto the sub-Planck-length phase of the Big Bang, were known prior to Plato’s era because, after all, the same Noumenon that “Banged” the universe also “Banged” geometers.

Now, at this point, we fully expect Plato-philes to complain that he is considered a great geometer and our criticism is unfair. To be fair to Book VII of “The Republic”, there are implicit references to the value of ‘anti-clockwising’ developments but these, in our view, require a more explicit description (this is FA’s overall aim). For example, we would have liked Plato to identify his “appetite-satisfying” ‘organ’ as something that is valuable to every infant insofar as depth psychology has shown that physical feeding operates as a template for emotional feeding and both versions of feeding will combine to “attach = extravert” the infant, through his/her mother, to the outer world. Agreed, the infant can become ‘over-attached’ but it is moot as to whether this status is worse than ‘raw, introverting, womby over-attachment’ to the archetypal realm; for FA, this means that, although the “appetitive” Aries-Taurus-Gemini-Cancer sequence might ‘sound worse’ than the “honour-philic” Sagittarius-Capricorn-Aquarius-Pisces sequence, “honour-philes” need to see it as the worthier, if interim, goal; and, with our now-familiar risk of sounding like a stuck record, Plato would have done well to reveal that his “truth-seeking” ‘organ’ is the worthiest goal because, from it, the seeker sees the ‘truth’ that his/her “appetite-satisfier” is an ‘under-bridge’ from his/her addictive “honour-seeking (e.g. peer-pressuring)” ‘organ’ to his/her integrative “truth-seeking” ‘organ’; for the FA-er, this means that, when one finds oneself floating around within Sagittarius-Capricorn-Aquarius-Pisces, the time is nigh to chart the journey, through Aries-Taurus-Gemini-Cancer, ‘down-across’ to integrative Leo-Virgo-Libra-Scorpio.

This is the point where a not insignificant proportion of astrologers would part ways with Freudastrology because the idea of “truth-seeking” is usually aligned with Scorpio & Sagittarius rather than with Leo-Virgo-Libra-Scorpio. The reason that FA holds its maverick view sources to Jung’s epistemological aphorism, “sensing tells me a thing exists, thinking tells me what it is, feeling tells me its value & intuition tells me whereto it is going”... after Leo tells me to initiate ‘centroversion’, Virgo tells me that ‘centroversion truly exists’, Libra tells me ‘what (the true existence of) centroversion is’, Scorpio tells me the ‘true value of centroversion’ & Sagittarius tells me the whereto ‘true centroversion’ is going. In other words, the FA-er adds Virgo & Libra to his/her list of signs that align with ‘truth’ because Virgoan ‘existence’ points to completion of one’s incarnation (e.g. healthy “mind-body integration”) & full sexual maturation. As longstanding readers are aware, ‘6 Virgo’'s geometric-diametric objectivity in respect of ‘12 Pisces’ becomes psychological objectivity in the face of ‘12’'s link to ‘addiction’.

What, then, does ‘centroversion’, the term that we apply to the signs that many astrologers classify as the “interpersonal signs”, mean? For FA: it is the position from where the individual is objective-enough in order to properly understand the nuances of subjectivity. Negating & eliminating modern science “dissociates” from subjectivity (quantum theory fouls this up). A ‘true’ “interpersonal/intersubjective” psychological

astrologer, however & by definition, cares about all research into subjectivity...

FOOTNOTE TO PLATO 'I': ANTI-INTEGRATIVE PHILOSOPHY

“Steel your sensibilities, so that life shall hurt you as little as possible”

Zeno (circa 300BC)

As indicated by the dating of Zeno’s quotation, Stoicism comes after Platonism. In the words of modern philosopher, Alfred North Whitehead, it is safe to assume that Zeno’s school of philosophy “footnoted” Plato’s view that it was well worth composing “The Republic” because those who hold/turn the handles of civil power could respond to its rationale. What, then, is the Stoic “footnote”? A: the outer world, and especially its power-brokers, goes its merry fateful way and, so, the Stoic works on him/herself in order to (if this is the word) ‘develop’ some inner steel. So, at first, it appears that Stoics might have more in common with psychoanalysts than do Platonists... but, at second, (Kleinian)-Freudians will soon be wondering the extent to which the adoption of inner “steel” promotes psychological defenses – (the “paranoid schizoid position”) “reaction formations” – that “fixate” a chronic anti-developmental attitude.

If, dear reader, you have seen Ridley Scott’s “Gladiator” (if you have read this far into FA, we would be very surprised if you haven’t), you may recall that they early scenes featured the most famous, perhaps, of all Stoic philosophers, Roman emperor, Marcus Aurelius (2ndC AD), so that tells you that Stoicism had a long run that, in turn, points to its influence on ancient astrology. It isn’t difficult to find ancient astrological texts that talk up cultivating a stoic attitude around so-called “malefic” points in one’s natal chart e.g. natal &/or transiting Saturn &/or Mars, the 6th, 8th &/or 12th houses will challenge even “benefic” planets that are involved with them, “hard” aspects. The Freudatological \$64,000Q follows: “is it right to ‘steel’ oneself when ‘opening’ oneself might provide an opportunity to grow towards ‘one’s c/Centre’?” Or, “to what extent might a (seeming) ‘fate’ be a message from something deeper than the ‘1 self’ is turning its back on a developmental opportunity to, perhaps, become a ‘sinner’?” The answer to these questions begins with clarifying what we mean by ‘one’s c/Centre’...

As noted in our 2nd introductory article in basics, Homo sapiens’ understanding of ‘centres’ would broaden greatly in the wake of Copernicus but, of course, he came along more than a millennium after Stoicism had fallen by the wayside. For the Stoic, a ‘centre’ was more a geometric (than a psychological) conception. For example, if an ancient astrologer were to be asked, “is there a ‘centre-making’ sign or planet?”, the reply wouldn’t have been easy to predict... but it is likely that, because of its circular symbol, the Sun received some interest (we will never know if astronomer Copernicus, also an astrologer, had been inspired by the Sun’s symbol). By contrast, and although the symbols for Mercury, Venus & Mars feature a circle, the ancient astrologer would not have been disposed to see these as ‘centre-making’ because these are differentiated from each other at their peripheries. It is worth noting that, through the intervening millennium, Western astrologers adopted the tropical zodiac, that which is ‘drawn’ by the Sun-Earth axis, as if they had “unconsciously” awarded the Sun its ‘centre-maker’ status (we will never know if astrologer Copernicus, also a Christian, was inspired by the images of the intervening millennium that adorned Christ’s head with the Sun).

After the discovery of the heliocentric system, however, there would have been

some feelings of ‘happy coherence’ that the only planetary symbol that speaks simply to ‘centre-dom’ was/is/will-be the Sun. (To be sure, if we include 20thC astronomy, we notice a ‘centre’ in the symbol for Pluto). The question that had now become ask-able in respect of the zodiac was: “to what extent can we say that Leo, the sign that the Sun rules, is the ‘centre’ of the zodiac (+ to what extent can we say that the 5th house is the ‘centre’ of the horoscope)?” Those who stick to their geometric guns might reply: “not at all”... but the psychologist is unable to follow them. In the words of psychological astrologer, Howard Sasportas, the 4th (feeding-up-to-the-5th) house is a symbol of “me-in-here”. Or, for the Freudastrologer, there is a 3rd house of “thinking-me-in-here”, a 4th house of “emoting-(feeling)-me-in-here”, a 5th house of “intuiting-me-in-here” and a 6th house of “perceiving-(by this point, mind-body-integrating)-me-in-here”. In both its geometric & psychological sense, “me-in-here” opposes the ‘(further-in)-out-there-ness’ of the 11th & 12th houses. To be sure, this opposition appears to fly in the face of the “interpersonal-ness” of the 5th & 6th signs/houses, but the psychological astrologer will solve this apparent incongruity by being ‘open’ to the “transference/projection” psychodynamic that Freud, in teaching Jung, affirmed as psychology’s “main thing”.

With these thoughts, we can now return to the Stoics’ view and wonder to what extent they had recommended that the ‘1st house/Aries self’ should “steel” against the ‘outer world’ (and, for the psychologist, the 2nd house’s/Taurus’ links to the perceptual organs tells us that it also is a handmaiden of the ‘outer world’) and, in “steeling” so, should discount the possibility that the ‘outer world’ is capable of ‘sending a message’ to the self that ‘centrality’ is (i) not yet sufficiently achieved, & (ii) worth striving for. Does a stoic view push one ‘back-up’ from the ‘1 self’ into the defensive “appealing to authority” ‘11-10 supra-superego complex’, inflaming ‘12 addiction’ along the way?

In considering this question, we notice that ancient astrology saw itself as being ruled by Mercury, the planet that, like Plato (not Pluto!), is more implicit than explicit about the value of ‘centres’. This means that the ancient astrologers could have taught the Stoics about the double-edged nature of “steeling oneself”. Consistent with the 3rd archetype, however, astrologers, rather than teaching, were being taught by the Stoics and, so, astrologers were casting the right hemispheric signs/houses in an ‘outer world’ light... as if they were looking at ‘1’s ruling metal, iron, combining it with ‘2’s links to carbon and forging a ‘3 steel sword’ that wanted to cut away the “me-in-here”-ness of ‘4 emotional-family life’ into ‘5-6-(7)...’. For the depth psychologist, this translates to the cutting away and dust-binning of the key psychoanalytic question: “what have the things that you are saying about your family of origin have to do with you?”

The fact that this question is key doesn’t mean that it is the first question asked. Indeed, many months of therapy usually goes by before the analyst begins to consider asking it because, in most cases, s/he sees that his/her analysand’s ego is not yet strong & flexible enough to hear (let alone answer) it. Although the 4th house often ‘resonates’ with what the analysand has to say about his/her father, this is primarily a function of father being the “new-kid-on-the-block” when infant development proceeds from the left hemisphere into the right hemisphere. Mother and mother’s minions (the siblings) have been there all along and although, into the 4th house, she and they don’t have the novelty value, she and they are ‘still there’. As discussed further in ‘Psychostructures’, the psychoanalyst, in inviting “projections” across the horizon (from the 1st to the 7th houses), is able to “make room” in the analysand’s 2nd quadrant i.e. his/her ‘1-2-3 self’

is now able to enter his/her '4-5-6 me-in-here-ness'. The balancing character of the 7th house reminds us that a psychoanalyst's gender won't matter because his/her training will have brought about harmony & balance to his/her 'inner gender'.

FOOT-NOTE TO PLATO 'II': ANTI-INTEGRATIVE RELIGION

“Those whom believe that the stars, apart from the will of God, determine what we do, what goods we have, or what evils we suffer, must be thrown out of court, not only by adherents of true religion, but also by those whom choose to worship gods of any sort, false gods thou they be”

“The City of God” St. Augustine (426AD)

Zeno flourished in the century after Plato. St. Augustine of Hippo flourished in the century after Constantine's Council of Nicaea, wherein a number of the books of the pre-Council Bible were removed. Genesis, however, was not one of them. It seems, therefore, that Augustine was unimpressed by the potential in God's declaration, “let there be lights in the firmament of Heaven to divide day from night, and let them be for signs, and for seasons, and for days and for years”, in particular His word, “signs” i.e. perhaps Augustine could have called all the deterministic astrologers back to God if he had reminded them that the stars are to be seen as open-multivalent symbols that don't predict anything (other than 'timing' open-multivalent inter-relationships). The stars do nothing more than 'signify' 'how' to apply free will... if, indeed, it is developed enough to apply. Did Augustine realize that the stars are 'centre-making' suns too?

Augustine's blindness to the 'open-multivalent-ness' of archetypes is evidenced in his conclusion that astrology can be disproved by the differing fates that commonly visit twins i.e. he didn't realize that very similar birth charts won't prevent twins from portioning out different expressions of archetypes in a not dissimilar way that younger siblings, irrespective of their birth chart similarities &/or differences, will deliberately go against examples set by older siblings... as if the younger siblings are assuming that they can get more parental attention by being unique. 'Uniqueness' is the perennial, anti-collectivist phenomenon that stumps all theologians, philosophers & scientists...

Although the ascendant symbolizes the individual's 'reflexive' attitude towards the world and, in its way, speaks to “fate”, the fact remains that planetary symbols of 'reflective' “free will” – the Sun-fed-by-the-Moon, Mercury/Venus-fed-by-the-Sun – roll over the ascendant reasonably frequently. And, even if the transiting ascendant-in-itself doesn't speak “free will”, the fact that it transits daily into the right 'reflective hemisphere' gives it a certain “pause to reflect” (if on naught else, then on the fact that the transiting descendant is near the natal ascendant). Part of the ascendant's “pause” would also be directed to the 'handing over' of any longer-term developmental duties to the ego-building planets during Freud's developmental windows (see 'basics 2'). If Augustine had been sensitive to all this, he may have thought more about Easter...

Christianity has continued to make a fuss over the transit of the Sun-Earth axis into the first sign, Aries... the Resurrection is celebrated on the 'Sun'-day that follows the annual full Moon in Libra. As a pre-Copernican, Augustine wouldn't have known that a full Moon in Libra is also a heliocentric Earth in Libra and, therefore, wouldn't have been disposed to imagine 'our star', the Sun, as a 'messenger' to the Arien aspects of the individual to (i) let go of “peer pressure” (the Aries-ish “persona” is but a slice

cut from the collective-ish 4th quadrant), (ii) endure a dissatisfaction of one's "appetite satisfier" even if for only a few days, and (iii) set another annual course that will reach the centroverted signs. Unfortunately, Augustine was diverted from the facts that (i) the individual, in becoming self-aware more through his/her ascendant than through his/her Aries sector, will need to translate the 'Leo-Virgo-Libra Easter message' from the zodiac's language into the houses' language, (ii) there is, in any case, nothing that will block the individual from comparing his/her 5th-6th-7th house to Leo-Virgo-Libra, and, so (iii) there is naught that blocks the individual from acting on any '1 intention' to '5 integrate' his/her own '5-6-7' into the collective's '5-6-7'. More important still...

If Augustine had taken more care with the individuality of the natal chart, he would have gone on to realize that some '1-2-3-4-5-(6-7)' journeys are more challenged by 'difficult' placements than are other journeys. This may have led him to prioritize the quality of forgiveness in the construction of his "City of God" in a way that could have minimized the nastiness of the millennium that followed it. Herein, in our essays on hermeneutics, we considered the profound difficulties that the world's most famous (or, at least, most influential) atheist, Karl Marx, would have faced if he had attempted to 'personally' translate the 'Easter message' to his Aquarius-Leo horizon rising (over and above the fact of Karl being a lapsed Jew) i.e. the FA-er forgives him because he lived prior to the insights of Klein, Freud & Jung, notwithstanding the curiosity that, if he had lived after Klein, Freud & Jung, he would have had a different natal chart.

Even if Karl Marx were living today with his 19thC birth chart, our forgiveness would have to extend to the fact that his 'pseudo-centre' – the ascendant and 1st house symbolize the 'reference point' of the psyche and, when 'inner centre-dom' is yet to be experienced, this 'reference point' becomes its 'stand in' – was/is too beaten down by its 'difficult' inclusions, Saturn-Pluto in Pisces square Uranus-Neptune in Sagittarius. Indeed, forgiving Marx would be the personalized way for the world to forgive itself for all the power-madness of the last two centuries, without which it won't be able to have love-sane-ness in the next two centuries, let alone create any "City of God". OK, how forgiving can a forgiver be in the face of un-Marxian, 'easy' 1st houses? The 'easy' answer: it all depends on the degree to which is sticking to a philosophy, a theology or a scientism, as it were, 'against' Socrates view that one does better without one.

If an individual is prepared to conceive that she might be an over-assumer, s/he will, in astrological terms, be able to explore this in his/her 3rd house. Often, analysis begins with the analyst gently indicating to his/her analysand that his/her conclusions may be "too global (too soon)". Horoscopically (especially if the "equal house" system is used), the fact that there is a different sign on the cusp of the analysand's 3rd house than on his/her ascendant symbolizes his/her chance to realize that (i) there are always (at least) two sides to a story, and (ii) his/her 9th house belief system might be OK for the collective to which s/he belongs yet it deserves a reciprocal '2nd story' for this belief system to 'feed' the individual's 'pre-ego formation'. Returning to over-assuming Karl Marx, his FA-er would not object to his 'Scorpio in the 9th house' view that the world needed intense transformation (to get over its addiction to capitalism) but s/he would advise Karl that this might not be a useful attitude to take toward his 'Taurus in the 3rd house' phase of personal growth i.e. slow-'n'-steady development wins the race.

Thus, we arrive at another juncture wherein the bulk of the astrological world will depart ways with FA i.e. because superego-ic slanging matches are motivated by

the desire for “honour”, a desire that blinds the individual against “truth”, the 9th & 10th houses (and “peer pressuring” 11th, 12th & 1st houses) need to be left behind at the earliest convenience. To be sure, Augustine might have desired “honour” coming from God more than from humans (unlike Marx) but that doesn’t prevent one-sided-ness. The astrologer who advises a client, “aim for your M.C.”, is making a ‘mis’-take...

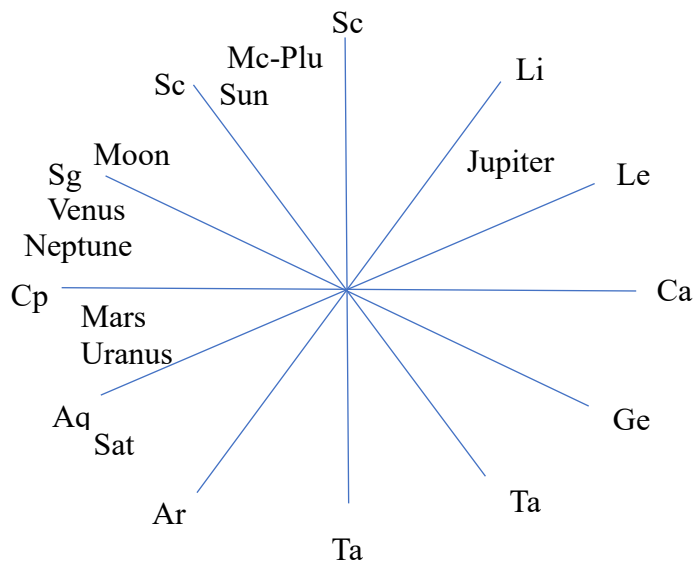
FOOTNOTE TO PLATO ‘III’: PROTO-INTEGRATIVE SCIENCE

“There is an earthly (*tangible*) sun, which is the cause of all heat (& *low entropy light*), and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an eternal (*intangible*) Sun, which is the source of all wisdom; & those whose spiritual senses have awakened to life will see that Sun & be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called (*playful*) intuition”

“Selected Writings” Paracelsus (circa 537 AD); italics, FA, see next section

To the statement made at the conclusion of our prior section, many astrologers would ‘complain’ that it would not apply to a client with Sun or Leo on the M.C. e.g. “won’t it be his/her ‘career task’ to ‘5 shine’ out onto the collective?” FA’s reply: “yes, this would be an example par excellence of the exception to the rule, but we would still set our ‘caution-meter’ at high because, when you spend an hour or two perusing the astro databanks (“astrotheme” allows you to search specifically for Sun/Leo in the 10th house), you will notice plenty of questionable dudes whom are ‘shining’ (have ‘shone’) down on the collective”. In other words, here we are again back at Plato & one’s need to reflect long on the ‘8 value’ of gaining sufficient integration prior to taking on ‘true’ ‘10 responsibility’. It was ever a curiosity for FA that Bush declared responsibility for his actions without taking responsibility... Dubya’s ‘addiction’ to “honour-seeking” is symbolized by natal Uranus, Sun & Saturn in his 4th quadrant; the “displacement” of his Commandment-mocking and “crusading” anger (from places further east) ‘back’ to Iraq was symbolized by the transit of the ‘5 Sun’ through Aries on his M.C.. We can only wonder what might have happened if, instead of aligning himself with Protestant hypocrisy, he had aligned himself to the underbelly of Catholicism that, contemporary to Luther’s “95 Theses”, was more intent on “truth-seeking”; onto an example...

Paracelsus
10/11/1493 10.20am
Einsiedeln, Switz.



The quote above tells us that Paracelsus, like almost all philosophers, held the intuitive function – the function that “perceives via the unconscious” – in high regard. If there is a problem with this function, it is that, in being linkable to ‘fire’, it has, like ‘air’, a ‘rising’ quality. In light of the distinction that we had made at the outset of this article – Freud & Jung had better insight into the ‘access risk’ to the archetypal realm than had Plato & Zeno – we are now ready to ask: are the masculine ‘rising’ functions, thinking & intuiting, favoured by philosophers, at more ‘access risk’ than the feminine ‘falling’ functions, sensing & feeling, favoured by psychologists? If we answer in light of the signs that point to (easy) ‘access’, Aquarius-the-thinker & Pisces-the-feeler, we would say, “no”. If, however, we view ‘12 Pisces’ as touch & go (because, symbolically, we notice 2 fish swimming in opposite directions & the regressive fish ‘swimming back up’ to Aquarius), we could pause... then, if Pisces’ anterograde fish was “called” down & forward by the sensing & watery influence ahead, Taurus, Cancer Virgo & Scorpio, we could take this masculine-feminine ‘epistemological split’ more seriously. We begin to take it more seriously still when we note, like Paracelsus, that Leo, ruled by the Sun, sitting in the midst of Taurus-Cancer & Virgo-Scorpio, is their potential “integrator”. Then, ‘5’ can “integrate” ‘12’ within its immaterial-yet-animating dodecahedron.

The ‘medium’ for this movement into fleshy 1st personal reality was, of course, alchemy. Although it wasn’t obvious to Freud, it would become increasingly obvious to Jung that alchemists were “projecting” their own psychological processes into the chemical processes that they were ‘cooking’ (meaning that ‘fire’ was not automatically rejected from their art). The fact that the reductive science of chemistry would unfurl out of alchemy is, for the psychologist, something of a side issue... the most important aspect of alchemy was that it showed that individuals in whom ‘sensing/perceiving’ is primary, if they were to keep hold of their ‘intuitive’ religious instincts, could become standard-bearers of the quest to integrate material science and spiritual religion.

Although we can question the extent of Paracelsus’ psychological development (biographers have noted that he was a cantankerous rebel), a perusal of his horoscope does speak to a degree of anti-clockwise intention absent in anti-developmental Marx & Bush. Beginning at Paracelsus’ Capricorn ascendant, we worry insofar as the Goat, in being linked to the 2-faced god, Janus (similar to the 2-fished Pisces), isn’t always as ‘down-forwardly’ earthbound as we might expect of an earth sign. When, however, we notice his chart-ruler, Saturn, natively ‘down-forward’ in his 2nd house, we withhold gloomy conclusions. If we return to Paracelsus’ biography, we see that his mother died when he was young and his father, a chemist & physician, accordingly became more his drawcard. And, returning again to his natal chart, we see an earthy Taurus on his I.C. matching his father’s interests and there is no doubt that Paracelsus had a strong empirical streak in his character... although he knew nothing about the use of controls and randomized samples, he at least realized that he needed to keep a close eye on the effects of the drugs that he administered (the more effective an administered drug is, the more potentially toxic it is!). Hence, today, Paracelsus is the “father of toxicology”.

Paracelsus is one of the fathers of modern science... he predates Galileo Galilee

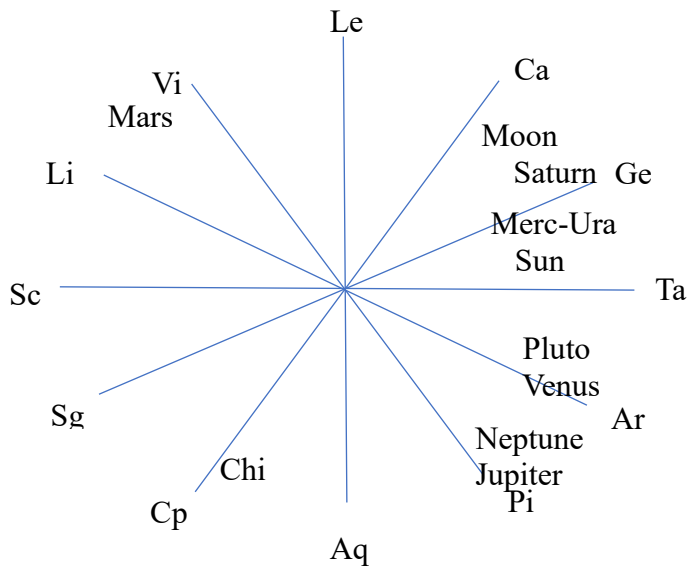
& Francis Bacon by 7 decades. All of the fathers of modern science had taken the view that the universe's order is Godly and its chaos is unGodly and, therefore, the scientist is someone who wants to know more about Godly than unGodly things. That, 2000yrs earlier, Plato had warned that perception is prone to error was no longer to be heeded. If the earthy-material scientist was to make errors as s/he went about refining theories about nature's order, it is worth it in the long run. Over the 500 post-Paracelsus years, however, it 'emerged' that the 2nd feminine function had been "lost"...

BEYOND PLATO: INTEGRATIVE (pluralism into) PSYCHOLOGY

"It is impossible to escape the impression that people apply false standards of measurement; that they seek power, success & wealth for themselves and admire them in others; and that they underestimate that which is of *true value* in life"

"Civilization & Its Discontents" Sigmund Freud (1921)

Sigmund Freud
6/5/1856 6.30 pm
Freiberg, Moravia



... and the 21stC time was now nigh for feeling-(valuation) to get the same rank as thinking-(calculation), the other "rational" function. One of the reasons that feeling has been thrown by the epistemological wayside is that, to the 'left hemispheric' mind, it seems to be too open to unGodly chaos. If, however, the intuitive faculty is applied to 'chaotic ungodliness', we intuit that it applies more to Pisces' clockwise fish... the goddess, Chaos, is the mother of Ouranos (whom, in turn, respectively, is the father & grandfather of Chronos & Zeus). Zodiacally, this invokes Pisces-Aquarius-Capricorn-Aquarius and '12-11-10-9 regression' and, as we have explained through this article, "honour-philia" is trouble-enough-already, let alone if we add "regression" to its mix. And, so, the FA-er can sympathize with the 500yrs of doubt that feeling could make a useful contribution to the gaining of knowledge, especially when we also take note of the fact that the 2nd millennium was that part of the "Age of Pisces" wherein the fish that qualified the spring equinox was the fish that was 'feeding back up' to Aquarius.

Alternatively, if we turn our attention to Pisces' anti-clockwise fish, we are able to consider the possibility that the 12th sign gushes with more Godly order than might

first meet the eye. As hinted in the prior paragraph, if Pisces is assessed from the right hemisphere, in particular the 'teleo-scientific' Virgo & Libra, we have the perspective to realize 'subtle order' in Pisces' universal love. Now, if we look at Freud's horoscope, we notice that he had both Jupiter & Neptune in Pisces, the sign that connects his 4th & 5th houses... and, we view it as not insignificant that they sit in the 'anti-clockwise', 2nd half of the sign because, for us, it points to why Freud (i) was able to see the 'order' that is hidden in dreams (experimental evidence for which has recently been published by neuropsychiatrists such as Mark Solms), (ii) had no trouble understanding Gustave le Bon's essays on the psychopathology of mob collectives, and (iii) also had no trouble understanding why Charcot's hypnotherapy was never going to cut it in the long run of psychoanalytic practice i.e. that the hypnotizer applies his/her '10 superego' means that hypnotherapy is too mired in the left hemisphere to promote inner growth.

At the outset of this essay, we highlighted the importance of developments that lead to 'inner experience' of the right hemispheric houses e.g. whereas pre-Copernican astrologers, when interpreting, say, the 5th house, would have queried about "hobbies, romances, (outer) children", the psychological astrologer would narrow his/her focus to the notion of the "inner child". In doing so, the psychological astrologer takes note of the "play instinct" that allows the (ex-infant-now)-child to get beyond 3rd archetypal "concrete thinking" and 4th archetypal "emotional ambivalences" and enter an inner realm wherein the development of a symbolic imagination is key in the transition from infancy to adulthood. When an adult has a reduced capacity to suspend disbelief and engage his/her "as if", the psychological astrologer will be aware that s/he encountered a few difficulties in his/her '3-4-5 transition' (that could be further 'fed' by influences 'back up' in his/her left hemisphere). The overall problem that the 5-11yrs child faces is the need to render 'hierarchical' issues that came thick & fast in the 3rd & 4th houses more flexible... so it is said, "if there is anything worse than Oedipal defeat, then it is Oedipal victory". The "come ye, little" child needs to "play" with defeat & victory in such a way as s/he can learn to be a both gracious winner & loser. If, alternatively, the infantilized adult is unwilling/unable to "play", s/he will lack the constructive quality that is vital for his/her years of equal marriage and membership of civilization. Given the many wars in the world, it is clear that it needs more of this "sublimation".

Returning to Freud's chart, we notice that, although he had difficult Chiron in his 3rd house & "dissociating" Aquarius on the I.C., he was able to "play" with Piscean themes of dreaming and hypnosis in his 5th house well enough to 'step further up' into the 6th house of routines (that serve the 'inner ego' first, other 'not-well-rounded-outer-egos' second) and, then, 'step further up again' into the "equal partnerships" of the 7th house (impossible without "hierarchy" having been "played" with in the 5th house). In other words, successful 'inner-7-marriage' sets up successful 'outer-7-marriage'.

By now, dear reader, we hope that you are seeing why philosophy needs to give way to 'feeling' psychology. To be sure, Plato, Stoics, ancient astrologers, Augustine, alchemists all deserve their historical attention but to be able to 'feelingly' value one's inner life requires an understanding of the "transference/projection" mechanism that, in turn, allows the realization that "retrieval" of one's "projections" is "redemption" of one's "individuation". The location from which "retrievals" are best undertaken is symbolized by the reflective descendant. (If one tries to "retrieve" "projections" back to the 'neotenic' ascendant, it will "inflate" it and, thereupon, 'trigger' a "regression").

For this reason, the main role of the psychological astrologer is to paint the descendant as the worthiest of goals. The I.C., therefore, is a worthy interim semi-goal; the M.C., as noted above, is a 'non-goal' to avoid... if, however, the client discovers that s/he is being asked to shoulder some responsibility when a planet rolls into conjunction with the M.C., it may be (if not psychologically, then) karmically correct to do so.

So, yes, the only '11 group' of astrologers to which FA could belong is the group that cares about the '12-4-8 value' of "transference". Astrologers tend avoid this group because astrology sees itself as '11-3-(7) airy' and, therefore, it opposes 'water'. But, wait! Astrology declares '12-4-8's existence! Call it, "astrology's profound irony".

THE '9-2 INTERACTION' e.g. Jupiter transits Taurus

When considered geometrically, the 9th arc of the zodiac, '9 Sagittarius', would not be viewed as opposite to '2 Taurus'... '3 Gemini' has that honour. When, however, we consider the zodiac through the prism of C.G. Jung's psychological function-ology, '9's introverted intuition is very much the opposite of '2's extraverted sensing... an opposition that immediately brings to (depth) mind the seemingly opposing character of "religion" and "science" that, as history has written, grew various teeth in the wake of the Church's threatening of Galileo with its coercive pulley systems. Given that '9', in addition to "expansion", is associated with "bridging", historians have also written of university-educated introverted intuitives who have lamented this opposition and, as a consequence, taken on the challenge of building bridges from "religion" (that, via '10 compensation', had 'flipped' into evil extraversion) to "science", despite enduring threats (not uncommonly carried through) of excommunication from their institutions of tertiary education... that, ironically, call themselves "universities"!

For the Freudastrologer, however, the bridging of religion to science is a second order priority... the first order would be to repair the components of the bridge i.e. to repair the arches of philosophy and the pylons of psychology. In respect of arches, '9 expansive' work needs to be done on the "how" of knowing – epistemology often sets off with its question, "how do we know what we know?". For example, to 'think' that, in the pursuit of knowledge, thinking is a 'better' pursuer than feeling is a self-serving 'short-circuit'. Analysts often find that the 'shorted out' analysand has not developed other functions... as in the "elevation, plan & end-elevation" of a technical drawing, knowledge gains its 'solidity' via circumspection. Nonetheless, it may have been a good thing that post-Galilean religion went on to separate itself from science (& vice versa) because it meant that both could internally refine their lead functions. If, alternatively, '9' (learning the "easy way"; '10' learning the "hard way") had bridged the catechisms 'too soon', it may, despite (perhaps, because of) its "ease", have generated unhelpful confluents & confusions that might have undermined building at the 'right time'.

OK, then, to the question: is the upcoming, year-long transit of Jupiter through Taurus an opportunity to build a bridge or a case of trying to build 'too soon'? Might astrologers do better to consider the usual suspect of Jupiter's transit through Taurus, '9 expansion' of '2 material resources', than worry about philosophy-(psychology)? Answer: on a global scale, yes; on a personal scale, no-(maybe) insofar as an individual can continue building his/her 'personal bridge' in the same way that a psychoanalytic client, despite Freud's status as a relic, continually returns to his/her analytic hours in

order to bridge the heterogeneities of his/her '(3)-4-(5) family romance'. Specifically...

Jupiter in Taurus' 'shortest' bridge is that which sets off from intuitive '1 Aries' & lands on thinking '3 Gemini'. 'Hamlet-like', it links Aries' qualia of self-becoming, via the bridge of Taurus' qualia of self-being, to formulate Gemini's question, "to self-become or to self-be?" '9's expans-o-phia encourages the self to withhold the answer until Jupiter 'picks up' (= forms aspects to) planets operating in the right hemisphere. In the meantime, the self can recall Aries as the sign of "attention" and, as s/he/it does so, pay attention to how Taurean sensation-induction & Geminian thinking-deduction underpin the aims of "reductive science"... and, then, "attend" to its "over-reductive", infantile, concrete thinking wading in the wake of rampant epistemological prejudice. Although it is true that Freud was guilty of this prejudice, it didn't haunt all scientists of Freud's time (e.g. our first example below). Also, from the self-being perspective of Taurus, Jupiter will have an easy time of recalling its recent transit experience in Aries and, in doing so, recall (i) Jung's view that fiery intuition – Aries, Leo, Sagittarius – is "perception via the unconscious", (ii) the anti-clockwise/developmental psychological view that fire ("perceiving" watery Pisces-Cancer-Scorpio's feeling) needs to maintain the unconscious' 'flow', and (iii) in combining (i) & (ii), realize that Pisces-into-Aries, while indicating a good place to 'begin' to build a bridge from feeling-intuitive religion to sensing-thinking science, is not such a good place to 'end' this building (because, as noted above, Aries links to the ineffable, non-measurable quality of "becoming"). This realization, when it settles well enough, can lead to the 'post-immediate' bridge...

If it cares to continue its "expansion" while it transits Taurus, Jupiter could go to the 'wider' bridge that links the water signs that flank the Bull – i.e. from '12 Pisces' to '4 Cancer' – to get a better psychological sense that the Bull, although earth-bound, is yet able to recognize that anti-clockwise re-immersion in water (this time, Cancer's) doesn't necessarily mean being washed back out to sea. Thus, we can invoke Freud's 'Bull-ness' as the example, par excellence, of the willingness to descend into '4's sub-conscious without necessarily succumbing to a "tide of '12 mystic' mud".

An additional 'mid-sized longer' bridge that Jupiter in Taurus is able to (if not build, then) design is that which spans the semi-cycle from the signs on the far side of 'Jung's Pisces & Freud's (Taurus-down/across/to)-Cancer i.e. from '11' to '5'. In the same way that '9 Sagittarius' can be seen as opposite to both '2 Taurus' & '3 Gemini' (see the top of this section), so can '11 Aquarius' be seen as opposite to both '4 Cancer' & '5 Leo' i.e. Cancer cares about the subtleties of emotions that Aquarius often prefers to tie up with a "rationalized" bow... and Leo's intuitions, despite being 'auxiliaries' of Aquarius' large-scale thinking, prefers to focus on '5 Solar' phenomena such as the tropical zodiac than on cosmic phenomena such as the '11 sidereal' zodiac. This '5-11 tension', as your local 'equinox-precession' aficionado will tell you, has been providing plenty of contemporary interest i.e. "when does the New Age begin?" We will take this question up in our upcoming series of essays that will focus on '11'. Meanwhile...

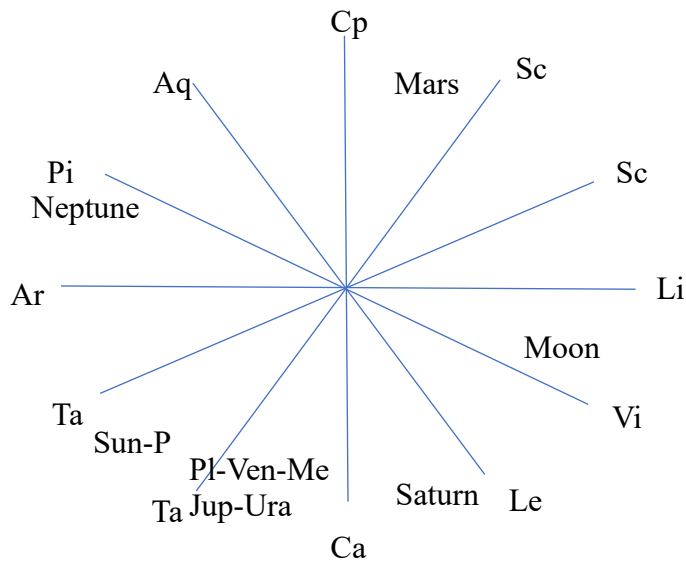
It might be stretching Jupiter to its bridging limit but Jupiter in Taurus could consider the bridge that stretches from Capricorn, down-around-through Taurus, all the way around to Virgo. If this is well considered, the "scientist" will be able to (i) see the difference between '10 negating' sensing-empirical science & '2 reductive' sensing-empirical science and (ii) realize that making one's way from '10' to '2' constitutes the first half of the empirical scientist's "heroic journey" & making one's way from '2' to

(post-‘5 teleological’) ‘6’ constitutes the second half of the scientist’s “heroic journey”. A good example of a contemporary scientist who is struggling heroically in teleological direction of “information theory” is the Taurean physicist, Paul Davies. We will follow what he comes up with in the 4-5 years as Jupiter transits from Taurus to Virgo... we don’t know his birth time and, therefore, we don’t know if he has the ‘9-2 interaction’, Taurus on the cusp of the 9th house, but, if his chart did have it, it would not surprise.

The ‘9-2 interaction’ also covers Jupiter-Venus in aspect insofar as Venus gains attention via Venus’ rulership of Taurus (Venus rules Libra too), one of the “happiest” aspects. The FA-er, however, needs to risk being the damp squib and remind readers that ‘9 expansion’ of ‘2 Venusian pleasure’ can be “inflating” enough to release Venus’ sisters, the “Furies”. Our second example below may know to what we are referring...

EXAMPLE XXA: PAPERS ON “BLACK BODY RADIATION” (1900)

Max Planck
23/4/1858 (time???)
Kiel Germany



The year of Freud’s “The Interpretation of Dreams” – 1900 – was also the year of Max Planck’s coining of the term, “quantum”, that would turn out to be the guiding “keyword” for small-scale physics throughout the subsequent century (and counting). Max’s surname would be used for the ultra-small length under which it is impossible to scientifically observe... the spatial “gap” that will never close and, as Paul Davies writes, “God” can’t be squeezed out of. For Jung, therefore, this ultra-small “gap” is best viewed as a “projection screen” onto which both (T.O.E.) physicists and religious devotees can let their respective imaginations run wild... and, in the manner of waves-particles, their respective runnings could diverge or converge at 50% probability. OK, then, so what about Max’s imaginative runs at his own “projection screen”?...

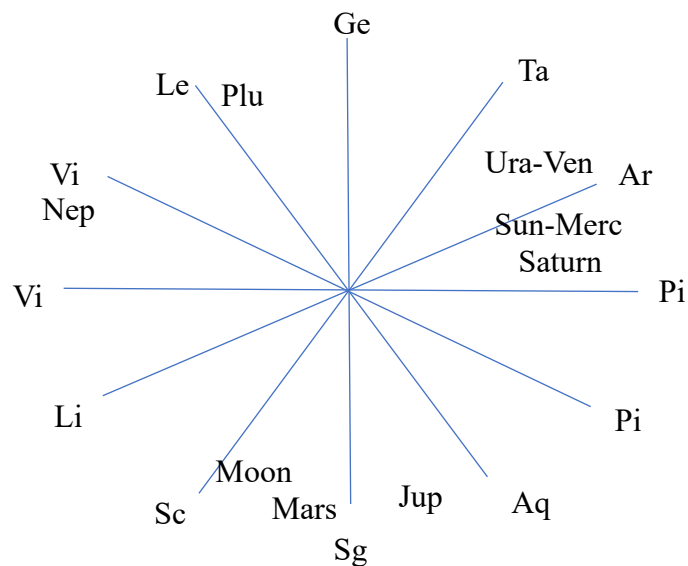
Max can be quoted as follows, “as a man who has devoted his whole life to the most clear-headed science, to the study of matter, I can tell you about atoms this much: *there is no matter as such*; all matter originates & exists only by virtue of a force which brings the wave-(particles) of an atom to vibration and holds this minute solar system of the atom together. We must assume behind this (strong nuclear) force the existence

of a conscious and intelligent spirit. This spirit is the matrix of all matter.” If one holds that the universe began, under the Planck length, as grand unified energy (e.g. strong-electroweak-gravity = “seg”) without matter, space or time, we can at least understand why a scientist’s God would have to be a Lucas-ian “Force”... God not only ‘precedes’ matter, space & time, God’s “Energy” ‘precedes’ His/Her initial creation of the “seg”.

Having not only natal Sun-Pluto (i.e. an “intensified Sun”) in the early degrees of Taurus but also Venus-(Mercury)-Jupiter-(Uranus) in the latter degrees of Taurus, Max would have to be counted as ‘more Taurean’ than Freud-the-physicalist-atheist! Although, at first, a skeptic could view these placements as evidence against astrology, a few minutes of thinking-intuiting around 20thC physics reveals that skepticism isn’t the equivalent of physicalism. “To be” a ‘9-2 benevolent physicalist’, all you need is (i) “(to) be 50-50”, & (ii) to see that humans aren’t God(s). You’ll be saved to boot.

EXAMPLE FILM 20A: REDS (1981) ☉☉☉

Warren Beatty
30/3/1937 5.30 pm
Richmond, Virginia



To what extent can we say that Warren’s Taurus on his 9th house cusp indicates his interest in (and, to an extent, sympathy for) Marxism? Answer: because Marxism deals in ‘2 material resources’, not to a nil extent; yet, because Marxism is a ‘10-11-12 4th quadrant collectivism’ writ large, not a full extent either. Mundane astrologers like to point out that Marxism is more ‘10-12’ than it is ‘10-11’ or ‘11-12’ but the key point for FA is that there is no fiery, individualistic archetypes in the mix. This means that one astrological puzzle in respect of “Reds” is that Warren’s natal Sun is in fiery Aries. Well, at least we remind ourselves that ‘1 Aries’ links ‘9-10-11-12’ to ‘2 Taurus’.

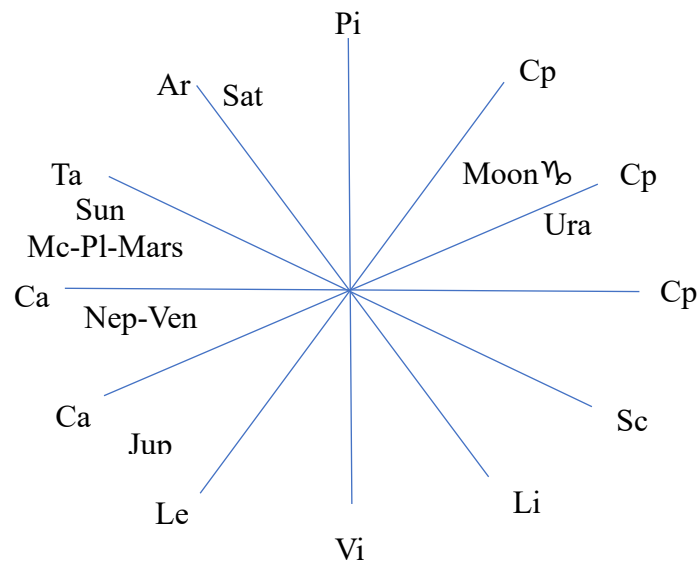
We can also point out that ‘10 Saturn’ was intertwined with his aims to produce “Reds” because it was at Warren’s (1966) Saturn return that he conceived the project and it wouldn’t see the light of day until Saturn had cycled through his 9th house and across his Neptune in the 12th house to reach its midlife opposition. To get the funding, Warren needed a directorial success under his belt... and he nailed it with his re-make of 1943’s “Heaven Can Wait”. The fact that “John Reed” (Warren) points out that the

cause of WWI (and, for that matter, most war) was-(is) “profits” is an ironic one, given that Hollywood-ers live & die on their respective profitabilities. (Warren managed to shake off his 1987 production disaster, “Ishtar”, and revivify his directing career with the both profitable and enjoyable “Dick Tracy” ☹☹ and “Bullworth” ☹☹).

One of the “witnesses” that Warren used to give context to John Reed’s story provides another view of what causes war, “men like war”. Curiously, however, it was men’s dislike of war that led to “The 10 days (of 1917) that Shook the World” i.e. the nonsense that riddled WWI’s Eastern front was the vital motivating force behind the defeat of Tsarist Russia. To be accurate, therefore, Warren’s/John’s “witness” needed to have uttered something like, “men stuck in the ‘paranoid schizoid position’ like war and most other men don’t understand psychology well enough to know how to prevent such men gaining the handles of government”. Nor would it hurt to understand that the psychology of ‘10-11-12’, “masochistic narcissism”, isn’t cured... only balanced.

EXAMPLE FILM 20B: HARVEY (1950) ☹☹

James Stewart
20/5/1908 7.15 am
Indiana, Penn.



The 20thC is history’s most ignorant (worse than “nescient”) insofar as “mental illness” had become well-enough understood in it that nonsenses like WWI could have been avoided... so ignorant, in fact, that mentally ill individuals like “Elwood” (James Stewart) could be counted as sane by comparison. As the taxi driver (no, not De Niro) says it, “and you know what stinkers they (i.e. normal ‘sane’ human beings) are”.

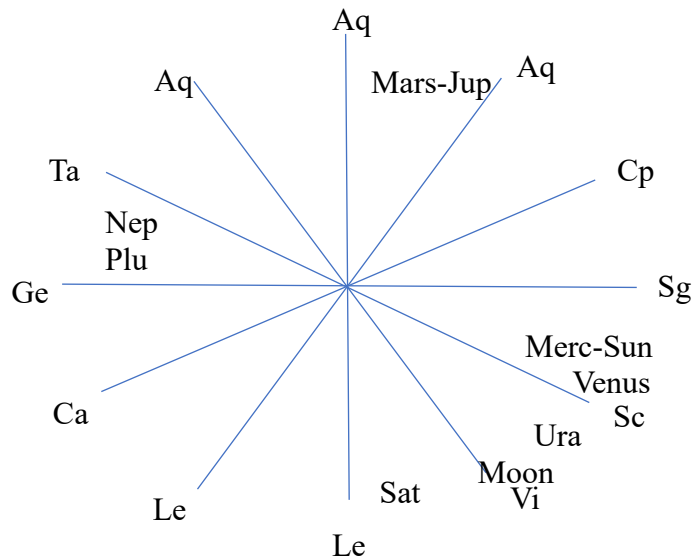
It is difficult to imagine a better casting decision than have Jimmy Stewart play the role of Elwood, a 3yrs old guileless child walking around in a 33yrs old man’s body, who tells all and sundry about his imaginary (or, in the Platonic sense, real) alter-ego, “Harvey”, whom happens to be a man-sized rabbit. Just as it is in “Shrek”, fairy tales, in their archetypal way, often feature one or more ‘helpful animals’ for the struggling hero... even if, in Elwood’s case, there doesn’t appear to be much struggling going on. The struggle, in fact, is undertaken by Elwood’s sister, “Veta” (Josephine Hull), as she is the one who grows the most through the narrative. In zodiacal terms, Veta realizes

that Elwood is a valid personification of the ‘bridge’ from ‘12’, down (across)-through ‘3’, and up to ‘6’ i.e. ‘12-ish’ Elwood & Harvey “manifest” ‘in 3’ as brothers.

Warren Beatty and Jimmy Stewart each had their turn as Hollywood’s “most eligible bachelor”. With their natal charts being very different, however, astrologers would say that their reasons for delaying marriage were different. In Warren’s case, we see Virgo, the Maiden (the male version) on the ascendant and Saturn on his Pisces descendant. In Jimmy’s case, we notice Uranus in Capricorn (a comparison to Warren can be made here) in the 7th house rattling the cage of his Venus-Neptune in Cancer in the 1st house and Saturn in the (matriarchal) 10th house. Like Warren, Jimmy’s chart features a ‘9-2 interaction’... but, in the latter’s case, it is Jupiter in the 2nd house. For most astrologers, the first link to be recognized is the money that falls into the pockets of successful actors. Fair enough, but the FA-er would quickly add that Jupiter helps bridge (i) the ‘1 mask’ to the ‘3 mind’, & (ii) ‘12’’s mythopoeic realm to ‘5’’s “intuiting-me-in-here” that, unlike Harvey, is able to dance between belief & suspended disbelief.

HEROES OF DIRECTION 20: FRITZ LANG

Fritz Lang
5/12/1890 5.00pm
Wien, Austria



In America, the 1920s “silent screen” era “roared”. In Germany, however, the 1920s demanded a different adjective. If post-WWI Germany is considered through the lens of its “Expressionist” films, perhaps “slinked” is the adjective that could gain some traction. At least, for FA, the first great full-length film came out of this troubled environment... although Germany produced a number of films about the dangers of power brokers with a ‘mis’-talent for hypnosis – Robert Wiene’s “The Cabinet of Dr. Caligari” (1920), F.W. Murnau’s “Nosferatu” (1922) & Fritz Lang’s “Dr. Mabuse, the Gambler” (1922) – we have found Fritz Lang’s meditation on death, “Destiny” (1921), to be the most Freudastrologically satisfying of this breakthrough festival, not the least because it is one of the few cinematic excursions into this taboo topic that “expresses” sympathy for the angel/archetype of “death-dealing”... as “Death” (Bernhard Goetze) complains to the un-named bereaved bride (Lil Dagover) grieving over her un-named

lost spouse (Walter Janssen), “believe me, my life is hard! it is a curse! I am weary of seeing the sufferings of man and of earning hatred for obeying God!”

Because many of psychoanalysis’ 1st generation practitioners were born during the Pluto-Neptune conjunction in Gemini of the early 1890s, we take extra interest in film directors who have done the same. And, because death is not the easiest of things to carry around in one’s consciousness, it is found, in part, “suppressed” and, in part, “repressed” in the (personal & collective) unconscious and, consequently, “projected” onto the proverbial easy target... one of whom is the psychoanalyst insofar as his/her task is to guide the analysand’s process of allowing “identifications” born of “identity” to ‘die’ so that a creative, authentic “identity” might be ‘(re)-born’ in its place. In a way, to be a psychoanalyst is to be able to receive & contain “projections” of unconscious taboo material without concluding that receiving so is a curse. Given that Fritz’ Pluto-Neptune conjunction natively resided in his 12th house of “passive identity” (i.e. it was submerged in the collective unconscious’ ocean, even if this was a more personalized version of it), it comes as no surprise that he wanted to make a film of his “projections” of it. The fact that the film works so well has something to do with his natal opposition from Pluto-Neptune to the conjunction of Sun-Venus-Mercury conjunction in his 6th house of ego-refinement. In psychological words, Fritz may not have been able to see Pluto-Neptune clearly but he was able to reflect meaningfully on the profound puzzles swirl around the interface of the collective & individual aspects of “soul”. Although it was Neptune that ‘caught up’ to Pluto (rather than Pluto ‘catching up’ to Neptune), it was still the case that the archetype of hypnosis was being dragged into a death-rebirth story in the 1890s and that those born at this time would have to bear this as a lifetime theme. Hypnosis had been known about (at least) since ancient times but, in the final decade of the 19thC, Freud explained why hypnosis itself needed to ‘die’ i.e. it was OK for diagnosis, not OK for cure... meaning that the re-birth of hypnosis would require its proponents to think of it as only a diagnostic tool. History, of course, showed that that re-birth was picked up only by a few (e.g. Gustave le Bon) while darker, “power-forces” took hold of the 1st half of the 20thC determined to hypnotize the collective into the belief that hypnotism would lead to their lasting cure (not their lasting diagnosis) if, of course, they had realized, in the first place, that they were being hypnotized.

Going back to the narrative of “Destiny”, we learn that Fritz had adapted the Indian mythic tale of “Savitri” but, given his personal investment, Fritz would change the ending... whereas grieving bride, “Savitri”, would have her groom restored to her, the dead groom of “Destiny” would have his bride restored to him. Although Fritz had (most probably) Gemini on his ascendant, his over-turning adaptation of the “Saviri” tale suggests that he had adapted it “as if” he was using the other Mercury-ruled sign, Virgo, for his lens i.e. Virgo rising needs to face the fact that the Scorpio sector will be found somewhere in the 1st quadrant, well capable of “abducting” something not long after it is born, including a marriage... and, of course, Virgo on the ascendant means that Pisces, the sign that often signifies “loss”, straddles the descendant and qualifies the 7th house of the partner. Fritz’ grieving bride, after drinking a druggist’s ‘2 brew’, finds herself in a half-way chamber between the living and the dead, wherein she gets the chance to ‘3 plead-and-deal’ with Death whom, as noted above, seems to be hoping that grieving bride will ‘defeat’ him... indeed, in giving the grieving bride 3+1 chances to ‘defeat’ Death, it seems that Death is keen to be defeated! The ‘chances’, then?...

The 1st chance takes the grieving bride to a ‘Sagittarius on the I.C.’ version of Arabia, wherein she finds herself defying her caliph brother to pursue her European love interest. If she can save this love from death at the hands of her brother’s soldiers, Death will concede defeat and restore the life of her spouse. By trying to hide her lover in her ‘4 home’, she fails... the location of her concealment symbolizing, perhaps, that her lover is too psychologically endogamous. The 2nd chance takes the grieving bride to a ‘Capricorn on the 5th house cusp’ version of Venice Italy, wherein she finds herself being romanced by a Chronos-type tyrant whom has realized that, first of all, he needs to do away with a rival. The ‘10 tyrant’ achieves his aim by switching his imprisoned maiden’s letters to him and her lover, a tactic that leads the maiden to believe that she is killing the masked tyrant, not her masked lover... this ‘mis’-take of ‘5 playfulness’ symbolizes her insufficient “sublimation”. The 3rd chance takes the grieving bride to an ‘Aquarius on the 6th house cusp’ version of China, wherein she finds herself needing to prevent an emperor from beheading a trickster whose magic tricks are deemed, by the emperor, as too boring... but, in doing so, she condemns her lover to the slings and arrows of an emperor’s whim, the circumstance of her failure being symbolized by the presence of too much magic, too little ritual. Having failed in the three exotic locations, Death gives the grieving bride one more chance but, now, she finds herself going back to her home-town wherein she must choose between (passively) sacrificing a newborn about to be consumed by flames or (actively) sacrificing herself. It is no great narrative surprise to find that Fritz’ grieving bride decides that, if she can’t be united with her lover in this world (‘Pisces on the descendant qualifies the 7th house of marriage’), she & he will be united in the ‘fiery Aries on the 8th house cusp’ next world. Her ‘7 choice’, coming on the heels (and, in their way, resulting from) her earlier trials & tribulations, “transforms” Fritz’ grieving bride’s “fate” into her “destiny”. Having travelled back from India, Fritz’ mythic imagination was now ready to plumb his Germanic roots...

For C.G. Jung, myths emerge into collective awareness via an activation of the collective unconscious. For those whom the collective unconscious doesn’t exist, myths arrive into collective awareness via a surface migration. In other words, we have here the ‘sterility of the dyad’. From Jung, we recall that the solution to any “problem of opposites” is to wait until a ‘3rd’ emerges... or, if libido has ‘built up’ to the point of it needing expression, to actively search for a ‘3rd’. (FA’s longstanding readers will know that, being a fan of quadratics, we wait/search-for a ‘4th’ and a ‘5th’). The simplest ‘3rd’ in relation to mythology is that there is both migration and a psychological receptivity that leads, say, a myth that is arriving from the West to gain advantage over another myth arriving from, say, the East. The more relevant example in respect of the middle zone of Europe, that came to be called the “German Empire” (in 1871), would be the receptivity of the German psyche to the myths arriving from the North and South.

Fritz Lang’s decision to film that part of Northern mythology that the German psyche had received via (i) 1st Millennial migration & (ii) Wagner’s “Ring Cycle” (late 1860s) came courtesy of his “projected” anima, his wife, Thea von Harbou, with whom Fritz wrote the script for “Die Nibelungen” (1924). It appears that German cinema of the 1920s thrived for the same reason that American cinema had thrived through the Great Depression... as Jung describes it, when collective libido doesn’t have an outlet in the extraverted world of growing wealth & business dealings, it turns ‘inward’ and ‘downward’ (and, for FA, ‘backward’) to activate the slumbering mythopoeic aspects

of the psyche. Thereafter, the collective psyche gathers around a story that looks ahead to a “re-birth”. In the same way that Freud recommended that analysts do well to pay attention to the whole story of Oedipus – recall that, early on, Oedipus solves the riddle of the Sphinx and becomes (something of) a hero – so it is that collectives would do well to pay attention to the whole story beyond the hoped & wished-for re-birth.

Fritz had done such a good job of bringing “Siegfried” and, then, his dystopia, “Metropolis” to the screen that Goebbels offered him the position of the head of UFA, the German film studio. Fritz’ mother had converted to Catholicism but was born a Jewess and, as an intuitive, he was worried that, in the longer run, a family history of conversion would be no protection. Because the Americans were impressed by his “M” (1931), he would discover that working in Hollywood, as his 6th house picture suggests, was not difficult to come by, despite, as his Sagittarian ‘devil may care-ness’ suggests, his reputation for irresponsible practices on the set (you name it, Fritz seems to have done it). The odd thing about Fritz was that he was able to affirm his Sagittarian-ness via ‘9’'s classic optimism – e.g. however rough & ready one is, things work out for the best – while, all along, he was writing himself into cinema’s history as one of the great creators of pessimistic “film noir” e.g. “M”, “The Big Heat”. Destiny, I guess.

FRITZ LANG’S PSYCHOLOGICAL “TOP 10”

1: METROPOLIS (1927) 🌀🌀🌀🌀

Over the century that followed Fritz’ masterpiece, there have many depictions of ‘12 mob-madness’ intensified by ‘8 underworld-rumblings’ in cinema... but, we have yet to witness a better one than this. For the film buff to agree with us, s/he will need to give a pass to the operatic acting that was de rigueur during the silent era (and, yes, the wide-bog-eyed, gesticulating, backward lurches do take some getting used to), but there is no denying Fritz’ mastery as he kaleidoscopically melds a sea of eyes beholding the “Whore of Babylon”. We’ll never know how “conscious” Fritz was when Saturn was rolling through Sagittarius over his natal Sun-Mercury-Venus, but it is clear that he was in intuitive touch with how ‘12 confusion’ infiltrates the “mother-whore dyad”.

2: DESTINY: (1921) 🌀🌀🌀🌀

One of the best things about silent films is that the viewer can choose the music. For example, this underrated classic may be better appreciated with, say, Mahler’s 5th symphony or, if the viewer finds him/herself in an acid rock mood, a collection of Pink Floyd’s instrumentals or, even, Keith Jarrett’s “Vienna Concert”. The first section of the story – wherein we are treated to the backstory of Death (Bernhard Goetze) leasing the land next to the cemetery – appears, at first, to slow the narrative flow but, for FA, it has the advantage of showing how easily bamboozled ‘9-10-11-12’ is by ‘8’ when ‘8’ has the “riches”. That reverends, mayors, notaries, doctors & teachers are clueless is why lovers often have to wait for the literal grave to enact a figurative death-union.

3: M: (1931) 🌀🌀🌀

Child murder, most probably the worst of human acts, has some mythological roots in Ouranos’ & Chronos’ rejection of their own children i.e. the child-murderer, psychologically, “represses/suppresses” the urge to do away with his/her “inner child”, but s/he can’t prevent “projection” of the urge onto external children. Given the fact

that Fritz spends more of the 1st hour of the film with the hand-wringers than with the perpetrator, “Hans” (Peter Lorre), we get a sense that the perpetrator, as a child, may have himself been the subject of ‘10-ish’ delays, frustrations, “scapegoating” that were not attended to and, so, we notice links between top-heavy civilizations that don’t care enough about childhood development and the evils that such carelessness brings.

4: THE BIG HEAT: (1953) 🍷🍷🍷

This film has a reputation for being one of the best “film noirs” despite the fact that it lacks the narrative conclusion of the “femme fatale” leading the not-very-smart anti-hero to his demise. Rather, we have a story of women dying... the 1st dead woman deserving a psycho-forensic examination would be the mother of gangster, “Lagana” (Alexander Scourby), because she had died one year before the beginning of this story without ever having cared for her son’s ugly ‘truth’. The matriarch, therefore, is “She whom ‘fatale’ obeys”... husbands, wives, women-of-the-night, mothers and daughters (actual & threatened). Call it, “learning to differentiate the ‘anima’ the hard way”.

5: DIE NIEBELUNGUN: (1924) 🍷🍷

The myth of Siegfried can be compared to the myth of Achilles insofar as they are both heroes whom, after a set of victories, are defeated courtesy of a vulnerability about which they were respectively unconscious. The key difference is the locations of the vulnerable anatomical zone i.e. Siegfried’s shoulder vs. Achilles’ heel. Fritz’ wife, Theo von Harbou, was on the German bandwagon that saw her nation’s WWI leaders having not “shouldered” the responsibility of making a proper peace with its enemy. Later on, Theo began to imagine the re-birth of Siegfried and, over the subsequent 12 years, so would many other patriots. How, then, to make the shoulder invulnerable?

6: DR. MABUSE, THE GAMBLER (1922) 🍷🍷

For Freud, gambling emerges from the same psychical source as masturbation. Angering not a few religious devotees, Freud also thought that gambling emerges from the same psychical source as being blessed by God i.e. a gambler, deep down, believes that s/he deserves to win in the same way that a religious devotee, deep down, believes that s/he deserves to have it better than non-believers. And, so, to a political \$64,000Q: is appealing to authority, the populist’s gamble, a species of “making love to oneself”?

7: THE WOMAN IN THE WINDOW: (1943) 🍷🍷

It is not insignificant that Fritz’ lead character, “Richard Wanley” (Edward G. Robinson), is a professor of psychology (with “Sigmund Freud” featuring as he speaks of the criminal mind) because this character finds that his professional interest is fated to collide with his personal interest, the title character, “Alice Reed” (Joan Bennett). The problem for Richard, of course, is that he has been doing too much lecturing and not enough training analysis. Yet, as the twist reveals, we see that he has done enough.

8: SCARLET STREET: (1946) 🍷🍷

How far can we take the fact that a lot of modern art “lacks perspective”? For example, is it fair to claim that it is a reflection of a modern (and post-modern) world that lacks perspective? And, therefore, are we to praise modern artists for providing

modern civilization with an opportunity to realize that it has lost its balance? At least, Fritz' lead character, "Chris Cross" (Edward G. Robinson), has lost his balance... so much so that he would rather murder than admit to the fantasies of his fantasy life.

9: THE SPIDERS: (1920) ☹☹

For the psychoanalyst, motivation is the most important consideration. Movies that deal in treasures that are pursued by two or more different parties with varying motivations are, therefore, some of the most psychoanalytic of all movies; and, as some will argue, peaked at "Lord of the Rings". Here, we see the pursuit of a Buddha-like stone and, because there is no third group personifying a 'middle way' motivation that could have linked the two parties, the treasure, even if it is found, would soon be lost.

10: HAKIRI: (1919) ☹☹

As, dear reader, you can gather from the films listed above, Fritz' Sagittarian impulses to travel long distances (if not in the 'outer world', then at least) in his 'inner world' were not backward in coming forward. It wasn't just a case of going to exotic locations... Fritz was no less interested in the exotic cultures that appear within exotic locations. For the Westerner or anyone raised in a culture that formally rejects suicide, answering the puzzles of (what Freud called) "Thanatos" requires a long journey.