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FREUDAstrology:  
Edition II:  
“STRAIGHT LINES OF THE  
GALAXY”

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PART 1a

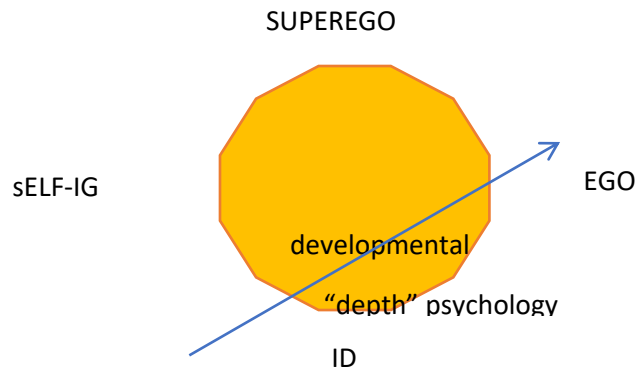


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**STRAIGHT LINES OF THE GALACTIC-MANDALA: intro**

**RIGHT THIS MINUTE, IN A GALAXY NEAR-NEAR-BY**

The history of organized religion is a sad tale of stunted imagination. The most cited episode is probably the Catholic Church's 'trial' of Galileo Galilei in reaction to the publication of his book, "A Dialogue of the Great World Systems" (1632), that was meant to give Copernicus' theory a fair examination. All that Pope Urban VIII needed to imagine was that the Sun is the more coherent symbol for God than the Earth and, therefore, it would make sense for the lesser symbol to orbit the greater. A more recent example is Pope John Paul II's statement that Freud's views were wrong. All that JP II needed to coherently imagine was that authoritarian statements, especially incorrect ones, increase the 'force' of the unconscious... the location wherefrom sexual instincts emerge. No sophisticated intuition is needed to 'connect' JP II's putting-out-fire-with-gasoline attitude to what would emerge 30 years later.

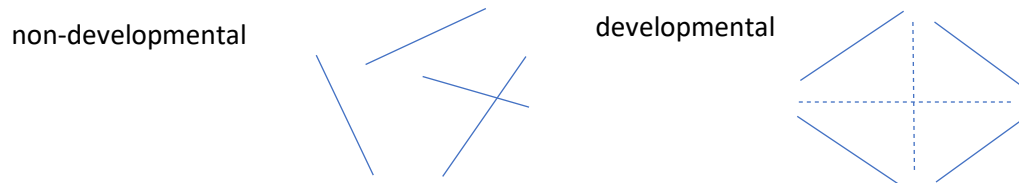
Roll back 8 centuries and we come to Pope Lucius III's decision to establish the (foundation of) the Inquisition that, with the ugliest instruments of torture, aimed to discourage all alternative visions. Again, no imaginative sophistication is required to view the Gnostic-(Cathar) "Demiurge" as a Creator of sub-universal phenomena such as galaxies & solar systems that began to coalesce a billion years after the Big Bang. It is probable that the Milky Way, our galaxy, was the first galaxy to form and, if the individual can imagine a Demiurge, s/he would have no trouble imagining its stars as 'C.N.S. neurones' i.e. there are approximately the same number of stars in the Milky Way, 100+ billion, as there are neurones in the brain of Homo sapiens. The Demiurge is not necessarily "evil" but, unlike God, its "consciousness" lacks 'connection' to an "integrative" bigger picture that would allow understanding of Sacred Marriage, even if, through the Milky Way's "central" black hole, God was 'pointing' to one.

If an imaginer imagines on, s/he would have no trouble seeing God 'pointing' to His Demiurge's lack of big-picture-consciousness via the "precession of equinoxes" i.e. the wobble of the Earth forces the Sun's springtime/autumnal equinoxes to "regress" clockwise through the constellations, the very opposite of Christ's anti-clockwise Sun-Moon inter-cycle that is used to calculate Easter. The current Pope Francis may, of course, be very able to imagine all this... even if, at Catch-22-first, he would need to have the imagination to realize the True value of the imagination.

This 'value Catch 22' is amplified by the fact that imagination seems secondary to thinking by dint of the fact that we (and the Demiurge) require our (its) thinking function to, first, differentiate thinking from intuition i.e. thinking differentiates (to clarify), intuition connects (to "integrate"). To use a geometric metaphor, we can say that, whereas thinking sees an A distinct from B, intuition/imagination focuses on the line that runs from A to B (thus relegating A and B to mere ends of a line) i.e. A & B are parts of something greater. To use a micro-physics metaphor, thinking pays more attention to the particle(s) and intuition pays more attention to the wave.

The geometric metaphor is helpful because it leads us to (... errr) 'think' more about lines e.g. the lines of the observable universe are curved (even the space within we might draw a line is curved) and the lines of the mind's-eye universe are straight. In this way, we realize that the zodiac is a 'connection' between the observable & the mind's-eye universes i.e. a full curve (a circle) divided by 6 lines (diameters). Just as

helpful is the fact that lines can be used to clarify the difference between developing imagination & stunted imagination i.e. a developing imagination makes connections in accordance with an organizing centre and the stunted (anything-means-anything) imagination makes non-coherent, random connections, like so...



... in this way, we realize that centred diagrams (mandalas) such as the zodiac are useful 'canvases' for the development of the imagination... and, later on, for the development of thinking-feeling-sensation i.e. useful 'canvases' for “epistemology”.

Having introduced the astronomical organizing centres of our solar system and galaxy, we can now turn to the centre of the universe. If we apply the “no-boundary hypersphere”, we intuit it to be in a 'transcendent', mind's eye location. As indicated in the prior paragraph, the phenomenon that is easiest to imagine as the 'line' from our Sun to our universe's centre (making something greater out of both) is the black hole at the Milky Way's centre. A black hole is a 'mirror' for humanity's “black hole in reverse” universe. The Freudastrologer aligns this 'mirror' with (what we call) the '8<sup>th</sup> archetype' or, for short, '8' e.g. Scorpio, Pluto. When activated, it has something to do with the inadequacy of our 'inner Demiurge', something that we might have served us OK enough in the first half of life but, in life's second half, we need to relegate it in favour of a 'deeper' centre than that indicated by the Sun...

This is also what Jung would claim for astrological Ages. The Age's “morning” is meant for the development of the Sun-h/Hero (e.g. Christ, Buddha) but the Age's “afternoon” is meant for a 'relativization' of the Sun-h/Hero. And, just as individuals have midlife crises that bring up this 'relativization question', so do Ages. The Age of Pisces' “midlife crisis”, about 1000AD, was negotiated with the same, unimaginative, stiffening attitude that we can see in so many post-2000AD individual 'mid-lifers'.

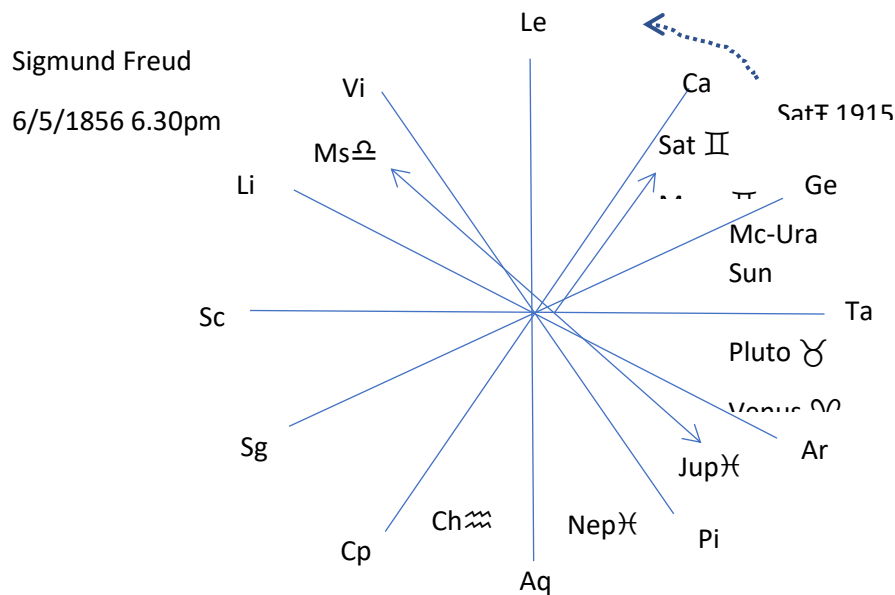
Jung would have said that astrologers who use the tropical, Sun-centred zodiac aren't so much “saved” from the Demiurge by Christ as “saved” by the Solar-h/Hero archetype i.e. a 'Jedi astrologer' could be just as fine an astrologer as a Christian (or Buddhist) astrologer. Indeed, given the sad history of the 2<sup>nd</sup> millennium, it might be fair to say that, by and large, astrologers are better off becoming Jedi knights than being Christians and/or Buddhists... at least they could make an assessment of their (respective) 'inner Anakin(s)' without losing touch with their mortal humanity.

With psychologist-Jung (Aquarius rising; 'Earth' in Aquarius), we have added scientist-Darwin (Sun in Aquarius), to get a fuller sense of how 'Aquarian heroism' might manifest in the (1<sup>st</sup> half of the) Age of Aquarius. The trouble with using Darwin as our example, however, was the fact that he didn't really overcome his 'heroic flaw' i.e. he “identified” with his theory. We do well, therefore, to consider additional Sun in Aquarians in order to 'round out' our Aquarian hero picture. In this, we could cross the gender divide to nominate one of the earliest female psychoanalysts, Lou Andreas-Salome (12/2/1861-5/2/1937). We will examine her horoscope herein, but first...

## THE FREUDAstroLOGER'S 'PERI-CENTRAL' TASK

While we agree with a widely held astrological view that some birth-charts may be “easier to live” than other birth-charts, there is no birth-chart configuration that would prevent anyone from being a Freudastrologer. If, dear reader, your birth-chart reveals similarities to Freud's, to be sure, interpreting charts along Freudastrological lines should be “easier” for you, but a birth-chart doesn't reveal anything about the “consciousness” that is interpreting it. There were, no doubt, others born in Central Europe in the afternoon of the 6/5/1856 who had never thought about the possibility of an added “unconscious” mind to the “conscious” mind that we (think we) know.

Let's exercise our imagination and consider Freud coming to a Freudastrologer for advice as to whether (or not) he might pursue a career as a psychotherapist...



... to his request, a Freudastrologer would reply that his/her 'central' task is less about career plans and more about life's fulfilment i.e. s/he points to, his (i) natal Sun sign/house placement, and (ii) how he might develop 'into' the natal Sun via an anti-clockwise development from his ascendant to his descendant and Sun (note that Freud's natal Sun is on his descendant) as symbolized by (iia) the daily cycle of the ascendant, (iib) the monthly cycle of the Moon & (iic) the yearly cycle of the Sun supported by Venus and Mercury. ('Support' coming from Mars and Jupiter can be questioned insofar as the former often fights for itself more than for the Sun; and the latter often loses interest in mundane phenomena such as “building an ego”).

The trouble with such pointing is that it will have a touch of authority about it and this leads to the Freudastrologer's additional (let's say, 'peri-central') task i.e. to analyze not only the analysand's but also the analyst's “superego” and the psychical vectors that are capable of stirring the “superego” up e.g. the “id”, the “ego ideal”.

This peri-central task requires us to consider the pre-ascendant, “gestational” 4<sup>th</sup> quadrant. Indeed, we begin with the M.C. to find out if there are indicators of over-identity with the mother. Fortunately, for Freud, we find Sunny Leo on his M.C. and

an “empty” 10<sup>th</sup> house... but the idea of the “empty” house always begs the question: is it as “empty” as it first appears? Answer: no, just as “consciousness” is not indicated in a birth-chart, neither are the “unconscious products”... a natal planet only turns on the light in the house that it occupies, it doesn't determine the house's contents. And, so, with the Sunny Lion on the M.C., we can only say that Freud has the chance to see how important the matriarchal aspects are. He may not have been able to see that matriarchal authority, no matter how Sunny it may be, still has its 'use-by' date.

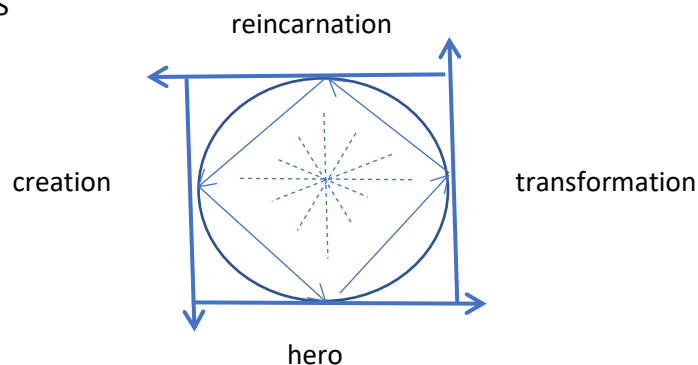
Yet, the fact that Freud did eventually realize that authority is severely limited – his realization that Charcot's instructions to hypnotized clients do not bring about lasting cures – means that he was able to see his M.C. in the right light. If he had one or more of the “difficult” planets in his 10<sup>th</sup> house – Saturn, Uranus, Neptune, Pluto, Chiron – it would have been more “difficult” for him to realize the problem inherent in authority. Yet again, if Freud did have a “difficult”-looking 10<sup>th</sup> house, the FA-er wouldn't discourage him from the pursuit of psychoanalysis... s/he would simply say something like, “overcoming difficulties can be a part of the road to fulfilment”.

Although completing a survey of Freud's authority complex would require the FA-er to consider his Capricorn (straddling the cusp of his 3<sup>rd</sup> house) and his Saturn (in his 8<sup>th</sup> house), we prefer to stick with the 'central' '(ii)' theme (see prior page) and move stepwise-ly and anti-clockwisely to the “gestational” aspect of his anti-authority complex, the 11<sup>th</sup> house. Because we find that this house is 'lit up' by dubious Mars, we could worry that this 'cancels out' his “easy” 10<sup>th</sup> house. But, again, all the FA-er would need to do here is 'warn' Freud about the masculine aspect of (what he would eventually call) the “ego ideal” and allow his practical down-to-Earth Sun in Taurus do the rest... provided, of course, that Freud had developed-around to it. Overall, we put down a large part of Freud's one-sided '1 fight' for atheistic science down to this '1-11-7 interaction' (we will get to 'interaction-ology' presently) and, because science looks to the “brave new world” rather than the revenants of the “fading old world”, his Freudastrologer could brush past the interpretation of his 12<sup>th</sup> house... even if, as noted above, no “empty house” is ever quite as “empty” as it appears.

Having arrived at the ascendant, we arrive at the point where the FA-er might consider presenting the following 'expanded' “squaring the circle” (i.e. the 'straight lines' of the inner mind's eye connecting the outer observable 'curved universe'; see the opening section) zodiac-mandala variant to the client...

ERICH NEUMANN'S  
MYTHIC CYCLE

(+reincarnation)



...

## **THE FREUDAstrologer's 'CENTRAL' TASK**

... the dashed lines at the centre of the circle are the 3 basic crosses (crosses are variations on squares, meaning that the horoscopic angles are another expression of “squaring the circle”) that delineate the zodiac; the outer square describes the myth that corresponds to the hemisphere (e.g. the creation myth is 'left hemispheric' from Capricorn to Gemini inclusive); the inner square indicates the 'overlap' of the myths (e.g. although Aries is located at the 'centre' of the creation myth, it also corresponds to the 'beginning' of the hero myth). In relation to Freud, the Freudastrologer could point out to him that his Scorpio ascendant is his 'creative centre' for the 'beginning' of his 'heroic' development. And, just as Mars needs to fight for the Sun rather than for itself, so the ascendant needs to imagine a course for the Sunny house, the 5<sup>th</sup> (the Sun is its “natural ruler”), and the houses that follow on, the 6<sup>th</sup> & 7<sup>th</sup>.

The curious thing about the Scorpio ascendant is that it “intensifies” the shift from the collective-orientated 4<sup>th</sup> quadrant to the individual-orientated 1<sup>st</sup> quadrant but, as the individual hero drops to his/her developmental 'centre' (where s/he is now in position to begin his/her transformation), s/he re-enters collective orientation by stint of Capricorn-Aquarius-Pisces locating itself over his/her (as Howard Sasportas says it) “me in here” I.C.. Indeed, Freud's I.C.-zone is further '(re)-collectivized' via the planetary additions of Chiron in the 3<sup>rd</sup> house in Aquarius and Neptune (Jupiter) at the end of the 4<sup>th</sup> house in Pisces. This curiosity is expressed by Freud in the way that he could embrace Oedipus mythology as something that everyone who lived in ancient times, modern times and/or future times would do very well to heed while, at the same time, he would reject Jung's/Plato's common-sense idea of a form-without-content “collective unconscious” that persists timelessly as a substructure to allow all myths, including the Oedipal myth, to be expressed in all individuals in all epochs.

We need to remember that this anti-clockwise development is both sequential and layered e.g. Freud's 11<sup>th</sup> house 'anti-authority thinking' would be 'feeding' down to his 3<sup>rd</sup> house whether Chiron in Aquarius was there or not, meaning that his Mars in Libra would have played its part in his rejection of the collective unconscious. Note that Freud had no problem with a collective supraconscious (i.e. the “ego ideal” that the “superego” measures the “ego” by). The difference between the 11<sup>th</sup> house's and the 3<sup>rd</sup> house's approach to thinking is that the 11<sup>th</sup> house will object to authority “on principle” whereas the 3<sup>rd</sup> house sees authority as something to be negotiated. This is why a psychoanalytic treatment could be said to commence in the 3<sup>rd</sup> house. With his I.C. ruler, Uranus, placed in his 7<sup>th</sup> house (the house wherein the nature of authority shifts from being negotiated to being internalized, shared and understood) conjunct his Sun, Freud's FA-er would have 'reason' to be positive about any ambition he had to become a psychoanalyst (even if, at that time, there were none).

If the analysand's psychosomatic symptoms resolve as a part of development through his/her 6<sup>th</sup> house, we could say that his/her therapy is coming to an end i.e. s/he is ready for a fulfilling marriage in his/her 7<sup>th</sup> house. Freud's biographers tell us that his self-analysis took place in 1897... by then, of course, he had already married. This means that it was likely that Freud's marriage had a significant “unconscious” fraction but, of course, it is hard to imagine the first psychoanalyst knowing that s/he needed to have a “training analysis” that, amongst other things, would have brought about a “conscious” marriage (that is reflected his/her 7<sup>th</sup> & 8<sup>th</sup> houses) instead of an





## **THE FREUDAstrologer's 'POST-CENTRAL' (contemporary!) TASK**

### **1. INTERACTIONOLOGY: introduction**

Astrologers are “scientific” insofar as they “reduce” complex phenomena down to their “elements”. Astrologers are also “artistic” insofar as they “(re)-combine” the “elements” and look for the meaning and purpose of the recombination i.e. they are also “teleologists”. Although astrologers usually agree on the nature of the elements, they tend to disagree upon the meaning and purpose of the re-combinations. Indeed, your local Jungastrologer would celebrate such a lack of consensus because it points to the journey into what Jung called “individuation”. The Freudastrologer, however, as a consequence of his/her interest in “collectivation” (see our “Conclusion: Freud's Missing Psychodynamic” in “Outline of Freudastrology” on the “basics” web-page), will look for a certain degree of “teleological/individuational” consensus.

Therefore, before we get too ensconced with “teleology”, let's go back to the top of the prior paragraph and offer additional comment on the astrologer's (if not ‘meta-scientific’, then) “reductive” tendencies that are more likely to achieve consensus...

That the zodiac-mandala is a circle divided into 12 ( $\times 30^\circ = 360^\circ$ ) sectors, points to the possibility of there being 12 archetypes. Freudastrology takes the view that 12 is, at least, the minimum number of archetypes. This means that we need to propose a term for the 4 astrological elements (i.e. fire-earth-air-water) and 3 quadruplicities (i.e. cardinal-fixed-mutable). Accordingly, we propose the term, 'combo-archetype'.

And, whatever that case, Freudastrology takes an additional step and takes the archetypes as capable of expressing themselves as Platonic, discovered-not-invented numbers e.g. the 1<sup>st</sup> sign, Aries, is the (zodiac) 'sign expression' of the archetype that the Freudastrologer calls '1'; the 2<sup>nd</sup> sign, Taurus, is the 'sign expression' of that which we call, '2'; the 3<sup>rd</sup> sign, Gemini, is the 'sign expression' of '3' etc..

Whatever interim conclusion one might reach with respect to the number and grouping of archetypes, astrologers identify 4 'expressions' of the (combo)-archetype; house-sign-planet-aspect. Freudastrology takes the view these 4 'expressions' can be aligned with the 4 ‘combo-archetypes’ i.e. fire/planet (the Sun is 'fiery' on its surface; the planets are hot in their respective cores), earth/house (the astrological houses are on Earth), air/sign (the zodiac is up in space), water/aspect (the angle that is formed between two archetypal interactions are either 'flowing' together or 'flowing' apart).

And, when this is digested, we take the second additional step of describing the 'basic interactions' i.e. with any archetype being able to interact with any archetype, it is clear that, if we only consider one interaction at a time, there are  $(12 + 11 + 10 + 9 + 8 + 7 + 6 + 5 + 4 + 3 + 2 + 1 =) 78$  'basic interactions'. Of course, astrologers mostly think-imagine in terms of 'multiple interactions' e.g. Saturn transiting an ascendant in Scorpio and forming an opposition to a Sun in Taurus (e.g. Freud in 1925) would be dubbed a '10-1-8-1//2-5-2-7 interaction'. The number of 'multiple interactions' is so high ( $12 \times ++$ ) that a library would be filled trying to discuss them all (let alone the individualizing effects of destiny, chance, karma etc.). We can analogize this problem with the “particle zoo” that emerged in micro-scale physics, the “butterfly effect” of medium-scale physics and, as noted earlier, the matching of the number of stars in our galaxy to the number of 'CNS neurones' that combine to become “conscious” of the complexities embedded in the abovementioned three physical 'scales'.

With these “reductive” points made, we are now ready to return to our aim to

reach a possible consensus in the “teleological/individual”, re-combinative sphere...

In discussing only the 78 'basic interactions', we propose that we are taking the worthwhile middle path, hoping to strike a '7 Libran' balance. Rather than begin at '1-1' (e.g. Aries on the ascendant) and wind up at '12-12' (Neptune in Pisces), we will look at interactions that are 'topical' e.g. in January of 2020, transiting Saturn forms a conjunction to transiting Pluto (in Capricorn) and, so, we will discuss '8-10-(10)' in January 2020. Although Saturn-conjunct Pluto isn't exactly the same as, say, Saturn in Scorpio (e.g 2014), they are, at least, more similar than they are dissimilar.

While paying attention to this 'similarity-vs.-dissimilarity' issue, we also point out that, even when our focus narrows to a single planetary archetypal interaction, we encounter dissimilarity via the various “aspects” (conjunction = 0°; square = 45°; opposition = 90° etc.) over their 'inter-cycle'. For example, astrologers' adjectival use of “hard” & “soft”. Nonetheless, 'inter-cycles' often maintain a 'thematic' similarity through the cycle and we often see a 'knock on' effect e.g. WWI 'dug itself in' during the Saturn-Pluto conjunction of 1915 and, then, the “last battle of WWI”, WWII, 'dug itself in' during the waning square of Saturn-Pluto of 1939/1940.

We also pay attention to the degree of our topical interaction (e.g. Saturn-Pluto conjuncts at 23° of Capricorn) because the individual who has a natal planet close to this degree will be more drawn into the fray than another with, say, no natal planets in Capricorn and nothing much near the 23° ( $\pm 23+15=8^\circ$ ) mark of any other sign(s). (it is fair, here, to admit that this is currently very relevant to this author as my natal chart reveals Venus in Capricorn at 23° square Jupiter in Libra at 23°). In respect of “orbs”, FA sits in agreement with the larger majority of astrologers i.e.  $<1^\circ$  = easy to register; within the 1° to 2° range = subtle;  $>2^\circ$  = (often) more difficult to register.

No less important is the level of “consciousness” that the individual (collective) has achieved prior to a transit. There are two points to made in relation to this...

The first, more general, point is the developmental issue that dominates depth psychological discourse i.e. the flexibility and strength (not hugeness) of the ego. We have discussed this at some length in “Outline of Freudastrology” (see FA's “basics” webpage). The more the individual has “developed” his/her ego, the more options s/he has when under the pump of an interaction in the current patterns in the sky.

The second, specifically astrological, point is whether or not a particular birth-chart is 'primed' for a particular transit. This second point is itself dyadic...

To one side, the astrologer looks to the “rulers” of the signs that are significant contributors to the individual's sense of self-ego (i.e. the ascendant-self and the Sun-ego) because, whenever these “rulers” transit (and/or progress) to natal placements, the individual will be 'primed' to their personal significance; we use the example of English author, Graham Greene, in our opening essay, the '10-8 interaction', because his ascendant-(chart) ruler is '8 Pluto' and, being so, he would have been sensitive to any Pluto transit to any other planet...

To the other side, the astrologer looks to whether the individual might have the 'current sky' interaction in his/her natal placements (Graham Greene doesn't have a '10-8' interactions in his natal chart; but our second example does) because this also has a 'priming' effect; everyone else – those who aren't 'primed' – are more likely to reject the significance of the interaction. Now, before we go to '10-8', let's preview...

## 2. POST INTERACTION-OLOGY: '7 re-balancing'

Longstanding readers will know that we always had a secret wish to be a movie director. I mean, who hasn't woken after a dream and said to him/herself, “hmmm..., wouldn't mind putting that one on the screen!” The next best thing for (at least, this) Freudastrologer(s) is to examine the charts of those who have had the talent and the wherewithal to do so. At first, we thought to re-review the household-name directors as representative of the 78 interactions... but, in the end, we thought that this was too lop-sided. Indeed, as a re-balancing 'remedy' for using no-quite-so-famous directors to exemplify the 'current' interaction of interest, we thought it smarter to re-view the household names with a “hermeneutic” nod to “wholeness”.

Because there will be 78 articles that will narrow focus to a single interaction, we have chosen 78 big name directors for our monthly 'remedy'. Although many of our readers will know most of the names on our list, many won't... and, so, we list their 'most psychological' films. Please disagree with our ranking. We often do!

Because of the difficulty in comparing films from different decades, we break things up into decades. Directors' careers, of course, run across a number of decades so we list them in the decade in which their influence was peaking. A more relevant reason for providing this list is to admit that, despite our aim to consider horoscopes with a sense of individuating wholeness, we need to start somewhere and, along with most astrologers, we start with the ascendant and Sun: (i) the ascendant is the 'double up' symbol that connects the zodiac to the houses, and (ii) the Sun 'draws' the tropical (= psychological) zodiac and 'centres' 'meaning' for the individual. Fire is featured...

DIRECTOR/prod*	Asc/☉	CLASSIC 'PSYCH' FILM	year	ch
pre-30's				
Charlie Chaplin	♈/♈	The Gold Rush/City Lights	1925	13
Buster Keaton	♁/♁	The General	1926	2
Fritz Lang	♈/♁	M/Metropolis	1927	
30's				
source**/Frank Baum	?/♈	The Wizard of Oz	1939	x
Frank Capra	♈/♈	It Happened One Night	1934	18
*David O. Selznick	♁/♈	Gone With the Wind	1939	28
Jean Renoir	♁/♈	Le Grande Illusion	1937	33
Howard Hawks	?/♈	Bringing Up Baby	1938	
George Cukor	♁/♁	Philadelphia Story	1940	
George Stevens	?/♁	Swing Time	1936	
Ernst Lubitsch	♈/♁	Trouble in Paradise	1932	
James Whale		Bride of Frankenstein	1935	
Joseph von Sternberg		The Blue Angel	1930	

DIRECTOR/prod*	Asc/⊙	CLASSIC 'PSYCH' FILM	year	ch
40's				
**William Shakespeare	☽/♄	Hamlet	1948	x
John Ford	?♄/♁	Grapes of Wrath/The Searchers	1940	12
David Lean	☽/♃	Great Expectations	1946	16
Michael Curtiz	♁/♂	Casablanca	1943	22
Orson Welles	♀/♄	Citizen Kane	1941	26
John Huston	?♁	The Treasure of the Sierra Madre	1948	
*Walt Disney	♁/♄	Snow White and the Seven Dwarfs	1937	
William Wyler	♁/☽	The Best Years of Our Lives	1946	
Powell & Pressburger	?♁	Black Narcissus	1947	
Marcel Carne	♂/♁	Les Enfants du Paradis	1945	
50's				
Alfred Hitchcock	♁/♁	Vertigo/Psycho	1958	7
Ingmar Bergman	♀/☽	The Seventh Seal	1957	12
Billy Wilder	?♀/☽	Sunset Blvd.	1950	17
Akira Kurosawa	☽/♃	The Seven Samurai	1954	20
Elia Kazan	?♁	On the Waterfront	1954	
Donen/Gene Kelly	♁/♁	Singin' in the Rain	1952	
Vincente Minnelli	?♄	An American in Paris	1951	
Yasujiro Ozu	?♄	Tokyo Story	1953	
Joseph L. Mankiewicz	♄/♁	All About Eve	1950	
60's				
Stanley Kubrick	♁/♁	2001: a Space Odyssey	1968	6
Federico Fellini	♁/♂	8½	1963	15
Francois Truffaut	♂/♁	The 400 Blows	1959	25
Sergio Leone	♁/♂	Once Upon a Time in the West	1968	35
Mike Nichols	?♁	The Graduate	1967	
Jean Luc Godard	♁/♄	Breathless	1960	
Arthur Penn	♀/♁	Bonnie and Clyde	1967	
Luis Bunuel	♀/♄	Belle de Jour	1967	
Robert Wise	♁/♁	West Side Story	1961	

DIRECTOR/prod*	Asc/☉	CLASSIC 'PSYCH' FILM	year	ch
70's				
**The Pythons		The Life of Brian		x
Francis Ford Coppola	♃/♁	The Godfather	1972	8
Roman Polanski	♌/♁	Chinatown	1974	23
George Lucas	♈/♈	Star Wars	1977	26
Terrence Malick	?/♁	The Thin Red Line	1998	32
Woody Allen	♎/♁	Manhattan	1979	
Werner Herzog	?/♎	Aguirre, Wrath of God	1972	
Milos Forman	?/♎	One Flew Over the Cuckoo's Nest	1975	
Sam Peckinpah	♅/♈	The Wild Bunch	1969	
Luchino Visconti	♁/♌	L'Innocente	1976	
Bob Fosse				
80's				
Martin Scorsese	♁/♌	Raging Bull	1980	9
Ridley Scott	♎/♁	Blade Runner	1982	19
David Lynch	♌/♃	Mulholland Drive	2001	29
Bernardo Bertolucci	♎/♈	The Last Emperor	1987	
Wim Wenders	♎/♁	Wings of Desire	1987	
Louis Malle	♎/♌	Au Revoir Les Enfants	1988	
Alan Parker	?/♎	The Commitments	1991	
Oliver Stone	♌/♎	JFK	1991	
Peter Weir	?/♁	The Truman Show	1997	
Lawrence Kasdan	?/♃	The Big Chill	1983	
90's				
**Ramis/Rubin		Groundhog Day	1993	x
Steven Spielberg	♅/♁	Saving Private Ryan	1998	11
Quentin Tarantino	?/♁	Pulp Fiction	1994	31
James Cameron	?/♁	Avatar	2009	
*John Lasseter	?/♃	Toy Story	1995	
Michael Mann	♌/♎	The Insider	1999	
Robert Zemeckis	?/♈	Cast Away	2000	
Rob Reiner	♌/♈	Spinal Tap	1984	

<b>DIRECTOR/prod*</b>	<b>Asc/⊙</b>	<b>CLASSIC 'PSYCH' FILM</b>	<b>year</b>	<b>ch</b>
Krzysztof Kieslowski	?/☽	Three Colours (trilogy)	1994	
Robert Altman	♃/♄	The Player	1992	16
2000's				
source**/William Steig	?/♁	Shrek	2002	x
Clint Eastwood	♃/♀	Unforgiven	1991	14
Joel and Ethan Coen	♃/♁	No Country for Old Men	2008	24
Ang Lee	?/♁	Life of Pi	2012	34
Peter Jackson	♃/♃	The Lord of the Rings (trilogy)	2003	
Christopher Nolan	♁/♁	Interstellar	2014	
Zhang Yimou	?/♃	The House of Flying Daggers	2004	
Pedro Almodovar	?/♁	All About My Mother	1999	
2010's				
David Fincher	♃/♃	The Social Network	2010	21
Alejandro G'z Inarritu	?/♁	The Revenant	2016	33
Alfonso Cuaron	?/♁	Gravity	2014	
Guillermo del Toro	?/♁	The Shape of Water	2017	
20s				
Adam McKay	?/♃	The Big Short (Vice; Don't Look)	2015	1

... there are a number of websites with this kind of list (without, of course, the astrology); we used them to compile the following 'perhaps, on another day' listing...

Nich. Ray/James Dean	♃/♁	Rebel without a Cause	1955	1
William Friedkin	♁/♁	The Exorcist	1973	1
D' Hopper/Peter Fonda	♁/♁	Easy Rider	1969	2
Danny Boyle	♁/♁	Trainspotting (Slumdog Million')	1995	2
Paul Greengrass	?/♁	United 93 (Jason Bourne/July 22)	2006	3
Kathryn Bigelow	♁/♁	The Hurt Locker	2009	3
Cormac McCarthy	?/♁	The Road (2009; John Hillcoat)	2006	4
(GM) Charlize Theron	♁/♁	Mad Max: Fury Road	2015	4
(TP) Joachin Phoenix	?/♁	Joker	2019	5
Rob Marshall	♁/♁	Chicago	2002	5
Richard Attenborough	?/♁	Gandhi	1982	6
John Carpenter	♁/♁	The Thing (Halloween; Assault)	1982	6
Barry Jenkins	♁/♁	Moonlight	2016	7
Damien Chazelle	♁/♁	La La Land (Whiplash; First Man)	2016	7
Bob R/Jack Nicholson	♁/♁	Five Easy Pieces	1970	8
Frank D/Tim Robbins	♁/♁	The Shawshank Redemption	1994	8
Gregory Peck	♁/♁	To Kill a Mockingbird (Guns...)	1962	9
Paul Newman/Rossen	♁/♁	The Hustler	1961	9
William Dieterle	♁/♁	The Devil & Daniel Webster	1941	10
W Dieterle/Emile Zola	♁/♁	The Life of Emile Zola	1937	10
Todd Haynes	♁/♁	Carol	2015	11
Jean Vigo	♁/♁	L'Atalanta	1934	11
Marlon Brando	♁/♁	One Eyed Jacks	1961	12
John Sturges	?/♁	The Magnificent 7 (Great Escape)	1960	12
George Clooney	♁/♁	The Ides of March	2011	13
Robert Redford	♁/♁	A River Runs Through It	1992	13
Greta Garbo	♁/♁	Anna Christie	1930	14
Howard Hughes	♁/♁	Hell's Angels	1930	14
The Wachowski sibs	♁/♁	The Matrix	1999	1
Alex Garland	?/♁	Annihilation	2018	1
Fra'/Jennifer Lawrence	♁/♁	The Hunger Games	2013	2
David O. Russell	?/♁	Silver Linings Playbook (Fighter)	2012	2
George A. Romero	?/♁	Dawn of the Dead	1978	3
Michael Cimino	?/♁	The Deer Hunter	1978	3

**CONTENTS**

**Introduction: the Superego, Ego & Id and its academic ‘status’**

**Psycho-Structures Pt.I: (masc.) Ego Ideal & Supra-ego**

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**Psycho-Structures Pt.III: (masc.) Pcpt.Cs & Persona-ig**

**Psycho-Structures Pt.IV: (fem.) Pcpt.Cs & Ig-id transition**

**Psycho-Structures Pt.V: Pre-Ego Formation... Conclusion**

● \* \* \* \* \*

**OUTLINE OF CHAPTERS**

**Psycho-Structures Pt.I: Ego Ideal & Supra-ego**

In this series of chapters, FA is going to build the case for (i) the superego being the principal source of psychopathology (ii) the ego (upon being ‘roundly’ developed) being the principal source of healing, and (iii) FA’s need for extra psychical organs to account for ‘(i)’ & ‘(ii)’. For example, if a ‘therapist’ were to say, “person X is mentally ill because of a ‘huge ego’”, we translate “huge ego” to “huge super/supra-ego/self”.

**Psycho-Structures Pt.II: Ego Ideal & Infra-ig-id**

Few astrologers would dispute the view that (what we call) the ‘12<sup>th</sup> archetype’, Pisces, Neptune & 12<sup>th</sup> house, aligns with the “collective unconscious”. Many Jungian astrologers take the view that Freud (at least, comparatively) had little to say about it. Although there is some truth to this, if we see ‘12’'s connection to hypnosis, there is a need to look closer at Freud’s connection. For FA, the “ego ideal” has an ‘m’ & an ‘f’.

**Psycho-Structures Pt.III: (masc.) Pcpt.Cs & Persona-Ig**

The Sun shines through every birth chart. The issue is not so much whether or not the Sun shines but at what point in life does its ‘shining’ become strong enough to “put away gestational-infantile things”. In the meantime, the individual will likely use his/her fiery ascendant as a “Clayton’s Sun”. The challenge thereafter is not to become “(over)-identified” with what Jung called the “mask-persona” and FA calls the ‘ig’.

**Psycho-structures Pt.IV: (fem.) Pcpt.Cs & the Ig-id transition**

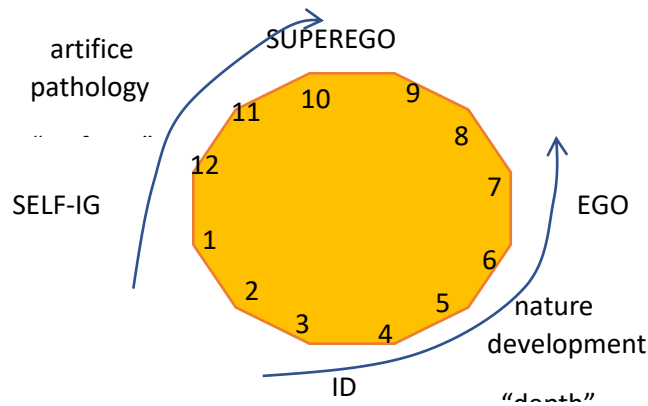
The tendency to draw a line from a “huge” accrual of resources (stocks, shares, bank balances) to the proverbial “huge ego” is not something that the Freudastrologer does because we have a careful definition of “ego”. It is possible, of course, to stay with the popular definition but, in that case, the Freudastrologer would need to neologize a term that would sufficiently describe the attitude of “you can’t take it with you”.

**Psycho-structures Pt.V: the Pre-Ego Formation**

The ‘3 pre-ego formation’ is the location wherein moral questions are askable. Answers, however, are best left until (i) the decision has been made to develop towards a rounded, flexible ‘5-6-7-ego structure’, and (ii) sufficient patience has been fostered via an understanding of ‘8’. If, one enlightened day, “correctional facilities” are called “emotional-spiritual developmental facilities”, criminals might ‘want’ to get caught.



**FA's 'NUMERICAL' QUADRANTS=SEASONS**



**FA's 12 ARCHETYPES**

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

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

**3<sup>rd</sup>:** number 3, Gemini, 3<sup>rd</sup> house, Mercury, trine, micro-scale 2D space, short journeys, "concrete" (post-Taurus) thinking, words, communication, siblings

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

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

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

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

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

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

**10<sup>th</sup>:** number 10, Capricorn, 10<sup>th</sup> house, Saturn, macro-scale (neutral) matter authority, superego, fear/anxiety, delay/frustration, repression, compensation

**11<sup>th</sup>:** number 11, Aquarius, 11<sup>th</sup> house, Uranus, macro-scale space-(time), idea (vs. ideal), groups, Promethean collective 'supra-consciousness', dissociation

**12<sup>th</sup>:** number 12, Pisces, 12<sup>th</sup> house, Neptune, macro-scale (space)-time, feeling collective unconscious, hypnosis, dreams, cultural empathy, stasis, regression

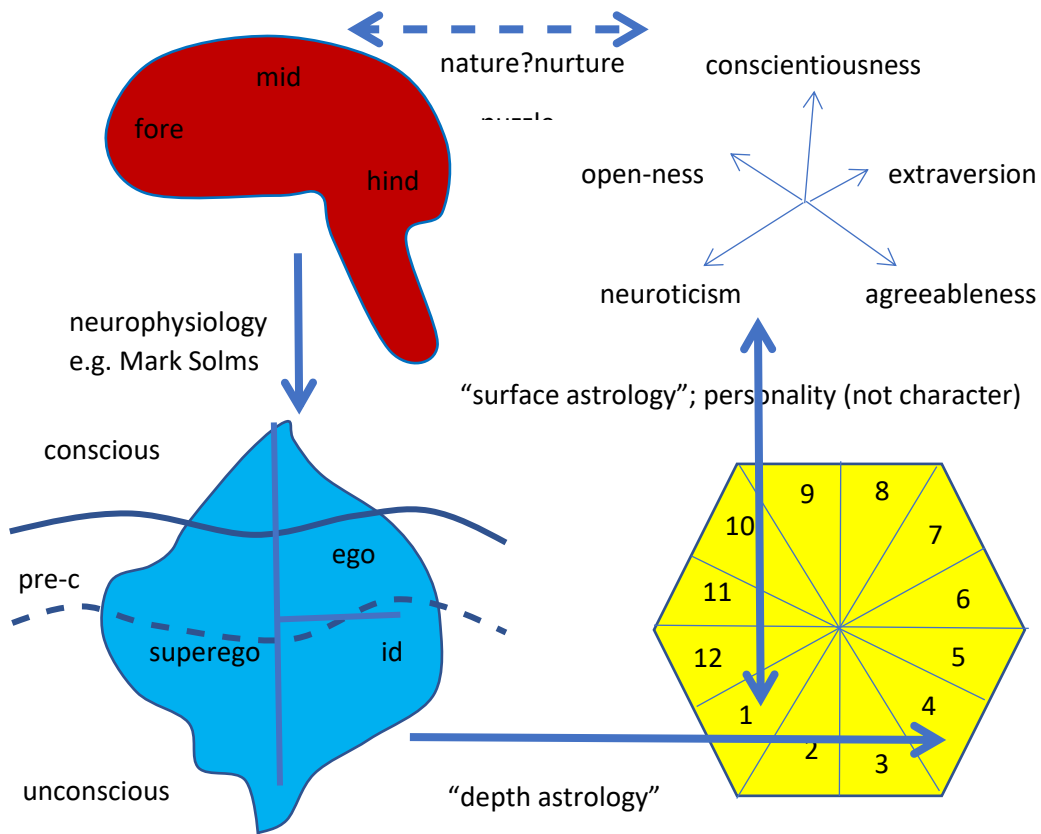
\* \* \* \*

**PSYCHO-STRUCTURE(S): INTRODUCTION**

**PSYCHO-STRUCTURE IN 21<sup>ST</sup>C ACADEMIA**

For the academic psychologist, psychical structure presents as a dyad. On the one hand, s/he will study the brain's anatomical structure, while, on the other hand (acknowledging its ongoing controversy), s/he will consider the structural components of "personality", gathered together under various acronyms, the most familiar being, (i) the 5-component model, "o.c.e.a.n", and (ii) the 6-component model "h.e.x.a.c.o". The connection between these two academic 'structures' is a puzzle because, whereas brain anatomy is deemed to be an expression of D.N.A.'s 'scripting', personality shows itself to be significantly influenced by epigenetic and environmental factors.

Into this dyad, there has been an attempt by some psychiatrists (most notably, Mark Solms), to re-introduce Freud's structural view of the psyche, at least in respect of the initial 'hand' presented above, brain anatomy. This attempt allows FA to draw an overall (quadratic) 'super-structure' for the 'structural panorama', as follows...



... that academic psychology will have nothing to do with our lower right-hand corner is a "repression" that the 'astrological sympath' might try to release by looking to "surface astrological" links from astrology's own personality structure and one (or more) of the structures that have been distilled by academicians. For Freudastrology, however, to be fruitful, such a sympathetic exercise would pre-require the 'sympath' to look at how Freud's terms, "id", "ego" & "super-ego", are presently understood...

## **PERSONALITY STRUCTURE: THE “SPLIT PERSONALITY”**

One of cinema’s most celebrated “split personalities” is “Robert Paulson”-“Tyler Durden” (Edward Norton-Brad Pitt) of David Fincher’s “Fight Club”. For the Freudastrologer, this split will point to the complexity of Freud’s superego-ego-id i.e. Tyler Durden, because he lays out rules for “Fight Club”, would, on this account, be Robert’s superego; then again, given what goes down with “Marla” (Helena Bonham Carter), Tyler begins to look like Robert’s id. This species of puzzle leads the Freudian to ask: is it correct to view Robert as the ego? If the answer involves defining the ego as an “integrator” of the superego & id, we would have to say “no, Robert is something else... say, an ‘unintegrated personality’ with little choice but to keep fighting”.

In one of the film’s climactic scenes, Robert, now getting a sense of himself as a disintegrated masochist and, as a result, intent on interrogating members of his fight club, encounters a bar-man who asks, “is this a test?”. In other words, the bar-man is not going to answer the question until he can work out which of his inner voices is best employed to answer it. If, indeed, it is a test, then the odds are high that he will answer with his superego. If, in the meantime, he senses that Robert is neither to be impressed nor to be trusted, the bar-man’s superego will either refuse to answer his questions or be dishonest. Among these possibilities, there is no indication, as yet, of the bar-man’s “personality” as it would appear in test-less social contexts e.g. at parties, with friends, with family. Nor is there any indication here of the status of the bar-man’s ego.

Thus, we come up against the formidable problems of the “personality test”. If the individual who takes the test is knowing (or even suspicious) of the fact that it is a test, s/he is likely to reply in a second-guessing, conscience-full, superego-ic way. Never mind, even if it isn’t a test, academics often approach others in ways that bring about superego-ic responses. In any event, the test results may not have as much to say about “personality” as the academic who set the test up might have hoped... and, you won’t need to be Einstein to work out that the test says zippo about ego & character.

To learn about another’s ego, Freud realized that psychoanalysts need to find ways to talk to their analysands without eliciting their superego-ic response. This isn’t straightforward because, like Tyler Durden, analysts inform analysands of the rules of “psychoanalysis club”: verbalize all thoughts, especially those that seem irrelevant, trivial or embarrassing. The analyst needs to know the content of “taboo thoughts” because they go a long way to helping the analyst understand the degree to which the superego might have been formed out of “reactions” against them. If there has been a modicum of “reaction”, the analyst knows that libido that was slated for developments of the ego had been siphoned off in useless, “reaction formational” directions. Either way, the non-judgment skill of the analyst is “queenly road” to honest communication. The “kingly road” is the dream. The dream is the eventual road because dreams points to where an analysand’s withholding ( $\pm$  lying, rare) stops and delusion commences.

Another sphere of analytic care to which academic psychologists are blind, via (assumed until proven otherwise) “identifications with their superegos”, is the degree to which a “personality profile” is a natural outgrowth or an artificial “compensation” against the opposite pole of a nominal dyad e.g. “closed-ness” to new experience could occur as a “compensation” against ‘scripted openness’ that has been environmentally wounded... ironically inflicted by a (sometimes, academic) superego. Therefore...

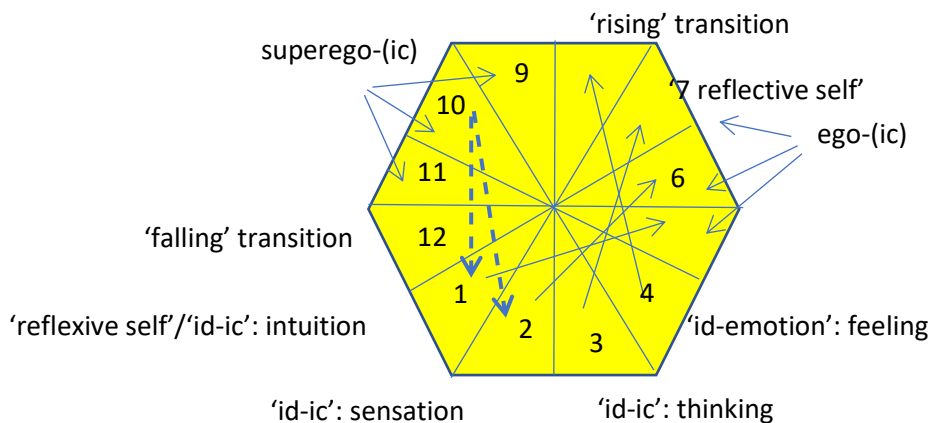
**PERSONALITY STRUCTURE: ‘2D HEALING’ OF THE “SPLIT”**

If academic psychology is to be correctly deemed “(coherent) science”, it would need to withdraw its “projection” onto Freudian psychology of “pseudo-science”. The ‘correct’ way to approach “personality” is through a deeper appreciation of the “split” that is evident, in every (especially, the academic) “personality”, between the superego and, however rounded-ly or one-sidedly (ill)-formed it may be, the ego.

At this point, the sharp-eyed reader may be thinking, “hey, Mr. Freudastrology, by making ‘corrective’ statements, aren’t you now succumbing to your own superego, thereby becoming a hypocrite?” The answer has to be, of course, “possibly”, yet there is an addendum, “the superego will be less pathogenic if it has ‘succumbed’ (or, if you prefer, has ‘become subordinate’) to a balanced-rounded ego”. This, however, begs a new question: how might a psychologist determine the degree of ‘ego-ic’ ‘roundedness’ & ‘balance’? The answer to this question pre-requires careful definitions...

Referring, now, to the ‘iceberg’ metaphor (scroll back up) that is often used to summarize Freud’s structural view, the astrologer, to maintain the alignment of the superego to the left of the vertical axis, would need to rotate the zodiac by at least 30° in an anti-clockwise direction. Although the superego is (epi)-centred in expressions of the 10<sup>th</sup> archetype – Capricorn, Saturn, 10<sup>th</sup> house – the 9<sup>th</sup> & 11<sup>th</sup> archetypes have, at least, (what we would call) a ‘superego-ic quality’. Similarly, although the ego could be seen as centred in expression of the 6<sup>th</sup> archetype – Virgo, ‘out-bound’ Mercury, 6<sup>th</sup> house – the 5<sup>th</sup> & 7<sup>th</sup> archetypes, contributing to round-ness and balance, have, at least, (what we would call) an ‘ego-ic quality’. And, when we recall that Freud emphasized that the ego grows out of (at least, the ‘upper strata’ of) the id, we notice...

‘PSYCHO-STRUCTURE 2D’

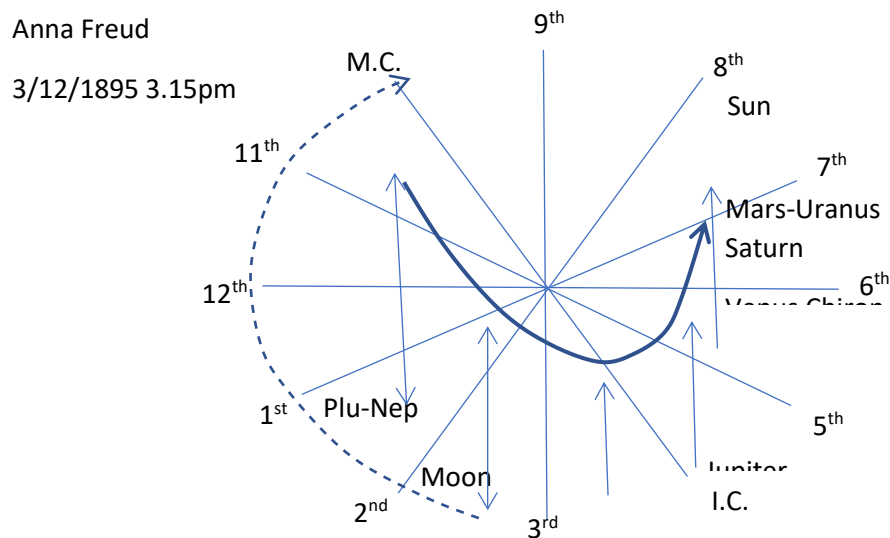


... (i) the ‘id-ic’ archetypes – 1<sup>st</sup>, 2<sup>nd</sup> & 3<sup>rd</sup> – “split” into two groups: (ia) on the left, the “irrational” functions, intuition & sensing, acceptably reside in this location because they are easily influenced by the superego’s “compensations”; and (ib) on the right, the “rational” functions, thinking & feeling are the better ‘under-pinner’ of the ego’s development (ii) a need to characterize the 12<sup>th</sup> & 8<sup>th</sup> archetypes as ‘transitional’ because, for example, ‘8’ may not contribute to “consciousness” because the academic rejects the teleological view that is required to properly-adequately define “L/love”.

## PERSONALITY STRUCTURE: '3D HEALING' OF THE "SPLIT"

At the head of the prior section, we threw our hat in the ring of how to correct wayward academic psychology, risking the charge of hypocrisy. We take the risk again at this head of section: if astrology is to be correctly deemed "(coherent) psychology", it would need to withdraw its "projection" onto Freudian psychology that it is overly narrow. By and large, "psychological astrologers" (we are not really addressing those who partake of non-psychological astrology) have a tendency to bypass atheist Freud and pave expansive paths to theist Jung. It is for this reason that the most model-able psychologist for the FA-er is Michael Fordham... although he translated Jung's opus into English and had hopes of being an analytic psychologist, personal circumstances forced Michael back to the U.K. (from Switzerland) and, eventually, into an expansive attitude to Freud & post-Freudians (this is discussed further in 'Psycho-quadratics').

Born in 1905, Michael would become a mid-life student of the psychoanalytic controversy of the 1940s. On the one side, he would have studied Freud's direct legacy that led to "ego psychology" and, on the other side, he would have studied the indirect (Melanie Kleinian) legacy that led to "object relations". In this essay on structure, the astrologer might begin by studying the famous proponent of Freud's 'direct legacy'...



... our depiction of Anna's chart has been purposely abbreviated in order to emphasize (i) the house system is more 'basic' in respect of the personal, "ontogenetic" aspect of the individual's personality structure and ego development (ii) Anna's great contribution to her father's legacy is, in (Freud)-astrological terms, her '3D-ification' of the natal chart i.e. her "secondary autonomy", speaks to the 'internal' development of the 'id-ic' aspects of personality structure. For example, in addition to symbolizing the neonatal, "oral" phase of development, the 1<sup>st</sup> house will continue to develop in a self-contained '3D-vertical' way, through childhood & adulthood, via the development of '1 initiative' and raw intuitions of the '1 self' (indicated above with 'vertical' arrows that support the solid 'curved' arrow of id-around-to-ego). And, if there is "arrest" in the "secondary autonomy" process, "regression" (the 'dotted' arrow) threatens...

## PERSONALITY STRUCTURE IN PERSPECTIVE

At the conclusion of our third section (scroll up), we had made the “road-less-travelled”, M. Scott Peck point that the academic majority – the word, “majority”, is deeply relevant to any (democratic) ‘collective personality structure’ – is insufficiently interested in ‘correct’ definitions of “L/love”. A part of the reason for this is that it is over-invested in ‘structure’... as Anna and Sigmund Freud pointed out, psychological “defenses” that generate pathology give the impression of a ‘(dug in) structure’. As a result, it is less important to discover an individual’s “personality structure” and more important to understand ways in which an individual’s “structure” might be (to use a term coined by Michael Fordham) dynamically “de-integrated”, lest, at a later point in time, in league with unretrieved “projections”, “de-struction” looms on the horizon.

In psychological astrology, the ‘basic’ symbol of “de-integration” is the transit of the ascendant. Specifically, as the ascendant makes its daily journey through (both the zodiac and) the horoscope, it looks to “integrate” the new experiences that impinge upon it... and, it will do this well if another part of the psyche is able to dissolve prior “integrations” that might already be too structured to give new experiences the chance to be “integrated”. That the ascendant’s 24hr (and a little bit; we will discuss the ‘little bit’ in the body of our text) transit of the horoscope is perpetually anti-clockwise points to its developmental symbolism (see; the solid curved arrow in Anna Freud’s reduced horoscope; scroll up). In a “normal” developmental scenario – agreed, nothing is ever “normal” – the ascendant’s multi-transit of the lower hemisphere in infancy (365 x 4, 5 or 6) will have generated enough “secondary autonomy” in the 5<sup>th</sup> house (i.e. enough “ego-love”) to bring a sense in which the daily transit of the ascendant has reached its ‘use by date’. The “integration” process can now be taken over by (not only the natal, but also the transiting & “progressed”) Sun and Moon. Over the subsequent decades, there is now every chance for the individual to attain ‘w/holistic’ fulfilment.

To return to our example of Anna Freud, an astrologer could, in theory, become a little doomy-gloomy about the ‘difficult’ Pluto-Neptune in her first house. However, if the transiting ascendant had (as it were) ‘done its job’, Anna would have been able to become sufficiently ‘circumspect’ about her 1<sup>st</sup> house challenges that they wouldn’t overpin any “arrests/regressions”. Then again, that the “controversial discussions” of the 1940s were, by some reports, a little unfriendly means that Anna may have had a few ‘knots’ in the “(oral) foundations” of her 1<sup>st</sup> house. By and large, however, Anna’s development through her lower hemisphere was sufficient to ‘connect’ her to her Sun-Mercury in her 7<sup>th</sup> house. From her descendant-location of balanced objectivity, Anna kept the psychoanalytic flag flying. With Freudastrology having its own ‘difficult’ 1<sup>st</sup> house – our natal Saturn is there – we look to individuals like Anna for inspiration.

One of the pressing reasons for this series of essays (and for bringing it forward to 2022 rather than the centennial of Freud’s “Ego & the Id”) is its reference value for the essays that we will post in the northern hemisphere’s summer. One of the problems for Freudastrology is that, to keep our flag of plausibility & coherence flying, we have felt the need to introduce a set of neologisms. If you, dear reader, have read your way through our first two ‘basics’ essays, you will know what we mean... but, the fact that you have read this far in tells us that you are able to “de-integrate” and have a crack at FA’s ‘supra-ego’, ‘infra-ego’, ‘masculine ig’, ‘feminine ig’ and so on. Go for it.

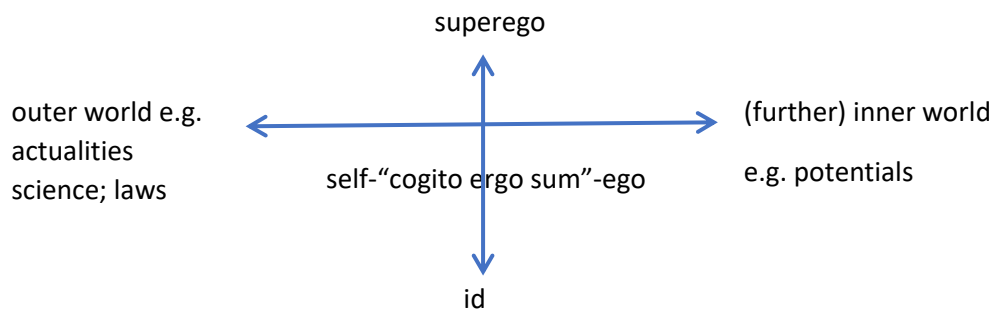
## PSYCHO-STRUCTURES I: SUPRA-EGO

### COMPLEX TERMS 'A': LOVE, GROWTH & CONSCIENCE

Love is the healing force of the universe. Being so, the word, "love", requires a thought-through definition. This is especially so in psychoanalysis because it is focused on the difference between "love" & "attachment" i.e. "love is more than feeling", "love does not apply to non-growing things... a person might 'love' a possession or an ideal but the proper term for such a 'feeling' is 'cathexis'"; "love is an action that promotes emotional & spiritual growth (beginning with one's own)". Such qualifications of the word, "love", encourage analysts to be circumspect about the words that qualify it...

The word, "growth", is a rose with a few thorns on its stem. The sharpest thorn might be the idea of "sustainability". Our example for consideration later in this essay is "economic growth"... 2008's "GFC" can be viewed as one humanity's best examples of "unsustainable (loveless) growth". Thus, analysts characterize "love" as a complex phenomenon that, like all other complex phenomena, may take their analysts years to properly comprehend. Complex phenomena are best approached with a pluralistic, circumspect attitude injected with a large dose of ('non-devilish') patience, an attitude that, itself, could use some sustainable growth. OK, so, onto the term, "pluralism"...

For FA, Rene Descartes is the 'grandfather of pluralism'. Like Rene, Sigmund Freud adopted a plural ('triplistic') basis to underpin his investigations of the complex psyche... specifically, an "ego" being the suffering "ham" in a "selfless-superego-ego-selfish-id sandwich". To the fearful superego, the id is the mother of chaos (or, at least, chaos is the mother of the id) and, usually, the superego "represses-(oppresses)" the id to the point of becoming blind to its fertile soil. By contrast, the ego, having grown out of the (self)-id, realizes that examining the id is an act of self-knowing. Eventually, the ego understands that examining the superego is even more valuable. With these two examinations, the ego can combine the (two) 'triples' of the 'fathers of pluralism' and draw a 'cross'. The following schema will be familiar to FA's longstanding readers...



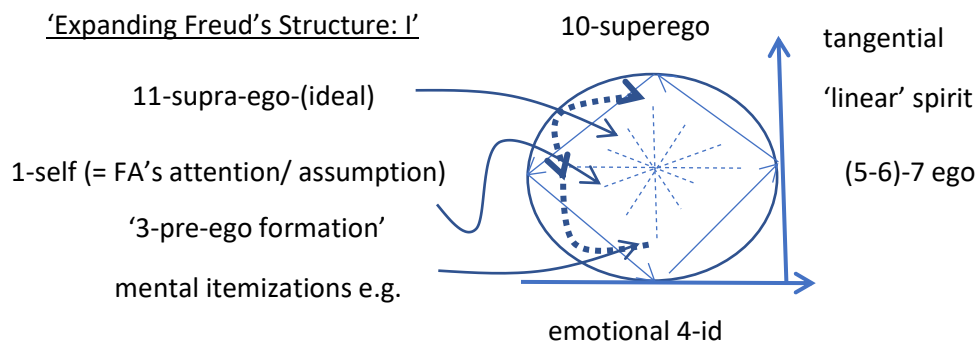
... and the ego, although it is unable to be certain about any of the peripheral points of this cross, is faced with the 'integrative pluralistic' challenge of centering the corners with its "quintessential" love for sustainable growth within a solar system that is bereft of neon signs about 'how to grow'; unless, of course, the star-gazer 'resonates' with the 12-node 'immaterial standing wave' that cosmo-musicians call the zodiac.

Those who weren't/aren't able to 'resonate' (e.g. Freud) had/have the challenge of understanding their (respective) 'superego-ego-id sandwiches' by other roads. For Freud, the "royal road" was the dream, a phenomenon that, in any event, needs to be

contextualized with the many-varied thoughts-feelings that occur in the waking hours. To be human is to be aware, at least in outline, of how one's "selfish" id-desires-lusts can instigate (what, at first, seem to be) "selfless" pangs of "conscience". However,...

With the realization of more than one way to define the term, "conscience", we find that there is more than one way to align it with Freud's meta-psychical structure. If we take the simplest dictionary definition, "a person's moral sense of right & wrong, viewed as acting as a guide to his/her behaviour", one could, in theory, align this with the superego in one context and with the ego in another context. In the former context, the person's moral sense would have been inherited from an external authority, in the latter context, his/her moral sense would have been developed within. One could then surmise that a "divided conscience" is one in which external and inner authority (or, as noted elsewhere, authenticity) are not concordant. One good recent movie example of this division is Mel Gibson's pacifist-in-a-war story, "Hacksaw Ridge".

Then again, because pacifism can also be inherited from an external authority, it is possible that the person's "divided conscience" is still confined to his/her superego. This distinction occurs to those who have a mind to mediate 'superego-ic flanks', but we can inquire: is a developed ego necessary for this? FA's answer, no, leads us to add an additional organ to Freud's superego-ego-id that FA calls the 'pre-ego formation'. In the zodiac cycle, we align it with the '3<sup>rd</sup> archetype': Gemini-the 3<sup>rd</sup> house-Mercury. In turn, the Freudastrological psychical 'structure' schematizes like so...



... with the dotted (clockwise) arrows indicating that an individual's 'pre-ego formation' is that which can comprehend a 'plural conscience' yet, at the same time, reject any application to his/her ego-superego. Therefore, if a psychoanalyst proceeds to encourage an analysand to assess the degree to which his/her conscience might have been inherited, s/he might find that the analysand insists that s/he already 'knows' that the degree is insignificant. With poignant circularity, the superego is the vehicle of his/her insistence. In turn, s/he has no trouble declaring that (i) his/her morality is the "right" morality; and, conversely (ii) anyone who declares another morality must have inherited something "wrong". This "rationalization" can lead to the idea, say, a pacifist-in-a-war is "immoral" because, say, he has turned his back on his comrades.

These distinctions may not worry psychoanalysts too much because the kind of person who "rationalizes" in this way is, in any case, disinclined to enter into analysis (one of the many reasons why Freud saw little value in trying to assess psychoanalysis with statistics). These distinctions do, however, take the FA-er (back) up to '11'...



## **THE SUPRA-EGO: 11<sup>th</sup> ARCHETYPE OR ‘-1<sup>st</sup> ARCHETYPE’?**

For Plato, the infinite series of numbers is a discovery. Astrologers take Plato’s discovery a step further: numbers ‘1-to-12’ have special significance. Astrologers then take the additional and apparently ‘odd’ step of awarding ‘11’s planetary expression, Uranus, “rulership” of astrology i.e. why isn’t astrology “ruled by” all planets? ‘11’ is an odd number but this doesn’t satisfy... so, the answer goes: as a ‘proto-beginning’, astrologers notice the patterned geometric orderliness of ‘11’s ‘macro-scalar 2D-to-3D space’. Then, after some ‘qualification’ with ‘12’s ocean of adjectives, astrologers can ‘anti-clockwise’ to ‘1’s fiery beginning. One only has to recall Winston Churchill’s speech and tweak it a bit, “now this is not the beginning, it is not even the beginning of the beginning, but it is, perhaps, both ends of the beginning”.

Meanwhile, Freudastrology goes one step beyond astrology (three steps beyond Plato) insofar as we award ‘special significance’ to mythology e.g. ‘12 Chaos’ mothers ‘11 Ouranos’; ‘11 Ouranos’ fathers ‘10 Chronos’. Having done so, we award special significance to Freud’s psychodynamic, “regression”. In turn, there is a sense in which ‘12’ is (also) the ‘0<sup>th</sup> archetype’, ‘11’ is the ‘-1<sup>st</sup> archetype’ & ‘10’ is the ‘-2<sup>nd</sup> archetype’. In this context, we could ‘1 begin’ a Freudian horoscope reading with focus on the ‘11 supra-ego’ and the ‘10 superego’. We replace Freud’s “(masculine) ego ideal” with our ‘supra-ego’, because, from FA’s ‘9-transegoic’ perspective, it reinforces the ego ideal’s ‘proximity’ to the superego and, reciprocally, it reinforces its ‘distance’ from the ego.

Because of our application of mythology, it will become clear that we couldn’t have proposed our ‘special significances’ in the decades and centuries prior to Uranus’ discovery in 1781... prior to its discovery, Saturn had “ruled” both ‘10 Capricorn’ & ‘11 Aquarius’. Indeed, its discovery and subsequent “ruler” application to Aquarius helps FA-ers in the face of the paradox that Saturn is traditionally conceived as “devil-ish” despite the fact that Saturn is also the god of “delays & frustration” i.e. how are we to square that with the phrase, “devil-ish haste”? FA’s answer: when noticing the negative side of ‘10’ and ‘11’, it is most fruitful to consider them as “reactions” against each other e.g. Saturn might be insisting on “delaying & frustrating” Uranus’ desire to break free without delay but that doesn’t mean that one is “right” and the other “wrong”... it merely means that we need to look at additional astrological expressions that symbolize the chance to heal over-simplistic “right vs. wrong” conceptions.

The place to ‘begin’ treating ‘11-10 simplism’ is, of course, the anti-clockwising ‘zone’ of ‘12 Pisces’ that, for FA-ers, is promoted by the presence of the Sun, Moon & (because of its links to ‘12 sea’; see below) Venus. Whereas Saturn wants to slow things down to 14½-to-29-years and Uranus wants “freedom-(apocalypse)-now!”, the Sun, Moon & Venus point to a happy medium. If an individual is unable to endure 6-to-12 months of uncertainty and reflection, a Freudastrologer would suggest that s/he imbue a moderating and (annual) circumspective patience into his/her life. How, then?...

In the spirit of the zodiac’s ‘circum-’, astrologers pursue circumspection with a variety of approaches. The four most noteworthy are (i) tradition: over the centuries of its existence, astrology’s patterns of meaning have been distilled by those who have been gifted with ‘resonance’, (ii) study of history: although astrologers might not have ‘been there’, they still have history books to draw on to expand on the meaning of the signs and their “rulers”, (iii) mythology: like astrology, myth sources to the “collective un-(supra)-conscious” and, in turn, myths will align with particular (combinations of)

archetypes, and (iv) meta-scientific: Freudastrology begins with this approach but we don't stop with it e.g. going to '(iii)', we note that '11 Uranus' is more than a parent... he is an unloved parent by his son, '10 Capricorn's ruler, Chronos-Saturn; then, going to '(i)', we note resonators reporting that '10's earthy pragmatism overthrows '11's airy idealism; then, going to '(ii)', we consider the French Revolution, a node of history that began with ideals, but, before the throng, disinterested in due process, could chant "off with their heads!", idealism had given way to pragmatism. And, with heads as anatomical houses of eyes, we can assume that post-Freudian-Jungian symbologist, Erich Neumann, would count the guillotine an executor of "upper castration".

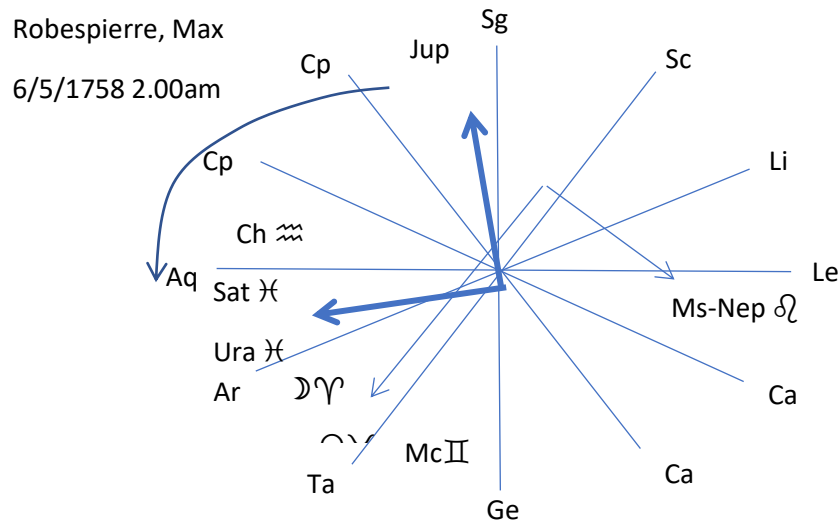
This sense of "upper-ness" leads us to enriching '(iii)' with an intuitive search for additional coherences with '(iv) meta-science'. For example, "upper-ness" coheres with Uranus' status as the sky god. Then, we go to Freud, and we notice his description of the "ego ideal"... not the actual (or, lack of) "ego", but an image of a 'possible ego' that the high-minded superego can judge the actual (or, lack of) ego by. Hereupon, we being to see that one of the key functions of the superego is to remind one that the map is not the territory. Would this mean that the thousands that faced the severing block in the 1790's were being given a last reminder? Maybe there's no need to answer the question, but one couldn't call him/herself a Freudastrologer if s/he refused to ask it.

Going further into '(ii)', we notice that, in 1794, the year when the guillotining was in deep party mode, Uranus, Saturn & Pluto had formed a T-square configuration with Pluto transiting Aquarius. Given the 'extremist' nature of this configuration, we must point out that even "well-developed egos" might not have been able to withstand the challenge that it posed. 'Fortunately' (if that is the word), the upcoming transit of Pluto through Aquarius from 2023-2044 won't have this intense T-cross. Nonetheless, a study of the '8 intensities' of the French Revolution could only be 'enlightening'.

From this study, we could begin to consider the symbolism of being reminded about "maps vs. territories" in a happier way. In astrological words, when the '5 Sun' transits '11 Aquarius', opportunities arise to see idealism in a more constructive light than when '10 Saturn' transits '11 Aquarius'. Longstanding readers will know that we like the image of using '11's testicles as 'vines' so that one can 'Tarzan' him/herself to his/her ascendant. Specifically, one would look to the transits of (a) the Moon: from its new (Capricorn) Moon through not only to Aries but, depending on the sign on the ascendant, also through to its fullness in Cancer-Leo, (b) the Sun: it might transit at 1/12<sup>th</sup> the Moon's transit rate but this time-stretch allows for a richer consideration of the actual & properly defined(!) "ego" as the organ that develops 'up-out-of' the "id", and (c) Venus: is relevant to '11-10' insofar as '10's castration of '11' leads to the birth of Venus out of the '12 sea' (presumably, across '1' and 'down' to the first sign that it rules, '2 Taurus'; in March 2023, Venus enters Taurus and conjuncts Uranus; we will discuss 'Venusian caution' in 'Freud's Meta-Structure: II'). These transits remind us that, even if the superego does have its 'stopgap' value, it also has a 'use by' date.

Next March (of 2023), however, we need to consider to what degree the 'use by' date might be 'set' by Pluto because on, 21/3/2023, Pluto will transit into Aquarius for the first time since 1777 (to be sure, there have been a number of hard aspects between Pluto & Uranus in the interim e.g. 1966-68 was a span that ushered in Mao's Cultural Revolution in China, student riots in France amongst general political turmoil and, of course, a film study of that '11-ish' phenomenon, "A.I."). So, returning to our method,

**‘(ii)’**, to clarify the meaning of **‘11’**, we could, because we **‘weren’t there’**, enrich our study by considering **‘(iia)’**, the natal chart of someone who **‘was there’**; such as...

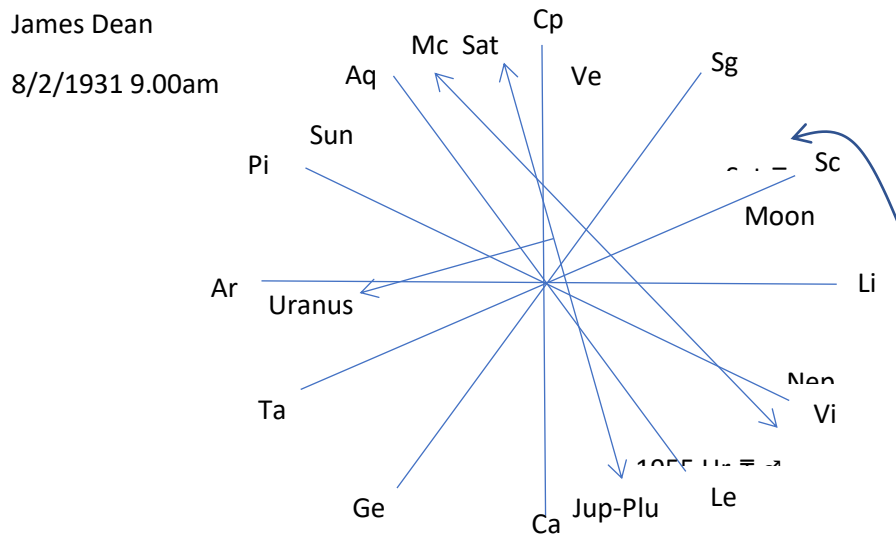


... and, although it is a very **‘left hemispheric’** chart, it is misleading to call it a **‘narcissistic chart’**. Rather, when we notice rocky planets being closer to the ascendant and/or Aries than to the descendant and/or Libra, we would say that Maximilien had a **‘significant narcissistic challenge’**. And, of course, not having a chance to have this explained to him, nor having an understanding of the hygienic **‘point’** of religion, Max would become a (somewhat innocent) victim of his ignorance. The less than fortunate stalling of psychological and religious understanding over the 2½ centuries or so since the French Revolution tells us that Robespierre-ish shenanigans have every chance of re-appearance through the next double decade+, when so many who were born in the 1960s will become the senior citizens of collective action. As for Max, born with Pluto-square-Uranus and then guillotined as Pluto transited his Aquarius ascendant, we see, if you will, the **‘theme’** of **‘8-11’** admixing his **‘10 authority’** and his **‘1 self’**. And...

You won’t have to be a Freudastrologer to notice the similarities of Max’s natal chart to Karl Marx’s i.e. Sagittarius straddling the M.C.; the 10<sup>th</sup> house housing outer planets; Aquarius straddling the ascendant; the 1<sup>st</sup> house housing outer planets. And, as we had noted with Karl, the fact that Max’s individualistic rocky planets are placed in the lower hemisphere flatters to deceive the idea of Max building a flexible, enriched ego. In short, Max’s psyche was a rabble of gestational **“reaction formations”** that, for those who prefer **‘nurtural’** (rather than **‘natural’**) views of things, were given a shot in the arm when, at 6yrs of age, he lost his mother after the stillbirth of his sister.

For FA, however, the loss of his mother would have been as much a **“marker”** as it was a **“cause”** i.e. from birth, Max had been **“defending”** himself against the grief of mother-(bond) loss. His mother’s death-event would have been one of those **“I knew it!”** reactions that Freud called **“secondary gain”**, **“sealing”** his ongoing psychological anticipation of mother-loss **“from the other side”**, locking it in a vice-grip. To be sure, we won’t find Max’s birth pattern reproduced in anyone born in the 20<sup>th</sup>C, but it isn’t difficult to find birth charts that feature Uranus, Saturn & Pluto, three of which are...

**EXAMPLE FILM A: REBEL WITHOUT A CAUSE (1955) ☹☹☹**

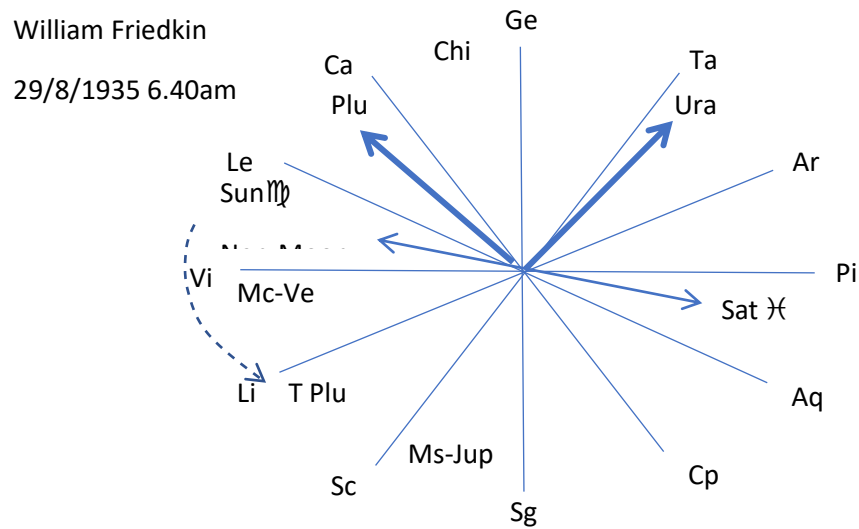


It is easy to criticize the movie that features James Dean’s iconic generation-spanning performance – e.g. “La La Land” – for being “too Freudastrological”. What other film has a character called “Plato” (Sal Mineo), an ironic, teleological use of the word “cause” in the title, the climactic scene played out on the steps of a planetarium, an earlier scene inside the planetarium highlighting science’s capacity to ‘de-soul’ the universe and trivialize the human individual, the hero, “Jim” (James Dean), trying to liberate himself from (probably, many more than) two generations of “matriarchal” bloody-mindedness, and a daughter-anima, “Judy” (Natalie Wood), who, being mired in the anti-psychological 1950s – e.g “Hayes Code” – has zero chance of understanding her father’s “reaction formation” against his own undeveloped Oedipus complex?

As you can see from his birth chart (there might still be a debate about his birth time), James Dean may not have had to act very much to get his character to connect with every generation of teenager. Although his Uranus-Saturn-Pluto T-cross is placed in differing signs to those of 1794’s “terror”, his natal Sun in Aquarius/11<sup>th</sup> house and quincunx/sextile his natal Pluto-Uranus allows for a comparison... and, we can at least say that, like Robespierre, James lost his mother at a young age – Chiron was passing through the T-cross – to, subsequently, receive little consolation from his father.

If there is a difficulty to interpreting this chart, it might be in relation to James’ final car-crash on 30/9/1955. In light of the drama of “Rebel Without a Cause”, it was also portentously bizarre. When death is ‘sudden’, most astrologers first examine the planet of “sudden change”, Uranus... yet, although we find that James’ Sun-ruler was within a degree of his chart-ruler, Mars, it wouldn’t become exact for another month. It seems that there might have been a bit too much ‘life’ in this combination and, so, we keep looking and we find a sense of Saturn overthrowing Uranus i.e. over the span, 26/9/55-6/10/55, Saturn had (i) transited to the cusp of James’ 8<sup>th</sup> house and (ii) across his ‘5-8-10’ “complex”. It is as if Uranus was carrying James’ desire to reach a ‘Mars-party’ with devil-ish haste and Saturn crystallizing its ‘8 death-anti-party’ “no”.

**EXAMPLE FILM B: THE EXORCIST (1973) ☹☹☹**

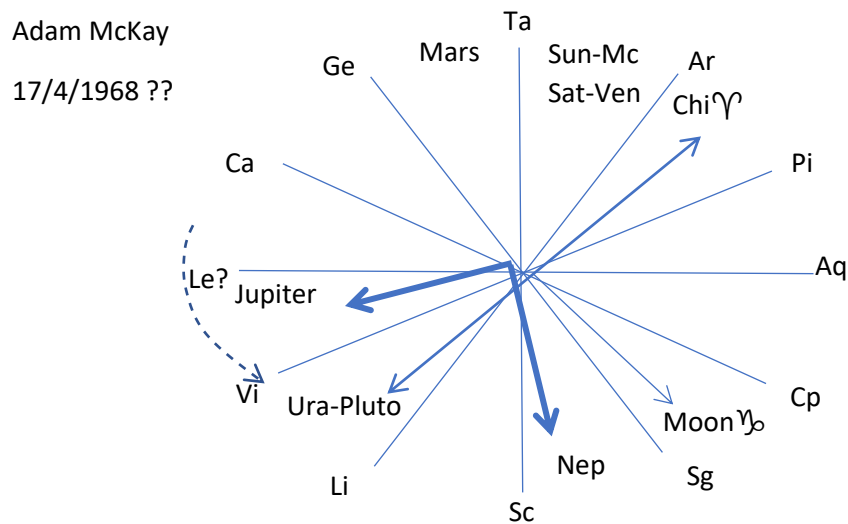


Now that we have referenced the phrase, “devil-ish haste”, it mightn’t be a bad idea to look at the movie that gives the Devil the starring role. Although it was released 7 years after the Pluto-Uranus conjunction, we can at least note that Saturn had rolled around to form a square Pluto in October 1973, in the weeks before release. William Friedkin, known for his gritty corrupt-cop-car-chase film/s, “The French Connection” (1971; ☹☹) and, later, “To Live & Die in L.A.” (1985; ☹☹) may have seemed an odd choice to direct a horror film but the “blockbusting” box office told another story.

If we go for a reductive Freudian analysis of “Regan”’s (Linda Blair) “mental illness”, we would highlight Freud’s view that the mother-daughter relationship is the basis of all other relationships yet, when the father is lacking, as it is for Regan, the daughter has trouble ‘processing’ the mother’s, “Chris” (Ellen Burstyn), attempts to ‘be’ both her mother & father. The lack of father is also a feature of the priest, “Father Karras” (Jason Miller), who finds himself in the Devil’s trenches... and, who, at the film’s climax, redeems himself by sacrificing himself for Regan. The decision to set the bedroom in an upstairs location (with an attic above that) and the steep flight of stairs below the bedroom window down which Father Karras falls is, for FA, is a nice pointer the Devil’s preference for ‘heights’ e.g. high mindedness, authority, light-bringing.

William’s horoscope not only has a Uranus-Pluto aspect, these two planets also reside either side of his M.C. and, as far as the house placements are concerned, they are in “mutual reception” (Uranus in the 8<sup>th</sup> house; Pluto in the 11<sup>th</sup> house), so maybe he does have a ‘resonance’ with William Peter Blatty’s book that his other film credits don’t suggest. Also, William’s Mars-Jupiter on the cusp of his 3<sup>rd</sup> house points to the gravitas of the scene with “Father Merrin”’s (Max von Sydow) highlighting the Devil’s modus operandi, “black lying”. This term is a difficult one to use these P.C. days, so, yes, there is a need for a successor to describe the lie that, instead of trying to protect another, tries to take advantage of another. An easy criticism of “The Exorcist” is that the Devil is the master of disguise and, so, we can wonder why he shows himself. OK, then, how about a film with the Devil-disguise meter going up to ‘spinal tap 11’?...

**(FUTURE?) HEROES OF DIRECTION A: ADAM MCKAY**



Astrologically, the GFC of 2008 was primarily a Uranus-Saturn (not excluding Jupiter-Chiron) affair... Saturn in Virgo arrived at its exact opposition to Uranus in Pisces during the U.S.'s election week. Unlike the sky of the 1960s, Pluto, at this stage, was only a peripheral player... but, by 2011, the year that the GFC's fallout would be felt far and wide, Saturn and Uranus, now in Libra and Aries respectively, had become subject to Pluto's "intensification". By the end of that year, Wall St. was "occupied" and it would eventually take police action to clear the street that is now so famous for devil-ish haste to profit enacted by greedy, paranoid-schizoid banks. By 2015, the year that Adam's film about the GFC, "The Big Short" (☹☹☹☹), was released, the seeds for general distrust of government had been reaped and a "Washington outsider" was ready for his DeMille-ish close up. In the minds of many pundits, the seeds were sewn in the late 1970s, when Lewis Rainier had devised the profiteering idea that bundling mortgages together helped banks to become the U.S.'s top "industry" (industry?).

The fact that there was a 29yrs gap between the Rainier's innovation and the GFC tells us to keep our minds open to the Saturn cycle. Indeed, those who have also seen "Frontline"'s thorough-4hr documentary will know that, at the cycle's mid-point in 1994, a group of Morgan-Stanley junior execs enacted the next step of "freeing up" their bank's resources by offloading their "loan (e.g. mortgage) risks" to other banks, the now notorious+ "credit default swaps". These execs were happy to be interviewed by "Frontline" because they pulled out of the feeding frenzy that resulted when it was realized that this business had 10x the profit margin of comparable businesses. Adam McKay's movie could easily have been a "snoozy" examination of very unsympathetic characters putting any scruples aside but he realized that, to round out the Frontline-type approach, he could generate much more dramatic tension by studying those who were internally divided about the doomwatch i.e. on the one hand, they stood to make great profit by betting against ("big shorting") the housing market but, on the other hand, they would have been willing to tell anyone who cared to listen – e.g. the Clinton & Bush administrations, Alan Greenspan etc. – that "something needs to be done". It is for this reason that, for FA, this movie is as strong a "teenies" cinema-statement as

its first “classic”, David Fincher’s, “The Social Network”. If, alternatively, Adam had made a film about the GFC’s last-chance heroine, Brooksley Born, the (rejected) adviser of the Clinton administration – or, to put it in mythological words, the goddess of sustainable growth/love – the movie would probably have flopped. If Brooksley had stood for and/or been elected president, she would likely have been shot.

Adam’s film, like the actual history, could be dubbed “comic horror”. Whether it is irony or synchronicity, the first “(self-consciously) comic horror” film, “Dawn of the Dead”, was released in the same year of the mortgage bundles idea. And, of course, the GFC’s character was very ‘viral’ i.e. because profits had increased exponentially-virally, Darwinian capitalist, Hank (“if a bank is weak... let it fail; a strong bank will take its place”) Paulson, reneged on his initial plan to bail out no-one. After Lehmann Brothers became Wall St. carrion, the myth unfolded on its merry archetypal way. ‘10 fear’ would win the day over Hank’s ‘11 ideal’. Yet, the funniest-horror-iest section of the film is the final scene that has audio-commentator, “Jared Vennet” (Ryan Gosling), telling us that Obama decided to punish the architects of this poverty (that led to 10s of 1000s of deaths) by spanking them with a wet lettuce leaf. One ‘poor schmuck’ was jailed. Then, in the next few years, the banks used their bail out money to successfully lobby Washington. They succeeded in stymying the passing of laws that might prevent tragedy becoming farce... or, to be accurate to ‘post-October 1929’, bankers’ lobbyists stymied laws that might prevent “farce-from-becoming-horror-farce”.

An exponentially dividing virus is, in its way, ‘smarter’ than humans i.e. it only nibbles as the hand that feeds it (yes, Covid-19 has bitten off many hands, but not so many that there are no hands left to keep multiplying). By contrast, humanity has only one hand – Gaia – that it is in the process of biting off. The \$64,000Q here is: when? Fans of David Attenborough and decades-long institutions such as “Earth Overshoot Day” doomwatchers are saying that its already too late. ‘Ecological Alan Greenspan’, however, reply that alarmists are addicted to alarmism, perhaps the odds of ecocide are 10/1 or 100/1. If, however, one factors in the cost of the possible catastrophe, even 100/1 odds need to be addressed. If, one improved day, calculations prove the ‘ecological Alan Greenspan’ correct, it wouldn’t mean that we would be sorry for not addressing the risk. Does an individual feel sorry for renewing his/her car insurance because s/he didn’t happen to have a crash in that year? Whatever the ‘scientific’ answer proves to be, a Jungian wouldn’t let things pass without adding that ‘viral’ behaviour, whether economic, biological or ecological, is an expression of aimless collectivism. Adam had the mythic nous to include an ‘11/10-ish’ character, “Peter Isherwell” (Mark Rylance), who “identifies” with ‘10 Cronos’ as he plans his ‘9 escape’ from the apocalypse and have “Liife without the stress of living” in his “Don’t Look Up” (☹☹; released on the day of the 3<sup>rd</sup> Saturn-Uranus’ 2021 transiting square aspect). It is probable that Adam (and, we always like Adams who have Sun in Aries) cares about the zombie-collective not caring about self-knowledge and, so, not knowing his birth time, we have (again) guessed at a birth time for a director that generates a fire-sign ascendant (see above)...

The FA-er has a few reasons for choosing Leo on his ascendant, (i) if so, it would place natal Neptune in his 4<sup>th</sup> house (Adam’s father was a musician), (ii) if so, it would place his 1968 Pluto-conjunct-Uranus-opposite Chiron in the houses that speak to the material-value/immaterial-value dyad that would be sure to take interest in collective financial madness... and the T-cross that is generated by his Moon in Capricorn would

be sure to ‘personalize’ this interest; then (iii) Uranus had been transiting the T-cross through 2008-2009 to ‘emerge’ into the 9<sup>th</sup> house of philosophical reflection and transit Adam’s Sun at the release and reflection time of the end of 2015. Adam may not have any financial woes – his “big break” as a writer for “Saturday Night Live” happened many moons ago, and his directing career has lasted well over a decade – but no-one needs a degree in economics to know that the concentration of wealth in the hands of 1% the population is a recipe for eventual invasion of “gated communities”, exactly what Donald Trump – the individual who many believed was the answer to corruption “inside” Washington – was/is trying to make the U.S. into. It is the Uranian belief in superior technology that allows the 1% to believe that they are invulnerable... another belief that Jung would put down to a wrongheaded collectivism.

The Frontline documentary put heavy emphasis on the phrase “moral hazard”. It denotes the fact that, when the 1% is bailed out, the 1% will then behave as if it will get bailed out in the future and, therefore, it (we like the ‘it’ because there is something inhuman about the 1%) will continue taking devilish risk for the sake of speed-wealth. And, you don’t need to be Einstein to see that this is exactly what happened... in the last year of his presidency, a mere 12yrs after the first “insider Obama” multi-trillions dollar bail-out, “(not really) outsider Trump” signed another bail-out bill for 2 trillion dollars. The chances of an orderly transition to a “morally unhazardous” state seem now out of reach. Revolution in the 2020s could be uglier than France in the 1790s.

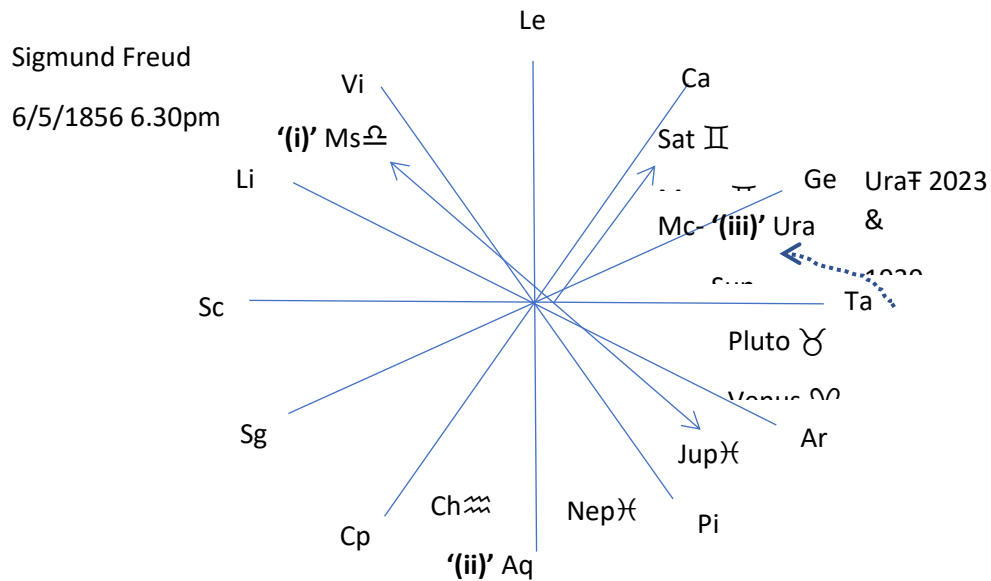
Having mentioned “insiders”, Clinton and Obama, the fact that “insider” Bush was on auto-pilot – “I’m not an economist” – gives him something of a pass. For Adam, the real pilot of the “naughties” was Dick Cheney... as outlined in his follow up, “Vice” (2018; ☹☹☹). We have already mentioned Noam Chomsky’s criticism of his nation’s government that its leaders play down its plutocratic underpinnings to perpetuate the black lie that the U.S.A.’s tax men have, ever since they took over from the U.K.’s tax men (i.e. Pluto still in Capricorn 1775), acted in the same way as the U.K. tax men by lowering taxes for the wealthy (yep, since 1776, the wealthy have been U.S.A. citizens, but this isn’t enough consolation for an increasing number of 2020s U.S.A. citizens).

Although Bush is not an economist, it is probable that he knows that 1775 was an important year in economics... it was the year of publication of Adam Smith’s “The Wealth of Nations”, containing the theory that revolutionized economics by explaining how smart division of labour helps to swell the coffers of the middle class. It would be Karl Marx who would expand this explanation to point out how the middle class, after morphing into a kind of nouveau upper class, eventually takes over the economy and, then, bloodlessly-yet-deathfully takes over the government. The simplistic Reagan-oid message that low taxation is good for everyone – “trickle-down economics” – hides the awful truth that those who write the laws, in order to keep writing them into the future – in order keep power – have written them to radically favour the wealthy controllers. Bush et al. have to be given a pass for not saying anything about this because, if they were to do so, ‘political Darwinism’ would apply i.e. they would be starved of funds to make a competitive campaign. Noam hopes that there are enough ‘average democrats’ out there to see the truth but, for Adam, it is probably more a case of seeing the funny side of things until, (a big) perhaps, the majority learns how to correctly define “love” and, then, intuitively-feelingly apply it to their respective 1<sup>st</sup> person circumstance.



**2022 P.S.: FREUD'S EGO IDEAL (masc./SUPRAEGO)**

On 8/6/2023, transiting Uranus “returns” to Freud’s natal Uranus (in Taurus, in his 7<sup>th</sup> house) for the 2<sup>nd</sup> time. For those who are interested in Freud’s horoscope, this would be an opportune time to examine Freud’s (masc.) ‘supra-ego’/“ego ideal”. As noted in our ‘Introduction’, examining a ‘psychical organ’ is a three-step process, FA’s order being, (i) 11<sup>th</sup> house (ii) Aquarius’ 30° & (iii) natal/transiting Uranus...



... and, having done so, we realize why many astrologers are happy to describe Freud as “Uranian”. Although we don’t disagree with this many – it is always difficult to dispute the relevance of Freud’s natal Sun conjunct natal Uranus – there are areas of Freudian theory that are ‘anti-Uranian’. And, so, we deem this a good juncture to begin to contemplate where Freud’s ‘11-ness’ starts & stops. Thereupon, we can begin to contemplate where other significant archetypal influences start (see, ‘Chs.2, 3...’).

The most straightforward aspect of Freud’s theory that is ‘non-Uranian’ is his emphasis on the “depths” seemingly against Uranus-as-a-“high”-god. Then again, one could ‘yes, but’ our straightforwardness i.e. “yes, but... being able to occupy ‘heights’”, Freud had the advantage of objectivity toward ‘depths’ that analysands whom were mired in their (respective) ‘depths’ didn’t have”. And, yes, we view this ‘yes, but’ with some weight, especially as we can use this argument reciprocally in respect of the ego ideal i.e. Freud was too close to his “ego ideal-(ism)” to compose satisfying distinctions between the superego and (what we call) the supra-ego. In our ‘basics’ essays, we have already noted that Freud’s rupture with Jung was, in part, the result of terminological divergences that were mutual and unnecessary. Moreover, in respect of natal Mars in Freud’s 11<sup>th</sup> house (in Libra), to the degree that it didn’t fight for his Sun, Freud would have had tendencies to fight the wrong fight in ‘11 group/friend contexts’, additionally inflamed by natal Mars being part of an (out-of-sign) T-cross with Jupiter & Saturn.

Those who have read a biography of Freud – if not, one could begin with Ernest Jones’ (SF’s colleague) and, then, Peter Gay’s – will be aware that Freud’s discovery of the Oedipus complex was ‘grounded’ in “self-analysis”. In Freudastrological terms,

we would look to Freud's 3<sup>rd</sup>-into-4<sup>th</sup> house and note that, yes, once again, '11' is active as Chiron is in Aquarius in his 3<sup>rd</sup> house (Freud's half-brother was old enough to bed his mother) & Aquarius is on his ("me-in-here") I.C.. In this horoscopic case, we notice a mix of "height perspective" (Aquarius) and "lack of (diametric) height perspective" (Aquarius mired in the I.C.). Then again, we note '11's "perspective" is semi-restored in Freud's natal chart when we continue on to the "ruler" of his I.C., Uranus i.e. it is conjunct his M.C. "ruler" (his Sun) in the "reflective" 7<sup>th</sup> house in "reductive" Taurus. As Freud developed up-to his Uranus, it would have the capacity to "reflect".

In our 'Preface: Meta-science', we made the point that Freud can't be counted as "deterministic" as some commentators would have him counted. Psychoanalysis develops "free will" within the analysand. In turn, there will be readers who will take this to be (yet) one more feature of Freud's '11-ness' – after all, isn't it Aquarians who are seeking "liberty, (fraternity, equality)"? – yet, for the FA-er, such '11-ish' seeking is a ruse... '11's idea of freedom flatters to deceive the reality of freedom. FA's middle-essay example, Robespierre, is our (if anecdotal) illustrative case in point i.e. the Fates of Pluto hunt lovelessness down like a deterministic you-know-what. We shore up our view of '11-as-a-flatterer-to-deceiver' with both 'meta-science' and 'mythology'...

On the 'meta-science' front, we see that '11's realm of macro-scale space, being predictable, is an Einsteinian-ly, law-abiding, deterministic realm. To this archetypal-cosmological "reality", we see '10' having strong tendencies to "react" to '11-(12)' with an "ad-hoc determinism" of its own. As 21<sup>st</sup>C philosophy is witnessing, there are now not a few philosopher-scientists claiming that Homo sapiens fools itself into believing that it has "free will" when, in fact, it doesn't. This was, in part, triggered by Benjamin Libet's neurophysiology experiment that points to "consciousness" having a ½ second 'lag' behind action. Because Freud saw the un/pre-analyzed collective being "fated", we must agree with these philosopher-scientists for this group. Takes one to know one.

On the 'mythological' front, we notice the lack of freedom that is the 'fate' that is bestowed on Prometheus after he steals fire from the gods for the sake of humans. This notion of stealing ties in with the devilish haste that '11' is often keen to live out... the gaining of something with ingeniousness and reduced physical effort often goes on to "inflate" the psyche. This is where the FA-er will notice the psychological link from '12' back to '11'... the 'equivalent' of '12's tendency for "addiction to" the archetypal realm (not "integration of" the archetypal realm) is '11's tendency to use archetypal insights to make life easier (e.g. technological invention; astrological readings!) hoping not to pay the price for this ease. Through this 'cheat', Prometheus is not only chained to a rock (i.e. the loss of his freedom; + adding insult to injury, suffering his liver eaten day-in-day-out by the eagle of Zeus), but also we see Epimetheus and his meddlesome missus, Pandora, getting into the action. From the Beach Boys', "♪ and with the radio blasting, goes cruising just as fast as she can now... and, she'll have fun, fun, fun ♪ 'til her daddy takes the T-bird away♪", to Bruce Springsteen's "♪ I'm driving a stolen car on a pitch-black night... and I'm telling myself that I'm going to be alright; but I ride by night, and I travel in fear... that in this darkness I will disappear♪". We can only guess what Freud would have thought of rock and roll? Yet, whatever he thought, there is little doubt that he would have reason to be 'anti-Uranian'... there is no such thing as "fast psychoanalysis". Life is (...errr) simply too complex for it.

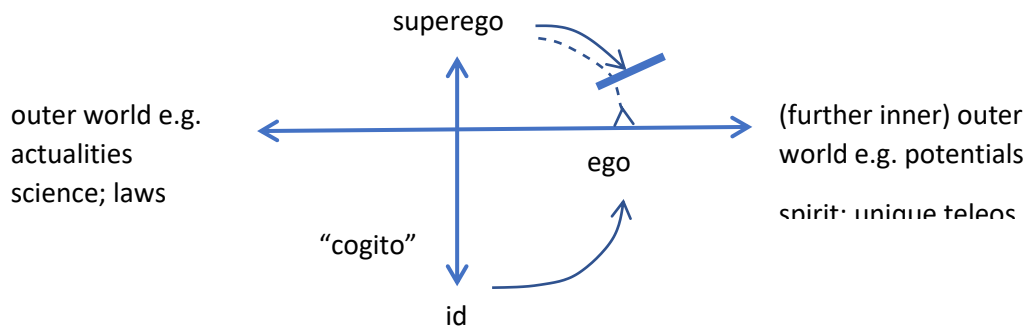
## PSYCHO-STRUCTURE II: INFRA-IG-ID

### COMPLEX TERMS 'B': SELF-LOVE, NARCISSISM & PATHOLOGY

If Love is the universe's healing Force, then we are (... errr) 'forced' to question whether the universe has a pathogenic force. Although Freud wouldn't have described it as universal, he knew that "repression" was the key pathogenic force of humans. To be sure, Freud was unable to explore "repression" in the "narcissistic neuroses" – the sufferers of these pathologies don't voluntarily enter psychotherapy – but he realized that "repression" was very probably playing the same pathogenic role in them that he had seen it playing in his analysands with "transference neuroses" – the sufferers of these pathologies tend to voluntarily seek out psychotherapy. No great imagination is required to extend Freud's realization to the "psychoses" (all are "narcissistic").

A little extra imagination, however, is required to make sense of the paradox of "narcissism" and "self-love" i.e. if "love" is the healing force and the narcissist "loves" him/herself, why would a depth psychologist see "pathology" in it? Answer: as pointed out in 'Freud's Meta-Structure I', special care needs to be taken with the definition of "I/Love"... "pathological narcissism", not interested in the growth potential of the self, lovelessly "cathects" it and locks it in a "self-idealization"; on the other hand, "healthy narcissism", caring for emotional and spiritual growth of the self, "loves" it and, in so caring, sets the platform for the by-product of self-(into-ego)'s "true sustainable love" (not the anti-love platform of "unsustainable cathexis") of another human being.

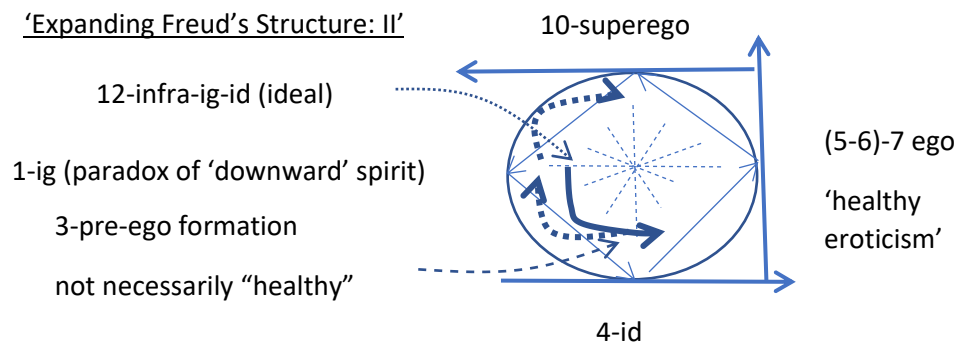
Now, given the superego's pre-occupation with the non-growing ego ideal (that is straightforwardly linkable to non-flowing spacetime), Freud realized that these two organs are the 'pathological cathectors' of the self. Although it is certainly possible for "growth" ('up-around-across)-into' the superego, this fact won't significantly alter the '(des)-Cartesian-Freudian cross' that we had drawn in 'Psycho-Structure I'...



... the key adjustments being, (i) Descartes' "cogito", "I think", being restricted to thinking (NB\* some philosophers take the "cogito" as implying feeling & intuiting), means that, (ii) the organ that does intuit and feel, the "ego", is now positioned to the right of the superego-id axis, & (iii) in this pattern, the ego-as-a-outgrowth-of-the-id points to the notion that the (now evident) 2D anti-clockwise cycle will grow into a 3D spiral. In its way, this spiral is no less 'spiritual' than the tangent that we had proposed in 'Freud's Meta-Structure I'. Indeed, with the opportunity that spirals offer in terms of (re)-contacting earlier cycles – e.g. "those who don't learn from history are doomed to repeat it", "analysands who won't/can't remember are fated to relive" – no great

imagination is required to notice that a spiritual spiral might be better than a spiritual tangent when the issue of “sustainable (lovely!) growth” is front & centre. Westerners might, therefore, have something to learn from the Eastern spiritual outlook.

To what extent, however, is the id-growing-into-ego an expression of “healthy narcissism”? To understand the answer, negligible, depends on recalling that id-into-ego development arises from “real family relationships” i.e. this is “healthy eroticism”. And, so, to delineate “healthy narcissism”, we roll the clock back to earlier phases of life when, for the infant, another person (first of all, the mother) is an “object” of an unreal ‘pseudo/proto-relationship’. With this, the depth psychologist defines “healthy narcissism” as the “self-love” that ‘delivers’ an infant (or, an adult who is in the throes of remembering his/her infancy) to the psychological semi-sphere of “healthy eroticism”. This definition leads us to adjust our ‘Psycho-Structure I’ schema as follows...



... the key inclusions being, (i) from the ‘11 supraego’, we now ‘anti-clockwise’ our focus to arrive at the ‘12 infra-ig-id’ as the locus wherein, in line with Pisces’ pair of fishes, we find a coherent symbol for the ‘source’ of the “regression vs. progression” dyad, and (ii) to be properly ‘delivered’, the “healthy narcissist” is faced with the task of ‘siding’ with the anticlockwise fish and then making his/her way ‘through’ his/her 3<sup>rd</sup> house so that s/he can discover the “family romance complex” of his/her 4<sup>th</sup> house (typically, via ‘4’'s dynamic expression, the Moon). Thus, the psychological ‘health vs. pathology’ issue speaks to anti-clockwise steps from ‘airy thinking’ to ‘watery feeling’.

When Freud discussed his “ego ideal”, he didn’t divide it into a masculine and feminine dyad. However, given Einstein’s ‘pairing’ of ‘11 macro-space’ and ‘12 macro-time’, Freudastrologers view his “ego ideal” as a masculine-feminine pair. These two share a capacity to instill idealization... even if 12<sup>th</sup> archetypal expressions symbolize a far more relaxed attitude to an ideal. In other words, a good experience of ‘12’ is one that can blunt ‘11’'s sharper edges before the anti-clockwise cycle runs into aggressive ‘1 Aries’... but, a not-so-good experience of ‘12’ is one that sees idealizations to double up and, then, confuse the individual when s/he hits the ground of reality. S/he may not necessarily be “a regressive”... we might be fairer to dub him/her “a lingerer”.

The source of idealizations is (what Jung dubbed) the “collective unconscious”. The masculine-feminine character of the archetypal realm means that the individual psyche is surrounded by it & surrounding feelings of it are taken by psyches that look up & down. ‘1’ might only be a “slice cut from ‘11/12’'s collective loaf”, but it still has the key role of ‘healthy horizontalization’. And, so, we have our ground to call ‘12’...

## THE INFRA-IG-(ID): 12<sup>th</sup> ARCHETYPE OR 0<sup>th</sup> ARCHETYPE?

Freud was more the ‘coal-miner’ than he was the ‘deep-sea-diver’. Underneath the sensory system (that he called “Pcpt.Cs”), he saw the ‘inner’ survival instincts that the superego, with the aid of the “projection” psychodynamic, assumes to exist in the ‘inner life’ of other creatures. Indeed, “projection” is the dynamic that helps to switch the psyche’s focus from introversion to extraversion. When formulated into a theory, the superego will wind up with running-hunting-mating Darwinism. And, underneath these survival instincts, Freud saw the “Thanatos” that, in the end, makes a mockery of all the survival tactics of the prior “three score & 10”. Astrologically, we would say that Freud’s interest in ‘10-(11)’, ‘1-2-3-4-5-6-7’ & ‘8’ is clear but, low on ‘9’, he wasn’t able to get a clear vision of ‘12’ that surrounded ‘8 Thanatos’ i.e. not only do humans have ‘8 instincts’ that mock our ‘1-2-3-4 survivalism’, we have another (proto)-instinct that mocks ‘entering into’ (let alone ‘survival of’) the outer world. Call it, ‘lingering’.

It might be ‘odd’, but it isn’t difficult to understand why astrology takes itself to be “ruled by” Uranus. We have, however, at various junctures in these web-essays, and noticing the fact that the ‘11 sky’ doesn’t have the ‘depth’ of the ‘12 oceans’, made our case for “depth astrology” to be “ruled by” (Uranus &) Neptune. And, because of the role that the Sun-Earth axis plays in both the (i) orientation of the zodiac, and (ii) development of the ego, we also make the further case for depth astrology to be “ruled by” the Sun. And, because we ‘like’ (i) the gender parity of adding Neptune to Uranus & (ii) psychoquadratics, our case for depth astrology’s “rulership” goes the extra step of adding the feminine “luminary”, the Moon, to our trio of Uranus-Neptune-Sun.

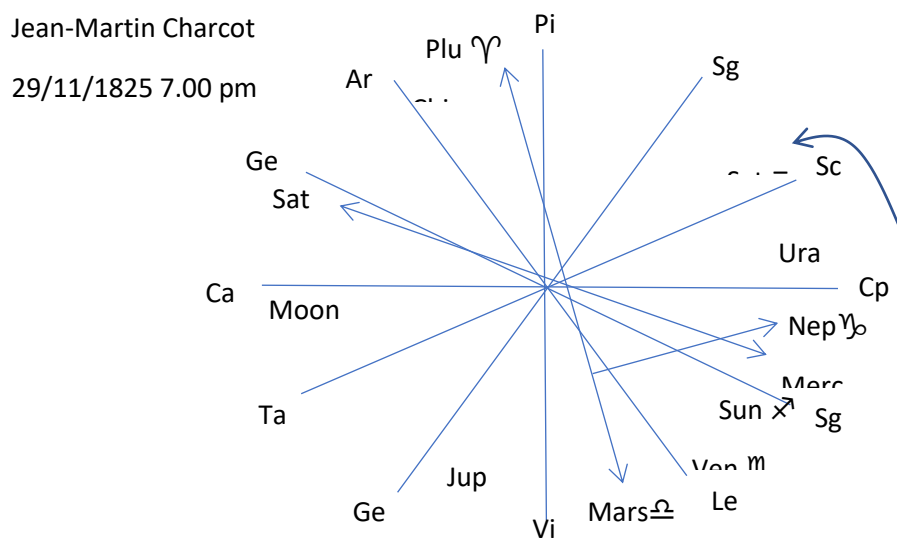
OK, so what about Venus? For FA, the mythology tells us to be cautious about it... Venus-Aphrodite isn’t the only goddess that is ‘conceived’ when Ouranos’ testicle-blood is spilled at his castration; Venus’ ‘siblings’ are the Furies, the (usually) three goddesses of vengeance. Difficult transits to/over Venus often have something furious about them and their resolutions may require input of the goddess, Athene, whom, in many astrologers’ eyes, would share a “rulership” of ‘7 Libra’ (with Venus) if & when the collective psyche uncovers another planet and goes on to call it “Athene”.

One of the features of the Furies is that, in many accounts, they gestate (not in the ‘12 oceans’, but) on the ‘ground’. For astrologers, ‘ground’ directs them to one or both of earth signs of the ‘left hemisphere’. In turn, we begin to see the important role that Pisces plays in gestation and why we ‘like’ our image of a ‘5 Sunny’ Capricornian ‘Tarzan’ not only refraining from castrating the testicle-vines of ‘11’ but also damping the Furies by splashing about with his ‘12 feet’ before finding ‘ground’ in ‘1-2’. Thus, we expand our views on Pisces’ “rulership” further to the view that Neptune “rules” Pisces, both as the 12<sup>th</sup> sign and as 0<sup>th</sup> sign i.e. ‘12’ isn’t ‘negative’ in the way ‘(11)-10’ is ‘negative’ about the ‘1 self’ yet, when the time comes to ‘affirm’ the ‘1 self’, it would be misleading to conceive ‘12’ in ‘positive’ terms. Without the input of the Sun-Moon-Venus cycle, ‘12’ floats about aimlessly and the divergent fish of Pisces can be taken as the ‘bookends’ of this aimlessness. This conception might seem rather abstract, yet it does hit the ground for any psychotherapist who has an interest in “addiction”.

Therefore, there is less to ‘like’ about expressions of the 12<sup>th</sup> archetype if they are unsupported by ego development. Returning to mythology, we have already noted that Ouranos’ mother is Chaos... not appealing. Chronos might be a distant grandson of Chaos but, if he had run into her, he would have re-applied the overthrow mind-set

that he had for his father. We hear an echo of Chronos' fear in King Pentheus' edict to ban any worship of the '12-ish' god, Dionysus. Turning to Neptune-the-god, we find that he is like Zeus insofar as he was internally divided about how to treat humans. Poseidon's trident, like Zeus' thunderbolt, would often be used as a weapon to humble them. The symbolism of the ocean appears in Freud's writings that address religious ecstatic 'feeling', something that Freud claimed to not have experienced himself. And, in light of the masochistic behaviour that often follows it, irrespective of whether it is meted out by the Greek gods or by "the unconscious", Freud gave the impression that he was, in any case, very glad not to have experienced it. Fittingly, an inspection of Freud's horoscope reveals that it is not especially 12<sup>th</sup> archetypal/Neptunian. Agreed, Freud did have natal Neptune in Pisces (all those who were born during his 14yr 'mini-generation' had it) and, as noted elsewhere, this probably played its part in his volume on dream interpretation, but Freud's Sun-Uranus conjunction in Venusian Taurus is the more prominent feature. Unlike Neptune, Venus is 'pro-psychological boundary' and, as such, is no great fan of anti-boundary feelings that foster religious addiction.

Biographically, the main reason for Freud 'not being especially Neptunian' was his lack of a persistent interest in hypnotherapy. To be sure, Freud had been interested enough in hypnosis that he would travel to Paris and learn as much as he could from the "father of neurology", Jean-Martin Charcot. Yet, just as Charcot had the 'talent' to hypnotize his clients (in front of a roomful of interested physicians), Freud seemed to have lacked this 'talent'. A more profound reason for his rejection of hypnotherapy, however, was the fact that the relapse rate was so high i.e. healing often worked pretty well when the patients were under the direct care of Professor Charcot but, soon after discharge and/or with Charcot moving onto new admissions, his ex-patients, now 'lost (once again) at sea', re-developed their symptoms. OK, then, having exemplified '11' with Frenchman Robespierre, we might as well exemplify '12' with Frenchman...



... and, although the aspect is relatively wide, we do notice that Jean-Martin's natal Neptune is involved in a T-cross with Pluto and Mars. The question follows: is this sufficient to claim that Charcot's birth horoscope is Neptunian? Our answer: it is

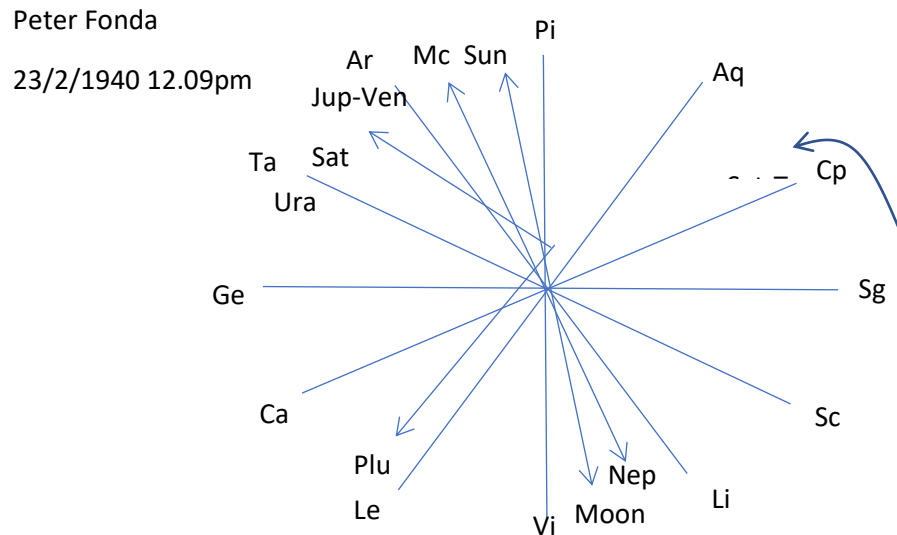
sufficient to say that Charcot would be interested in Neptunian phenomena... yet, the more prominent features of this chart are (i) the Pluto-Mars opposition straddling his 10<sup>th</sup>-4<sup>th</sup> house opposition, (ii) Saturn in Gemini in the 12<sup>th</sup> house (opposite Mercury in Sagittarius in the 6<sup>th</sup> house), and (iii) Moon in Cancer conjunct the ascendant. These features speak more to Jean-Martin's superego-id than to his infra-ig. They also give us more detail about why Freud was keen to move beyond hypnotherapy, as follows...

Charcot had the intuitive talent to realize that "auto-suggestion" was the cause of hysteria. Charcot, living in the 19<sup>th</sup>C, wasn't able to describe hysteria with Freud's 20<sup>th</sup>C terminology, but a reincarnated Charcot would say that the suffering patient's own and significantly unconscious superego had hypnotized his/her own insufficiently conscious self and "ordered" it to "act out" through the body's sensory system e.g. one patient was unable to move his arm because, at an earlier juncture, (the unconscious slab of) his superego had ordered his self not to sense his arm. (Obsession-compulsion is different to hysteria insofar as "acting out" happens through motor system but, in relation to an unconscious superego ordering an unconscious self, these two conditions are 'siblings'). Charcot's method of treatment was to 'gazump' the patient's superego with his own superego. The simplest way to do so is to use hypnosis to loosen the bond between the patient's superego and self. In turn, Charcot would 'insert' his superego into the breach and "order" the patient to get better. Charcot's Moon in Cancer in the 1<sup>st</sup> house feeding down (and, in a way, "mutually receiving") his Mars in Libra in the 4<sup>th</sup> house (via his Jupiter in Virgo in the 3<sup>rd</sup> house) symbolizes the caring persona that could 'draw' a patient 'down' into his/her subconscious. Once 'in' the 4<sup>th</sup> house, Jean-Martin's powerful Pluto in the 10<sup>th</sup> house had its chance to 'feed down', through the Pluto-Mars opposition, and the hypnotized patient's (and, even, Charcot's own) "me-in-here" self-into-id-emotion would receive its "order", "cancel your own prior order" (i.e. 'make yourself ill'), and take on my (new) order, 'be healthy'".

Charcot also had enough '5-9 Sagittarian-integrative' intuition to notice that, behind the patient's frightened superego, impulses for sexual activity were playing a significant part, especially its more "sadistic" aspects. In this respect, Freud thought Charcot was something of a chicken not to go into the specifics of sex, especially after he discovered that this was one of the reasons for relapse. Then again, Charcot might also have had the Sagittarian intuition to realize that if he went down Freud's path, he would suffer too many unfair slings & arrows. Unlike Jean-Martin, young Sigmund didn't yet have the Charcot-ish reputation that only the very strongest truth-mongers would be willing to put at risk. Hysteria, after all, is only the florid version of an illness from which everyone suffers and, more importantly, everyone "resists" in the manner, as Freud would eventually point out, of pushing away a tooth-pulling dentist.

We hope that, in all this discussion, our readers have noted our shift from, (i) the notion of a superego judging the ego for not living up to the ego ideal across, to (ii) the notion of a superego judging the ig-self (and the 'pre-ego formation') for not living up to the ego ideal. In other words, the ego develops to the point that it can (... errr) "resist" this superegoic 'mis'-ideation. Like Charcot, every parent knows that, during his/her child's "terrible twos", s/he often doesn't have much choice but to "order" the infant to act safely. The parent's subsequent challenge is to, like Charcot, 'draw' the infant forward with his/her "loving transference". We'll come back to this, yet...

## EXAMPLE FILM A: EASY RIDER (1969) ☹☹☹

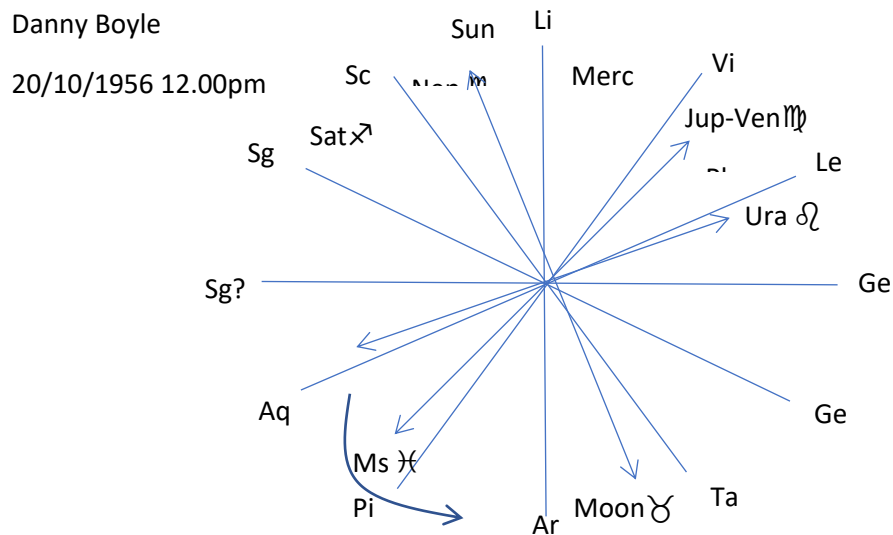


We couldn't leave this chapter behind without, first, discussing a "Neptunian" horoscope. With the chart ruler, Mercury closely opposed to the Sun ruler, Neptune, across the 10<sup>th</sup>-4<sup>th</sup> (parental) houses, we can comfortably say that we have found one... a search around Neptune-ruled Hollywood was very unlikely to disappoint. Although Peter's chart isn't very 'Saturnian', astrologers would note that his Saturn in the 11<sup>th</sup> house conjunct Mars square Pluto in the 2<sup>nd</sup> house was heavily mixed up in the movie that he is most famous for. And, as evidenced by his collection of planets in the 10<sup>th</sup> & 11<sup>th</sup> houses – acting is more the 1<sup>st</sup> quadrant thing; directing is more the 2<sup>nd</sup> quadrant thing – he was more 3<sup>rd</sup> quadrant producer than actor-director in "Easy Rider", a tale about cocaine-dealer 'brothers', "Wyatt" (Peter Fonda), "Billy" (Dennis Hopper) and their hanger on, "George" (Jack Nicholson), riding their motorized horses across the U.S.A.. No surprises to learn that "Easy Rider" was released at his Saturn return.

Meanwhile, back at the collective ranch, one look at the year of release tells us that Peter's 'personal' transits were mixed up in the Saturn-Chiron-opposite-Uranus-Pluto collective shenanigans of the 1960s. Indeed, all those who were born around the 1940 mark had the collective transit impacting their natal Neptune placements. This might sound very 'extra-personal' and, to some extent, this is true. We can, however, bring things back to the 'personal' dimension when we consider the house placements of the 'collective-orientated' planets... in Peter's case, Neptune in the 4<sup>th</sup> house directs our attention to the "family romance". When Peter was born, his father, Henry, was in the midst of making one of Hollywood's great films, "The Grapes of Wrath". Peter's wrathful grapes were soured by the suicide of his mother when he was 9yrs old and, as fans of "Easy Rider" know, not much acting is going on the movie's cemetery scene that features his ad-hoc nuclear family, two 'brothers' and two 'good time girl sisters', high on LSD. Chemicals do give the individual valuable "access" but the "integration" of a chemically mediated "access" is an altogether different challenge. A key question to ask of any addict is: why might you be valuing "access" more than "integration"?



**EXAMPLE FILM B: TRAINSPOTTING (1996) ☹️☹️☹️**

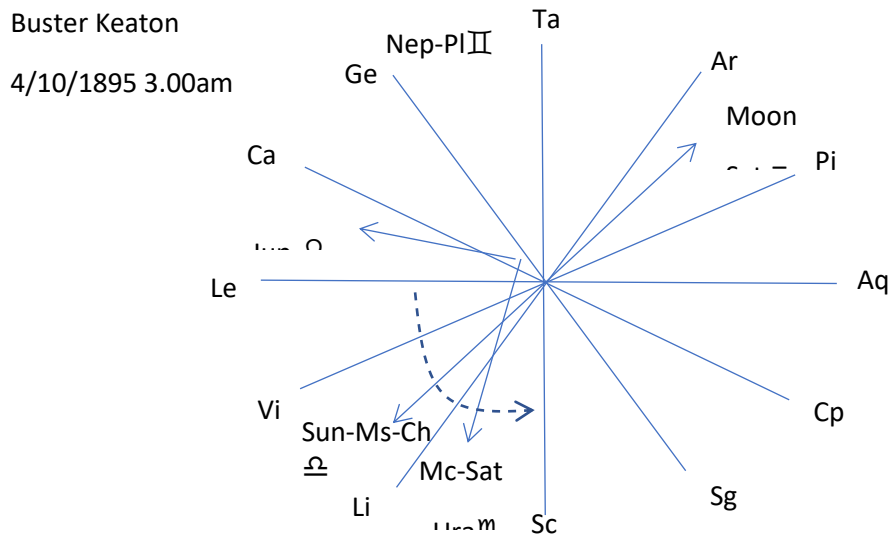


Rolling forward 27yrs and we arrive at another iconic film about easy “access” and not-so-easy “integration”. Instead of LSD and cocaine, Danny’s movie deals with a drug that highlights the passive vs. active paradox that swims through the psyche of Homo sapiens, heroin. Also, instead of expanding on the subtext of “Easy Rider” – we bikers might be addicted to chemicals but why pick on us when the biggest slab of the population is addicted to its prejudice, guns and violence? – “Trainspotting” examines a character, “Renton” (Ewan McGregor), who is keener to give up his vice than he is to rail against social hypocrisy. Danny’s audience then gets to see the three ‘angles’ of addiction, (i) physical, (ii) psychological, and (iii) circumstantial. Danny gives over the whole 3<sup>rd</sup> act to circumstantial addiction when Renton, after fleeing to London to get a fresh circumstantial start, discovers that fleeing was in vain... his Glaswegian heroin buddies had found him once again. It is Chaos-the-god who gets the ‘fresh start’.

In respect of Danny’s birth chart, we notice that his natal Neptune is mixed up (i) with his Sun-Moon opposition across the parental axis/houses and (ii) form a grand cross with the Sun-Moon and Chiron-Uranus. Danny may have been thinking about making a film about a group of unheroic friends ever since Saturn rolled over his 10<sup>th</sup> house Neptune to his Saturn return (natal Saturn is placed in the house of “friends”). Thought turned to action when Saturn rolled over Mars in Pisces in the 2<sup>nd</sup> house, and Renton’s circumstantial frustrations do seem to personify Danny’s Saturn.

OK, \$64,000Q: can a horoscope differentiate individuals who have the creative spark about addiction from those who don’t and succumb to one? If we look at aspects in isolation, we would have to answer, ‘no’. If, however, we look at the horoscope more holistically and examine the ‘4<sup>th</sup> quadrant of the unborn’, addiction would be expected to be more threatening when this quadrant dominated by planets that are notoriously difficult to “integrate”. Danny, having Neptune & Saturn in the 4<sup>th</sup> quadrant, can be thought of as ‘at risk’ although, having a Sun & Mercury ‘feeding’ into expressions of his superego, has a pre-emptive ‘healing factor’. This ‘healing factor’ was absent in...

**(ARGUABLE?) HEROES OF DIRECTION B: BUSTER KEATON**



As headline-grabbing as cocaine & heroin are, the sociologists will tell you that alcohol is responsible for the largest slab of human suffering that sources to chemical “access”. When it comes to “legal” substances, the psychologist is faced with the task of working out where in the psyche simple enjoyment and social lubrication stops and destructive addiction starts. The rough & ready rule of thumb is that >70gms/day of alcohol sounds the addiction alarm bells but, then again, the psychologist will want to refine any rule of thumb. The (specifically) “depth” psychologist takes the view that “motivation” is the most important refinement e.g. does one reach for the bottle in the same way that the arthritis sufferer reaches for the paracetamol... to relieve pain?

The question follows: what is emotional pain? At first, it is easy to imagine pain as an excess of emotion: excess anger, excess sadness, excess guilt. Later, however, the addiction psychologist notices that it might actually be the absence of emotion that is painful. And, then, it begins to become clear that it might be the absence of self that is the source of the absence of emotion. This led depth psychologist, Donald Winnicott, to propose a “false self” that blocks the expression of a “true self” i.e. it is the false self that reaches for the bottle. In Donald’s description, the “false self” has the capacity to negate the “true self”... and, in so doing, masochism can win the day over sadism. The depth psychologist arrives at the correct conclusion that the addict is suffering from an inability to (not so much interpret, but) value emotion. Hence, in a therapy session, the analyst won’t charge at interpreting emotions (e.g. as indicia of “projection”) until his/her analysand has learned to value them. Buster Keaton, one of Hollywood’s most famous self-destroyers, lived in the depth psychological 20<sup>th</sup>C but not far enough into it to make the most of it. Melanie Klein and Donald Winnicott had not yet made their mark. The “narcissistic wound” that is inflicted by the ‘already-there’ superego that, in turn, needs treatment via development of the “self-id” was not yet a household view.

From the birth date above, cinema fans will know that Buster Keaton was born in the same year that the Lumiere brothers introduced moving pictures to the paying Parisian public. A century after this pair of ‘births’, computers would be able to make

images convincing enough – take, for examples, “Dan”, the double amputee of “Forest Gump” and “Jurassic Park” – that the whole idea of using cameras & actors to make movies had been put on notice. Roll forward a Saturn cycle to the 2020s and Buster’s centennial of his 1<sup>st</sup> lauded feature film, “Our Hospitality” (1923: ☾☽), the ‘context’ of CGI (i.e. the lack of it) gives cinema fans a deeper appreciation of old movies insofar as one finds oneself more invested in the physical risks that Buster was taking. There’s no way that any 21<sup>st</sup>C studio would allow a star to have a building tumble over him or have him outrun a train with the chance of a sleeve getting caught a-la “Rebel Without a Cause”. Yes, we still know that Buster will survive because, after all, there is no way that the movie would have been released if he hadn’t. All the same, the emotional ride has something that your next Marvel movie will always struggle to match.

Whether the cinema fan views Buster as ‘a hero of direction’ will likely depend on his/her own experience of alcohol abuse in his/her own family... Buster’s biography is one of hubris – the Mephistophelean god whom Buster became arrogant in the face of was MGM – followed by worsening alcoholism, loss of both family and fortune and, later on, redemption (he reconnected with his sons in his autumn years). The curious horoscopic aspect of Buster’s life is that his model for alcoholism was his vaudevillian father, yet his Pluto-Neptune conjunction in Gemini – recall that this rare conjunction is also a mark for Freud’s & Breuer’s “Studies in Hysteria” (1895) – is natively placed in Buster’s 10<sup>th</sup> house of the matriarch. FA’s longstanding readers, however, will know that we are flexible about which-parent-symbolizes-which-house because the ‘actual’ parents will ‘present’ their (often unreal) relationship to their child in a ‘reciprocating’ way. Indeed, Buster’s natal chart is one that highlights this description of ‘M.C.-I.C.’ because the ruler of his I.C. (his 4<sup>th</sup> house was ‘empty’ at birth), Pluto, is natively placed in his 10<sup>th</sup> house. Adding to the strong symbol of ‘reciprocation’ is Buster’s natal Moon in Aries the 8<sup>th</sup> house opposing his Sun-Mars-Chiron in Libra in the 2<sup>nd</sup> house. It will come as little surprise to seasoned astrologers to discover Saturn transiting his natal Pluto-Neptune (square Sun & M.C. ruling Venus) via its opposition from his 4<sup>th</sup> house when he made his ‘pact’ with MGM. Buster has opined that this was the worst decision of his life but, of course, those who care for spiritual development would likely take a different view. Did the Fates know, no matter what he did, that he was never going to top “The General” and that he would have hit the bottle anyway when he realized it?

Not to be dismissed is the “mutual reception” between Buster’s Neptune-Pluto in Gemini in the 10<sup>th</sup> house and his Mercury-Saturn conjunction in Scorpio in the 3<sup>rd</sup> house, especially in light of the fact that his best film was made at his Saturn return. For FA, this points to the “sibling rivalry” between Buster and the individual whom, it is very likely, Buster thought of as “big brother”, Charlie Chaplin. It would be worth asking, even if it is impossible to answer now, if Buster’s pact with the MGM devil had something to do with him competing with and surpassing Charlie. We must add, here, that biographers like to point to the respect that underpinned the rivalry... a respect that led them to work together in their autumn years. If we return to considering the Neptune-Pluto in the superego-ic 10<sup>th</sup> house, we get a sense that his use of alcohol was to dull the pain, not so much of loss of self, but a dim realization that he didn’t have a self to lose. Longstanding readers will know that, although Freud had plenty to tell us about the loss of penis in the phallic phase, this loss is a kind of culmination of a series of losses that occurs all the way ‘down’ through the left hemisphere. Indeed, castration

is mythologically more recognizable as the individual moves from his/her 10<sup>th</sup> house (Capricorn) into his/her 11<sup>th</sup> house (Aquarius). It is likely that the castrative 'fear' of the 3<sup>rd</sup> house is a 'resonance' with what had gone on in the 'epigenetic' womb.

Those who have seen the films that precede Buster's celebrated, "The General" (1926: ☉☉☉☉), "Sherlock Jr." & "Our Hospitality", know that Buster was partial to trains and, if s/he is a keen psychologist, s/he will want to know more about what trains mean over and above the simple idea that little girls play with dolls and little boys play with trains. Although trains aren't the soft "transitional object" toy that, in Donald Winnicott's view, helps the infant to appreciate survival – the toy can be thrown about the room and not be destroyed – trains could be seen as a "hard transitional object" that symbolizes survival through time. Longstanding readers will know that we turn up our sympathy meter when expressions of '8', Pluto-Scorpio, are mixing themselves up in an individual's ego-building '1-2-3-4-5-6 hemisphere' and, with Buster's 30° of Scorpio straddling his I.C., we understand why the MGM pact would have felt like a 'train' that could help him to survive, even if it (almost) became the opposite.

If we go into the details of the plot of "Our Hospitality", we get an even stronger sense of the need to survive murderous siblings i.e. in what may be cinema's first black comedy, Buster plays a character who, for a while, is an unwitting inheritor of a family feud... but, he wizens up to the fact that he is hunted by two murderous brothers just in time. Consistent with Scorpio, Buster's character is falling in love with the sister of the murderous brothers i.e. the sister is a symbol of (extreme) exogamy. At the movie's conclusion, Buster's character marries the sister just in time. A few scenes earlier, he had 'saved' the sister (Natalie Talmadge, his real-life wife and, therefore, his nemesis, deserves praise for being such a sport in this film) from one of the more straight-ahead symbols of '8', a waterfall. There's plenty of '4-8 interaction' in Buster's chart... note also the natal placement of his Moon in the 8<sup>th</sup> house.

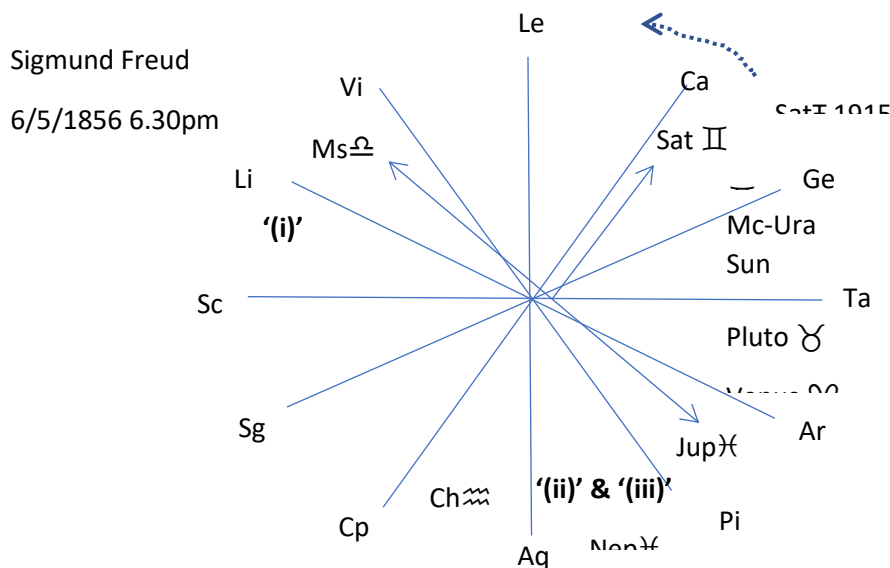
Scorpio isn't necessarily a sign of doom-'n'-gloom, however. If Buster accessed a time machine and made an appointment with a Freudastrologer, s/he could do worse than imagine him/herself as Buster's '8 sibling' (Mercury in Scorpio more than Saturn or Uranus in Scorpio) providing information about the challenge of making it through his Scorpio-tinged "family romance". Although 'the archetypical astrologer' will have Mercury in his/her 9<sup>th</sup> house, the Freudastrologer will also need to imagine him/herself as a provider of '3 information' that will help his/her client to consider the possibility that s/he has yet to establish the I.C.'s "me-in-here" factor that, in turn, s/he will need to deal successfully with the superego. Information provided in the 3<sup>rd</sup> house is 'better' than information provided in the 9<sup>th</sup> house insofar as the 3<sup>rd</sup> house is a long way away from the superego i.e. '3 brotherly advice' has a take-it-or-leave-it quality, whereas '9 priestly advice', being close to the '10 superego', might come over as so superego-ish that the adviser comes over as a hypocrite peddling one of Monty Python's "pointless swaps"... "you must get rid of your superego!! you will be punished if you don't!!".

A good '9 place' from which Buster could hear a 'distant' "call to development" would be the Sagittarian arc that straddles his 5<sup>th</sup> house. Recalling that, later in life, Buster did hook up with his sons points us to the notion that his 5<sup>th</sup> house had become a 'beacon' for him during his dark times, in a not dissimilar way that we have denoted the descendant as the 'beacon' from which the analyst "calls" his/her analysand.

**2022 P.S.: FREUD'S (f.) EGO IDEAL (INFRA-ig-ID)**

In our 'Introduction', we had made the point that, in interpreting Freud's natal horoscope down-through his "(not really) empty" 12<sup>th</sup> house, it wouldn't be much of a violation to (at least, at first, ... errrr) "pass-over" it and move along to his ascending sign, Scorpio, and its "ruler", Pluto. If indeed we were to do so, we would encounter Freud's 12<sup>th</sup> house in any case i.e. his 12<sup>th</sup> house's "ruler", Venus, is conjunct his "chart ruler", Pluto. The reason that we skipped past it there was because of the difficulty that interpreters face explaining the 12<sup>th</sup> house's "impersonal karma" to hard-boiled, Jewish atheists. We have already made note of Jung's difficulty positing the existence of a "collective unconscious" to Freud... of which "impersonal karma" is the aspect of '12' that (for Westerners) is, most probably, its most difficult-to-digest.

Another reason for the astrologer to "pass-over" the 12<sup>th</sup> house is that it is best interpreted after a full interpretation of the six lower hemispheric houses, because the best vantage point to interpret the 12<sup>th</sup> house is the 6<sup>th</sup> house. (To be sure, all of the 4<sup>th</sup> quadrant houses are best interpreted 'diametrically objectively'). And, even when the 6<sup>th</sup> house's foundation has been sufficiently laid, '12 confusion' is never fully resolved. The 'lines' that could distinguish between the victim, the victimizer and the redeemer are ever-smudgy. Not only is '12' the archetype of "letting go", it is also the archetype of "letting go" of its clear & unequivocal interpretation. One interpretation of the 12<sup>th</sup> house that does work is that, sometimes from one's hospital bed and/or prison cell, the sufferer learns about "unresolvable ambivalence"... this confers an ability to meet the "resolvable ambivalences" that crop up in the 3<sup>rd</sup> house when the individual is faced with the (proto)-choice between "regressing through" '2' or "developing through" '4'. This is why we have called '12', the 'infra-(ig)-id'. Yes, '12' 'feeds' '1's "persona"-(ig) – noting that Jung saw the "mask" as a "slice taken from the collective loaf" – but it also has its role to play as '3' 'feeds across' to '4'. This dyad is especially relevant for the interpreter of Freud's '12'; let's re-draw his chart with '12's '(i)', '(ii)' & '(iii)'...



... and, in doing so, we note that '12-4-12' is very watery. As FA's longstanding readers are aware, we have taken the Kleinian view that one of Freud's '12 confusions'

was his view of the superego emerging 'de novo' in the Oedipal phase that is finds its feet in the 4<sup>th</sup> house. And, in line with the (for scientists, unpleasant) fact that '12' is disinclined to give up secrets in clear and unequivocal ways, Freud had passed before depth psychology would "split" over this point and, in turn, self-generate its Babel.

The great irony of the development of depth psychology is the cart-before-the-horse-ness of Klein's "splitting" i.e. her formulation of "narcissistic negation" was met with the very pathology that she was describing... "narcissistic negation" on the part of depth psychologists whom were still "identified" with their (respective) superegos. As noted in our prior paragraph, Freud passed before the "controversial discussions", so he gets a pass on this cart-before-horse irony. Maybe Freud would have needed to live out a full cycle of Neptune (1856-2020) to understand the infra-(ig)-id's role in the need to tolerate the ambivalences that appear as the Oedipus complex heats up.

To put this another way, the ambivalences of the 3<sup>rd</sup> house might not qualify as "conscious" but they at least qualify as definable... whereas the ambivalences of the 12<sup>th</sup> house are, by comparison, "too submerged" to lend themselves to psychoanalysis. This would be too much like trying to divide up a basin of water with a cookie-cutter. In the 12<sup>th</sup> house, ambivalences "just are"... the best thing that one can do from one's hospital bed or prison cell is to not do to them what one probably had been doing to them in one's 10<sup>th</sup>/11<sup>th</sup> houses i.e. pull back. In respect of '12's it-is-what-it-is-ness, we translate Jung's phrase, "the unconscious 'wants' to become conscious, but not quite", to "the 4<sup>th</sup> quadrant 'wants' to give birth to itself, but not quite". The acknowledging of ambivalence frees up the "unconscious" and, thereby, allows the birth from the '10-11 superego' into '1 self' to occur. Then, upon entering his/her 3<sup>rd</sup> house, the analysand is ready to discuss the "shards" of "free will" that had made themselves available in the fiery 1<sup>st</sup> house. We will come back to this in the next 'P.S.', after we have more to say about Donald Winnicott's formulation of the "false self" and "true self".

In this section, however, there is more to say about Freud's rejection of Jung's (Plato's) "collective unconscious". In addition to "identification with the superego", the essential reason for Freud's rejection was the fact that the "collective unconscious" is easily "personified" and, after this dynamic has 'set in', the analysand has trouble "de-personifying" it. In Freud's case, we see his Neptune in Pisces at the end of his 4<sup>th</sup> house 'feeding' up to his Jupiter in Pisces in the early part of his 5<sup>th</sup> house... and, you don't have to be Jung to work out that he "personified" his contact to the "collective unconscious" in his idealization of his daughters, most of all Sophie (and, eventually, Anna). When Sophie died before her time, Freud confessed to a "narcissistic wound" that would never heal. With this example, we are re-immersed in the determinism that is rife through the 4<sup>th</sup> quadrant archetypes, '10-11-12', that can only be healed with a '9 philosophy' that helps to "de-personify" the "collective unconscious" (see, 'Ch.5').

Then again, with '12's ambivalences never being healable either, it is possible to argue against "de-personification"... based on Jung's wife's, Emma's, complaints, C.G. was "addicted" to the "collective unconscious". And, yes, dear reader, we confess that we are very close to the "addiction" that tempts a "regression" and disregard for lower hemispheric development. To address this, every month, we re-set our courses, (i) through Neptune (natal and transiting), (ii) through our Pisces sector to Aries and, then, all the way to Virgo, and (iii) through our 12<sup>th</sup> house all the way to our 6<sup>th</sup> house.

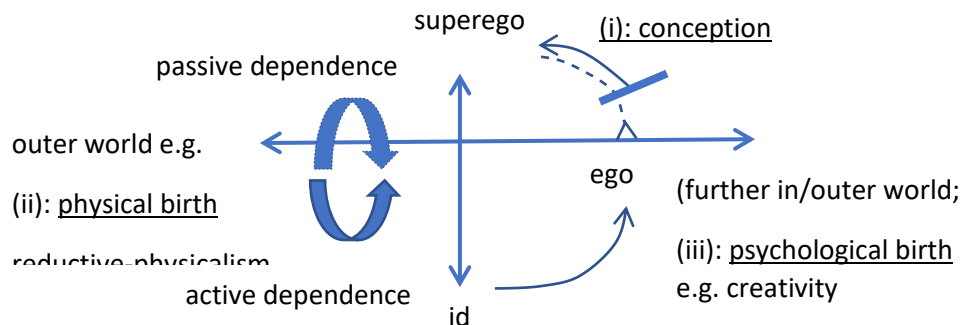
## PSYCHO-STRUCTURE III: IG (masc.-Pcpt.Cs)

### COMPLEX TERMS 'C': DEPENDENCE, ACTION & MOTIVATION

Love not only requires a careful definition but allowances need to be made for its definition to change over time. For example, when a 4yr-old child says, "I love you, Mummy", a careful-allowing mother will be aware that her child is more in the verbal realm of "dependence" than of "love"... yet, she would be a strange mother to lecture her 4yr-old about this difference. From the perspective of the depth psychologist, the key aspect of these kinds of mini-conversations is that the mother is not dependent on her child. Determining the degree of a mis-directed maternal dependency is usually a long & labyrinthine process. Psychoanalysts know that it can take as long as twice her 4yr-old's age. And, when her 4yr-old infant turns 12yrs, her teen will be staring down his/her own 'being-the-parent vs. being-parented' barrel. No wonder, then, that it is a rare culture that doesn't try to add a few years to its "age of consent".

In 'Freud's Psycho-structure I', we had noted that Rene Descartes' and Freud's 'triplism' is a helpful stepping stone to health-making 'integrative pluralism'. Another 'triplism' worthy of note is 'birth' i.e. there is a sense in which individuals are "thrice born" (i) conception: a sperm's fertilization of an egg isn't unlike a 'birth', (ii) physical birth: Homo sapiens' neotenic evolution has seen to it that all individual newborns are 'premature' (i.e. the "premature baby" is 'doubly premature'), and (iii) psychological birth: some years after physical birth, the "inner newborn", "inner child" and "inner adult" have been differentiated to the degree that the individual knows who "is" who, who "loves" who, who "depends on" who and where one stops and the others begin.

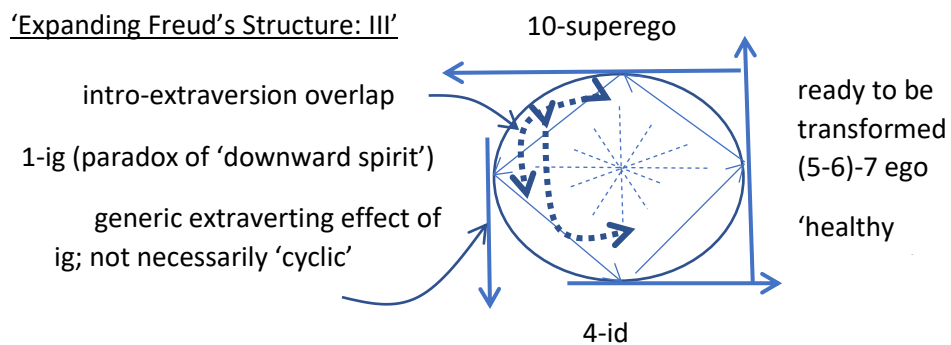
Different post-Freudian psychologists apply this "thrice born" idea in different ways. Erich Neumann liked the term, "extra-uterine gestation" to describe the period between physical and psychological birth. Freud's idea that the superego was "born" toward the end of the "extra-uterine gestation" phase was successfully put to question by Melanie Klein... although it is impossible to prove, the fair & balanced attitude to the superego would be that it is "already there" at birth and it is a psychological organ that is established during "intra-uterine gestation". A happy coherence of Klein's view is that it doesn't bend our 'Psycho-Structure I-to-II' schema out of shape; like so...



... and, in doing so, the "inner adult/parent" is reminded that differentiating "love" & "dependency" is only a beginning. Soon, s/he needs to differentiate "passive dependency" and "active dependency". As s/he does so, the Freudastrologer would hope that s/he realizes that, in light of Homo sapiens' neoteny, it isn't as simple as the

“thrice born” idea initially indicates. In other words, neoteny leads to a variable level of “dependence overlap” that leads to the “conflation” of “passive identification” and “active identification”. Then, add in a splash of “compensation” (we call it, ‘short circuiting’; the thicker curved arrows above), and full-blown developmental “arrest” looms. This pathology is common enough that FA deems it fair to call that which Jung had dubbed the “persona/mask/small-‘s’-self” the ‘ig’ because, as in the “id”, there is always more trouble going on around it than meets the eye. With phenomena ‘meeting the eye’ after the ‘ig’ is formed, we can hang another happy coherence on our hat.

In a similar way that the horoscope lays out three ‘births’, there are three initial factors to consider with ig: (i) if there were no such thing as neoteny, we could assume that it is powerfully extraverting, but (ii) adding Homo sapiens’ neotenus evolution, we can see why the ‘generic extraversion’ of the 1<sup>st</sup> archetype is easily disrupted, and (iii) factoring in the individual’s ascending sign, we have an image of the quality of the disruption. Hence, our familiar (2<sup>nd</sup>) diagram of this series of essays adjusts like so...



... the key adjustments being, (i) the curved dotted lines are now overlapping, (ii) the ‘ig’s generic extraversion, embracing the paradox of the ‘downward spirit’, is not necessarily ‘in tune’ with the cycle that would have it develop ‘down-around-into’ the id and then be ready for its “transformation” into the teleologist’s ‘upward spirit’. Thus, this schema outlines the centuries-old disconnect between reductive science and teleological religion that leads to loveless science and, bizarrely, to loveless religion.

The scientist who can hold this line of reasoning could console him/herself that there is a sense in which s/he has more love in his/her heart than the chunk of religious folk who swim about in a ‘12 fantasy-world’ – recall, here, one ‘careful definition’ of “love” is that it is an “action” more than it is a “feeling” – and, by definition, scientists “act” to discover what is going on in the outer world. This consolation, however, won’t take the scientist very far because there is also plenty of loveless “action” in the world and determining which is which is rife with subtlety. As a result, in depth psychology, praise of “action” needs to be superseded by praise for investigation of that which the individual often tries to keep secret (often as much from him/herself as from others), “motivation”. As C.S. Lewis might have joked of Mother Teresa, “you can recognize people who live for others by the haunted look in the others’ eyes”.

All this leads to the need to re-discover the middle ground whereupon one can become a “teleological scientist”. To do so requires a degree of sacrifice of the superego and ig so that a ‘true’ ego can be ‘re-born’ in its place. Astrology fills this story out...



## THE IG: 1<sup>ST</sup> (& 2<sup>ND</sup>) ARCHETYPE OR 13<sup>TH</sup> (& 14<sup>TH</sup>) ARCHETYPE?

The title of this section will be redundant for those readers who, (i) are already cognizant of Freud's "Pcpt.Cs" as his description of the psychical organ that perceives the outer world relatively independently of the superego-ego-id, and (ii) have already gone on to give this perceiver the status of being Freud's 4<sup>th</sup> psychical structure. It is the case, however, that few of our readers will have gone so far as to consider the astrology of this organ in respect of Jung's own ideas about the "persona". The few readers that have done so will have wondered about a possible masculine-feminine polarity. So...

Having made our case for Freud's "ego ideal" to be a masculine-feminine pair, it won't surprise that we do the same for Freud's "Pcpt.Cs" i.e. the masculine polarity is the attentiveness that occurs prior to the reception of sensations (represented in the psyche as perceptions) and the feminine polarity is the reception. Note, first of all, that receiving stimuli from the outside world might count as "introjection" but this is not "introversion"... agreed, the feminine polarity 'processes into' the subject, but the key point of the "introversion-extraversion" dichotomy is the direction in which it 'faces' (not its 'process direction'). Given the subtlety of this distinction and other subtleties that complicate the interface of our ig and Freud's "Pcpt.Cs", we will look further into this in 'Freud's Meta-Structure IV'. Here, we will focus on the masculine polarity that most astrologers, following Jung, would call the "persona-self" or "mask".

When Jung explained that the persona-self is not, of itself, very individual – it is more a mildly personalized 'slice' that an individual 'cuts' from the collective to use in order to simplify his/her entries into the outer world – astrologers were never going to have much trouble aligning it with the ascendant and 1<sup>st</sup> house (that could also be called the '12-into-1=13<sup>th</sup> house'). After an individual's birth, his/her 1<sup>st</sup> entry into the world, s/he finds that s/he has to re-enter the world each day of his/her life. To be sure, these re-births are never as dramatic, but they can approach 'birth-drama' level when 'difficult' planets are simultaneously transiting the ascendant. Freudastrologers 'like' the coherence of the average labour – 8 hours – and the time it takes for the ascendant to transit from the symbol of the '1<sup>st</sup> birth', conception at the 9<sup>th</sup> house's cusp, 'across-down' to the ascendant i.e. when it conjuncts itself. 8 hours is also the average duration of sleep and, as such, is another happy coherence of the transiting ascendant.

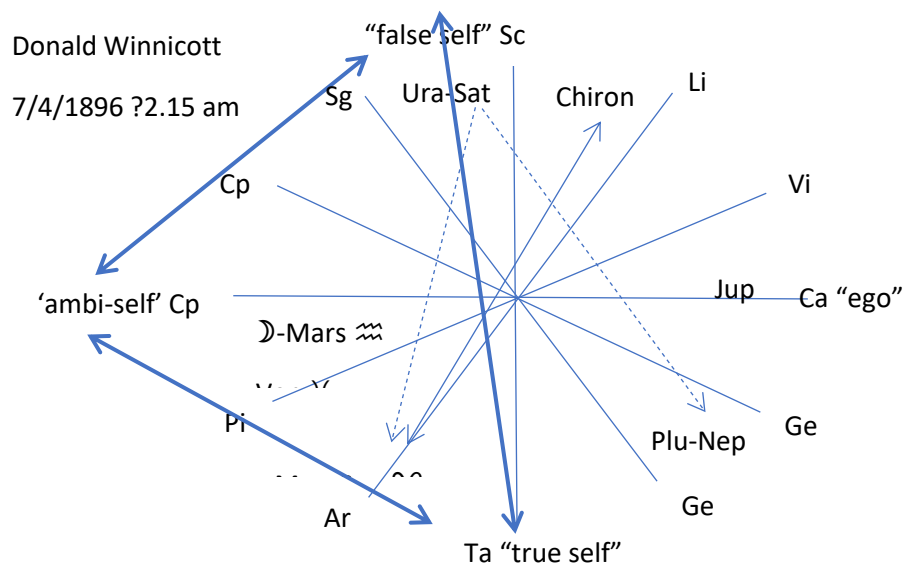
At this point, we should add that, although we wouldn't call it a "transit", the sign on the ascendant 'proto-transits' the zodiac in the manner of the Sun i.e. at each successive dawn, the ascendant-Sun conjunction will have '(proto)-transited' through 1° of the zodiac. In other words, the ascendant 'experiences' the zodiac over both the day & the year i.e. there is a touch of "Clayton's Sun" about the ascendant... the Sun you have when you're not having a Sun. This addition, in combination with the fact that 1<sup>st</sup> archetype is fiery, is likely behind the mask-persona's "belief" that it is 'central enough' to "reduce" the 'other 11' outlooks & "rationalize" its own collectivism away, irrespective of any judgement that the '10 superego' has made (or not) in respect of it. It is (arche)-typically the case, however, that the superego eventually does "judge" the persona for "being superficial" and, in turn, a (often, "mid-life)-depression" sets in.

The great problem that the (often, Jungian) psychoanalyst faces with the mid-life crisis is to help the analysand not to throw the persona baby out with the persona bathwater... the baby being, of course, the "purpose" of the ascendant as an initiator. For example, the ascendant's initiative function (in league, say, with the transit of the

Moon), may be the most active factor behind the analysand attending his/her analytic hours. To be sure, ascendant-superficiality may not be love, but it does have something to do with the beginning of love. FA's 'use-by' date idea applies more to the superego than to the ig. Plato said it best; to paraphrase, "ignorance is OK, double ignorance – the refusal to give proper value to one's ignorance – is not OK" (see, 'Example A').

All this, however, leads us to the puzzle of judging-the-judger i.e. how does one put the superego to pasture without using a superego to do so? Answer: build an ego that can creatively "integrate" both the superego & persona-mask by convincing them it that they are (not central, but) peripheral. The Freudastrologer is OK with putting both the superego & the ig together in the above sentence because there is a sense that the superego has its own "mask" aspect. The difference between the 'mask-factors' of the superego and ig is that the former is "inert" and the latter "active". Longstanding readers will recall our notes on Arnold Schwarzenegger's run at politics and the fact that he had used his "active persona" to ingratiate himself to the electorate but, once he was elected, the subsequent "regression" of the election led him to be motivated by fending off those who want the crown at the next election i.e. the "inertia" of both he and his constituency will go about "negating" other "active personas".

In order to place our discussion in a context of an example, we would have liked to stick to our theme of 18<sup>th</sup>-19<sup>th</sup>-into-20<sup>th</sup>C Frenchmen but, because of the distinction he made between the "false self" and "true self", we take a trip across the channel...



... and, as you can see, we have guessed at this birth time. Because Donald was so eloquent about the mask, our first guess was that his Sun-Mercury conjunction in Aries was also 'on' the ascendant but, as our considerations matured, our preference shifted to Capricorn on the ascendant. (If, in the future, we have cause to re-consider Donald's natal chart, our guess will likely shift again). This second guess (i) puts a lot of emphasis on Donald's own 1<sup>st</sup> and 10<sup>th</sup> houses and (ii) puts the ruler of the 4<sup>th</sup> house in his 1<sup>st</sup> house. It is fair to say that this guess does symbolize a lively interest in masks.

Now, as you, dear reader, can see, we have positioned Donald's famous dyad of the "false self" & "true self" on, respectively, the M.C. (the location of the topographic

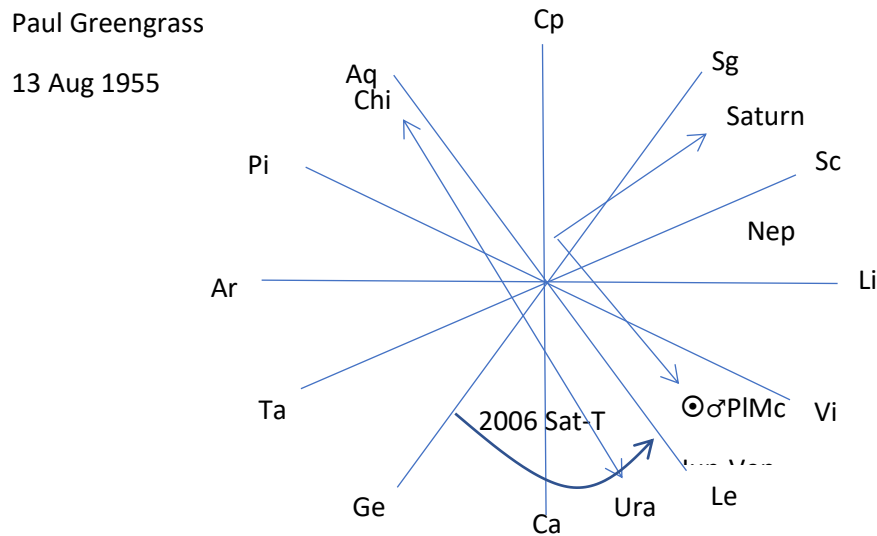
superego) and the I.C. (the location of the topographic id). The key addition for those who are able to agree with our proposal that the persona-mask has its own “active vs. inert” duality is our ‘3<sup>rd</sup>’, the ‘ambi-self’, that generates a triangular ‘relationship’ to the superego-to-id diameter. The ‘ambi-self’ isn’t a complete neologism... we derive it from the post-Jungian addition that, in addition to “introverts” & “extraverts”, there is also a significant percentage who will shift back and forth between the two “attitude types” and they will do this too easily to be (... errr) easily classified. FA’s longstanding readers know that we keep expanding out to a ‘4<sup>th</sup>’ “attitude type”, the “centrovert”, because it further clarifies the distinction between the ‘1 self’ and ‘5-6-7... ego’.

With this formulation, we do acknowledge that our placement of the “true self” at the I.C. would appear to be one cusp short. Agreed, the “true self” sounds a lot like the 5<sup>th</sup> house’s creative ego. Then again, we ‘like’ Howard Sasportas’ characterization of the 4<sup>th</sup> house as the “me-in-here” location that stands in coherent ‘opposition’ to the “me-in-mother’s-office-of-responsibility” location of the 10<sup>th</sup> house. When a politician ab/uses the familiar cliché, “I’m going to spend time with my family”, s/he is ab/using ‘10-1-4’’s triangular archetypal background. So, returning to Donald’s fantasy chart, we can see that we have another reason for moving from Aries to Capricorn rising i.e. it would place the yucko Uranus-Saturn pairing in the house of the matriarch... and, yes, Donald’s biography does reveal a difficult childhood that would keep pushing the child in him to “play with reality” and wind up on the psychoanalytic couch.

The (much) better well-known of Donald’s psychological concepts is the “good enough mother”. It makes the important point that a “perfect mother” is not the kind of mother that is good for a baby. Indeed, it could be “good” if a mother has ‘absences’ from “goodness” insofar as it can serve as a stimulus to her infant to look at the world behind-(beyond) mother and, in the long term, this may help the infant-now-child to adapt better to it. In saying this, Donald would add that it would not be a “good” thing if mother was ‘too absent’ (now, “not good enough”) because this would lead her infant into obsessing about his/her immediate glass half-empty rather than half-full situation and, in turn, forsake the real world behind-(beyond) his/her mother and ‘re-introvert’ to hallucinate all kinds of “defenses”. If there is a problem with Donald’s overview (it is a significant one), it is that his ‘shift’ away from infant phantasies over to the actions of the mother sails a little too close to the “baby-as-blank-slate” psychological theory that, in the history of Western philosophy (and, in that sense, in the history of Western science and psychology), traces back to superego-dominated, psychologically unborn John Locke. The Freudastrologer knows that Locke was dominated by ‘the pathogen’, ‘10’, because of the negation in his most famous epithet, “nihil est intellectu, quod non prius fuerit in sensu”. At this point, some of our readers might question why we would point out this obscurity. When, however, one recalls that Karl Marx, following on from Locke, made the claim that the communist ideal can be taught to the “blank slates” of the children of the revolution, we realize that this negation had been a key fulcrum of the political shenanigans of Donald Winnicott’s century, the 20<sup>th</sup>.

Not only is the ascendant a straightforward symbolic counter to Locke’s view, the birth-chart-as-a-whole (that goes onto interact with the ascendant) is FA’s counter to Locke’s view. OK, so what about the 21<sup>st</sup>C? What kind of political shenanigans are we in for? Very few would disagree that the ‘political 21<sup>st</sup>C’ began on 9/11/2001...

**EXAMPLE A: UNITED 93, BOURNE & JULY 22 (2006,-07&-18) ☹☹**

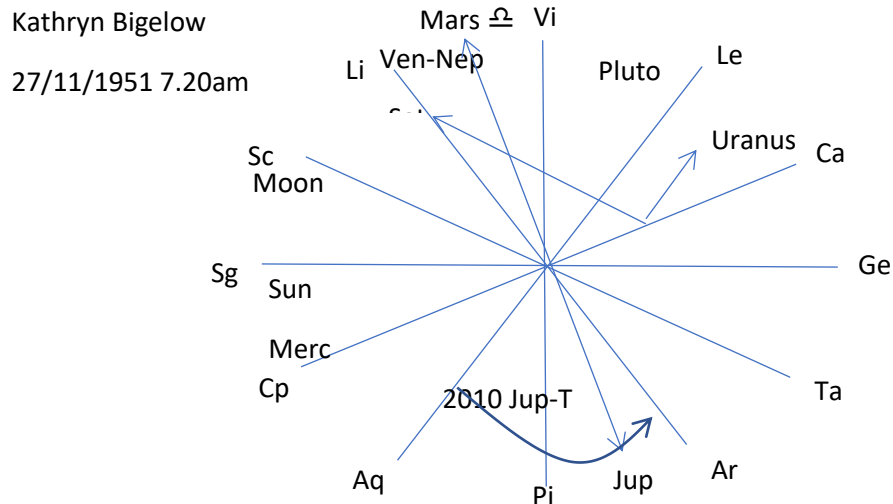


With his camera forever moving, many have complained that they get nauseous watching Paul's movies. His reason for doing so is to help audiences feel as if they are experiencing the action as if it is a live news feed. Paul is probably best known for his direction of (most of) the "Jason Bourne" franchise. "Bourne" (Matt Damon) has lost his identity courtesy of his CIA training – a lack of identity is always going to be a plus in a cold-blooded assassin – yet, in knowing that he does not know who he is, Bourne has the basis for his heroism. By contrast, those who don't know that they don't know who they are – the perpetrators of terror attacks, such as the high-jacking and suicide missions of "United 93" and "22 July" – don't have this basis. And, of course, Donald "unknown unknowns" Rumsfeld had no idea that he didn't know who he was either.

While watching Paul's re-creation of those fateful couple of 9/11 hours in light of the movies that he made on either side of it, our mind turns to how a terrorist might be "bourned" (pun intended) into taking his anger out on the political organization, outlaw or inlaw, that had stolen his identity in order to make him into an assassin. By rights, this would be the best action against terror. Then again, we come to the case of Anders Breivik, an individual who's "compensated" 'pseudo-identity' has been traced to a family curse – his mother was mentally ill because his grandmother was ill and so on through the line – we realize that turning children onto their parents is no solution.

We don't really need to know Paul's birth time to get a strong sense that he is interested in "identity" (note our application of this term as a synonym of self-knowing rather than a Jungian description of boundarylessness). Paul's has more than half of his natal planets in '5 Leo' including the '5 Sun' and the 'gateway' to this self-knowing locus is guarded by (i) his Chiron-Uranus opposition and (ii) Saturn in Scorpio. To be sure, Scorpio is subsequent to Leo in the zodiac, but Saturn (i) 'looks over its shoulder' to Leo and (ii) can seal its 'look' from the 'front' via its (2 or 3) transits in a three score and ten life-time. Saturn was transiting Cancer when Paul prepared the first 2 (of the 3) movies listed above. Now, onto a 'post-9/11' director who has a known birth time...

**EXAMPLE FILM IIIB: THE HURT LOCKER (2009) ☹☹☹**

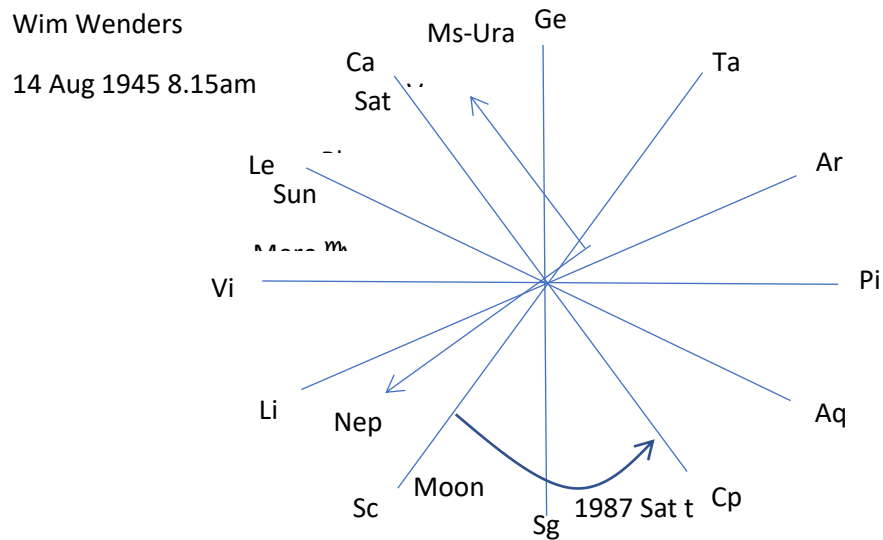


Paul would likely have seen Kathryn’s film when he was editing his own take on the Gulf War, “Green Zone”, and, we guess, resigned himself to a bronze medal for Gulf War movies. Perhaps because the subject matter of bomb defusal doesn’t really need any embellishment for narrative tension, Kathryn was able to invest more screen time in focusing on the Kleinian psychological “defenses” against (not only feelings of, but also actual) annihilation. “Sgt. James” (Jeremy Renner), embodying the “under-compensating” “denial” of “well, I won’t know much about it anyway... especially if I take off my blast suit”, and “Sgt. Sanborn” (Anthony Mackie), embodying the “over-compensating” emotion of fear... not only fear of dying but also fear of not being able to retrieve his humanity if he were to survive through to tour’s end/s (if ever). As noted elsewhere, “The Hurt Locker” would have a sequel, Clint’s “American Sniper”, which would show how “under-compensation” and “over-compensation” feed off each other in the post-tour world to set the soldier up for a dysfunctional return to civilian life.

Looking to Kathryn’s chart, there is a sense in which “Sgt. James” aligns with her natal Sun in Sagittarius on the ascendant. This placement indicates disinterest in any ‘digging in’ when one’s birth-death dyad is activated. In aligning “Sgt. Sanborn”, we would look to Kathryn’s Moon in Scorpio on the cusp of the 12<sup>th</sup> house as a symbol of the connection to the chances of the Middle-East establishing peace when just about everyone is suffering ‘war P.T.S.D.’... after all, every trip to buy bread and milk would be laced with the background thought, “is my life worth this trip to market?”. Here, we have the problem of your local golf-clubbing president knowing zip about mental health... violence begets violence because the psyche prefers re-living to remembering. Perhaps it will be realized one day that to hold office, one first needs to have graduated with a degree in psychology, “surface”, “depth” and, especially, “mass/collective”.

It is worth noting that Kathryn’s success with this film had as much to do with her transiting Jupiter opposite Saturn as her 2<sup>nd</sup> Saturn return. Jupiter, her Sun ruler, was able to ‘look across’ to natal and transiting Saturn to get a sense of what the U.S.A. (a nation with a Libra-Sagittarius M.C.-ascendant combo) could do well to reflect on.

(FUTURE?) HEROES OF DIRECTION B: WIM WENDERS



Although Wim doesn't make war films, his best film, "Wings of Desire" (1987; ☹☹☹☹), still references WWII insofar as we follow the story of ex-angel-now-actor, (Peter Falk), coming to Berlin from the U.S. to play his "Columbo-ish" role in Wim's film-within-a-film. From Wim's birth date and the physical location of his mother in Dusseldorf that, in 1945, was in the process of being almost completely destroyed, it is clear that Wim's "intra-uterine" gestation had its (... errrr) 'share' of 'shared stress' with his mother. Perhaps, then, it is no great surprise that, in Wim's 4<sup>th</sup> quadrant, we notice Mars, Uranus, Saturn and Pluto. Venus is a bit nicer but, then again, it is square natal Chiron in the 2<sup>nd</sup> house. In contrast to Danny Boyle (see: 'Psycho-Structure II'), Wim's Sun in Leo & Mercury in Virgo are in a forward location in respect of his 4<sup>th</sup> quadrant stumbling blocks. So, first of all, congratulations to Wim for being able to handle a not-very-easy chart and keep the creative fire burning.

We needed to congratulate Wim before we travelled too far into the psychology because, as those who have recall our prior chapter will know, this is the sort of chart that helps us to examine the 'proto-pathology' that FA dubs, "lingering". For example, there is a whole lot more "lingering" going on in "Wings of Desire" than a movie-buff would witness in Adam McKay's or Buster Keaton's comedies. We weren't surprised to learn that some of Wim's early films were 'live paintings' i.e. he would simply place the camera somewhere outdoors, let it roll and wait for something to come into frame, even if it only turned out to be a puff of wind. To be sure, if Wim had tried to copy the many slam-bang directors that populate the cinematic world, he would likely have not made any kind of name for himself. He 'knew' that he was destined for recognition as a director of very relaxed "road movies" and he has fulfilled that destiny. Nonetheless, his reputation has been built on movies that achieved the high-wire act of subverting Hollywood genres with his relaxed "Europeanist" approach, most notably, his version of Patricia Highsmith's "Ripley's Game" – "The American Friend" (1977; ☹☹) – and Sam Shepard's "contemporary Western" – Paris, Texas (1984; ☹☹). It is symbolically satisfying that the heroine of "Wings of Desire", "Marion" (Solveig Dommartin), is a

trapeze artist but, whether this film truly counts as a subversion of a familiar genre is debatable, despite the familiarity of its precedents, Frank Capra's "It's A Wonderful Life", Warren Beatty's/Buck Henry's "Heaven Can Wait" (itself a remake) and, when we notice Wim's shift from black and white to colour, "The Wizard of Oz" (we will be looking more closely at this "most watched" of all films later this year).

If there is something about Wim's best film that is definitely not subversive, it is the direct way in which it 'verses' his birth chart: with Gemini on the M.C. and the "ruler" of the M.C., Mercury, in his 12<sup>th</sup> house, Wim could hardly have created a more recognizable yet-to-be-born Mercurial hero, "Damiel" (Bruno Ganz), one of a pair of angel brothers who is ready to incarnate as a mortal being because of (... errr) 'falling in (if not love, then) infatuation' for Marion. The fact that Wim's heroine's wings are fake tells us that she is only slightly 'more born' than Damiel. As much as Damiel wants to be born, Marion wants to return to "lingering" so that she can escape being weighed down by the Adam-Eve thermodynamic problem of finding new employment because her circus, now running out of funds, is forcing her into redundancy.

The 'good' thing about Damiel and his brother "Cassiel" (Otto Sander) is that their superegos are impotent. For example, Cassiel has to watch a young man commit suicide and there is nothing he can do about it. In other words, Wim's two angels are more 'creations' of his 12<sup>th</sup> house – a house that, at least, generates compassion for the complexity and nuance of mortal existence – than they are 'creations' of his 10<sup>th</sup> house. Although Damiel is closer to "being real" than Cassiel is, they are both closer to "being real" than the throng of '10 negaters' living out of their (respective) "false selves". We need to note here, however, that there's nothing wrong, per se, with an M.C./10<sup>th</sup> house – it is the location from which an individual takes responsibility for his/her next round of 'falling' – but it quickly becomes a source of psychopathology when, in concert with '1's "projective" capacity, the issue of being responsible for another/others has made its way to the epicentre i.e. "inertia", as Freud liked to say, "sealed on the other side". Wim only knows too well about the problem of a "projecting" leader who has become so "stuck" in his 10<sup>th</sup> house that the whole world needs to be negated. The trouble, of course, for Wim is that he belongs to a minority and, therefore, in a world of "majority (democracy) rules", the same ol' same ol' war and mayhem are caught in a loop.

One of the most cited reasons why "Wings of Desire" is a great movie is that it works on multiple levels. An audience that flinches at metaphysical whimsy could yet view the film as political allegory. Indeed, the Freudastrologer who wished to put aside his/her metaphysical musing would still 'like' the allegorical idea of Damiel & Cassiel as personifications of the communist East Berlin looking curiously at the suffering of West Berliners (recall that Marion's circus is failing in the Darwinian market-place). FA's longstanding readers will know that we align the zodiac/horoscope's 4<sup>th</sup> quadrant to communism and its 1<sup>st</sup> quadrant to capitalism and, so, a number of readers will be keen to know our view on natal charts, such as Wim's, that feature significant 'zodiac-horoscope-phase-shift'... Wim has "centroverted" Virgo on the ascendant.

If we have a default position on a 'wide zodiac-horoscope-phase-shift', it would be that an individual first needs to address his/her individual developmental challenge that is more closely linkable to the down-to-earth house system than to the qualitative sign system. If s/he were to follow our position, s/he would place him/herself in a better position to eventually deal with (let's call it) his/her '4<sup>th</sup> quadrant qualia'... and, in

Wim's chart of no 'difficult' natal planets placed in Capricorn-Aquarius-Pisces, we can be optimistic about how he might handle that, especially if Wim had made a good fist of his 'left hemispheric' 'f/Fall' to his Sagittarius I.C.. His great movie is, no doubt, one of the strongest indicators that he has developed downward. There are no reports of him being a '10 tyrant' on the set and this may even be more telling than the movie. It is likely, then, that his 1<sup>st</sup> quadrant Moon is 'fotholding' his current incarnation...

Recalling our view, expressed in respect of Buster Keaton's lower hemispheric developmental challenge, that '8 Scorpio' is not necessarily an archetype of doom-'n'-gloom, there is plenty to be optimistic about with Wim's natal Moon in Scorpio sitting on the cusp of his 3<sup>rd</sup> house. Although Sam Shepard wrote the screenplay for "Paris, Texas", the 'making of' documentary suggests that Wim and the cast were very lenient with the text... there is a sense that "Travis"'s (Harry Dean Stanton) brother, "Walt" (Dean Stockwell), is something of a Moon in Scorpio sibling who realizes the value of Travis returning to the scene of his broken "family romance" so that he might make a redemptive move. Sagittarius on Wim's I.C. also points to the '9 long journey' being an important part of any redemptive "family romance" move, whether it be taken by Wim or by one of his cinema characters. The passage of Saturn over his I.C. during the making of "Wings of Desire" points to why he was prepared to bog down a bit and not stray from the German setting... but, the passage of Saturn over his natal Moon in 1983 and, then, the passage of Pluto over the same in 1984, has something to say to Travis eventual willingness to pay attention to the '4-maternal-3-brother'.

Another parallel to Buster Keaton is the 'beacon' of the '5 (inner) child'. To be sure, Capricorn on Wim's 5<sup>th</sup> house cusp is different to Buster's Sagittarius. However, when we look closer, we notice, (i) Jupiter transited Capricorn in 1984 and (ii) Wim's Lunar progression had recently passed through his progressed 5<sup>th</sup> house on its way to, in mid-1984 a "progressed full Moon". Hence, a big part of Travis' redemptive move was to re-connect his child, "Hunter" (Hunter Carson), with Hunter's mother, "Jane" (Nastassja Kinski). After the marriage break-up, Jane had decided to employ herself as a 'feeder' of family romance fantasies of anonymous men. One of the reasons that we consider Wim a future hero of cinema is that we hope that he makes a follow up to "Paris, Texas" that is better than his underwhelming follow up to "Wings of Desire", "Far Away, So Close". The psychoanalyst in us would like Wim to study the problems that a boy faces having been reunited with his mother but now in need of a father.

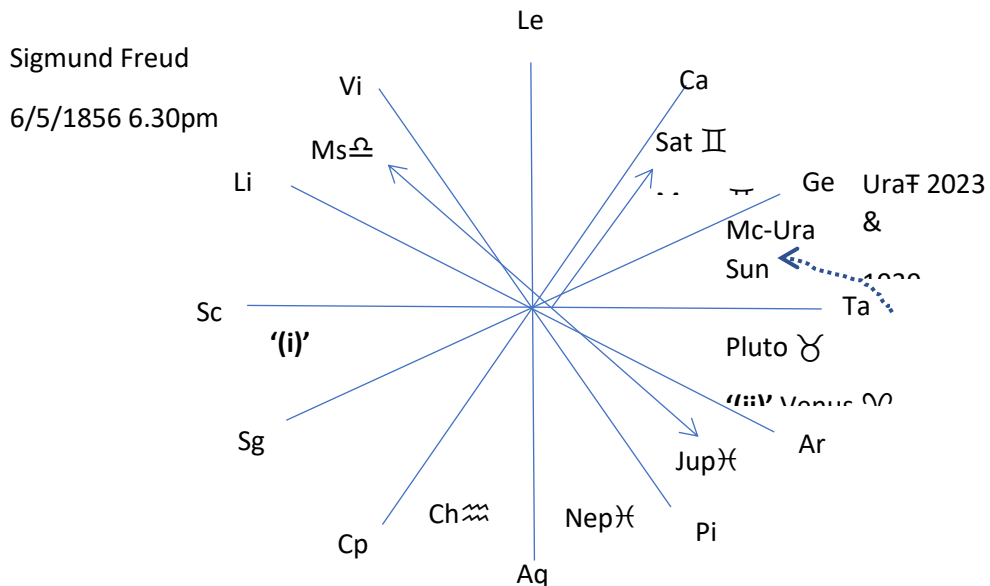
Having re-raised the issue of the 'beacon', it is worth re-emphasizing our view that the psychoanalyst is also a 'beacon'... but, instead of being (symbolically) located in the analysand's 5<sup>th</sup> house, the analyst is (symbolically) located on/in the analysand's descendant/7<sup>th</sup> house i.e. rather than become a Charcot-ish "ordering parent", Freud realized that the analyst needs to represent things in a '7 balanced' (horizontal) way so that the analysand senses that s/he is the one who is making the choices about what is 'functional' to his/her "inner life". Even if Freud didn't believe in the soul, he would still take his analysands' subjective experience of soul seriously because, first of all, an analysand needs to be taken seriously. At a later point in his/her analysis, an analysand might inquire what Freud himself thought about the existence or otherwise of the soul but this wouldn't necessarily lead to the rupture of the analysis because, by then, the analysand has learned to accept all "inner lives", not the least that of his/her analyst.



**2022 P.S.: FREUD’S IG-EGO ‘1-7 HORIZON’**

That Freud was “aware” that those who suffered from “narcissistic neuroses” were not good candidates for psychoanalytic therapy was an “awareness” that he did not expand into a “consciousness” that all (potential) analysands are an indeterminate mixture of “transferential” & “narcissistic” elements; and, even though there will be analysands who “present” with a “narcissistic” syndrome, a significant proportion of these ‘not good candidates’ will have a strong “transference potential” sitting behind their (respective) “narcissistic” exteriors. This point was succinctly made by M. Scott Peck when he admitted that, over his long career, he encountered many seemingly ‘not good candidates’ who grew plenty and, reciprocally, he encountered many seemingly ‘good candidates’ who grew hardly at all. M. Scott’s experience was underwritten by Melanie Klein... she took on the task of working out the therapeutic approach for the deeply “narcissistically wounded” whom had been wounded very early in life.

Therefore, there is a sense in which Freud handed “narcissism” over to Melanie Klein. Freud wasn’t so wounded himself that he would reject Melanie’s overview of (very) early childhood despite their discrepancy in respect of the superego’s formation i.e. its timing. Indeed, Freud can be said to have been more supportive of Melanie than Jung had been of his ‘continuator’, Michael Fordham. To some degree, FA puts this support down to Freud’s ‘1 ig’ in Scorpio... like all Scorpio ascendant individuals who have journeyed beyond their (respective, often Leo on) M.C.s, they will be “intensely” interested in what goes on in the peri-natal phase. Let’s re-draw Freud’s chart...



... so that we can remind ourselves of Freud’s ig-ic elements. Yes, if we were to “go traditional”, we would point out that the “ruler” of the ascendant, Mars, is ‘back up’ in Freud’s 11<sup>th</sup> house (as discussed in ‘Chapter 1’). However, with Pluto being the “modern (psychological) ruler”, we find that it resides under his descendant, conjunct his 7<sup>th</sup> house Sun, both in Taurus. Although Uranus is closer to Freud’s Sun than Pluto is, the fact that Freud’s “modern chart ruler” is Pluto permits us to ask: is Freud more Plutonian than Uranian? can we trace Freud’s ‘anti-Uranian-ness’ to his ‘Plutonian-

ness'? In our 'Ch1: P.S.: Freud's Supraego', we noted Freud's '8 Plutonian' (= intense) suspicion of "short-term/fast psychotherapy". His suspicion traces to the probability that "fast" healings have something Charcot-ian about them e.g. the analysand is still "identified" with the analyst and the superego-supraego-infra-(ig)-id has not yet been sufficiently analyzed... and, of course, '11' is a big part of the superego-ic picture. This means that, to a significant extent, Freud has drawn on archetypes besides (beyond!) '11' that could 'counter-balance' '11' i.e. '2', '5' & '8' = Sun conjunct Pluto in Taurus. A big part of this 'counterbalance' will be the ascendant's "(free?) willingness" to 'f/Fall' to, in Freud's case Capricorn on, the 3<sup>rd</sup> house cusp i.e. Freud's '8 suspicions' would have gained, if grim, support of '10's steady-as-she-goes tardiness. The problem of '9 Sagittarius' being wedged in between '8' & '10' (i.e. straddling Freud's 2<sup>nd</sup> house cusp) is an issue to which we will return in our next 'P.S.'. Meanwhile, back at this ranch...

Having introduced our Winnicott-ian term for the '1 self', the 'ambi-self', let's draw on the inherent sense of duality in this term to consider the degree to which the ascendant is symbolic of "fate" and/or of "free will". From our 'Preface: Psychological Astrology', we had made the case that Freud saw the "fate vs. free will" dyad in terms of a "connected series". Freudastrologically, we could say that the more beholden the ascendant is to the 4<sup>th</sup> quadrant, the more "fated" it is; and the more "aware" it is that the 4<sup>th</sup> quadrant is left behind ("eat my dust!"), the "freer" it is. As was pointed out in FA's 'P.S.: Freud's Supraego', negating-eliminative philosopher-scientists are keen to tell us that the "self"'s subjective sense of "freedom" is generated via a self-deception. This narrow, anti-heroic 'takes-one-collectivist-to-know-one-collectivist' telling would be the best 'springboard' a hero could hope for. Using his/her '1 competitiveness', the hero 'bounces out' of his 4<sup>th</sup> quadrant and sets his/her course for '5-6-7'. Then again...

As straightforward as our springboard metaphor for '1' (at first) appears, we remain cautious enough to break up the concept of "free will" into another 'ambi-' i.e. "will" & "freedom"; although the former term applies without a hitch to '1', the latter is the term that we would consider with Freud's '8 suspicion' because the springboard, to a variable degree, will be laced with "compensation". And, to the extent that this is so, we find ourselves, once again, agreeing with the negating-eliminative philosopher-scientists. In other words, we see the ascendant as closer to the "fate" pole of Freud's "fate vs. free will connected series". We would only (begin to) view the ascendant as a fully "free agent" when it is 'informed' by significant developments at the descendant.

So, in relation to Freud, we are now ready to ask: was there a point in Freud's life by which he had moved across the mid-point of his '1 self"'s "connected series" to, thereby, express the "free will" pole of his ascendant? Our answer, 'not really', traces to Freud's disinclination to take Jung seriously i.e. to discover how well an individual is 'spring-boarding' from his/her ascendant, we need to assess his/her "open enmity" circumstance at the descendant... and, when we do so in respect of Freud, we find that there was too much competition with Jung. In short, by not refining his '7 diplomacy', Freud's Scorpio rising was not '8 burning' at a very "free" level. Somewhat bizarrely, this shortfall has haunted depth psychology-in-general insofar as, through its history, the criticism that it is a Babel of divergent schools does have some weight. Each depth psychological school serves its discipline best when it develops a '3 terminology' that, when it feeds up to '7', translates easily into the language of other schools.