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FREUDASTROLOGY:  
EDITION II:  
“STRAIGHT LINES OF THE  
GALAXY”

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PART 2a

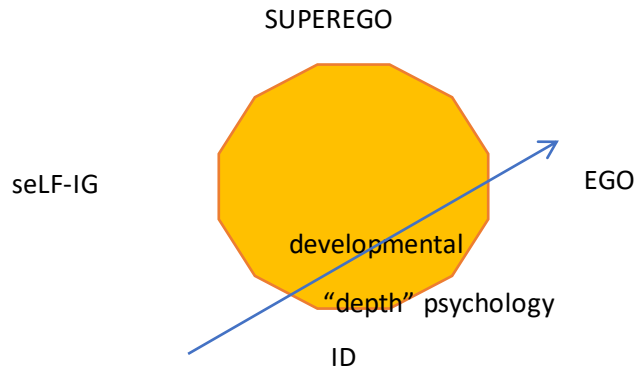


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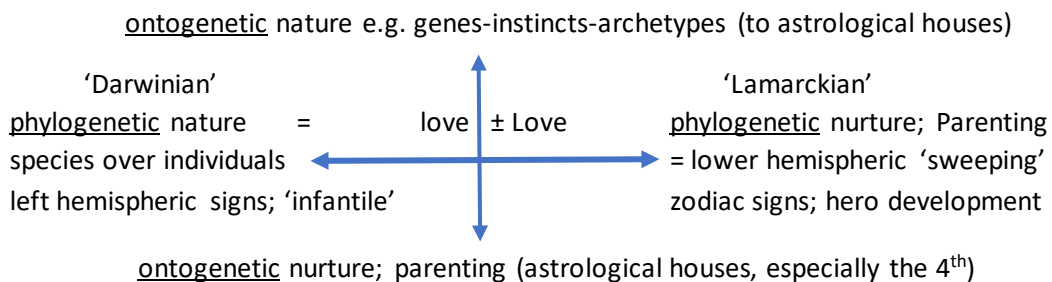
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introduction: **“CROSSING” THE EVOLUTIONARY SPIRAL**

**BIOLOGY’S ‘CROSS’: PHYLOGENY (species) + ONTOGENY (individual)**

The history of “the theory of evolution” is a Melanie Kleinian tale of Darwinian-vs.-Lamarckian “paranoid-schizoid splitting” and, thereafter, ineffective attempts, by each side of the “split”, to annihilate the other. There is a sense in which the Darwinian side of the “split” was fated to gain historical favour over the Lamarckian side because Darwinism better “resonates” the competitiveness & triumphalism of “splitters” (in Freud-speak, “Darwinism seals itself on both sides”). As it is for all warring opposites, their resolution occurs via (i) the recognition of the sterility of the “split” (leading to), (ii) the realization that the dyad requires an ‘expansion’ out to a quaternion & (iii) an “integrating” impulse ‘over’ the quaternion from a “quintessential” point of view e.g. “I/Love” will “cross” the phylogenetic dyad & the ontogenetic dyad, as follows...



... and, although Darwinists might not like the fact that we complete the schema with ‘Lamarckian (capital) ‘P’arenting’, we are able to do so for the same reason that Darwinism gained historical favour i.e. in presenting a schema, we are demonstrating science’s “teleos” i.e. its search for the schemas behind nature’s apparent chaos. Thus, Freud can repeat, “Lamarckian science also seals on both sides”. Lamarckism doesn’t defeat Darwinism because: (i) it appears that, against-Einstein, God does play random mutation dice with the micro-to-meso-universe, (ii) Klein’s “depressive position” leads to “holding” opposites as “equals” & (iii) “integration” is better than triumph. Out of these bullet points, we notice that, going to the macro-scale, ‘order’ is most obvious at this scale and, so, if there are “resonances”, this is the scale to find them e.g. astrology. Thus, if God wants recognition by humanity, S/He would need to encourage us travel through the world’s random-chaotic aspect ‘far enough’ to reach the world’s ordered, Godly aspect. S/He encourages such ‘travel’ via the dispensation of a “hero myth”.

Further, FA-ers can’t help but ‘like’ Darwinism because, (i) it sheds shining light on Homo sapiens’ species (phylogenetic) evolution toward its (ontogenetic) individuals being born in ‘10-11-12 womby’-“neotenous” state (e.g. the advantage of larger brains being supported by narrow-hipped, fast-running mothers tell us that evolution selects for children who are born ‘early’). In horoscopic terms, FA translates to: “irrespective of the 1<sup>st</sup> house’s ‘ascending’ sign, there is also a sense in which the “goatfish-y” 10<sup>th</sup> house, the “water-bearing-y” 11<sup>th</sup> house & the “double fishy” 12<sup>th</sup> house flow into ‘1’”.

Having introduced the Freudastrological translation, we find ourselves looking further into the Jungastrological dimension... human neotenous evolution opens the individual to (what Jung called) “the dangers of primordial images” that have a way

of welling up into an individual's awareness in "inflating", "confusing" & "conflating" ways. As Jung pointed out, the tribes and proto-civilizations that survived were those that found religious ways of dealing with these images e.g. the "hero" realizing that he had to 'develop through' the chaos (unconscious) so that he could re-connect with the schema that, for example, helps to differentiate "conflation" & "integration". Taking the view that the archetypal unconscious doesn't exist ("denial") precludes survival.

At this point, we remind our readers that Freud wasn't completely averse to the primordial imaginal realm. It was more a case of Jung's initial formulations being so far from the catechism of late-19<sup>th</sup>-early-20<sup>th</sup>C science that Freud thought that Jung's view would preclude psychoanalysis getting a medical hearing. It was as if Freud had already realized that throwing the primordial narrative of Oedipus Rex into the 20<sup>th</sup>C was as close to the "collective unconscious" line that he could dare to tread; any closer and his discoveries would be unceremoniously thrown into the dustbin. History shows that he wasn't very far off this "cancel-culture" mark. We will never know, of course, if Freud would have been more accepting of Jung if the latter had formulated his views more coherently but, as our readers know so well, this is one of FA's close interests.

As discussed in our 'Basics' webpage essay, "Centroversion: Jung's Omission", one of the key stumbling blocks against "Freud-Jung integration" may well have been Jung's dyad, introversion-extraversion, being too Kleinian-ly "split" for its own good, despite its involvement in the function-quaternion, sensing-thinking-feeling-intuiting. For example, in respect of introversion, Freud might have been impressed if Jung had described '10 Capricorn's "introverted sensing" as "the defense against (but without indulging a complete 'negation' of) the primordial realm", '11 Aquarius' introverted thinking as "what the primordial realm is", '12 Pisces-(Scorpio)'s introverted feeling as "how I/we might value primordial cultures" & '1 Aries' now-extraverted intuiting as "whereto the primordial realm is (Aries)-heading"... as noted above, via the "hero myth", '1' heads to '5 Leo' (and, thereafter, to '6-7-8-9-infinity & beyond'). Jung could also have informed doubting Freud that Freud's natal Venus in Aries' "progression" to Leo through his life (aided by natal Sun in Taurus) was an expression of his heroism. If Freud had gone on to become astrologically literate, he would have been interested that his Solar "progression" into Cancer coincided with his realization that the "id" is not only "natural" but also the basis of the (healing) "ego" that sees the "superego" as the root 'cause' of mental illness... with "sublimating" Leo only one step ahead.

For FA, then, 20<sup>th</sup>C Freud came along at just the right time if, for no other reason than inspiring Jung to look more closely at the "primordial images" that Freud would only reference in passing (and, not infrequently disparaging) terms. It is the aim of FA in (this) 'Ed.II/Vol.2/Pt.A' to look closely at how Freud's catalogue of psychodynamics deal with the primordial realm. Prior to building his/her "ego" into the fleshy world, the individual does well to "be afraid, very afraid" of this realm and, therefore, some of the psychodynamics that Freud took as causative/correlative of neurosis/psychosis do have their "evolutionary backstories". Yep, "being-afraid, very-afraid" might not be meant to last but it beats "denial (that one is afraid)". And 'Ed.II/Vol.2/Pt.B'?...

Yes, our essay series on the 'archetypal interactions' has, thus far, been weighted toward the combos of '9-10-11-12 running' & '1-2-3-4 hunting' but, for FA, the better the left hemisphere is understood the better the '5-6-7-8 mating' is understood.

**PSYCHODYNAMICS:**  
**(a psychodynamic outline of Freudastrology/FA)hu**

**PREFACE: OUTLINE OF CHAPTERS**

**introduction: Freud's 12 essays (1915-17)**

**1: Repression (±resistance)**

**2: Compensation (±over-reaction formation)**

**3: Dissociation (±rationalization)**

**4: Idealization (±fixation)**

**5: Regression (±perversion)**

**6: Illusion (±inflation)**

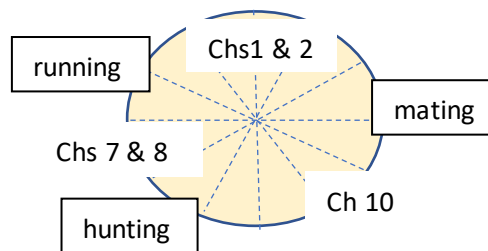
**7: \*Ambiversion (±\*\*supraversion)                   \* not a Freudian term**

**8: Projection (±introjection)                   \*\* a Freudastrological neologism**

**9: Identification (±projective identification)**

**10: Sublimation (±\*\*\*transcendental function) \*\*\* a Jungian term**

**conclusion: Freud's missing psychodynamic**



**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

\* \* \* \*

## OUTLINE OF CHAPTERS

### Introduction: Psychodynamics

Nov/2018

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

### Psychodynamic I: Repression

Dec/2018

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

### Psychodynamic II: Compensation

Jan/2019

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

### Psychodynamic III: Dissociation

Feb/2019

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

### Psychodynamic IV: Idealization

Mar/2019

'Feeling' information availed via an experience of unpleasant emotion is often more valuable – it tends to serve Freud's “reality principle” – than information that

is availed via an experience of pleasant emotion. This tells us that the “repression” of unpleasant emotion that, in turn, unhinges pleasant emotion (=“idealization”) is a 'semi-dissociation'. When emotional development stalls, fertile ground is laid for...

**Psychodynamic V: Regression**

**Apr/2019**

If there is any psychodynamic that challenges repression's cornerstone status, it is “regression”. This is especially the case in FA because planetary retrogradation & the precession of equinoxes points to the regressive potentials inherent in both the biosphere (e.g. “ontogeny” doesn't always recapitulate “phylogeny”) and the human psyche. 4<sup>th</sup> quadrant planets can be both (i) foci of “fixation” and (ii) “attractors”.

**Psychodynamic VI: Illusion**

**May/2019**

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

**Psychodynamic VII: Ambiversion**

**Jun/2019**

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

**Psychodynamic VIII: Projection**

**Jul/2019**

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

**Psychodynamic IX: Identification**

**Aug/2019**

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

**Psychodynamic X: Sublimation**

**Sep/2019**

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

**Conclusion: Freud's Missing Psychodynamics**

**Oct/2019**

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

**FREUD'S 12 ESSAYS (1915-17)**

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

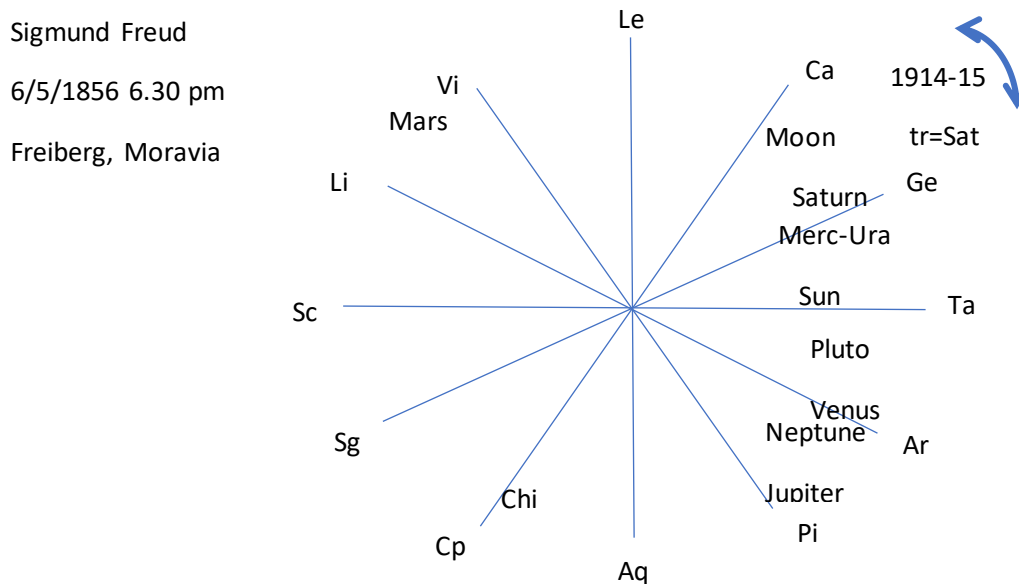
The 5 published essays are worth reading but their long-term value would be undermined by Freud's reformulation of psychological structure in 1923's “The Ego & the Id”. This reformulation became necessary because the term, “consciousness”, was confusing and, as history would reveal, Freud's conceptions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

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



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

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

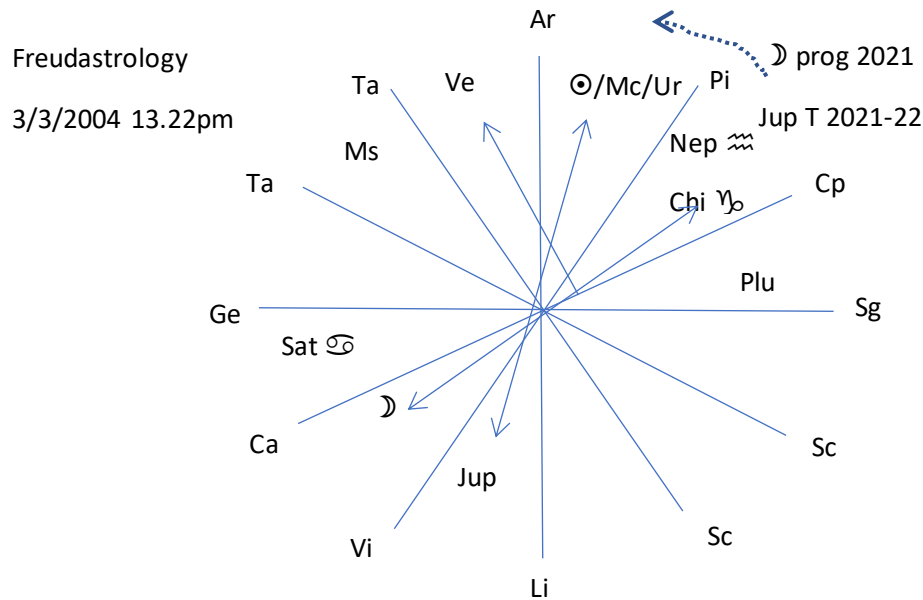


... in 1885 – the year of his 1<sup>st</sup> Saturn return – Freud had achieved more with his communicative (=Gemini) natal Saturn than his sex-death-union (=8<sup>th</sup> house) natal Saturn insofar as he qualified as university lecturer yet his marriage was put on hold until he could place himself in a financially secure position. If there was any marriage that occurred in 1885, it was with his colleague, Josef Breuer, who provided financial support for Freud's sojourn from Vienna to Charcot's hypnosis clinic in Paris (noting the 8<sup>th</sup> house connection to "shared resources"). Although Charcot was world famous, Breuer's sideline interest in hypnosis was an 'advance' on Charcot's insofar as Breuer did no more than investigate (i.e. he was not a manipulator of) "hypnoid states".

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

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

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



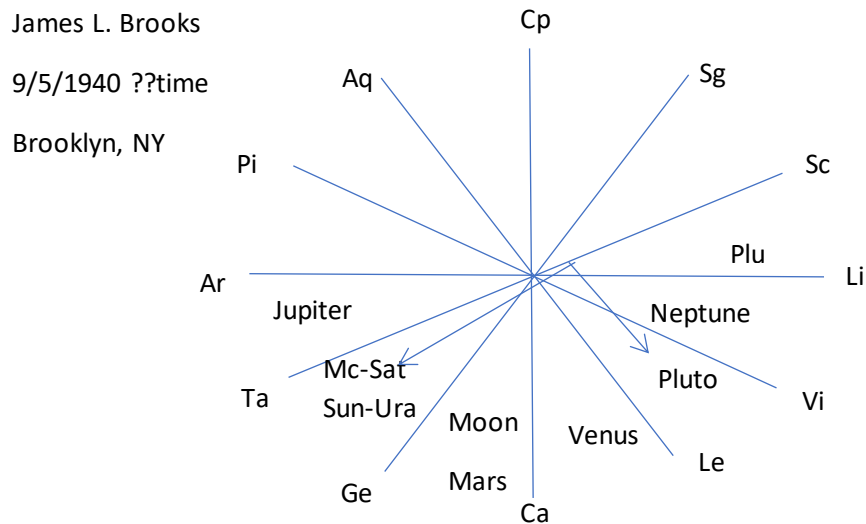
... rather than having, as in Freud's case, natal Saturn in the 8<sup>th</sup> house, FA has natal Saturn in the 1<sup>st</sup> house. If the M.C. symbolizes the determination to protect an 'embryo' until birth, then natal/transiting Saturn symbolizes the setting up of an extrauterine 'womb' ('peri-ego')...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

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

**EXAMPLE FILM I: TERMS OF ENDEARMENT (1983) ☺☺**

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

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



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

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

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

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

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

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

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

## PSYCHODYNAMIC I: REPRESSION

### **FREUD'S (DARWIN'S) "REPRESSION"**

Whereas Freud had drawn his much-discussed term, "instinct", from biology, his equally much-discussed term, "repression", was his own. This sense of ownership is likely behind why Freud had little to say about the Darwinian background of what, to him, seemed to be a characteristically human psychodynamic. Still, in evolutionary terms, the "repression" of 'hunting' and/or 'mating' behaviours confers the survival advantage of quietude that, in its turn, helps to avoid hunters located 'further up' the "food chain". A good movie example is John Krasinski's, "A Quiet Place". In nature, we can imagine a sea-gull repressing hunger to stay out of range of a human eating his/her fish-'n'-chips. Thus, repression derives from '9-10-11-12 running'. To "reduce" "repression" to "neurological inhibition" would undermine Freud's term, because...

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

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

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

## **JUNG'S (LAMARCK'S) "REPRESSION"**

**Michael Fordham (1905-1995) was the psychoanalyst upon whom FA has been most able to model itself. Michael was of the generation that saw the inauguration of the Kleinian formulation of neonatal development and, upon becoming steeped in it, would communicate it to Jung. For example, that the neonate's superego possesses an 'already there' quality speaks to the possibility that Jung's formulation, the "shadow", (i) was well-named insofar as "shadows are longest in the morning", and (ii) may have 'brewed' during gestation and 'spilled' down-in/onto the neonate's "initial integrate", leading to the complicated state of neonatal affairs that, in order to discuss coherently, Kleinians would introduce the term, "projective identification" (see upcoming 'Ch.7').**

**Michael had some trouble communicating to Jung because the latter had taken the view that "repression" takes one's eye off contents of the "unconscious" that have never been "in awareness/consciousness" and, therefore, have "never been repressed". These additional contents, in Jung's view, (i) are often found at the archetypal pole of the "instinct-archetype spectrum" and, therefore, (ii) might not have much to do with "sexuality" &/or "attachment", & (iii) have much to do with an individual's discovery, over & above any survival instincts, of his/her "teleos/purpose". In other words, Jung worried that Michael might have been "too Kleinian/Freudian" as if, in Michael's own conception, his "initial integrate" had yet to undergo its own "de-integration".**

**The obvious answer to Jung's concern about analysis becoming "too Freudian" goes: the "repression" mechanism might be focused on survival instincts but there is no reason for this focus to mutually exclude possible "never-been-repressed" contents of the unconscious. Jung's acolyte, Marie-Louise von Franz took a view similar to this when she noticed that the "shadow" darkens everything that exists in the unconscious, not excluding contents that will eventually speak to the individual's purpose, his/her "individuation" and his/her relationship to God. Most "entanglement" occurs at birth.**

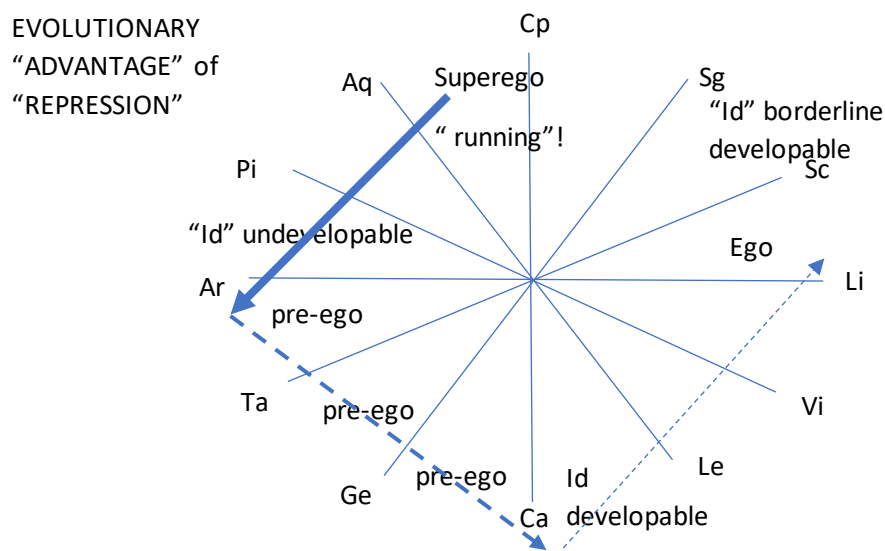
**Jung's cautionary view of "repression" wasn't, of course, the same as academic psychology's rejecting view of "repression". The only "-pressions" that are acceptable to academia are "suppression", "depression", "expression" and, to the extent to which they focus on (collectivistic) philosophy & politics, "oppression" & "impression". It is likely, indeed, that Jung would have supported Freud's "repression" because he did realize the need to distinguish between thoughts and/or emotions that are retrievable ("suppression", as we shall see, is a psychodynamic that links to the 4<sup>th</sup> archetype i.e. Cancer, the Moon, the 4<sup>th</sup> house) & thoughts and/or emotions that aren't retrievable... at least not without "interpretation" of their symptoms, "free associations", dreams, events or, as we shall discuss below (scroll down), natal placements and/or transits.**

**The distinguishing feature of "repressed" (rather than "suppressed") emotion is its disproportionate 'strength' when an "interpretation" leads to its accompanying idea. The accompanying "resistance" to the accompanying ideas (e.g. "I am hoping to take my mother to bed and annihilate my father" or, "I am hoping to climb the ladder of academic psychology and that it will feel teleological despite the fact that the tenets of "reductive science" preclude purpose") might have its own emotional strength yet, (as Freud said it) "economically", this strength is more handleable and, therefore, more preferable, to the eventual "catharsis" of Lamarckian "taboo thoughts" around teleos. In short, "repression" might be uncomfortable, but it sure beats "depression".**

## ASTROLOGERS' (ARCHETYPALISTS') "REPRESSION"

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

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

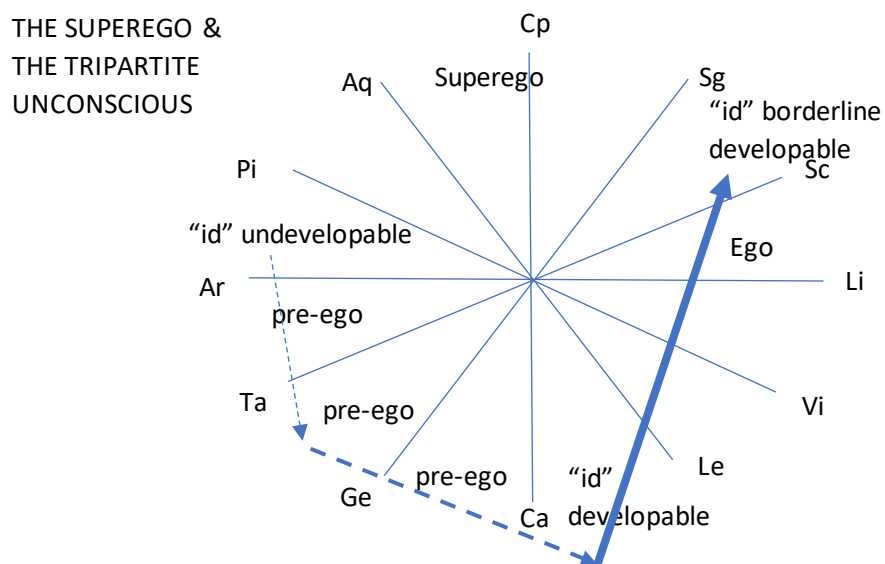


... this zodiac was drawn to illustrate the three "basic" survival advantages of '10 repression', (a) through '11-12' into '1' (the solid arrow): the individual needs to gain a sense of him/herself before being exposed to the self-negating, masochistic effects of the 'raw' archetypal realm; if s/he has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

## FREUDASTROLOGY'S "REPRESSION"

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

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



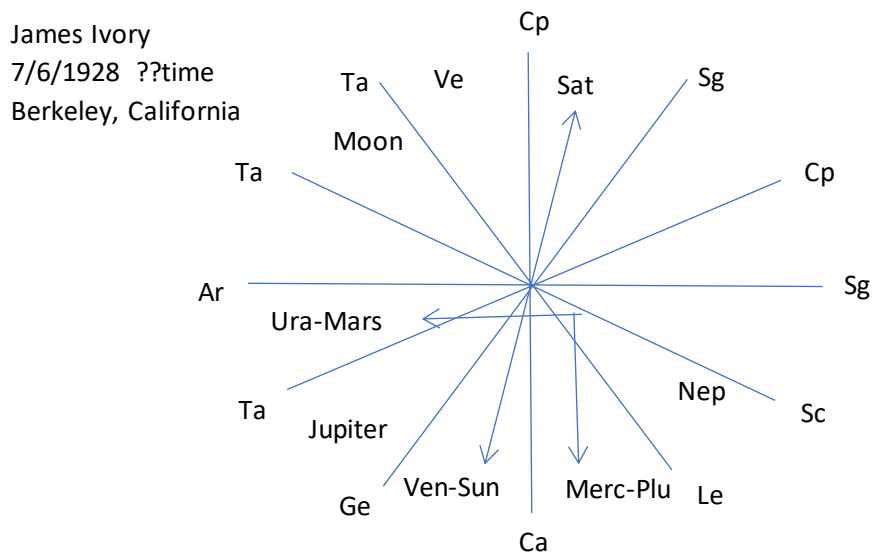
... as Jung also discovered, it is 'unusual' for the individual to resolve his/her mid-life crisis by fully 'rounding out' his/her ego. As a result, (i) the transformations and spiritualizations availed in the 8<sup>th</sup> and 9<sup>th</sup> houses remain in the unconscious (e.g. "projected"), and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



**EXAMPLE FILM II: A ROOM WITH A VIEW (1985) ☹☹**

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

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



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

All of E.M. Forster's screen adaptations illustrate the self-defeating nature of “repression”. Before considering “A Room with a View”, we note that “A Passage to India” illustrates some important psychoanalytic points (i) the repression of memories includes the repression of fantasies, (ii) psychoanalysts are not the only ones who can

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

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

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

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

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

## PSYCHODYNAMIC II: COMPENSATION

### **FREUD'S (DARWIN'S) "COMPENSATION"**

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

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

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

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

## JUNG'S (LAMARCK'S) "COMPENSATION"

One of the 'good' things about Darwinists, even if they "deny" the existence of the primordial-archetypal imaginal realm, they don't "deny" that Lamarckism exists. Lamarckism has been with *Homo sapiens* ever since its early civilized phase of animal husbandry & selective breeding. Indeed, evangelizing Darwinists will need to concede that they 'become Lamarckians' in their aim to have the human collective "artificially acquire" an idea that hasn't been around long enough to be "naturally selected" and become encoded in a genome. Insofar as the overall aim of all (not only biological, but also non-biological) science is to "control from without", it is fully Lamarckian, most famously & ironically epitomized by Einstein's "Letter to Roosevelt" (see: 'Ch:17').

For Jung, the Lamarckian action of the psyche is fuelled by an archetype (that, nonetheless, can express as an instinct). Jung noticed the link between this archetype & (what he would call) the "persona", the aspect of the psyche that, as it "builds up", has a reciprocal action of "building up" (what he would call) the "shadow". The image of something "building up" runs against Freud's image of "pushing down" that comes courtesy of "repression", but we contend that these images are not mutually exclusive. No monster imagination is required to notice that, if something "builds up enough", it ultimately accrues the "weight" to "push" something else "down". Whatever images one prefers, the fact remains that being "aware" of Jung's "persona/shadow" dyad – e.g. reading Jung's opus without being in Jungian therapy – is not "consciousness" of the "persona/shadow" dyad. One needs to have experienced 'enough' Jungian therapy to have nussed out 'how' one's *particular* "persona/shadow dyad" was "built up".

One of the aspects that can emerge in this first phase of Jungian therapy is that the "shadow" contains (what some post-Jungians would call) the "negative persona". In other words, in analyzing one's "persona" (often, there will be dreams of wardrobe malfunctions, public nakedness and so on), it can happen that, before one is faced with the sundry aspects of one's "shadow", one's own "persona" presents its own internal dyad. The most straightforward example of this is the politician who campaigns for office with an often dubiously "positive" spin yet, once elected, s/he soon finds out that most of his/her time is spent saying "no". As political history has revealed over & over again, this internal dyad is often both sterile and destructive. In short, the relationship between "persona" & "shadow", rather than "complementary", is "compensatory".

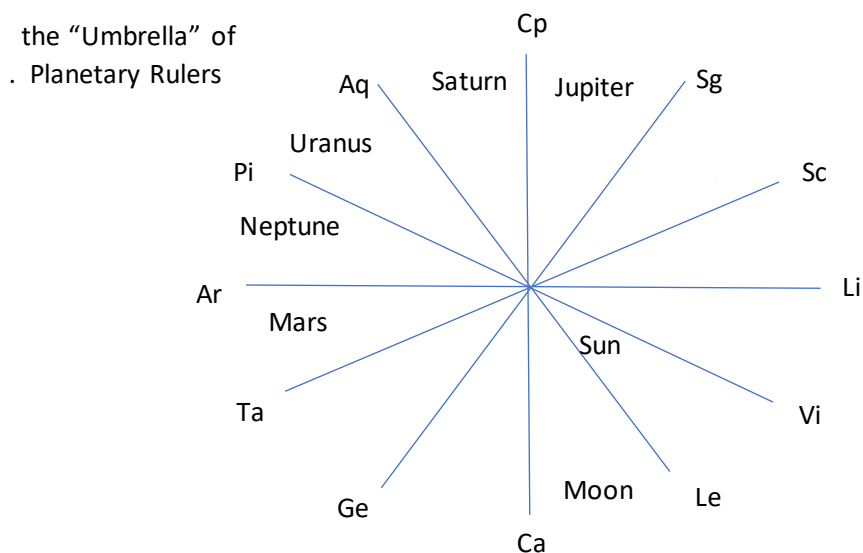
Having proposed both a "positive persona" & "negative persona", we can now propose both a "positive h/Hero" and a "negative h/Hero". In doing so, we do need to distinguish between a "negative h/Hero" and an "anti-h/Hero" insofar as the former 'sets off' from his "negative persona" (and, because of this, he is at greater risk of "the refusal of the call"), whereas the latter restores his "negative persona", often resolving to control anyone & everyone around him. The "negative h/Hero", if (Jim) he accepts the mission impossible, has to deal with 'arriving' at his "positive h/Heroic self" and, with some degree of a combination of both, faces his 1<sup>st</sup> "dangerous transition". In the case of Christ, of course, this "dangerous transition" was itself a combination of letting His Godliness 'die' so his that (God)-manliness can be 'born'. This "h/Hero myth" has slipped in recent centuries as if "science"'s great successes on the outside have brought about reciprocal disinterests on the inside. For example, if a man lacks curiosity about where "centroversion" stops and "introversion" starts, expect lots of "compensation".

## ASTROLOGERS' (ARCHETYPALISTS') "COMPENSATION"

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

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

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



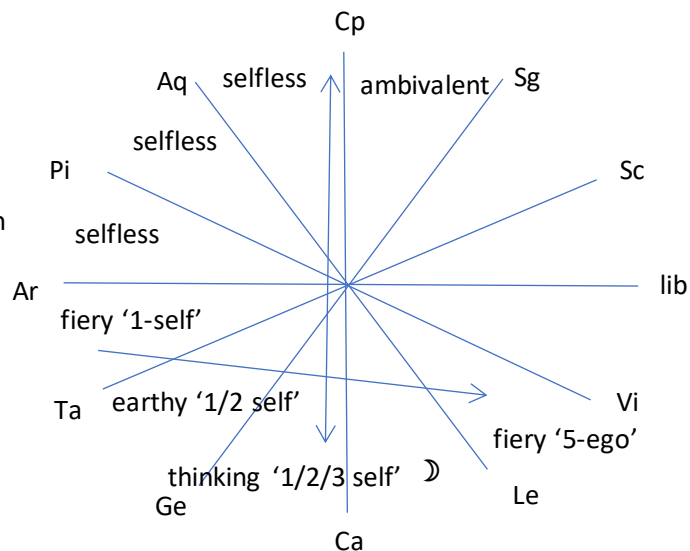
Now, although it is easy to conclude that (with all else in the horoscope being equal) a Saturn in Capricorn is more likely to succumb to "compensation" than a Sun in Leo, what can we say about Sun in Capricorn and Saturn in Leo? This is the kind of question that brings up the key Freudastrological issue: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

## FREUDAstrology'S "COMPENSATION"

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

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

from  
Michael Fordham  
vs. Erich Neumann  
to  
Michael Fordham  
and Erich Neumann

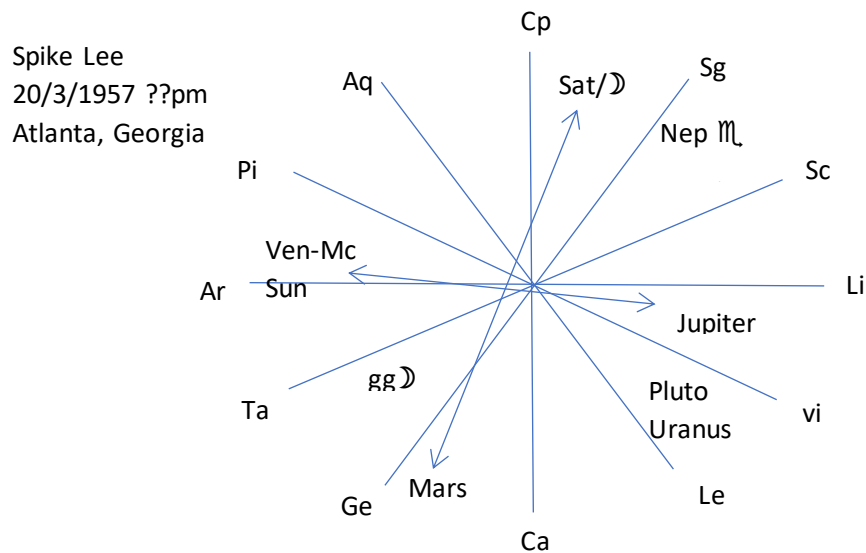


... the Freudastrologer pays serious attention to Fordham's "developmental" view. Nonetheless, longstanding readers will know of the importance Freudastrology gives to human neoteny (e.g. "the newborn's psychology rests heavily on gestational background") and, so, we don't discount the "classical" view.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

**EXAMPLE FILM III: DO THE RIGHT THING (1989) ☺☺☺**

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

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



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

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

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

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

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

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

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



### PSYCHODYNAMIC III: DISSOCIATION

#### **FREUD'S (DARWIN'S/KLEIN'S) "DISSOCIATION"**

In 'Psychodynamics I' (Dec 2018), we noted the establishment's "repression of repression" ... meaning that, although 'repression-(running)' had primarily evolved to 'push' against 'hunting-mating', it can also 'push' against itself. And, with such 'short-circuiting', the "awareness" (not "consciousness") of anxiety-fear diminishes. And, as noted in 'Psychodynamics II' (Jan 2019), diminution of anxiety-fear brings about the under-compensating psychodynamic, "denial". The establishment doesn't care that it applies reason in a self-serving, dubious way when it "denies" that it is motivated far less by reason than it is by emotion and, just as "repression" is ever-ready to "repress" itself, "dissociated" thinkers are ever-ready to "rationalize" that they are rational.

It is not too difficult to understand how the Darwinian mechanism could select "dissociation" and "denial": the separation of an organism from its anxiety-fear could have the effect of releasing the aggressive instinct that leads to the acquisition of food. The obvious problem with this release is the side-effect of recklessness that would see the proverbial sea-gull finding itself being served up at KFC (KFS-G). Then again, if the sea-gulls were able to 'fly under one banner', there would be a better chance that one could 'get through'. Thus, we begin to see the outline of the "safety in numbers" collective psychodynamics about which Gustave le Bon (& Freud) had so much to say.

It was also in 'Psychodynamics 1' that we noted the important relationship that "repression" has to the passage of time. Appreciation of this relationship can lead the "repressed" individual to value the idea of development over time. The "dissociated" individual, however, is more likely to devalue ideas of human development over time. For example, the process of "projection" and "retrieval" requires the passage of time because the emotional flow that generated the 'tidal' "projection" needs time to 'ebb' before efforts at "retrieval" become fruitful. Indeed, the psychoanalyst needs to have an acute sense of 'timing' insofar as there is an optimum time for "retrieval" to become fruitful (to 'push' an analysand toward a "retrieval" before this optimum time is to be a poor psychotherapist). For Freud, if the analysand was sufficiently "dissociated", he would conclude that the analysand was not a good candidate for analysis. Freud went so far as to discourage analysts from taking on potential clients who 'presented' with symptoms of one of the 'relationship-averse' "neuroses" ... the "narcissistic neuroses".

Enter Melanie Klein. In the 20<sup>th</sup>C's 2<sup>nd</sup> half, the Kleinian approach to therapy brought "narcissistic neuroses" into the psychoanalytic fold. The author of (arguably) the most popular book on therapy, M. Scott Peck ("The Road Less Travelled"), would emphasize the post-Kleinian view that early assessment of 'candidacy for therapy' was not reliable. Not a few of the analysands whom M. Scott had thought, at first, weren't "good candidates" wound up growing profoundly (& vice versa). In other words, the post-Kleinian therapist would view the potential analysand as a mixture of "erotic" & "narcissistic" elements and, even if an analyst notices that his/her potential analysand "presents" as, say, "a narcissist", it may take much more time to learn the degree to which his/her "narcissism" is covering over his/her "erotic" component. With his/her discovery, the analyst now has something 'to work with'. As we have noted elsewhere, the most important quality of the would-be Kleinian analyst is "Temperance".

## **JUNG'S (LAMARCK'S) "DISSOCIATION" "DENIAL"**

If an individual can accept that thinking is the function that is deployed for the sake of "this is not that" differentiation, s/he is likely to accept that, for every thought, there will be a counter-thought. Jung realized that, when Descartes produced the key thought of modern philosophy, "I think therefore I am", he was ignoring the counter-thought, "am I thinking? or is something thinking me?" This irreducibility of thinking led Jung to keep thinking in touch with "auxiliary" functions that offer "integration". By contrast, a holder of an ideology believes that a counter-ideology needs elimination and doesn't care for other functions. With Darwinian processes that lead to "safety in numbers", Lamarckian processes pick up the threads and sew the Pandora's box that is coherently dubbed "collectivism". Thus, holders of an ideology are "in denial".

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

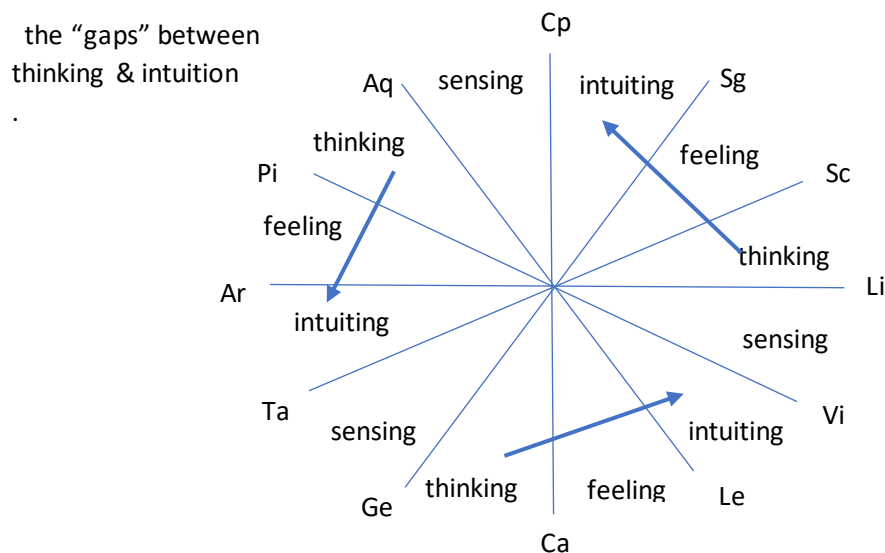
Now, at this point, a "dissociated" individual could read this passage and claim that, when thinking separates from its opposite, emotion, via a dissociation, thinking is thereby liberated to be "truly" rational. Jung may have accepted such a claim if it were made by pure mathematicians but, to applied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

With "dissociation", at its most 'basic', implying a self-serving and extravagant use of the thinking function, and with Homo sapiens being one of the few species that 'thinks', we might find it difficult to trace the Darwinian-evolutionary sources of this psychodynamic. Nonetheless, courtesy of Ron Howard's "A Beautiful Mind" (2001), many non-academics now know of the dissociated mathematical genius, John Nash, and his "game theory". Some will also know that, over the subsequent 30yrs, "game theory" would be applied to Darwinism to help explain apparently 'anti-Darwinian', self-sacrificial ("masochistic") behaviours. In short, not all 'lower' organisms evolve only through a matrix of instinct-emotion... 'lower' organisms could, at least in part, evolve through a 'proto-thinking' matrix. So, let the argument between Lamarckian archetypalists and Darwinian evolutionary game theorists begin about which of these 2 is the 'more basic'. Meanwhile, everyone else is developing an "auxiliary" function...

## ASTROLOGERS' (ARCHETYPALISTS') “DISSOCIATION”

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

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

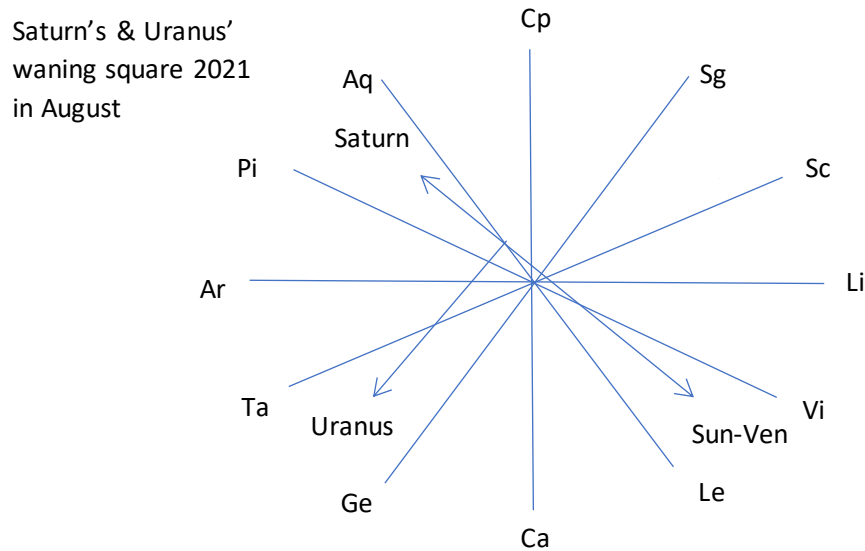


... as a result, thinking is likely to consider sensing and (at least, experience) feeling prior to any consideration of intuition and, if thinking is dismissive of sensing or feeling, it may never 'reach' the latter consideration. This barrier, of course, isn't an issue for airy planets transiting the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

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

## FREUDASTROLOGY'S "DISSOCIATION"

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



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

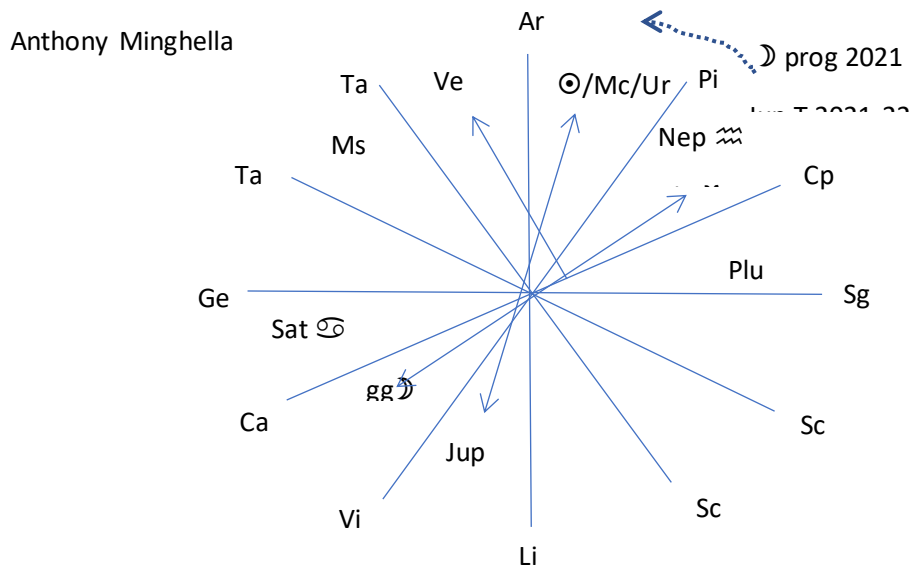
Further, if, with Freud, we review the history of discontented civilization, it is clear that strong "egos" are the exception & not the rule. As we noted at the outset of this series of essays, the Saturn-Pluto conjunction of 1914 was far too strong for even the 'most developed' section of civilization.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

**EXAMPLE FILM IV: THE ENGLISH PATIENT (1996) ☹☹**

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

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

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



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

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

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

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

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

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

## PSYCHODYNAMIC IV: IDEALIZATION

### FREUD'S (DARWIN'S) "IDEALIZATION"

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

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

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

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

### **JUNG'S (LAMARCK'S) "IDEALIZATION"**

In the first few decades of the 20<sup>th</sup>C, hopes for the "integration" of biology and physics were put on hold. When Einstein uncovered non-flowing spacetime, any ideas that were couched in flowing time, such as biological evolution, were now to be taken as illusions. To take sides with Darwinism or to take sides with Lamarckism would not have mattered... they were both illusory. Then, quantum theory came along and, with it, many scientists would begin to wonder whether time itself, non-flowing or flowing, was just another illusion. We can guess that, in the first few decades of the 21<sup>st</sup>C, Lord Kelvin, the drawer of the 2<sup>nd</sup> law of thermodynamics, Ludwig Boltzmann, the drawer of the laws of entropy and, of course, Einstein have been spinning in their graves.

"Time" might be moribund, but it isn't flatlining yet and, so, like two drunken fighters rolling about the ring in the 15<sup>th</sup> round, Darwinism & Lamarckism continue the fight. Darwinism seems to be landing more punches than Lamarckism because the 2<sup>nd</sup> law of thermodynamics – 'statistical time' 'flows' from order to (chaos) disorder – supports the view that, over time, mutations will be more & more (chaotic) disordered rather than more & more 'ordered'. The one thing that the one-sided Darwinist won't have, however, is that their "law of natural selection" would also become disordered over time. In short, the first half of Darwin's mechanism 'likes' Einstein but the second half 'likes' Kelvin & Boltzmann. So, before we bring Lamarck to evolution's table, we discover that Darwinism is stuck in an internal Kleinian "split". Those who "idealize" Darwin are reluctant to admit that, as time flows into the 22<sup>nd</sup>C, this "split-ness" has every chance of becoming a bigger & bigger issue begging for an "integration". Thank God Darwinists don't have the power to send all these futurists to the gas chambers.

Even if, sometime in the future, Darwinism and Lamarckism are "integrated", we still need to deal with the "split" that resides behind the "split" between Darwinism & Lamarckism: with both theories of evolution being couched within the paradigm of "physicalism", we don't need to apply either of them when the time comes to ponder spiritual evolution. This is why Jung didn't need to address Darwin (or Lamarck) in the way that Freud had done. If Jung had wanted to take on Freud's idea that he was the 3<sup>rd</sup> part of the Copernicus-Darwin-Freud triumvirate, he might have challenged Freud's "ego ideal" because, after all, with Darwin's mechanism directing everything towards survival, why would it generate searches for "truth" & "schemas"? The only genes worth Darwinianly reproducing are those that are better at lying, cheating & stealing than other genes that lie, cheat & steal. The pitiless universe and all that.

Not only Jung but many with zero interest in (surface &/or) depth psychology will tell you that impractical idealists do lie... but, in their case, their "genes for lying" have short-circuited their way back onto themselves. Standing up for one's ideals is a "delusion" because the world rewards pragmatism. Jung, however, goes beyond those with no interest in "honesty genes" because there is something inherently impractical about the 2<sup>nd</sup> half of life. Jung went on to point out that, when the individual has done enough work on his/her "shadow", the (... errrr) 'time of life' has arrived to work on his/her animus/anima syzygy. Being able to put one's idealisms in their right psychical places is his/her "opus magnum" that, if successful, brings about the right psychical relationship to the "Self". S/he doesn't need to spend time perusing his/her horoscope to achieve this... but there is a possibility that perusing one's horoscope can help...



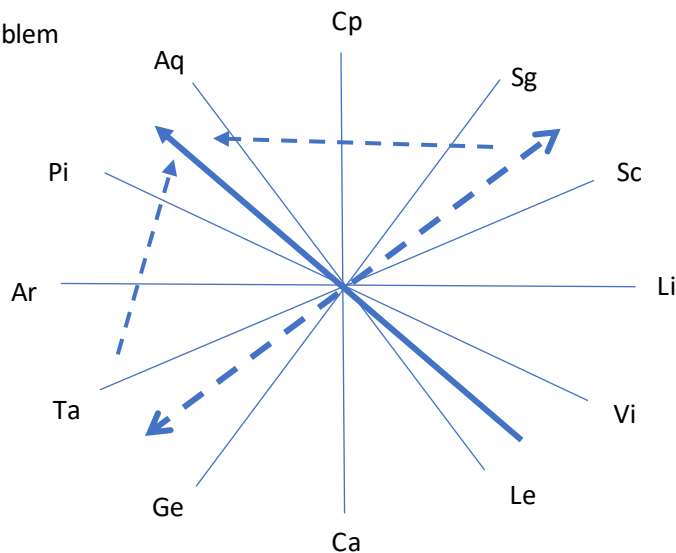
### ASTROLOGERS' (ARCHETYPALISTS') "IDEALIZATION"

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

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

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

the convergence problem  
of the "fixed signs"



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

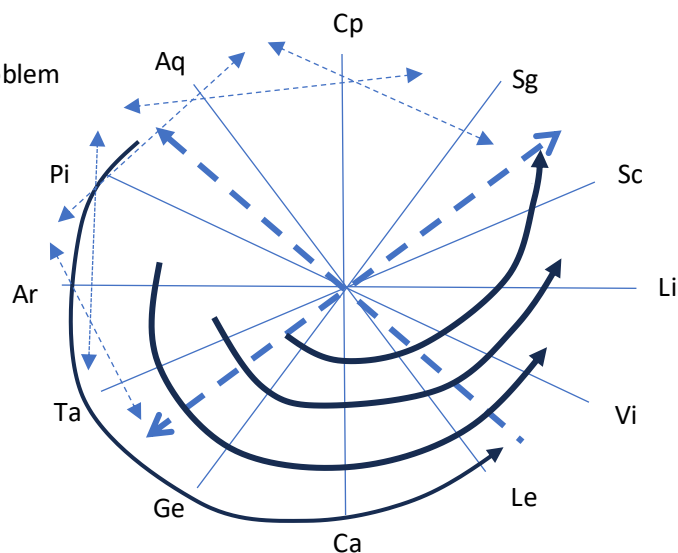
## FREUDAstrology's "IDEALIZATION"

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

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

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

full "delivery" of  
the convergence problem  
of the "fixed signs"



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

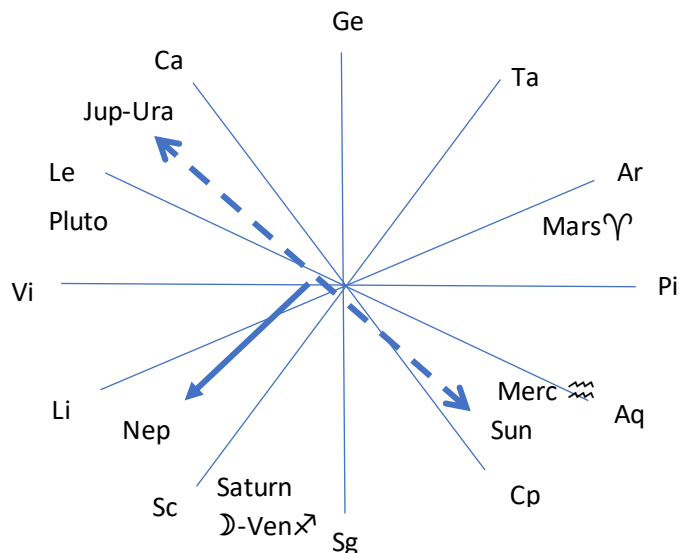
**EXAMPLE FILM V: DANCES WITH WOLVES (1990) ☹☹**

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

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

Before going to “regression”, “illusion”, “projection” & “identification”, it is worth learning more about “idealization” from a movie that, at its run, was criticized for its over-idealistic point of view. “Dances with Wolves” (1990) was directed by...

Kevin Costner  
18/1/1955 9.40pm  
Lynwood, California



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

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

The movie begins with a sense of idealisms being shattered. "Lt. John Dunbar" (Kevin Costner) has a wounded ankle and foot – the parts of the body that are ruled by Aquarius and Pisces – and he is aware that they are about to be "castrated". The American Civil War began on the heels of its 1<sup>st</sup> "Uranus return" (1776 + 84 = 1860; its 2<sup>nd</sup> "Uranus return" was WWII; its 3<sup>rd</sup> "Uranus return" is due in 2028). Because of his rank, it follows that had been believing in the military idea that the ends (here, the broader 'unity' in the American states) justify the means. Dunbar is aware (i.e. not "conscious") that he has humbled himself to something greater but he is unconscious of the fact that his "identification" has not extinguished his pride, and, so, a Jungian would say that his ankle/foot wound his "Self"'s way of telling his 'self' that his pride needs to be (if not extinguished, then) 'delivered' into another round of psychological development (note Kevin's Mercury in '11 Aquarius' and Mars in '1 Aries'). Dunbar might not be very 'Jungian' but, in any case, he has the intuitive capability to realize that, to do this, he needs to re-locate from a '(10)-11 civilization' to the '1 frontier'.

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

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

## PSYCHODYNAMIC V: REGRESSION

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

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

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

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

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

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

## **JUNG'S (LAMARCK'S) "REGRESSION"**

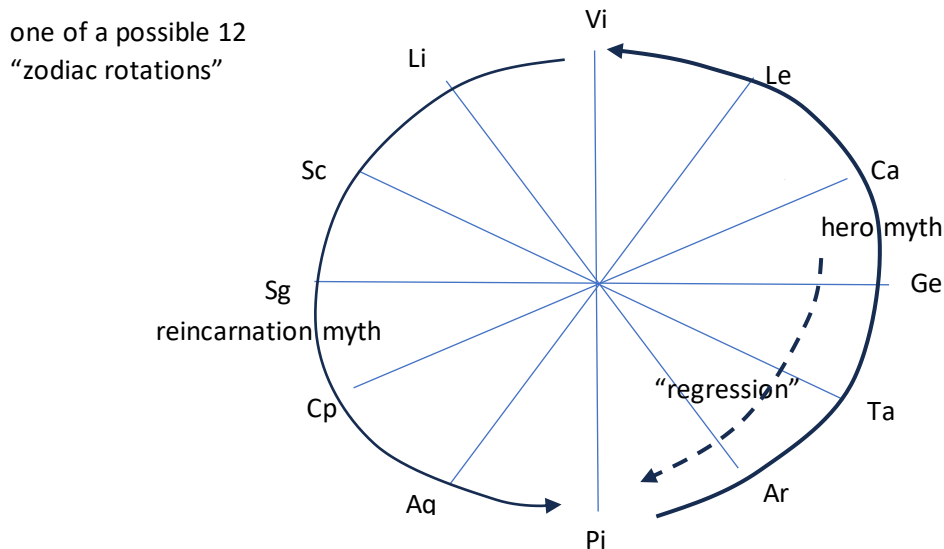
Freud's work led him to the view that the Oedipal complex was the 'epicentre' of neurosis. It seemed to him that, of all the sexual-(sensual) infantile expressions, the Oedipal expression was the most abhorrent and, therefore, the advancing tribe would build a substantial 'fall-back position' in the phallic phase. Because of the neoteny of *Homo sapiens*, there is also every chance of a 'short-circuit' forming from the phallic phase back to one or more of the gestational phase(s) that, although they not part of Freud's sexual developmental canon, are at least part of FA's. It won't take chunks of imagination to realize that there is but a struck match between "regression" and (what FA calls) 'short-circuiting'. We 'like' the latter term because it invokes the interaction of '(amniotic) water' & '(amniotic) electricity' that would be likely play a part in any neotenuous mammal. "Regressions" from the phallic phase to the anal phase could well 'feed' off 'short-circuits' to gestational "regressions". Longstanding readers know that we have spilled plenty of figurative ink on the Chaos-Ouranos-Chronos "regression".

If, like Michael Fordham, we had time-machined our way back to Jung-as-an-old-man and discussed "regression" in this way, we expect that, as it was for Michael, we too would have run into Jung's "resistance". For Jung, "regression", irrespective of the degree to which it is fed by 'short circuits', was a secondary phenomenon of the psyche's primary attempt to get over an 'adult impasse'. However this 'adult impasse' presents – and one way it does so is with a neurosis or per-(di)-version – there will still be the underlying and more important reason for the presentation of the analysand's need to be connected to s/Something-greater-than-him/herself. If s/he could find this, s/he would find that his/her (more-than-merely-sexual) "libido" has renewed 'flowing' in "teleological", Lamarckian directions and, in turn, much of what had been thought of as infantile (and/or gestational) was now losing this 'flavour'. As it does so, s/he may also experience more sympathy (and empathy) for the mystery of "Divine Plans".

The Freudastrologer, however, would not have tucked the tail between the legs. We would still have challenged Jung's "resistance" in reference to 'Eastern' ideas of cycling. Specifically, we would have indicated to Jung that, if (i) authentic "teleology" points to anti-clockwise cycling & (ii) the 'adult impasse' is cleared to a re-connection, then the Jungian analysand finds, in any case, that s/he needs to re-visit phases of life that are connected to (gestation &) infancy... even if, in this case, it would be from the "other side". To support our challenge, we would have referred Jung to his own essay, "Psychological Commentary on 'The Tibetan Book of the Dead'", and to the fact that, for the 'Westerner', it makes more sense when read backwards e.g. the first section to be read is that which describes the final, pre-(re)-birth, "Freudian" phase, the "Sidpa Bardo". In other words, it might be the case that the individual, having surmounted his/her 'adult impasse' and become authentically "teleological", discovers that part of this authenticity is to review his/her (gestational &) infantile experiences. Specifically, if the individual has suffered from a gestation-to-infantile 'short circuit', s/he may be better off first reading about the phase that precedes the "Sidpa Bardo", the "Chonyid Bardo", which deals in "psychic heredity" and "karma". For example, s/he may find that s/he needs to work more on the differences between phylogenetic and ontogenetic heredity as they specifically refer to him/her. If s/he has astrological inclinations, s/he may begin to ponder the implications of the zodiac being a combo of lines and circles...

## ASTROLOGERS' (ARCHETYPALISTS') "REGRESSION"

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



... hopefully, dear reader, you have already seen that this representation of the zodiac has been rotated by 120°. We have done this to give a sense that regression, as indicated by the dotted clockwise arrow, is often so passive that it hardly deserves to be grouped with the other *psycho-dynamics* i.e. regression results when there is no dynamic, per se... just as all precipitation drains, under gravity, through gutters and rivers to the ocean, so regression is a passive drainage 'back down' to the zodiac sign of "the ocean" of undynamic eternity, Pisces.

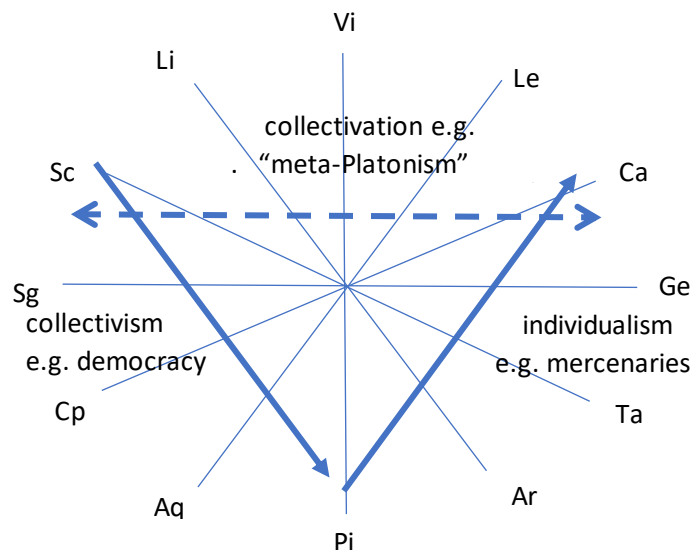
The critical addition to such a zodiac depiction, however, is the fact that, in a reincarnational setting, Pisces is 'reachable' from both sides: as shown above, not only (i) the clockwise but also (ii) the anticlockwise arrows. Thus, it is often no easy task to determine when an analysand is regressing to his/her gestation-infancy or when s/he is developing through a 'higher' helical rung of his/her gestation-infancy. For FA-ers, Jung-the-archetypalist might have done better with this issue when criticizing Freud for being too interested in the analysand's (what he viewed as) past, when it is entirely possible that the analysand who is studying gestation-infancy could be paving a path through his/her future. Then again, an individual with plenty of 12<sup>th</sup> archetypal natal influence (e.g. Einstein, moi) won't, in any case, want to fuss over the passing of time and use Jung's "transcendent function" to rise above 'past-future' to 'meta-time'.

## FREUDAstrology's "REGRESSION"

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

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

"collectivation"



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



**EXAMPLE FILM VI: THE IDES OF MARCH ☉☉ (2011)**

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

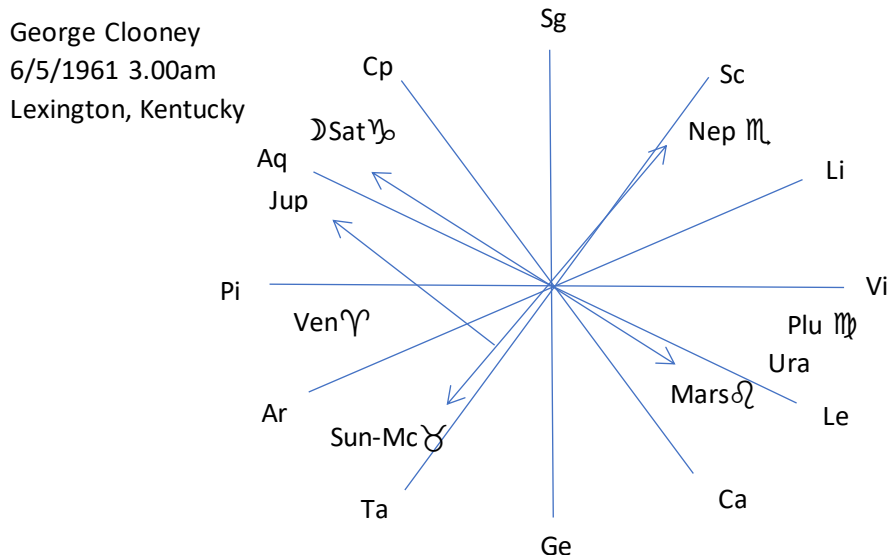
In 'Psychodynamics I', we described superegoic repression having two wings, (i) the M.C.'s 'action at a distance' and (ii) Saturn's 'action at no distance'. The same can be described for infraegoic regression i.e. (i) the 12<sup>th</sup> house's 'action at a distance' refers to memories (if not inherited,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

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

Freud wrote a kind of companion piece to "The Future of an Illusion" that he called "Totem and Taboo" (we might have called it, 'the past of an illusion'), wherein he looked at Homo sapiens prior to the time that religion and politics were separate. We take the view that, despite the efforts of the politicians of the past 250yrs, politics and religion have never really been separated... and, so, we take the view that Freud could have compared churches to governments. If Freud had lived into the 21<sup>st</sup>C, he would have noted the actuality of >99% of the world's wealth sitting in the hands of <1% of its population and the impotence of (nationalistic) democracy to deal with it. To be fully fair to Freud, however, he does discuss the problem of nationalism e.g. in "Ch.2": "the narcissistic satisfaction provided by the cultural ideal is also among the forces which are successful combining the hostility to civilization within the cultural unit. This satisfaction can be shared in not only by the favoured classes, which enjoy the benefits of the culture but also by the suppressed ones, since the right to despise

the people outside it compensates them for the wrongs they suffer withing their own unit. No doubt one is a wretched plebeian, harassed by debts & military service; but, to make up for it, one is a Roman citizen, one has one's share in ruling other nations and dictating their laws". Long before Rome (& Caesar), Plato had already realized that this is the key 'psychodynamic complex' that leads democracy (majority sin rules) into being little more than a mask of *regressive* '3-2-1-12-11-10 elective plutocracy'.

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



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

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

## PSYCHODYNAMIC VI: ILLUSION

### **FREUD'S (DARWIN'S) "ILLUSION"**

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

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

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

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

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

## **JUNG'S (LAMARCK'S) "ILLUSION"**

If we award 1<sup>st</sup> archetypal self-seeking impulses the freshest of fresh starts, we see how impulses toward "illusion" could be Darwinianly selected. Yet, there is also a sense in which "illusion" could also be de-selected. There are many lighthearted books that hand out "Darwin awards" for absent-minded self-annihilation, "and the career-ending Oscar goes to...". Astrologers don't view the 12<sup>th</sup> archetypal 12<sup>th</sup> house as "the house of self-undoing" for nothing. The problem is for peacenik Pisces to 'see beyond' battle-ready Aries across to the no-more-need-to-fight Leo (because each of us, in our own way, have become "kings") & "quintessence". If Pisces is unable to do so, it winds up back in the over-rigid '11-10 pattern-structure' that it was 'meant' to dissolve. In short, religious Pisces needs to find ways not to 'lose' its 'spirit'. Atheists can't think of anything worse than religion. FA-ers can't think of anything worse than religions that have lost their spirit. FA's evolutionary '3<sup>rd</sup>' in respect of this problem is that we Lamarckian-ly anticipate, in the Darwinian struggle between religions, the day that a spiritual religion – a religion that deals with the 'inner' individual – will win out.

Jung could see that Freud was in "(philosophical) denial" but, of course, Freud was far from being the only one. Indeed, we can ask the question: to what degree was Jung in "(philosophical) denial" about the '3<sup>rd</sup>' that existed between introversion and extraversion? Erich Neumann, the coiner & describer of "centroversion", would have informed Jung of his '3<sup>rd</sup>' sometime in the 1940s but, when we look to the "Forewords to the Swiss Editions", of his "Psychological Types", we notice that there is no mention of it in the 8<sup>th</sup> "Foreword" (1949). (We will deal with the addition of "ambiversion", a term coined in 1947 by Hans Eysenck, in the next chapter). Jung had spilled plenty of ink of his beloved "transcendent function" but, as we can see, he had written about it more than he put it to use. If there is no '3<sup>rd</sup>', forget about the quintessential '5<sup>th</sup>'.

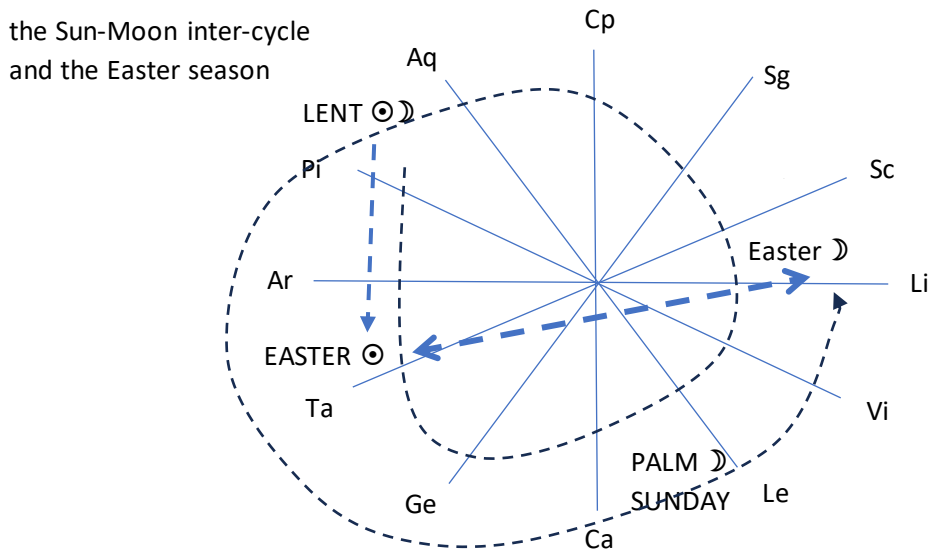
OK, so what about FA: are we too "in denial"? The first step in answering this question is to assess the degree to which our observations of (or, perhaps, accusations against) Freud & Jung are "projections" (we deal with this one in the next+1 chapter). Although this assessment requires our 'inner' registration of our emotional 'voltage', we need to be careful that we aren't suffering from a "dissociation" that separates us from accurate 'inner' assessments. (At least, "dissociation" has already been discussed in an earlier chapter). If we attain a level of confidence with the first assessment, this same confidence is that which we use to "retrieve" our projections. In our view, "retrieval" involves the admission that there could be more '-versions' than the four that we have already mentioned and, so, at least we are comfortable with our claim that we are not "in denial" about the possibility of extra psychological attitudes (or, as we indicated in our opening section, the possibility of extra psychological functions).

For FA, quintessential '5<sup>th</sup>'s have a spiritual quality. In this way, dear reader, you will realize that our criticism of Freud sums up as a religion-spiritual "conflation". Never mind, the great majority of religious folk are doing what Freud had done and, in a world that is "in denial" about the collectivistic nature of democracy and elective plutocracy, it is obvious that the world is "in denial". The question that the remaining minority, if somewhat "unconsciously", ask goes: what is the point of pissing into the wind? It is answered: no point. OK, what then? Answer: go to FA's homepage: work (not Leonically, but) Virgoanly towards reincarnation(s) in a galaxy far, far away.

**ASTROLOGERS' (ARCHETYPALISTS') "ILLUSION"**

Thus far, we have aligned repression and compensation with '10', dissociation with '11', idealization with '11/12' and regression with '12'. Given Jung's explanation that the '1 persona' is little more than a "slice cut from the collective '11/12' loaf", we realize that the '1 persona' is the third part of the '11/12/1 illusion'. The key aspect of this third part is that '1 self-recognition' is not '5-6-7-8 self-knowledge'. For example, the natural ruler of the 1<sup>st</sup> house (& Aries), Mars, when occupying '5-6-7-8', can 'act-at-no-distance' to undermine the 'rounding out' of the ego. Thus, the ancients viewed Mars as "malefic". If, however, Mars only operates as an instigating spark that, like Saturn, has an immediate 'use-by' date, the FA-er can count it as "benefic". This view can be developed when, each spring/Easter, the Sun & Moon pass through Mars' sign and, over the subsequent 4-months & 1-week, draw down & across to their own signs. Those who 'resonate' with the key "illusion" of the Age of Pisces will also note that...

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



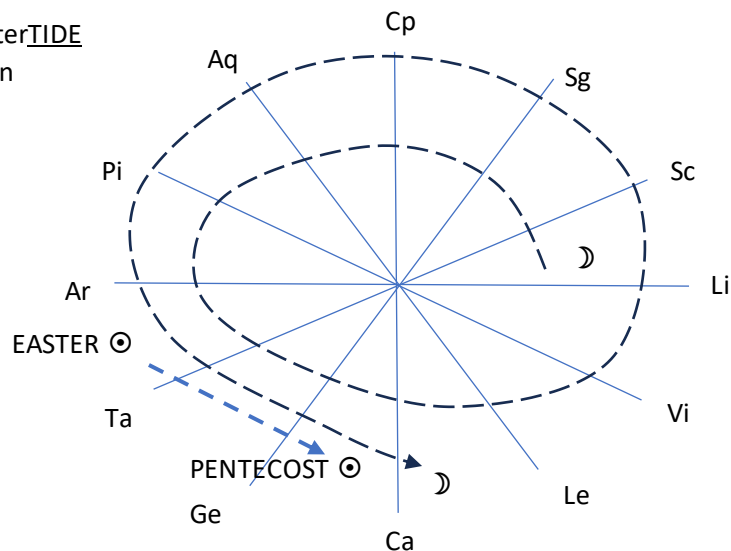
... although the period from Ash Wednesday (the new Moon of the latter half of Aquarius or the first half of Pisces) to Easter Sunday (the first full Moon after the Sun has transited the 0° of Aries equinox) sees the Sun only traversing about 1/8<sup>th</sup>=45° of the zodiac, the Moon visits the ego-forming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

## FREUDASTROLOGERS' "ILLUSION"

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

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

the Moon's EasterTIDE  
I.C. (re)-visitation



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

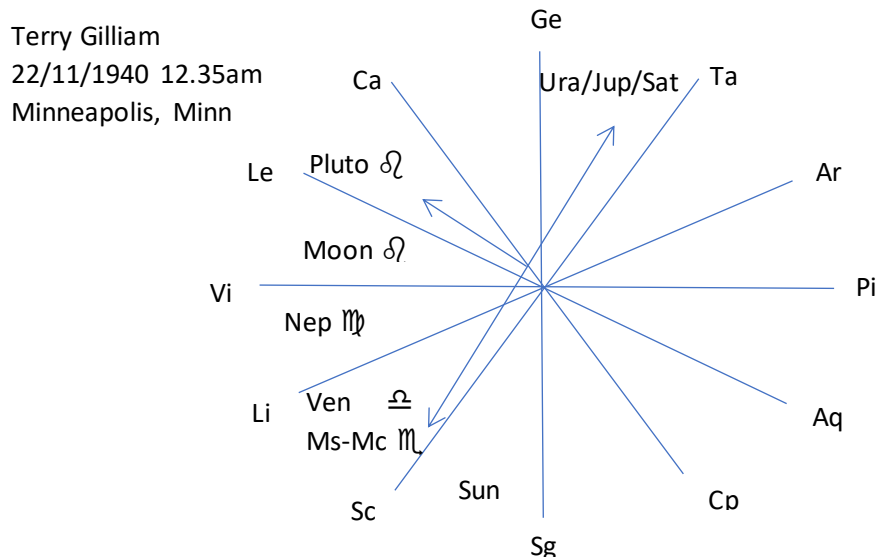
**EXAMPLE FILM VII: BRAZIL (1985) ☾☽**

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

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

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

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



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

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

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

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

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

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

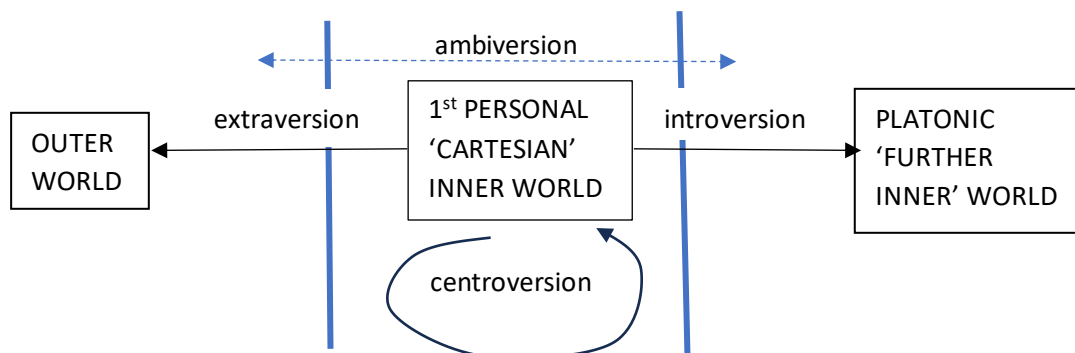


## PSYCHODYNAMIC VII: AMBIVERSION

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

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

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



... we reference the two key philosophers in human history to emphasize that "inner life" deals with more than the individual's "subjective" point of view. 'Further in', s/he notices an additional "objective" realm that, as Rene Descartes reminded us, can be doubted just as we doubt the outer world. And, so, if Descartes had seen these two non-subjective worlds as equally doubt-able, one might call him (perhaps, the first) "ambivert", even if Descartes' "ambiversion" classes as "negative". By contrast, a "positive ambivert" sees the outer & the (further) inner worlds as equally credible.

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

## **DARWIN'S vs. LAMARCK'S "AMBIVERSION vs. CENTROVERSION"**

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

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

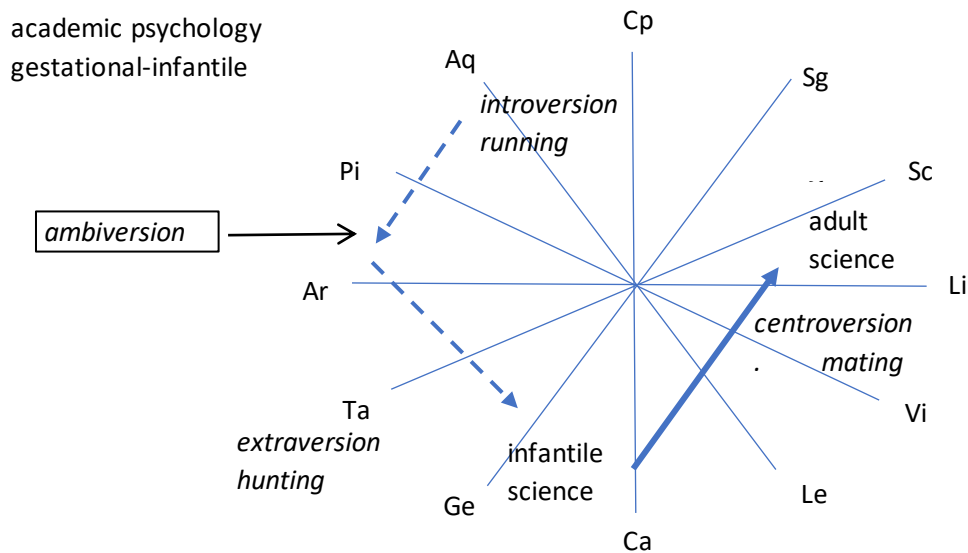
In turn, "reductive", anti-purpose psychologists believe that they must 'raise' biology into psychology without any theoretical addition. To be sure, they get off to a good start: (i) extraversion aligns with hunting (i.e. search for prey), (ii) introversion aligns with running (as was noted in 'Psychodynamic I', hiding-sleeping-hibernation avoids a predator's attention; if there is any residual extraversion, it can be discharged by another psychical action that, via its concomitant quietness, will avoid a predator's attention, dreaming) & (iii) ambiversion aligns with mating (attention to 1<sup>st</sup> personal 'inner life' promotes the 'inner' meiotic genome's search for its "other half"), and, so, academic psychology appears as if it can reside happily in its superego and "negate" any Freudian-Jungian ideas of sexual development with & through "centroversion".

To what degree, however, can we say that science is an "extraverted" discipline and religion is an "introverted" discipline? FA's answer, to a minor degree. The major degree aspect comes to us courtesy of the philosophers of science: although we discuss this further in our essay on the '9-9 interaction' (see, 'EdII:Ch.17'), it is worth noting here that, although scientists are orientated "extraverted-ly" to the outer world, they still can be divided into two groups, (i) "scientific empiricists" are those who only use theories because they assist their observational process, not because they believe that this or that particular theory is "true" (e.g. "shut up and measure"), & (ii) "scientific realists" are those who believe that, in addition to useful applicability, the theory that they are using is "true" "out there". The problem for '(ii)'s is that, in trying to "prove" their "truth", they start dabbling in Plato's religious 'further inner' realm that, in any case, may be better understood with intuition & feeling than with sensing & thinking. It won't take long before '(ii)'s face the charge of "projecting" their own (unconscious) wish fantasies onto religious folk. One of the 'fortunate' historical events in the recent decades of academic psychology is its acceptance of (at least, a cognitive) unconscious.

Nonetheless, it seems that academic psychology will need to roll along for a few more centuries before it is willing to accept the existence of any gestational psychology that has its part to play in the generation of (& "regression to") the sterile, eliminative superego that it is using to negate the "child-into-adult" intuitive, symbolic dimension. A few more centuries further along, and it might also come the to view that it needs to eliminate itself (not so much that it can be superseded by religion, but) so that its own "negative science" can be superseded by "infantile" (= "simple", "concretistic", "day-in-day-out") science that has a chance of envisioning a "child-into-adult" science.

## ASTROLOGER'S (ARCHETYPALISTS') "AMBI-/CENTRO-VERSION"

Scientists & astrologers tread similar ground, 'pattern recognition'. Scientists tend to dislike astrologers because, in part, ground is often jealously guarded and, in (2<sup>nd</sup>) part, because they view astrologers taking 'pattern recognition' too far. The more Darwinian the scientist (= the more s/he invests in randomness), the more likely it will be that s/he will dislike astrology. When the astrologer goes the next Freudastrological step of accusing him/her of gestational superego-ic sterility &/or infantile concretism, it is a sure guess that s/he will engage in the scientific equivalent of "deploying troops". Aw... whatya gonna do? Duck & cover? "Shut up and patternize"...



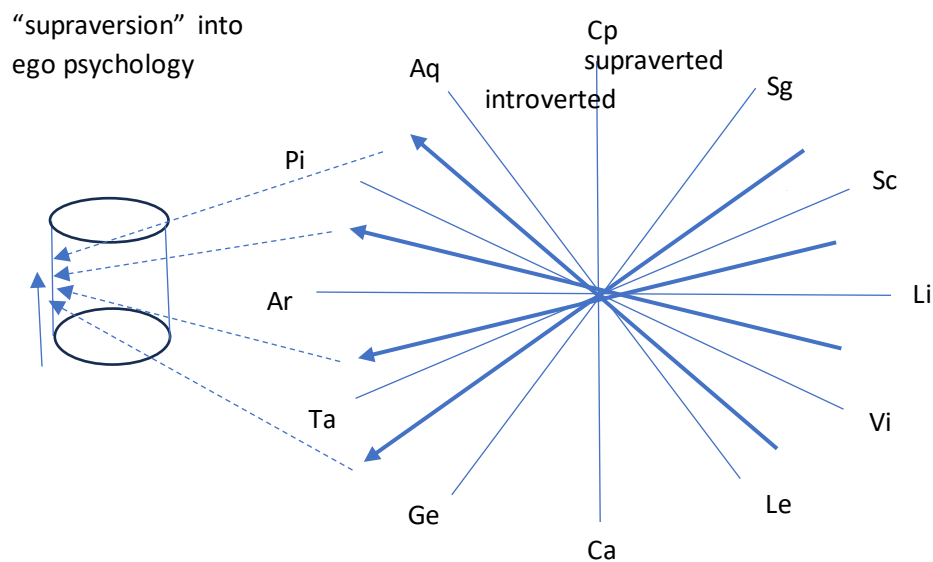
... rather than place "ambiversion" over the spring-equinoctial Aries, we place it over later-winter Pisces because the term "ambi-" goes well with Pisces' double-fish symbolism. Insofar as Aries' gluonic strong nuclear force 'forces' two protons to abut, we could have stayed with the Ram but, for neotenic Homo sapiens, Pisces is the better fit. Similarly, 'centroversion' is better 'centred' in Virgo (than Libra) insofar as the 6<sup>th</sup> sign's symbolism fits better with the development of sexuality to the point of restraint rather than "repression". In other words, the h/Hero not only has to find his '5 Solar' teleos, but he also needs a restrained '6 exogamous' relationship with his "projected" "anima". He may be OK as a "fiery sublimator" yet she brings "earthy sublimation".

One of the most expectable questions in Freudastrology is: "when considering the developmental approach to the lower hemisphere, do I look first to the signs (e.g. Virgo) or do I look first to the houses (e.g. the 6<sup>th</sup> house)?" Our answer: the individual can begin with the house 'pattern' because, as the zodiac-brought-down-to-earth, s/he grasps how it meshes with the 'earthy' incarnation process. Then, if s/he finds his/her 30° of Virgo in his/her lower hemisphere, s/he can ponder the challenge of experiencing Virgo prior to what '6' has to offer via his/her 6<sup>th</sup> house. By contrast, if his/her 30° of Virgo in his/her upper hemisphere, s/he has the challenge of experiencing the qualia of '6 exogamy' without having been 'primed' by Virgo's arc. In turn, this leads to the question of how well s/he deals with the challenges of the 8<sup>th</sup> house.

### FREUDAstrologers' (not ambiversion, but) "SUPRAVERSION"

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

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



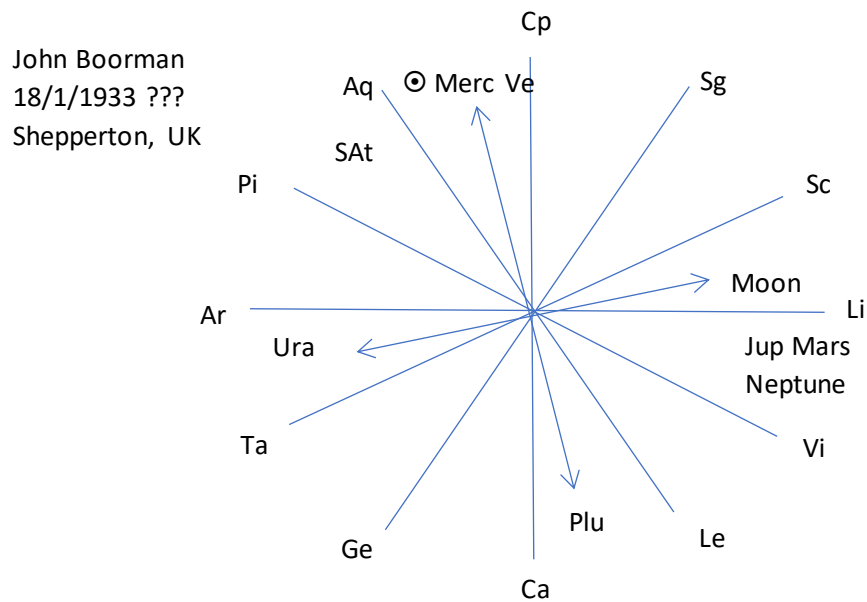
This all may seem rather abstract for the depth psychologist, but it helps us to see what the post-Freudian "ego psychologists", such as Heinz Hartmann and Anna Freud (Sigmund's daughter), were driving at when they coined the term, "secondary autonomy", as "a behaviour that originates at one point in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

**EXAMPLE FILM VIII: DELIVERANCE (1972) ☹☹**

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

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

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



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

and, earlier, was strung out on a stone in an atavistic way; “Drew” (Ronny Cox) is the musician who drowns. All four are (let's say, 'unconsciously') trying to 'deliver' their signs down-through the 1<sup>st</sup> quadrant across-to “noon Sunday” (i.e. Cancer-Leo) but, to do so, they would have to negotiate an array of “duelling banjo” mountain people who, for generations, have been “regressing” from endogamous ‘4 Cancer’ back up to aggro ‘1 Aries’ (itself “repressed” by ‘10 Capricorn’). If the weekend adventurers had been (let's say) 'conscious' of endogamous tendencies that were pushing 'up' through their respective 'subconscious' workings, they might have been able to learn their various lessons the 'easy way'. Jupiter fails in this task when it is too “inflated”.

The key Freudian idea that “Deliverance” delivers is that the version of incest that the analysand deals with on his/her analytic couch (i.e. “psychological incest”) is an 'achievement'... “concretic incest”, on the other hand, is a result of a deteriorating social structure. As both Freud and Jung have pointed out, rather than revert to the ways of primitive societies, a deteriorating “modern” society is “too modern” insofar as it becomes too far removed from the (often draconian) prohibitions that had been in place during the earlier phase of its development. So, if a regression does set in, it has no sense that it needs to tap back into the mythology/religion that underpinned its earlier development. When this deterioration includes the mythology/religions of its ancestors (e.g. the Catholic Church’s sexual abuse scandal), we can assume that the state of the (... errr) 'state' is end-stage. “Hope & Glory” (1987: ☹☹) terminal.

Although there are no planets placed in Sagittarius in John's birth-chart, our survey of the ephemeris tells us that Jupiter rolled through Sagittarius through most of 1972. More relevant, however, is the transit of the Sagittarian-ish Chiron through Aries and running up to his (mid-life) Uranus-opposite-Uranus. Even more relevant is the transit of John's Sun-ruler, Saturn, across natal Chiron in Taurus into Gemini over the 1971-72 period, running up to an opposition to natal Neptune in Sagittarius. So, all the collectively-orientated planets were activating not only each other but also the 4<sup>th</sup> and 1<sup>st</sup> quadrants. It is not uninteresting that John would remain interested in the incest issue in his redemption-of-Christianity film, “Excalibur” (1981: ☹☹).

Whether one is interpreting phantasy, dream or film, the symbolism of water always warrants close attention. In “Deliverance”, there are three kinds of water i.e. still, flowing, waterfalling. The still water, the dam, is the artificial aspect and, so, we could say that it represents a ‘10 artificial’ ‘12 womb’: it is the role of the state to give its citizens protection from destructive intent (but this, of course, has its limits). That the church is being relocated to make way for the dam doesn't really need comment. It is not uninteresting to the Saturn studier that, 29 years later, John would direct a film in Panama (Canal) City, “The Tailor of Panama” (2001). The flowing water (i.e. that which gives the adventurers a feeling of being alive) is fine whenever the water is not flowing too precipitously – when the analysand reports a flowing water dream to his/her analyst, the analyst sees a development on the horizon – but it is not so fine if the fall is over a precipice. It is only after Ed goes through his waterfall (= 'birthing') experience, that he resolves his kill-or-be-killed equation. Ed goes from running to hunting... but, this will come at the cost of a P.T.S.D. dream life that threatens to put a stop to his mating. Ed's neurosis might appear lamentable but its effect on mating could lead him into therapy. Jung reckoned that mental illness is often a gift.

## PSYCHODYNAMIC VIII: PROJECTION

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

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

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

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

### **JUNG'S (LAMARCK'S) "PROJECTION-introjection"**

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

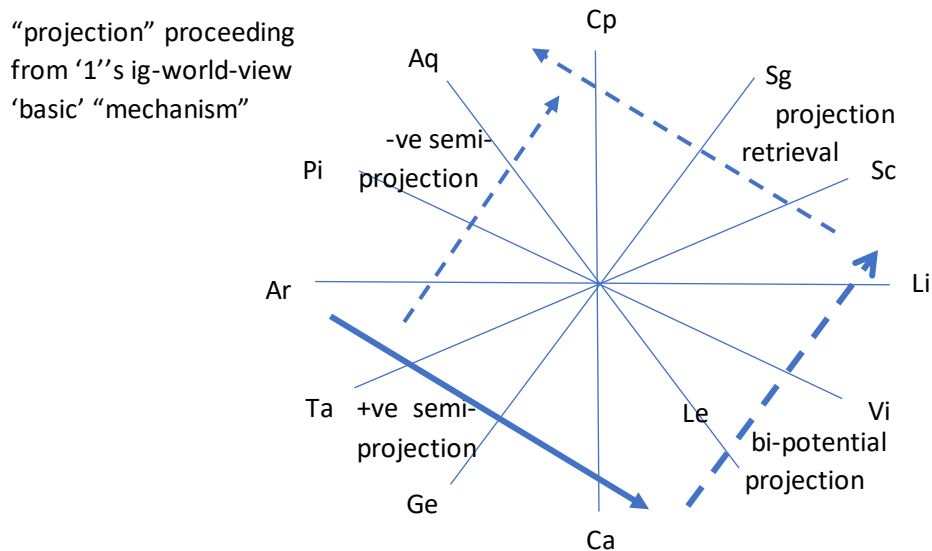
"Repression" might be the "cornerstone" of Freudian theory, but "projection" is the "cornerstone" of Freudian practice. When Freud counselled Jung, he was happy that Jung had grasped "transference/projection"... it was the "main thing". The fact, however, that the two went their separate ways tells us that there were aspects of their respective egos that had not developed enough to retrieve the "negative projections" that they had thrown onto each other. This is why the FA-er does well to take interest in depth psychologists who had thrown "positive projections" onto both e.g. Michael Fordham. We need to point out, however, that Michael's dual positivity was a lifetime in the making... as a young doctor (with Sun in Leo), Michael wanted to be a Jungian analyst and went so far as to travel to Switzerland to apply for training but, early on, realized that he wasn't really in the financial situation to do so and, so, he would return to the U.K. to work within the system that, up until then, had been the 'hook' for his "negative projections". We can guess that Michael had read a good deal of Jung's less than positive review of the Freudian approach (Michael was one of Jung's translators into English) and, so, we can also guess that Michael had tended to align Freud's view with the system (the 1940s/1950s were a kind of heyday for Freud). Despite his desire to "individuate" in a more straightforwardly Leonic intuitive-spiritual way, Michael bit the Freudian-Kleinian bullet and spent enough years practicing within the system to see how Freudian theory and Jungian theory could be "integrated". He was able to do so because he had the developmental capacity to see that staying within the system was, in Jungian terms, a successful way to "work on his (physicalistic) shadow".

This is a time, dear reader, for me to confess that, although I don't have a natal Sun in Leo, I have one of the next best fiery Sun things and, I too, had to realize that my "shadow" was, despite my lifelong interest in science, "materialistic". I too desired a Jungian process of self-discovery but would soon discover that my "shadow work" would be Freudian. The day of my analyst putting the pin in my balloon when he said, "your Oedipal complex is garden variety", is still fresh. Soon after, I would see myself being dragged forward from my 4<sup>th</sup> house into my 6<sup>th</sup> house. Nonetheless, even when, like Michael Fordham, I had managed to neutralize my "positivity", I would still have to face the fact that it was a "projection" in need of eventual retrieval. Upon learning about Michael, I would even have to retrieve my "positive projection" onto him (and, onto, Michael's own theoretical nemesis, Erich Neumann). It took a while, but I would realize that it would be wrong to 'force' myself to retrieve these "projections". Rather, I could see the value of letting retrievals unfold in their own good time. My interest in astrology (& sci-fi movies etc.) that, so far as I knew, weren't interests of Freud, Jung, Klein, Fordham or Neumann, has fed my intuition that my path was 'unique-ish'.



## ASTROLOGERS' "PROJECTION"

So much for my "(whatever the polarity) projections" onto depth psychology. What about my "projections" onto astrology? In theory, this is a much easier problem to solve insofar as the astrologer tends to "positively project" onto his/her own chart placements – in the prior page, we noted the archetypal 'logic' of Sun-in-Leo Michael Fordham wanting to intuit his 'ego-Self axis' along Jungian lines – while, at the same time, realize that s/he has other areas of his/her chart that will demand attention when these are, for example, transited by "negative projective" Saturn &/or Mars. This is why, in theory, astrologers tend to be at least better at "projection retrieval" than the proverbial man in the street. Very few astrologers 'turn away' from what Saturn &/or Mars (they have a way of stirring each other up) are doing in their respective charts...



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

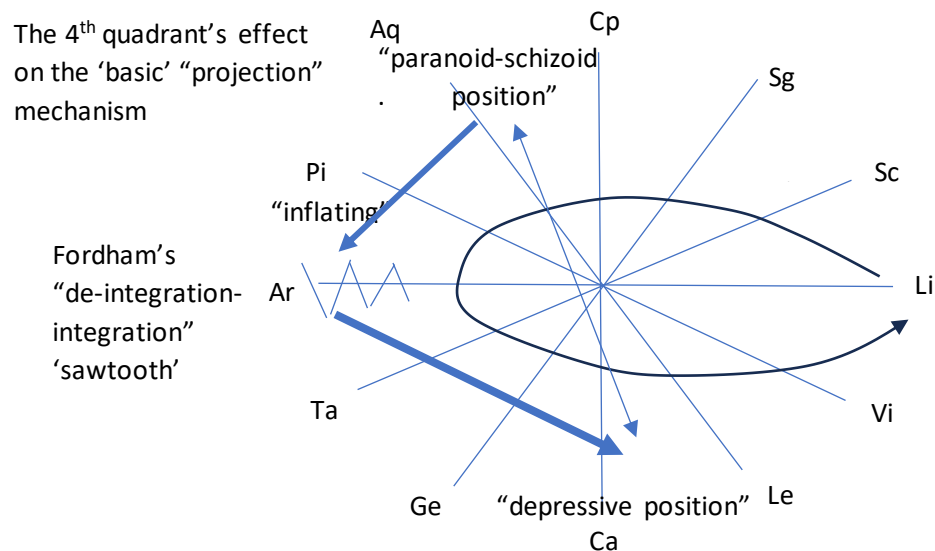
Just as we can see 'action-at-no-distance' with "repression" – Capricorn and Saturn, 11/12<sup>th</sup>s of the time, are 'beyond' the M.C./10<sup>th</sup> house – so, with "projection", we can see 'action-at-no-distance' – Aries and Mars, 11/12<sup>th</sup>s of the time, are 'beyond' the ascendant/1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

## FREUDASTROLOGERS' "PROJECTION"

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

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

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

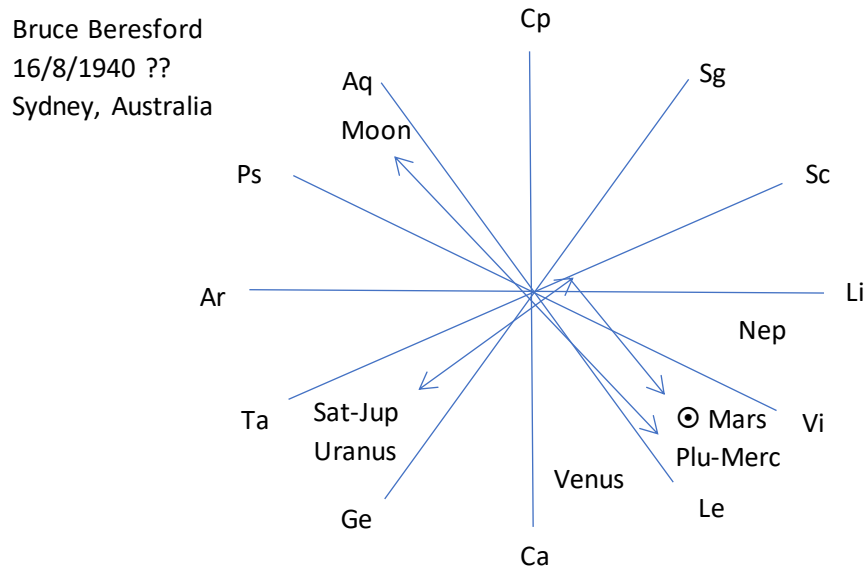


... in other words, "de-integration/re-integration" is more a sawtooth than it is a cycle. It is also a reason why astrologers pay so much attention to the ascendant because it is symbolic of (i) the attitude to 'attacking' the material world, and (ii) what is expected 'straight back' from the material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

**EXAMPLE IX (FA's "introjection"): TENDER MERCIES ☉☉ (1983)**

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

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



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

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

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

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

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

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

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

## PSYCHODYNAMIC IX: IDENTIFICATION

### **FREUD'S (DARWIN'S) "IDENTIFICATION"**

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

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

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

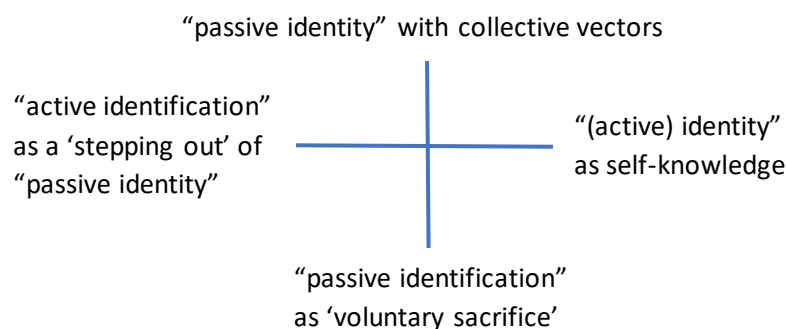
Although the followers of Freud, the "object relations" theorists (e.g. Melanie Klein), took no interest in Jung, they came to the same conclusion that her "paranoid-schizoid position" (FA prefers to call this the "narcissistic position") is less pathology and more an aspect of normal psychological functioning.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

## JUNG'S (LAMARCK'S) "IDENTIFICATION"

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

The term, "passive identity", might sound as if the individual is able to achieve his/her "sense of identity (= self-knowledge)" without effort. For FA, however, such an interpretation would be mistaken... the achievement of "c/Cconsciousness" is a heroic struggle. The only version of "c/CConsciousness" that is available to the individual who retreats into meditative reverie is 'capital C' "Consciousness"... a state that might be fine enough 'in itself' but can't answer the \$64,000 questions of "individuation": "who am I? how am I to form a dynamic time-flowing ongoing relationship between my ego & Self in order to become fully human?" In making this point, however, we don't go so far as to (actively!) discourage meditators from meditating because it may be that this fraction of humanity needs to do so for reasons that are beyond the assessment of the four functions of human consciousness. We only have a problem with meditators when they exploit the charisma that accompanies womby "one-ness" and proselytize for meditation without knowing anything of the inner requirements of the individuals to whom they are proselytizing. A 'heeder' may need to bypass cloisters & "get a life".

With the potentially confusing variance in the way that Freud & Jung applied the term "identity/identification", a coherence-loving psychologist would be expected to keep his/her mind open to how to diminish the confusion. For the Freudastrologer, the first port of call is to see if the term falls together better within a quadratic pattern. FA's proposal is to apply a vertical axis to "passive" "identity vs. identification" & a horizontal axis to "active" "identity vs. identification", as follows...



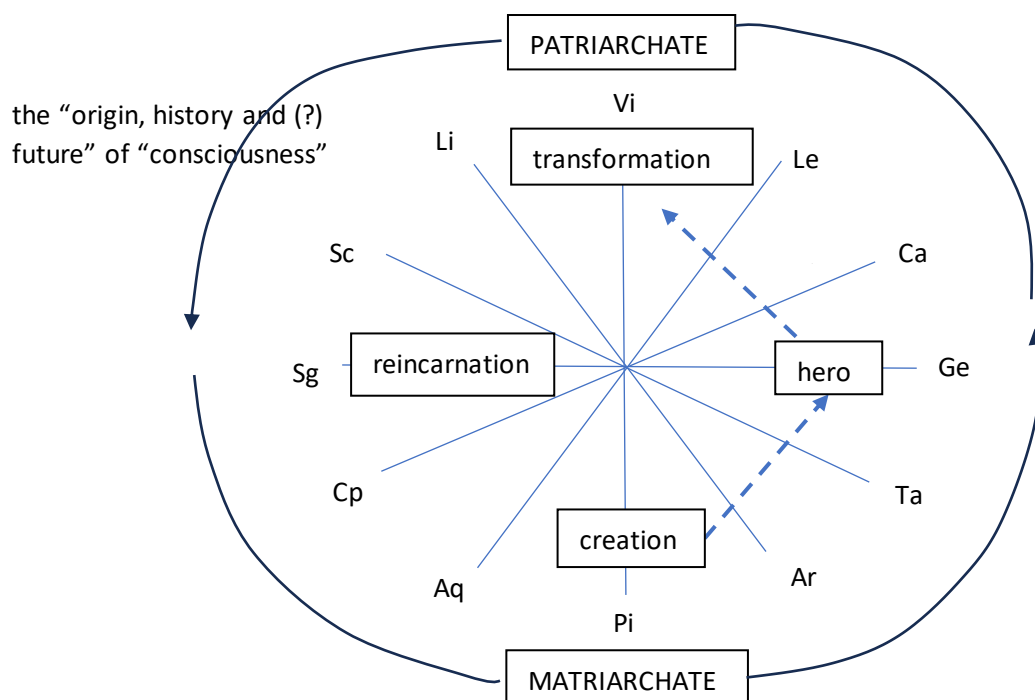
... and, in terms of our tripartite division of psychological attitude, we can, to some extent, align "passive identity" with "introversion", "active identification" with "extraversion" & "identity-as-self-knowledge" with "centroversion". The 'odd corner out', then, is "passive identification"... although the oddness fades if we conceive it in terms of an additional "transitional" (= from 'extra-' to 'centro-') attitude.

## ASTROLOGERS' (ARCHETYPALISTS') "IDENTIFICATION"

With some needing to "drop out" but (probably) most needing to drop in, FA, like Jung, is keen to astrologize activity & passivity and ponder the problems inherent in (i) balancing it & (ii) aligning it with gender (although exceptions can be nominated, "masculine", in general, aligns with "active" & "feminine" aligns with "passive").

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

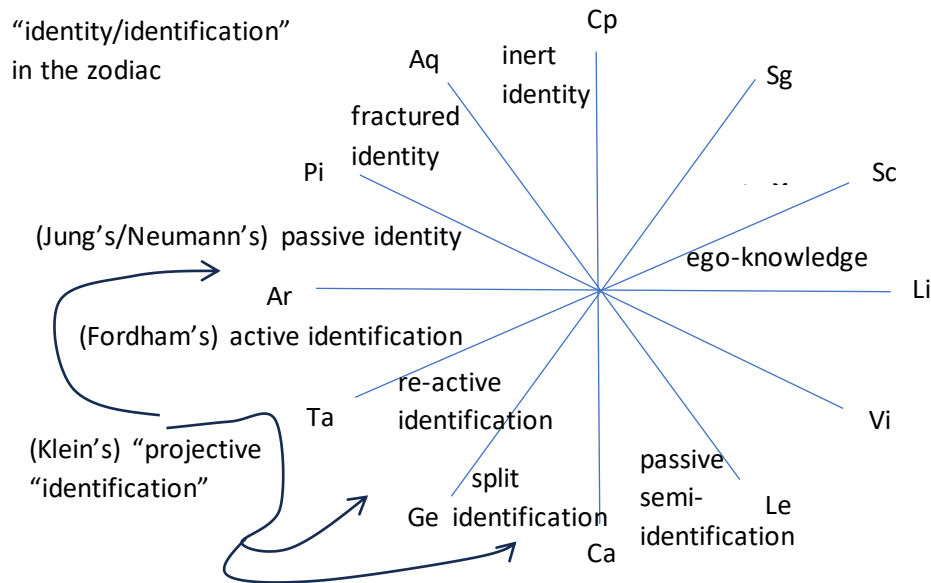
In 'Psychodynamic V: Regression', we rotated the zodiac by 90°. To illustrate this patriarchal fragility, it is worth doing so again...



... this emphasizes (i) the hero needing to struggle against the 'gravity' of his own inertia and (ii) upon his successful establishment of a patriarchy, his realization that it 'rests' upon the matriarchy out of which he struggled (and, therefore, he must also achieve "transformation"... a process that Jung thought was the most important challenge of "life's afternoon", with your local Freudastrologer quickly adding "life's evening" to Jung's turn of phrase). The \$64,000Qs: how does one distinguish between a true patriarchy and fragile pseudo-patriarchy? And the corollaries: to what extent are collectivistic systems, such as socialism & democracy, "black widow spiders" that seduce, mate with and, without much delay or much frustration, kill its partakers?

## FREUDASTROLOGERS' "IDENTIFICATION"

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



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

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

'11's 'fractured identity' is with the male aspect of the "ego ideal" (FA aligns this ½ of the "ego ideal" with C.G. Jung's raw "animus", the aspect of the impersonal supra/un-conscious that is difficult for men and extra difficult for women);

'12's 'passive identity' is with the female aspect of the "ego ideal" (FA aligns this ½ of the "ego ideal" with C.G. Jung's raw "anima", the aspect of the impersonal unconscious that is difficult for women and extra difficult for men);

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



**EXAMPLE FILM X: SPOTLIGHT 🎬🎬🎬 (2016)**

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

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

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

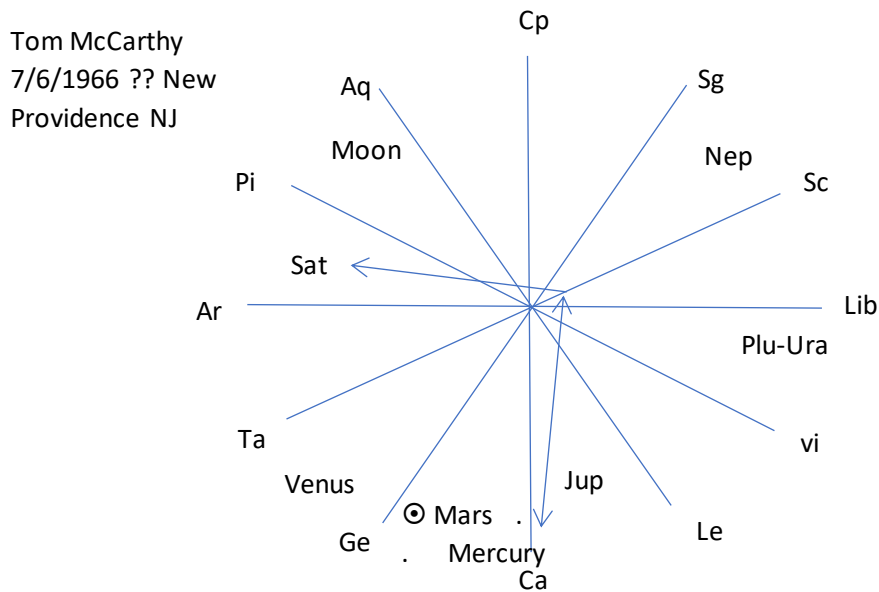
When the former dynamic isn't too strong, the analyst proceeds with caution. Freud realized that "nature" is enough to phantasize about sex and that no external input is needed to bring about a 'sexual P.T.S.D.'. When there is external input, such as in cases of sexual child abuse, the analysts often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

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

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

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

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



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

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

## PSYCHODYNAMIC X: SUBLIMATION

### **FREUD'S (not quite DARWIN'S) "SUBLIMATION"**

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

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

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

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

### **JUNG'S (LAMARCK'S) FIERY "SUBLIMATION"**

One of the key dynamics that fuelled Jung's criticism of Freud's application of the word, "sublimation", was "conflation". If Freud had realized that "sublimation" of Oedipal urges was achieved in a fiery-earthy-airy-watery sequence, he would have noticed that there are four types of "sublimation". The kind that Freud had referred to when discussing the creativity of novelists was its 'leading edge', 'fiery sublimation'. Begin by writing yourself a "Double Indemnity-ish" screenplay and maybe you won't have to 'live out' a "Double Indemnity-ish" episode in your 'concrete' outer life (and, so, avoid becoming a "Twilight Zone" character stuck in a gazillion reincarnations)!

Although it might not be quite as entertaining, you could become a movie critic bent on (hermeneutic) "interpretation". To some extent, this less entertaining activity could be called, 'thinking sublimation', but, for our taste, this term has too much the flavour of an oxymoron. If you have a strong religious streak, you might stop worrying about your tastebuds and begin thinking about the problem of being over-literal...

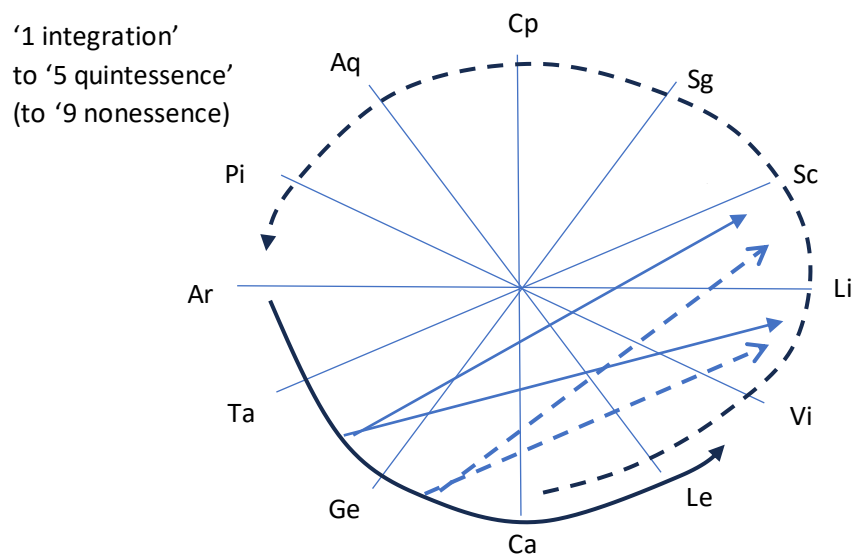
Jung was ever keen to remind us about the sterility of arguments between those who believe in, say, literal "virgin births" and those who insist that "virgin births" are literally impossible. Indeed, Jung realized that psyches are more "real" than any outer worlds are "real" and, therefore, a noumenon like a "virgin birth" is equally "real" as the "impossibility of virgin birth". Not only are these noumena "real", the more that something seems impossible in the outer world, the "realer" it must be in the psyche, because it would need this sense of inner "reality" to be able to withstand the sense of outer impossibility (this, by the way, this is why psychology cannot & should not be a part of science). A \$64,000 question then begs: arises: how is one to interpret the inner "reality". For example, when God says that He dispensed a "virgin birth" in 3BC, how might an "inner realist" reflect well on all possible in/correct interpretations?

Jung's answer went along the lines of something like: God's outer timeline isn't the same as God's inner timeline insofar as the former refers to outer evolution (that, as discussed, is a yet-to-be-determined mixture of Darwinism & Lamarckism) and the latter refers to inner evolution of "human consciousness" (if the 'universe-as-a-whole' is "conscious", it would be clearer if this was spelled with a capital 'C'-onsciousness). And, with science & psychology being reciprocal (see prior paragraph), it is even more important that the outer & inner timelines are considered distinct. It is worth noting the number of popular science books that like to make fun of the creation of the world in 4004BC without making any concession to the possibility of psychological evolution because, as noted above, there is no understanding of the reciprocation. These popular science books (and it is a shame that one of our favourites, "A Brief History of Time", is also blind to the necessary distinction) reveal their author's unborn-ness. As we have noted in earlier essays in this series, the wiser course for the writer of popular science books is to make no mention of "consciousness" or "Consciousness". Writers who do so would not be counted as psychologically unborn... although being psychologically infantile is not much better, they do stand on the precipice of Christ's encouragement, "come ye as little (sublimating, symbolizing, synchronicity-noticing, narrativizing, 5<sup>th</sup> archetypal) children". Everything then depends on how well a "concretizer" is able to consider the "transcendent 3<sup>rd</sup>" that resides between the myth of the 'anti-hero', Oedipus, and (for the "Christianity resistant") the myth of the 'hero', Perseus.

## ASTROLOGERS' (ARCHETYPALISTS') FIERY "SUBLIMATION"

Astrologers are in agreement that "creativity" is 'centred' in the 5<sup>th</sup> archetypal, Solar 5<sup>th</sup> house ("creativity, hobbies, romance"). This agreement assists the FA-er who is looking to resolve Jung's contradiction (scroll up) regarding indications for Jungian analysis e.g. Jung's approach is contra-indicated in cases where the archetypal dream material remains Solar-less. Even if the analyst notices Solar material, s/he would still need to proceed with caution. For example, a dream of a '5 lion' is likely to mean that the analysand's Solar capacity is yet to be adequately humanized.

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



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

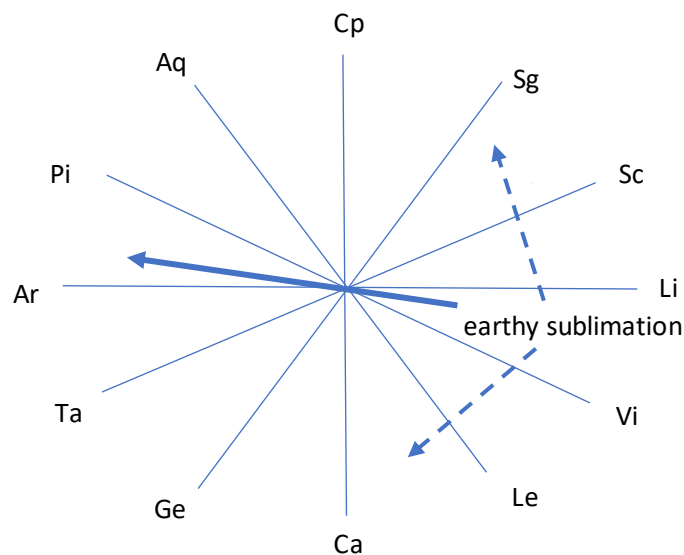
&(ii) '2-to-6/7' 'venusian' sublimation of hunting/feeding (the 2 solid straight lines); astronomically, Venus is both (a) near the Sun and (b) from Earth, appears to 'contact' the Sun by zig-zagging over it from its 'flanks'; similarly, the signs ruled by Venus, '2 Taurus' & '7 Libra', 'flank' the creative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

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

## FREUDAstrologERS' "SUBLIMATION"

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

the '6 fulcrum' of  
'(12)-to-4-to-8'  
earthy sublimation



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

#### EXAMPLES XI: MARTY'S RELIGIOUS FILMS: KUNDUN, SILENCE...

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

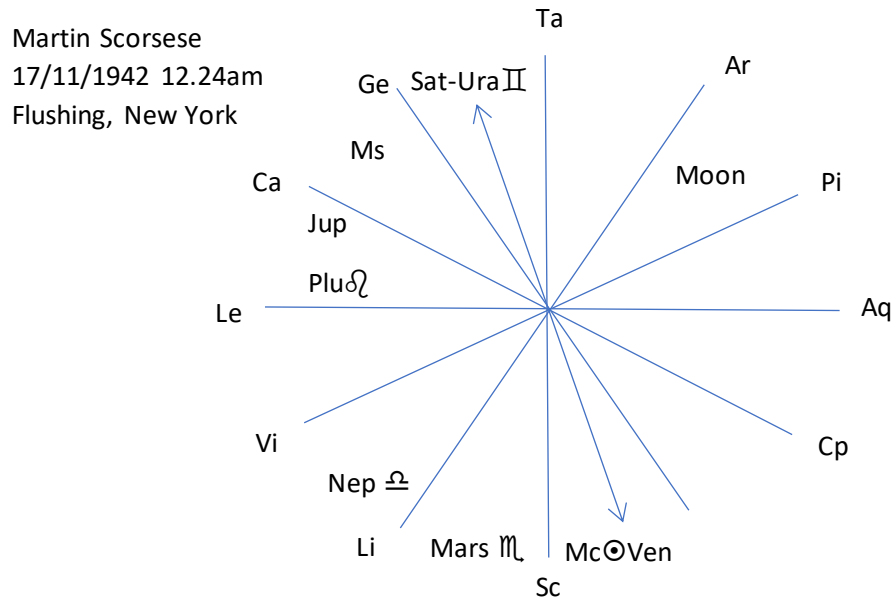
There is a sense, therefore, in which Sophocles, the author of “Oedipus Rex”, is world history's all time sublimator. Although Sophocles would never have called it a “reaction formation”, Oedipus' furious, unconscious confrontation with his father outside Corinth can be a carbon copy of the reaction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

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

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

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

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



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

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

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



## FA's PSYCHODYNAMIC OUTLINE: CONCLUSION

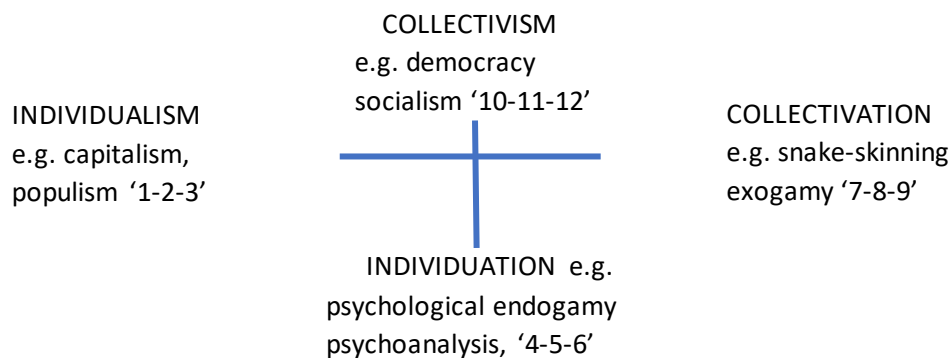
### **FREUD'S MISSING PSYCHODYNAMIC: “COLLECTIVATION”**

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

If Freud had been more philosophical, he may have been able to place himself not only in the trinity of Copernicus and Darwin but also in the trinity of Plato and Descartes (see “Psychodynamic VII: Ambiversion”) because when Descartes claimed, “I think, therefore I am”, Freud could have retorted, “who is this 'I'; is it a superego 'I', an ego 'I', an id 'I' or a persona/Pcpt-Cs 'I'?” Upon Freud's heels, of course, Jung would focus on Descartes second word, “think” (i.e. cogito), to point out that he may have mis-named his skepticism because, whatever 'I' was '(11)-3 thinking', it may have already been pre-dated by '(8)-12 feeling', '(9)-1 intuiting' and/or '(10)-2 sensing'.

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

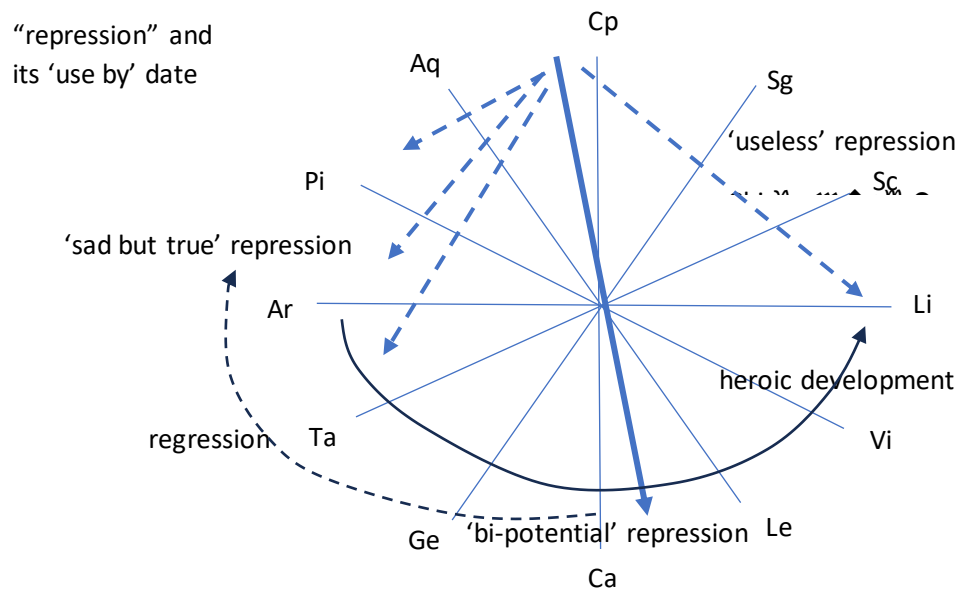
It is the sad lot of Homo sapiens that we don't have the faculty to get 'beyond' opposites. The whole of the 20<sup>th</sup>C's political discourse was a sterile (& bloody) bog of collectivisms and individualisms. Jung reminded us that any '3<sup>rd</sup>' that emerges when opposites are creatively combined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



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

## ARCHETYPALISTS' (JUNGIANS') MISSING PSYCHODYNAMIC

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



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

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

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

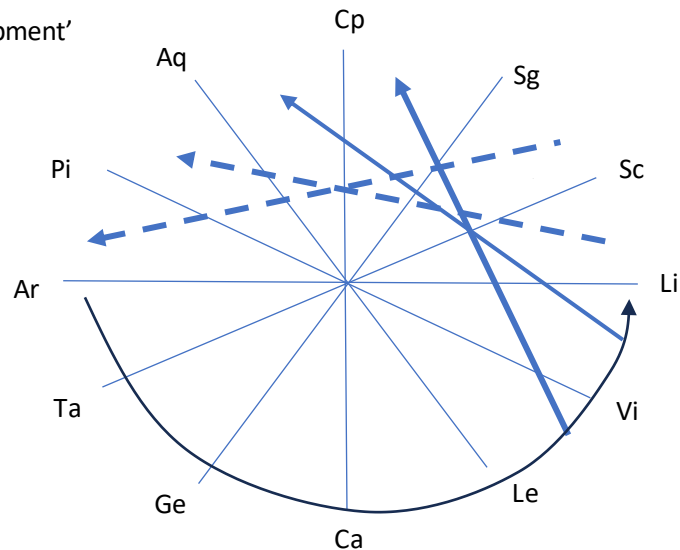
## FREUDASTROLOGERS' EXTRA PSYCHODYNAMIC

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

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

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

from 'heroic development'  
to 'reincarnation'



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

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

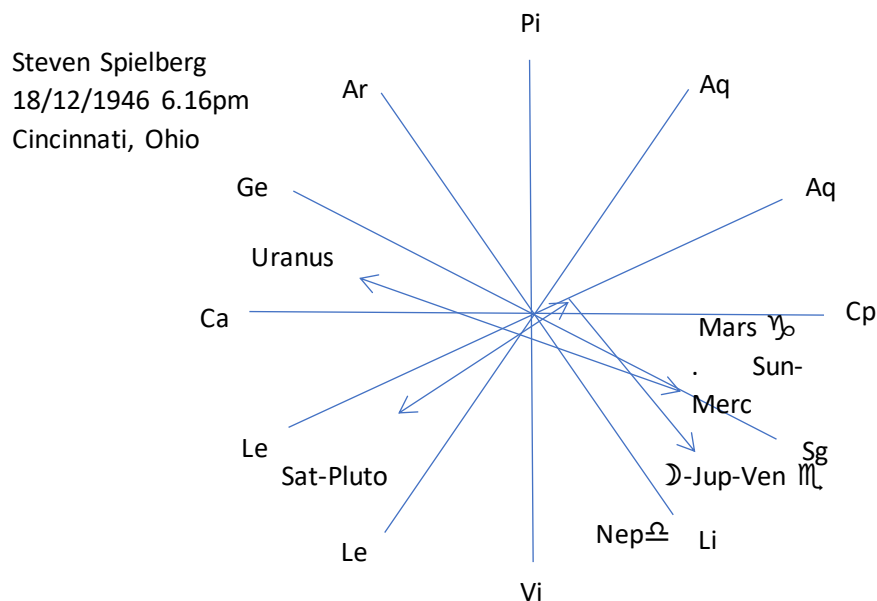
'7-11' (the solid, double-headed arrow) before joining a group, the individual is guided by the ego-Self that has a subtler and deeper understanding of '7 equality'

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

**EXAMPLE 12: STEVEN'S "SATURDAY MATINEE FILMS"; RAIDERS...**

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

In pointing this out, Freud is also saying, as per the "bi-potential repression" section of the first of our zodiac schemas (scroll up), that Homo sapiens is 'naturally' '4-back-12' "regressive". The zodiacal fact remains, however, that '12's (we do agree with Freud) highly problematic version of 'love' can also be reached via anti-clockwise 'Holy Ghosting' from '4' up through '8' and down through '11'. This bi-potentiality features in a film (based on a book by H.G. Wells) directed by...



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

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

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

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

\* \* \* \* \*

Freud was at his most ambivalent when he addressed the collective. In his very first lecture of “Introductory Lectures”, he had cautioned against those who wanted to be depth psychologists to think again... then again, when his acolytes left his circle to begin their own 'schools' of depth psychology, he was saddened that the upcoming generations of depth psychologists would be discouraged by this 'Babelizing'. From this, we can safely assume that Freud's lifelong investigation into masochism and the instinct for self-destruction (“Thanatos”) was significantly fuelled by Freud's 'inner' realization that he was 'constitutionally masochistic'... for how else could Freud have become the 1<sup>st</sup> psychoanalyst? Yes, I too have my share of ‘constitutional masochism’.

For FA, masochism locates to the upper, ‘(7)-8-9-10-11-12 hemisphere’ of the zodiac-horoscope. As this series of essays has aimed to clarify, the reason for our focus on this hemisphere is the need to understand Klein as well as one understands Freud, especially when we notice that, presently, it is being transited by Pluto & Neptune...