



Fear, Phobias and Panic

The Psychodynamics of Fear in the Horoscope

A Workshop
led by

WOLFHARD KÖNIG

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Introduction

The workshop *Fear, Phobias and Panic* was held at Buckland Hall near Abergavenny from 3rd-5th June 2001. This was the first workshop given in England, and indeed in English, by Wolfhard König, a member of the Swiss API Council.

A practising psychotherapist, Wolfhard explains the psychological basis for fears and phobias, and their roots in conflict. He shows how these conflicts are reflected by features in the birth chart, thus indicating possible approaches to their resolution. Wolfhard applies this in looking at charts of people with specific fear-related problems, brought along by participants.

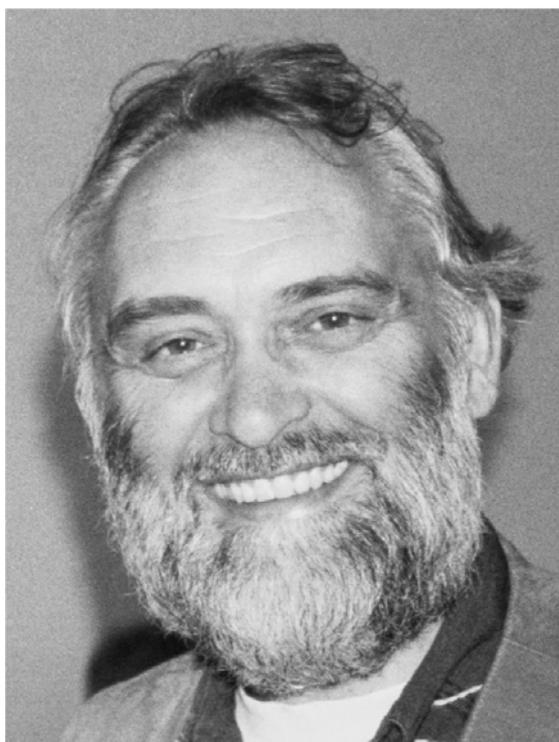
In transcription I have tried to reach a reasonable compromise between being faithful to precisely what was said, and providing a document that is easily readable. The recording equipment did not always perform faultlessly, so there are odd occasions when I have had recourse to my own notes from the event. [Editorial comments are in square brackets.] I apologise if any resulting mistakes have compromised the accurate representation of Wolfhard's original seminar.

Barry Hopewell (Editor)

January 2003

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Wolfhard König



Members of the Group

Introductory talk

I'm very glad to be here. This is my first time in Britain. I've been south to France and Italy, but this is my first time north into England and Wales.

In this session I'll introduce myself and you'll have the opportunity to introduce yourselves. Then I'll try to give you an idea of my work - specifically what I mean by the integration of depth psychology, psychoanalysis and astrology. For me this is the way to understand Man. You'll have opportunity tomorrow to see how I work with this.

This evening I'll give you a history, beginning from the ancient Greeks, to this link between what we call today psychoanalysis and what we call astrology - two ways to Man - the same way to understand the soul of Man.

My work

I am a psychoanalyst and psychotherapist in Munich. The main part of my work is in this practice - counselling and long-term psychotherapy.

I also teach students at the university - students of medicine who must learn about psychotherapy and psychosomatic effects. They often don't want to learn it, because they've learnt to think only in the way of natural sciences, and not in the way of psychological sciences or human sciences. It's very important that medical students learn to think in psychosomatic terms.

My third way is astrology. In September 1971, when I was studying psychology as a young student, I heard Bruno Huber speak in Munich about astrology. I was delighted. For the first time in my life he demonstrated for me that psychological thinking and astrological thinking are the same. I remember it well! Since then I think I understand it, and try to apply it myself.

In the past these three ways were separate. In my university no one knew about astrology (apart from myself and my friends). I did astrology in the 1970s and 1980s. At that time some astrologers didn't like psychology and certainly didn't look for integration, or a link, between these two possibilities to understand Man. They said 'we don't need psychology', 'astrology is enough'. That's one way - you can be only an astrologer.

But if you are working with people, with clients, you have many ways to understand the client and explain his life, his situation, and his inner conflicts, if you also have the language of psychology. I think we don't need to reinvent

psychology as astrologers - it already exists and is well established. Many scientists have developed psychology - Freud, Jung, Adler, etc. We can take their findings and bring them to astrology - you'll see that they fit together. That may be astonishing, but it is so. We'll work on this bringing together on Saturday and Sunday.

In the past these three ways - my work in the university, my work in psychotherapy, and my work in astrology - were parted. In the past 3-4 years I have tried more and more to integrate them, bring them together. I try to integrate astrology in my way of therapy, as far as possible. It can be difficult, but we must talk about it. In workshops like this I want to bring the psychology into the astrology, and specifically the psychodynamics, the inner conflicts of Man, which we can see in the conflicts of planets in the horoscope - the aspect figures that the planets are involved in.

Academia

In the university there is no way to come in with astrology. The academic sphere is closed. You can talk about how many years this situation will last. I think it could be 5/10/20 years. I think that the university will be the last place that astrology will take root. That should be no problem for us. There are several other opportunities to work with astrology.

It's not only astrology that universities say is not scientific. In the same way, natural scientists at the university speak about psychoanalysis and about depth psychology as a way to understand Man (not to train him, which is behaviourism). I think we must live with this and do our work. If you are helping, curing and healing people, and have success - that's the way Sigmund Freud started.

Freud had a good idea that speaking with people, and [helping them to] remember inner conflicts, will heal hysteria. And he did it. The medicine of the 19th century couldn't deal with hysteria - only 20% of the symptoms could be cured. Freud, with his new way to understand man, to interpret his dreams, to make a 'talking cure', was more successful - in maybe 60% of the symptoms. In a similar way we can go and do [astrological] counselling, and help people, proving a positive effect.

Joyce and Richard invited me to speak about this link between psychoanalysis, depth psychology and astrology. This I will do tomorrow, and after your introductions.

[At this point participants introduced themselves.]

Bruno Huber demonstrated for me that psychological thinking and astrological thinking are the same

Many of you are working with astrology and with clients, use it in practice and have experience of psychology. I hope I can tell you something more that you don't know!

What we'll do tomorrow is explore the link between modern psychoanalysis, and specific research findings of the past twenty years, which I'll relate to astrology.

Today I'll go back to the source of all this - astrology and psychology.

Some history

Here are the [astrological] signs, which began in Greece in 6C BC. Maybe Sumeria created astrology earlier with similar ideas. But with 6C Greece it is possible to study in a scientific way what did. What they did is **exactly the same** as we use today. It is an astonishing fact that our way of thinking, our way to understand man as Freud created it in 1900 (modern psychoanalysis), and the ideas of ancient Greece are essentially the same. There is one way to understand man, and this way was documented first in that time.

There was a man named Asclepius, and his pupil Hippocrates. Asclepius was the most important. He created all the ideas that we use again today. In 560 BC he founded a temple on the island of Kos, a small island off the coast of Turkey. The temple is called Asclepiion.

In this temple there were three professions - medicine, interpretation of dreams, and interpretation of mythology - helping to understand man and give man the idea of who he is himself. Asclepius founded in some way Greek medicine - methods they had for operations, [use of] herbs, etc. Somatic medicine, based on the body, was not very good at this time.

Asclepius' main idea was: when a man came into the temple in a crisis, the crisis was always a crisis of the soul. We must heal the soul - the consequence will be the healing of the body. So far Asclepius was a psychologist - his method the psychosomatic method of healing.

The important thing for him was the soul. He said 'healing means man must become fanatical'. Fanum means the 'sacred centre' of man - a fanaticus is someone who has reached himself - touched his core - come into interaction with himself, his fanum. Today we would say the consequence of this is [knowing] his own identity - to know who I am, who I should be. To become a fanaticus was the main aim of Asclepius - all healing is a consequence of this.

How can we find this fanum? The main method

...our way to understand man (modern psychoanalysis) and the ideas of ancient Greece are essentially the same

was the dream. The important finding of the priests of Asclepius was the first documented interpretation of dreams. In 1900 Freud recovered this. Maybe he knew about Asclepius, we don't know. There is a book written by Artimidor[?] in 2C AD, which documents the interpretation of dreams in ancient Greece. If we see what Asclepius and his priest did in the interpretation of dreams, and what Freudian psychoanalysts do today, it's the same. Both mean the dream must be interpreted because there's a message, but it's hidden and we must find and interpret it.

Hermeneutic and natural science

All human sciences are hermeneutic sciences because they interpret symbols or stories of the bible, of literature, of dreams. It's only the interpretation of symbols. On the other hand, natural sciences measure the world. In physics, for example, we measure weight, time and distance. All physics, all natural science, is based on these three measures - there is nothing else we can measure. This is a complex system, if we combine these measurements.

The other way to understand the world is to see symbols, and these must be interpreted. Therefore we need the intuition and our feelings. We don't have exact results like measurement. But we have a way to understand inner conflicts and the psychodynamics of man. In principle we have two ways to see the world, and to see man. These are the two strands of science today.

Natural science, measuring the man - X Rays, Computer topography etc to study the brain of man while working - it is one way and it is not false.

Back to the Greeks. The second way - man is a symbol and the world is a symbol. We must understand the symbols - then we can understand something about ourself that can be healing of soul and body.

Freud and psychoanalysis

When I teach my students in Munich, each year it's the same problem - they don't believe it. They've spent eight semesters studying all the methods of natural science. I tell them the story of Sigmund Freud, and his first patient Elizabet von Erd, with paralysed legs. Hysteric paralysis was a most problematic condition from 1840 to 1900 when Freud came along with his new method of psychoanalysis.

Elizabet was 22 years old, in a life crisis - she couldn't move her legs, couldn't even stand up some days, others she could. No one knew what was wrong and all approaches (methods of natural science - electric shocks, cold/hot water, massage etc) had no effect.

I don't want to tell all the story, but the main problem was that she was bound to her father (ersatz partner). She had to be the father's partner instead of mother, not really but in the way of soul. After the death of the father she couldn't leave the family and go into her own life.

Then her sister married and was very happy. Now Elizabeth became ill. Because she also really wanted a partner in real life, and not to live from unconscious fantasies of the father. She was bound to separate (physically) from her father, but in her soul she felt betrayed. Elizabeth was thinking in this way, but unconsciously. This manifested as pain in her legs.

In a very tricky way Freud made a dialogue with her (many hours), and reconstructed this unconscious story - of binding and betraying the family and the father - and her wish to leave the family and make her own life.

From the moment this was conscious she had no [physical] pain, but there was a problem with her emotions - it became a psychic pain. She realised how she was bound to the father, to the family - and felt angry about her mother, who didn't do anything about this relationship with her father. In this second phase Elizabeth was in real pain, to see and confront all these emotions, and part from her family and her mother. Then she could find a partner, a marriage, and so on.

Freud didn't choose any materialistic method - electric shock etc - he only made a talking cure. He relieved the unconscious emotions. It was these emotions that made Elizabeth ill. It was only by speaking, the dialogue with the unconscious, that we can make the three steps of Freud - remembering, repeating/ theorizing what the problem is and finding a way out (solving).

The revolutionary thing was, Freud didn't use any method of natural science. So all doctors in Vienna were angry with him, because he did something very new that they didn't understand. Didn't understand how to do so. For many centuries electric shocks and cold water etc, but then Freud comes with another method, a hermeneutic method - a way of interpreting symbols interpreting lives, interpreting developments in life, interpreting problems of emotions. And in cases where all natural methods were not successful he was successful. This was a problem in Vienna 1900 - this man Freud was successful where all other capacities were not successful.

There were two capacities at this time - Chappell in Paris - hypnosis, and Kraepelin in Munich - very good doctors and maybe psychologists, but what they were doing was psychiatry. They founded psychiatry but always tried to be physicians, using the methods of natural science.

That was the problem - they did not make the step over the boundary to hermeneutic science.

This was the very great finding of Freud - that he made this step, in spite of [the fact that] he was a neurologist, and therefore working in natural science. He had the ability to make the step within himself. To feel his soul, his emotions and do something that was done by the Greeks from 6C BC to 7C AD. After which, for 1500 years, nobody practised hermeneutics, interpretation of symbols. It ends with the temples of Asclepius.

In the Middle Ages we had no name in medicine for hermeneutic science. It was Freud and depth psychology (and Jung, Adler etc) who made this step.

Thereafter psychoanalysis was used for psychosomatic illness - skin disease - dermatitis or asthma or ulcers etc. Today half of doctors try to cure only with natural science - the mainstream in Europe. The other 50% handle the body and the curing of the soul.

Psychoanalysts would say the main problem is subconscious conflict - problems of the soul. The idea of Freud and Asclepius [was that] we must do something for the body, but the main problem is with the soul. With the soul we would try to find a conflict that is unconscious and unsolved...

*...the main problem is subconscious conflict
- problems of the soul*

[end of tape 1A]

The conflict can be very old - 20,30,50 years maybe. Maybe there never was an illness coming from this conflict. But if particular circumstances in life come together then this conflict can create an illness. Tomorrow we'll study how that can be.

Our thinking today is also that we must try to understand the man, understand the soul and the unconscious of the patient. This is the main aim we have. Also, like Elizabeth, if we can understand and interpret the right conflict the illness will vanish in some way, or if not vanish then diminish. If not it would mean we didn't understand the right conflict, or there are several conflicts combined - and we must find all parts of the general conflict that makes the patient ill.

Asclepius

Back to Asclepius. In the 5/4C BC there were 500-600 of these temples all over Greece and Turkey. You can visit the famous temple of Epidaurus today. If you visit Greece you must see this - it's very well restored. Also visit the isle of Kos and Asclepiion.

In front of the door of the temples was a sentence with the main idea: "The Gods may help us better to understand what is in man, or more specifically what takes place in my soul". That's the main idea.

The depth psychologist today thinks the same way. "I want to understand why the patient is ill, and why he became ill six months ago, and why he doesn't know why he's ill - why it's unconscious" - the same question as we had in the temples of Asclepius. It's not new to think in this way, but it was forgotten for 1500 years - that's the problem. We have recovered it with Freud's rediscovery.

The temples of Asclepius had three methods to understand man.

First was interpretation of dreams. Dreams are the main way to the subconscious, as Freud said. Dreams are messages from the subconscious - the Greeks said dreams are messages of gods, but maybe that's the same thing! Jung said dreams come from archetypes in the deep unconscious of man, and the Greeks said they came from Mercury etc.

The second was mythology and the third was astrology.

Interpretation of dreams and mythology were original findings of the Greeks. Astrology came from Sumeria and Babylon. In the 4C BC the Chaldeans brought astrology to the island of Kos. From 4C BC we have in Kos these three disciplines in the temples of Asclepius - astrology, mythology and interpretation of dreams.

What about mythology? I think the Greeks tried to describe all possible conflicts and developments that are possible in the soul of man. Their [project] was to describe all conflicts and all developments man can have or can do - in the language of symbols, of pictures. So if you read Greek mythology as a whole, then you understand the whole soul of man. I think so! Because if we make new findings in our research as psychologists and psychoanalysts we reveal new conflicts of man.

Narcissism

[As an example,] maybe in the sixties the conflict of narcissism - disturbance of the self. We study our patients and their symptoms, and their ways of life, development of the self, of the ego, of the soul etc, and then we describe the conflict and call it narcissistic conflict. Then we read the Greek myth about Narciss, and we must say "they knew it". Because they describe in detail how this conflict develops, and what are the reasons this conflict exists. They do it in symbols, and tell stories. The content of the story is to understand why man can have such a conflict.

The problem is a very weak self-consciousness of a man, which results from the first 2 to 3 years

of life. We'll see tomorrow in the first years of life the child's need of 'fitting together' with his mother - the feeling of holding, and being understood, and empathy (that's a function of Neptune, by the way).

If, in the first two years, with all this holding, bonding, empathy, the feeling of fitting together and being understood/ understandable etc, the child can speak and say what he feels and his pain, then there must come some person, maybe the mother, who can understand without words and do the right thing. Maybe to give the breast, maybe to speak with him, maybe to walk with him, etc...

If there is such a good enough [relationship], 'civility of self' develops in the person. If not, the child has a feeling of "I'm foreign from this world. I can't understand the world and the world can't understand me, why I'm here. It's an error." This means I have the feeling to be not part of the world. The result is "My self/ my existence is not valued." This is a consequence of feeling I'm not part of the world; there is no fitting together between the world and me. There are two consequences.

Either you die, this consequence was observed in a study in the fifties by Spitz in New York. [He found that] an orphan often dies in the first two years of life - 200% more than in normal families.

Or you find a way of compensation. Solving the problem would mean having relationships and an environment, which is good enough. If you don't have it in the first years then you can't make it. You must find a way of compensating, so that you can do by yourself. One way is by replacing "I feel bad" with "I feel very good" - the contrary. I come into this room, see you and, [rather than] feel "I'm so weak and so small", I feel "I'm strong and intelligent etc" - the way [I use] to find my relationship with you.

The problem is, you see it. You see that's not right, not the truth. If I want to have all in spite of this, I'll try to force you, overcompensate. The narcissistic person will try: "You must all see him. You must all speak with him, find him good and so on". As long as he can be satisfied. Maybe he can never, and then we have pain for this person.

What does Greek myth tell us of Narciss? He has no relationship, only one called Echo. This is the only person, the only friend of Narciss. Echo has no response, no responsibility. Echo comes back without variance. This is no answer to me. Therefore the same problem the person had in his childhood will repeat. He gets no answer that is good enough. This is the problem of the narcissistic person - the only relationship is echo - no answering. I can't feel myself in the answer of the world or in my relationships/ friends etc.

Summing up

We have the method of interpretation of dreams. We have the stories of mythology, in which I can understand me as man. Also, since the first century, we have astrology. These are the three great systems of symbols of Europe - of 'abendlund' - 'abend' is evening - which means Greece, Rome and Europe from ancient times to now.

These three systems came from the same origin and can be interpreted in the same way, and have the same aim - to understand man.

Dreams give symbols, from which I can understand my own conflicts. Mythology tells stories from which I can understand mankind. Astrology gives us a system of symbols in which our soul can be seen in a very detailed way. Interpretation of symbols in the horoscope, the planets and aspects etc., is the third way to understand myself.

Tomorrow we'll have a chance to test it. All three systems can give me a very holistic understanding of my soul and of man. So we can combine astrology with dreams and mythology, with the ideas and way of thinking created by the ancient Greeks, and recovered by Freud, and now today in practice depth psychology.

We can combine the symbols of astrology with the way to interpret symbols as is done in depth psychology.

*We can combine the symbols of astrology
with the way to interpret symbols as is done
in depth psychology.*

[End of session and of tape 1]

2. Types of Fear

First, a question from yesterday evening. What historically happened to the temples of the Greeks?

Around 2C BC the Romans conquered Greece. They didn't think in terms of soul, they were warriors and made a great empire. The temples continued to operate, and the Roman emperors came to Kos and Epidaurus to be cured. But it didn't work as before. Just imagine, emperor Nero came to Kos and asked for interpretation of a dream, it could be the last thing you do in your life! The spirit of searching for the soul vanished with the Romans. With the downfall of the Roman Empire in the 4C AD the wisdom of the ancient world vanished.

In the Middle Ages we knew nothing about Greece, about dream interpretation, about astrology, about interpretation and curing thereby, etc. Astrology was rediscovered in 12C, and psychoanalysis/ depth psychology was rediscovered by Freud in 19C.

The very good thing is, as Jung said, these ideas of depth psychology are an archetype, and will never disappear completely. They can be evoked at any time and will never vanish completely, being in the collective unconscious of mankind.

Freud did this from 1895 (first article about hysteria) and the success of psychoanalysis began to be accepted from 1905-1910. It was accepted as a successful method for curing symptoms of depression, compulsion, anxiety etc. In 1914 Freud gave his lectures in the university of Vienna. Then psychoanalysis was accepted a little in the scientific and medical world.

We see the same pattern with astrology - domination in the ancient world until 12C, breakdown again in 16/17C with the development of scientific thinking, born again in 19C in England and on the continent.

Fear and Pain

Our subject is fear or anxiety. First we have to understand the nature of fear as far as we can, as far as the scientific world can. We understand quite a lot about fear and how we can cure it. But curing fear and the disorders of fear is a very difficult area - one of the most difficult disorders. That's because fear is a very strong and very normal feeling of man and of all creatures - all forms of life.

We need the ability to feel fear because it's a mechanism of defence and protection for our life and for our soul. There's a similarity with pain. You can say these two feelings are basics of our life. We must have the ability to feel pain and to

have fear.

Pain is a very good protection mechanism. We have our own nerves for feeling pain, and corresponding centres in the brain. The task of pain is to make you conscious if there's a danger to the body. Therefore pain is a positive mechanism and we need it.

We need the normal ability to feel pain, but pain can go out of order, which means you have pain without any reason. This is a great problem in medical work - pain patients - who have pains for many years without any reason - pains in the legs etc. Freud would have called it hysterical pain, but we don't use those words today. An ability that usually protects our life now works against our life and health. The question is why does this disorder come about.

We have the same problem with fear. We must feel fear if we come into a dangerous situation. It's a protection mechanism. It's the next level - pain is the protection mechanism in the biological world, and fear is the protection mechanism in the social/psychic world.

With fear we can react sooner to danger - with pain I can only react after I am hurt, with fear I can react before. For example, if you are driving your car and you see a car in the distance flashing its lights, you will feel fear in the normal way that makes you conscious, and you can react in the right way.

Audience: Is shock the same type of thing as fear?

No. Shock would always be a form of illness. In medical/ psychological terms, shock is a very strong feeling that you can't control. You can control fear and choose your reaction. Shock is always a negative term.

Shock is the reaction to a traumatic experience. Traumatic means your ego can't stand it, you can't work it out with thinking and feeling. Then you're flooded with the experience, you feel disorientated, dissociated with yourself.

Real Fear and Neurotic Fear

Pain and fear are normal reactions, normal abilities that every form of life, every creature, needs.

As we saw, fear can disorder us. Freud said there are two forms of fear - real and neurotic. Real fear means the amount of fear is an appropriate reaction to reality. If you want to go for a walk, it rains and you become paralysed, that's not real fear. There's no measurement of this - we can only use our common sense. The amount of fear determines whether we have real fear or neurotic fear. These are opposite fears.

*Freud said there are two forms of fear -
real and neurotic*

Real fear is an ability we must all have. If someone says 'I don't feel fear' there is an illness and a problem. If someone says 'I always have fear', that's also a problem.

So we have a scale:

Inability to feel—|—Real fear—|—Neurotic fear

Real fear is the range we call normal, and the two outer ranges are 'ill/ sick/ neurotic'. There are two forms of neurotic fear and a middle normal fear. The problem is how to decide.

Real fear and neurotic fear.

In Germany we have an organisation of 'mothers against nuclear power'. The mothers say 'it's very dangerous and we want to protect our children'. It's a very big organisation. They have workshops and invited me to speak about the question of their fear of atomic power stations. Is it real fear, or is it neurotic fear? The problem was I could only say 'that's not to say'.

The mothers had very good arguments why we can't control atomic power in an absolutely secure way, and we have no way to manage the waste for 5000/ 10000 years. That's really a danger. Therefore if I feel fear, and want to stop using atomic power, the mothers on the workshop would say that is real fear.

But there were also politicians and scientists there with other thinking. Scientists said the atomic power stations are more secure than driving a car, going in an aeroplane etc with statistics. Politicians, with links to the industry, said that if we built an atomic power station we prove that it is very secure. The politicians and scientist say that the mothers are hysterical, have neurotic fear.

As a psychologist, I can't decide this [one way or the other]. I can have a personal opinion, but in a clinical way you can't say all these mothers are neurotic. And you can't say all these scientists and politicians are neurotic. Some of the scientists are very respectable men, and they believe what they think and tell the truth [as they see it].

Whether it is the truth we will see, maybe!

Boundary between real and neurotic fear

Fear is a phenomenon of our society, and society defines what is normal and what is neurotic; there is no objective definition. You can say you have e.g. asthma, fever, [where] you can measure it with an instrument such as a thermometer. There is no possibility to decide in an objective scientific

way what is real fear and what is neurotic fear, because there is such a large zone of uncertainty.

In a lot of cases we'll have the same opinion. For example, some amount of fear when I am driving a car along the road is good. We can agree on some forms of neurotic fear, for example if someone has fear of a spider, or of the dark. There was a case in Munich where a lady was not able to leave the house in case she saw a dog - dog phobia. We know that dogs are not [in general] so dangerous that we must stay at home all the time! We would all agree that this is a neurotic fear.

We have this zone of uncertainty where we can't decide. Its boundaries depend on the particular society and culture.

If we have a phobia, e.g. dog phobia, there's an amount of fear that is natural, in spite of the dog - probably more for a big dog. If there's huge fear, shock, paralysis etc, then it's not normal, not necessary, out of proportion.

Transference of fear

In psychoanalysis, the problem of phobia and neurotic fear is that they come from somewhere else we don't know, from another object

There's a real object of fear, maybe a very aggressive childhood conflict with my father. Then I make a defence mechanism to take the fear of this object and transfer it to something else.

For example, a girl of 8-10 years had a conflict with her father involving violence and sexual abuse. She couldn't do anything about it because she had to live with the father. At this time a neighbour bought a dog. The girl developed a great fear of the dog, and all dogs. Hence her dog phobia. Her fear is transferred to a new place. She feels nothing related to her father any more, so can tolerate to live with him.

No neurotic fear is false; it is directed in the wrong place. The person doesn't like phobias, but can find no other way to handle the situation, solve the problem - a real problem with a real fear. In the beginning there is only real fear. If I can't find ways to handle the real fear, cannot bear it, then I must do something, find a defence mechanism - transfer the fear elsewhere.

Sublimation of fear

The other reaction is the loss of the ability to feel fear. Such a person might like to go to war, or to do dangerous things all his life, and cannot feel fear. Sometime they realise there's a problem. They can't feel fear. It's form of sublimation of the original fear.

Friends of mine made a study of models. 50% suffer some form of anorexia - a sublimation of anxiety...

*Fear... society defines what is normal
and what is neurotic*

[end of tape 2A]

Who decides what is normal?

This is a very important idea for every form of psychic illness. For everyone we have the same problem. Who defines what amount of depression is normal for the world in which we're living, and what amount is sick or compulsion.

[For example], somebody is forced to have order in his world and spends half of the day making order - the pansies must lie in the same direction etc. I'm thinking of the director in a great company in Munich who says it's very good, and I'd like all my people also to be this way. Seen from outside we say it's a problem! The people suffer because of the chief.

Who decides what amount of order is neurotic and what is normal?

In somatic illness we often have objective definitions - what is fever, what is an infection, etc.

With psychic disorders we have no possibility of objective definitions. It's not possible. It's always society and its values which decide what is good, what is normal and what is false.

Freud wrote that 'every man has a drive for aggression and for sexuality'. This was out of order for society in Vienna, and Freud was expelled from the professional society of doctors. He also wrote 'children also have feelings of sexuality', and they said he was a child abuser. Ten years later the theory was accepted in medicine and psychology - because he was right. In 1900 society wasn't ready to accept these ideas. Therefore it is the society we're in that defines in some way what is normal and what is sick.

We should think about this when we interpret a chart. We often ask the questions (maybe with Pluto on the MC): 'What is the normal way to live it?', 'What is the neurotic way to live it?' and 'Who decides what is normal?' Finally the person with the chart must find her own way. But this own way must co-operate with the world.

So, we have no objective values in the psychic world, world of soul.

Hierarchy of fears

Now I want to discuss with you a hierarchy of fears for animals and man. You'll see there are three forms of fear we find everywhere.

Audience: Isn't anxiety an anticipation of fear?

The German term angst means both!

Basic fears

The first is *fear of death*. All animals and man feel fear of death. If your life is in danger you feel fear in order to survive. It is a basic fear of creatures -

the will to live. It is not a consciousness of death. Only if you are in the situation when your life is in danger do you feel this fear of death. It's a very dramatic and elemental emotion that moves you to do all you can to survive.

The second is *fear of pain* or *fear of being hurt*. All creatures have pain. Fear of hurt is anticipation - I can be hurt, I am in danger. All creatures have this feeling.

Third is *fear of loss*, e.g. the dog lost his bone, the bird defends his territory, the person defends his territory. Security [is involved]. Fear of loss in some way. We all know this. There are things - house, car, money etc - that I need for my life, or think I need. And I need it in this amount, and my fear is to lose it.

These three are basic fears. All animals have them. Most of the time in our lives we choose to reduce these fears. We want to live, to have no pain, and no loss of important things.

Social fears

Not all animals have social fears. A range of animals live in social groups; other animals are solitaires, do not live in groups. For example the rhinoceros is normally solitary and only lives for some weeks with a partner at the time of pairing. The children have two years with the mother and then are rejected in a very dramatic and aggressive way. Such animals have no social fears.

Mankind is a social being. Sometimes this is a problem. Maybe you know the Rumanian/ French writer Ionescu, who founded the theatre of the absurd. One of his most famous works was a novella of the rhinoceros - you may have heard on radio or in the theatre. In this story a man Mr Muller suddenly, without reason, begins to transform into a rhinoceros. One morning the neighbours see a rhino come down the stairs. They know it's Mr Muller but he's a rhino. They say 'good morning Mr Muller'. More and more he's transformed into a rhino. The dramatists in the theatre don't realise it. The neighbour and the vegetable seller say 'look Mr Muller is a rhino.' The neighbour says 'look it's an African rhino'. The seller says 'No it's an Indian rhino - there are two arms'. They realise it's Mr Muller.

What Ionescu wanted to say is that man is beginning to live no more in a social way. We are becoming more and more individual and don't care for the neighbours. It's becoming a more solitary existence.

His second title was 'The vanishing of mankind'. What he was saying was the vanishing of man as a social being. Ionescu wrote this theatre in 1942 in reaction against the Second World War and all that was happening. His diagnosis was that man was losing the ability to feel responsible for others.

We'll see whether he's right, but we can do something about it!

If we have social animals like wolves or man we have new fears. First is *fear of loss of status* [e.g. in social hierarchy]. Status has a great importance. For example in a group of wolves a young wolf is low in the hierarchy. Every year he tries to better his status. The best status is 'alpha'. The leader can pair with all the wives in the group and so on. Every spring the young wolves come to try and see which is stronger. The leader usually only remains at the top for two or three years and is then deposed.

In a democratic society our struggle for status is not so dramatic as with wolves. But we also have hierarchies in our social life, and fighting for status in these hierarchies, and fear of losing status. This relates to power, money, respect and so on. In every great company that's a problem.

In democratic societies we say that every man has value and should receive respect. If he's ill, or not intelligent and so on, we want to handle this problem of status in a good way.

Second, we have the *fear of separation*. To be left alone, out of the group, rejected. In wolf societies it's possible that one wolf will be rejected from the group and left alone. It's the most pain a dog can have, to reject him and leave him alone. He is a social animal and the family is his group. This is the most dramatic fear for a dog, and maybe for all social animals, including man.

Man can make a development we call individuation and can choose this [path] in some way. I don't think we can choose it totally, but we can choose it in some way. Fural Dumof[?] was able to stand against society and say 'the world is turning around not I'. He was burned to death in Florence. In the last ten years of his life he was fighting for his ideas and standing alone. This is possible for man if you have developed [such individuation] - we can stand against society. Compare astrology!

It's an elementary fear to be separated, alone, rejected by the group.

Human fears

The third range is human fears, which only humankind can feel. To feel these human fears, biologically speaking you need the cortex. [Drawing - backbone, brain, cortex.] All animals have only a very small cortex. It gives the capability for abstract thinking, art, music, painting, scientific research, symbolic thought, etc.

*Man can make a development we call
individuation and can choose this [path] in
some way*

Most important is the capability of *reflection* - to think about yourself. No animal reflects about himself. This ability for reflection is also the ability to imagine the future. For fears this can be a great problem as all fears can be doubled.

A dog walking along has a bone and feels confident. A man has a house, money, social respect, but he doesn't know if he'll have it in two years, or in ten years. Maybe he will lose it all. This is a *projection of an actual fear into the future*. You can have ten million dollars, and a very great fear of losing all your money!

We can say that's neurotic. But nobody knows the future, and therefore all anxieties projected into the future have some reality. I can say to this millionaire 'don't worry, you have enough money', but he can say 'I know several cases where millionaires lost all their money and are very poor'. I must [accept] 'OK that's possible, it's not likely but it's possible.'

That's one of the great ideas of the ancient Greeks - in the story of a king of Crete, who was rich and famous and confident. At the end of his life he was [captured] by pirates and murdered. The Greeks say we don't know the end of our life. [For example], in Sophocles' play Oedipus Rex, Oedipus was wise, rich and mighty - the best situation you can think of. At the end of the play he realises he's killed his father, and was married to his mother, and he blinds himself. The chorus says 'no man has a right to be confident before the end of this life'. It's a very drastic, but pessimistic way of thinking that the Greeks had. Maybe they are right! We can discuss it.

All the fears we have discussed can be projected into the future. Because of the ability of reflection you can have *fear of fear*. If you have panic attacks you can wake up in the morning and think 'oh, today I'm going to have another panic attack' - a fear of it, and that can be very painful - the fear thinking that fear comes. This is a circle without end [a vicious circle].

This doesn't happen with animals, [lacking] this ability of reflection. If an animal feels fear because of a real dangerous situation, when it is over the fear is over.

If we have a traumatic experience, maybe in a car accident, we can have fear of using the car for five, eight or ten years.

There are specific fears of man that I'll tell you after the break.

[End of session and of tape 2.]

Fear of the Future

[I was speaking of] *fear of the future* - a person can project all possible fears into the future. I will be poor, I will be sick, I will be hurt, and so on...

Sometimes this is a very strong neurosis because of this fear of the future paralysing the person. We had a case in Munich. The father of a family had an extreme fear that the Russians were coming (this was the time of the cold war in the 60s and 70s). Every day he was waiting. "If they start at 7 o'clock on the Elbe, they will be in Munich at 11 o'clock." Every day he waited for them to come. All the family was in fear, particularly the children.

Naturally we must ask what is the real fear, and from what object it has been transferred.

These fears are very complicated for consultation because we can't argue against the future. We can't say that the Russians *will not* come. So it is a very [defendable] transfer if you want to defend real anxieties and transfer them into neurotic anxieties!

Fear of fear

Sometimes the fear of a panic attack or the fear of pain comes for a while and then goes away, and then comes back again. There can be fear before the next episode.

This is also a problem in schizophrenia. No one knows when the next episode, or several episodes, might come. You can have one episode and it is over - or you can have five, ten, twenty episodes... It can become chronic.

When the first episode is over, there can come the fear of the individual and the family that it will happen again... We can do all we can against it but we really don't know what the illness is, so the next episode can come. You can be in great fear for many years before the next episode comes.

I am working with a patient who had a very dramatic episode some years ago. Under schizophrenic paranoia she killed a man in a very dramatic situation. Her doctor is a professor of medicine and a very good scientist, but he is also not sure if the illness will come back or not. We don't know. He consulted me on how to handle this fear of the future. I don't believe that it will happen again, but I can't give a guarantee!

Fear of failure

Fear of making a mistake, of not solving a problem, becomes an illness if you have many experiences of lack of success, which destroy your self value. You come to expect that you will fail again, not be successful. You can't believe that you can succeed.

The consequence can be that a person won't go out of his house, won't work, won't do any tasks. The fear of failure can be so great that they are paralysed and refuse to do anything.

It's very difficult to build up self-value, step by step. The fear is I know, I am very sure, that I can do nothing. It's a form of self-fulfilling prophecy

with people who act in this way. In an unconscious way they make many mistakes. They fail with all tasks you give to them. Until they can change their consciousness. We must uncover the unconscious conflict.

Fears of the superego

Man has a so-called superego (Freud). For instance, we have values and ideas about what is good and what is bad, and we want to live and fulfil them. On the one hand there is all the things that you are not allowed to do (forbidden). On the other hand the super-ego has a part that tells you what you have to do to be a very good man (the idealistic superego).

If the superego is very strong, stronger than the id and the ego, there's a state of illness - if the most important thing in life is not to be guilty, not to do what is forbidden, to be an ideal man and not able to bear not being ideal.

Audience: What is the superego?

For this I need to explain Freud's Structure Model:

Id:	wishes and desires,
Ego:	task of leading the personality, confronting with reality, steering handling of reality
Superego:	ideals and noble ideas, what is bad/ forbidden.

The superego develops through interactions, identifications first with mother and father, then with other people that I love in my life. These identifications build up my inner values, which can be very different from my outer values. This can be an important problem where a child lives in a family and learns very different values and ideals [from those of] the rest of the world.

My inner feeling of worth or value is mostly influenced by the superego. Therefore it is important for fears - the fear that I am a bad man, the fear that I am not perfect. My self confidence can be based on these ideas.

For example, in one family the father couldn't study at university because of war. Every day he goes with his four-year-old son to the university and says to him "one day you will be studying here". The superego says "the reason I exist is to study for my father". The young man's main fear was not to study - he blocked and couldn't learn. The psychologist could see the problem at once. The mother and father couldn't, and therefore couldn't do anything!

There is a question of inner balance between

My inner feeling of worth or value is mostly influenced by the superego

these three parts of the personality. We find the superego only in mankind. Therefore all anxieties specific to inner interaction, values, the wish to be perfect and ideal, are typical of humankind. We can also say that it is fear of failure, to fail the superego, not to fulfil the superego.

Guilt is mostly a term of religion. If someone is a religious person - every religion has values, to be a good person - they can be guilty. In the Middle Ages it was said that the greatest fear of all men was to be guilty in the sense of when I die I go to hell not to heaven. In the fairy tales of this time we often have the scene where a child meets god (or an angel) and god (the angel) says 'you have three wishes'. The first wish is always to go to heaven, then come all the other wishes. The greatest fear was to go to hell. This is no longer a problem for our generation, but generations ago it was a very strong fear.

Sometimes strongly religious families still have these problems. In Germany there is a famous book with the title 'Gott ist vergiftung', 'Ideals of God'. In his childhood he was full of anxiety of hell, with very dramatic symptoms, going to church every Sunday, sitting for one hour. And he had the impulse to stand up and say 'shit'. It was a very great pain to be in church. Freud would have said there was a conflict between superego and id - the id wants to make a revolution against the superego, and the ego isn't strong enough to make a compromise. Therefore the boy sitting in the church has the impulse to do something that ends the pain! The superego says 'there's no chance to end the pain', and the ego says 'then I don't know, therefore I must fight'.

Audience: [Question about inheritance.]

The superego is not inherited. Part of the id is inherited - part of aggression and sexuality. The superego is only built up through parents and surroundings. All values and the superego develop through identification - and we only make identification in relationships of love.

That's a problem. If you give pain to a child he will not accept your words and ideas really deeply, only change his outer behaviour. Only if I love the person will I identify with their values. These then become the values of the superego. It's only about the bridge of love. It's very important.

Audience: These kind of people don't really listen because they're trying so hard to be good.

Yes, because sometimes the ideas are unconscious. I don't really know whether I should be so good and so successful, so that it is unbearable to make

*Only if I love the person
will I identify with their values.*

any mistake. [I know the case of a] fourteen year old boy would not go to school because he couldn't bear to make a mistake. He had an identification with Jesus Christ, and had the idea that he should make no mistakes.

He had no real self confidence, had not learnt that he could be successful in life. There was a deficit. His idea was 'if I am as God, I am good'. A neurotic way of thinking.

Audience: So you're saying this is a psychological imbalance, possibly inherited - is that possible?

No, it is not. Building up self-confidence is a process, a learned process. Every person does this, beginning in the first year of life - the experience to be loved, to be whole, to be understood - this gives basic self-confidence. This primary self-confidence comes from the feeling of being loved. It is not the result of achievement. It is only the result of being loved for myself, as a human being. If there is a deficit in this primary self-confidence you cannot solve it through achievement.

Secondary self-confidence begins in the 2nd-4th years of life. The child learns abilities. I can achieve and be successful and will be appreciated, maybe loved, for this. This is a long process of learning. The result is self-confidence.

Maybe the parents did not want a child at this moment. The child finds the love to be false, not to be loved, not to be understood. This is the first experience of not being worthy. Then the child tries to be good and strong - through sport and so on. If also the parents don't react, I realise that what I am and what I do are not of value to the parents/ family/ rest of the world. Some identify with this experience: "I'm not a person" or "I'm not of great worth" and so on.

"If they don't love me, I'm not perfect". The child reflects himself as a reason why he's not loved.

These fears of the superego are only the fears of people [not animals]. Culture and society solve the fears of the first and second level together - so that we're not killed, we can do something if we are ill, we can do something if robbers come to our house, etc. It's not [only] my personal problem. I can solve them in co-operation with the rest of the world, which will support me.

But [superego fears are my own fears related to my] social life.

Audience: [Question about reincarnation and therapy.]

My opinion is that we all bring into this incarnation all the experience from incarnations before. We repeat experience in this life. We bring karma as a pattern of information. We reincarnate and repeat all experiences that are important for

us. The pattern of information I bring steers my life so that this time in this culture I can repeat all important experiences and work them through.

[In therapy] I can only speak with my patient about this life, and have to leave karma in the background because the patient realises that they have repeated it.

Where there are two different forms of therapy, if the therapy is good they will come to the same result.

For example: The woman with the fear of the dog and the father had a fantasy of reincarnation, that she was a prostitute in a previous life. There was a remembering of previous incarnation. The psychoanalytic story was there was a sexual abuse of the father on the daughter and she feared prostitution in this life. We don't know if there was another prostitution in the life before, or she had to repeat it and change it in this life - so that the theme repeated. What we have to do in the therapy is to solve the problem of sexuality in a way that she can accept. We can't decide on the truths of her previous lives.

Forms of fear

Well, I tried to show you the content of anxieties. Next we must understand the forms in which anxieties can occur.

There are two terms we need to understand before we make the step to astrology. There are two decisions: real fear or neurotic fear; open fear or hidden fear...

[End of tape 3A]

Hidden fear and open fear

...The phenomenon is somebody has no fear, but he has compulsions of control. He must control his world, and that would make pain for him, not fear. We would say this is a hidden fear. In reality he has fear, but he has transformed it into compulsion, another form of illness. In the first moment you will not think this patient is a fear patient, but that is the problem behind it.

We have a wide field of ideology. Example: one patient tells us he has no fears because he has a specific contact with God. If he is not aggressive in the world, and has no sexual contacts (even with his wife), then God will protect him always. We could say it's a personal problem or a sexual problem, but the illness is fear. He has a strong fear - we don't know the content. The only way to control this fear is to make a contract with God.

This is a very old fear of mankind. God has a duty to help and protect us. But he must sacrifice the problem part of this life. It's a very different form to a single fear, the basic question is if he had no contact with God what would happen, what he

fears - it must be something very bad.

Chart for male patient 28 years old with control compulsions. In the therapy, re this conflict, he said that if he doesn't control he would have a very bad accident in his life (unglück, bad luck). At this point in the therapy the compulsion was over, and he [developed] lots of fears. We had the transition from compulsion to neurotic fears.

There are many forms of ideological religious and political and esoteric circles where sometimes we can feel the different fear. In sects it is often a group whose main task is the defence and protection of the people in the group. Otherwise these people have a very great problem with fear. The guru of the sect looks after their defence and protection.

Audience: [Question about religion and Freud.]

That's a difficult question. This was a question Freud and colleagues discussed discreetly. Freud's idea was that every religion is neurotic - a very heretical opinion - and theology is a form of defence. Most psychologists today [are more circumspect].

I think you are right that we must distinguish between real religious experiences and with religious experience produced to cope with psychological problems, masking the problems that the person cannot solve.

Similarly many scientists who choose an intellectual view of the world deny their feelings - their fear is they can't steer their feelings so they only operate with the intellect - a defence mechanism.

Or an artist, very fond of his escape from life, paints all day and doesn't confront the reality of life, contact in relationships etc. The whole world supports him because he is a good painter, so it likes and buys his pictures.

There are many examples. Einstein - there's a picture where he received a prize - he's laughing but wearing no socks because his wife forgot to put them on him. He couldn't handle his everyday life so his wife had to do it for him. If he had to live alone he would have had great problems. For example he couldn't cook anything.

Picasso is another example, he sometimes didn't eat anything for several days and nights - just painted - not good for his health!

The problem for fear is that we have no objective criteria. If a patient came to me with this sort of [apparent religious] problem, I can only try to think "Is this a religious man with religious experiences, or does he use these religious

The problem for fear is that we have no objective criteria.

experiences to mask another problem". It's maybe not a problem for the painter, scientist or genius, but it can be a problem masked.

There's the story of an author who couldn't finish a book for ten years. After therapy he found an end and finished the book. We could discuss what was the problem and why couldn't he find it before.

There are many forms of current and hidden anxiety. Sometimes in therapy I don't think it's a beginning, but it's a form of fear. I must realise that the problem is fear.

Open fear is a lesser problem.

So we have three forms of fear - full fear, panic attack and fear neurosis.

We must realise that there are the hidden forms of fear. 50% of fears are hidden; the rest are open forms of fear that we can see.

In one article Freud said maybe all symptoms and illnesses are based on fear - unconscious fear. In some way this was a good idea. That would mean that in every process of illness we have to deal with some amount of fear that is unconscious. Therefore we must look at the chart and see if we can see evidence of such fear.

Fear in the 20th century

Two quotations:

"Fear or anxiety is an illness of Europe, Abendland - not of other cultures." Arnold Kunstli (Swiss philosopher)

"In the 20th century fear has become epidemic." Freiherr (German medical psychologist)

If we look at Europe in the 20th century there are many many forms of fear, more than before and more than in other cultures. That's what these two men see.

But seen from depth psychology I think it's not right. There is a problem, there's a process of transformation in Europe in the 20th century. I think the hidden forms of fear were introduced with the development of psychology, individuation and so on. People were allowed and encouraged to speak about their fears - the influence of psychology on our culture. A lot of anxieties that were hidden are now open. My opinion is that the amount of anxiety in the 20th century is similar, not exactly the same, but just more open.

One theory of defence is that the ego can adapt to his fears. A child can learn from his parents how to speak about and handle these fears. His ego planets have the ability to steer and control. Children can experience how to steer and handle fear.

I think a basic amount of anxiety is the same in every man. We have not learnt to steer our problems that make a big amount of fear, e.g. I choose a defence mechanism to solve this fear,

leading to something we call illness.

Next, we will discuss one question - the psychological differences between these 3 types of anxieties. Then we will make some important links between psychology and astrology and discuss 'Can we see it in the chart? I will say yes, you will see.

[End of session and of tape 3.]

50% of fears are hidden; the rest are open forms of fear that we can see.

3. Psychodynamics of fear

In the psychodynamics of the two main types of fear - phobia and fear neurosis - we always have to deal with content, symbol and energy.

Freud speaks of psychic energy. At first he really believed that there existed energy in the body, in the soul, in the nerves, and in the brain. But today we know that psychic energy is only a metaphor for all that is moving and driving us. We use the words energy, power, force and so on. These are terms from physics and we use them in psychology as metaphors, [with] no corresponding [physical] reality.

In reality our brain and our nervous system deal with information. Information, not energy, is the main term. Scientists, psychoanalysts, today try to find what Freud called a meta-psychology - a theory of psychology, how it functions. Freud's meta-psychology was based on the term of energy, and so is only a metaphor, a mythology. But [it is effective to] speak of energy and force because we use these terms in physical reality - and we can feel something as power or energy or compulsion or drive within ourselves.

In scientific reality we are dealing with information and the consequences of information. The consequences of handling information in our brain is an order to do something. The amount of energy in the nervous system is very low, so energy is only a fictional metaphor. But I hope you will see that [this gives] a good picture that we can live with [and gives us useful results].

Phobias

In phobia we have a content. We have spoken about several types of phobia with contents - dogs, spiders, going out of the house etc. The energy which works if you have fear of a dog comes from somewhere else. 'Displacement' is the term. The energy of panic before the little dog is the result of a displacement of energy from the mother object. So the problem is we have a content, but we know it's not the real content - the dog or the spider should not make so much fear with us. The energy comes from the displacement.

Therefore if we have a phobia, we have two places - the place of the fear [that is presented] and the place where the fear really resides. The real place and the symbolic place.

There is always one real place and object of fear, but we don't know what it is because of displacement to the ersatz (instead of) or substitute place and substitute object.

What you see in phobia is the substitute place -

*In phobia we have a content...
but we know it's not the real content*

the spider, dog, can't leave the house, can't drive over the bridge, etc.

You can see at once that this can't be the right place - the bridge etc - but you don't know what is the real place and the real object of fear.

But the amount of fear tells us that there is a problem. The amount and the real danger don't fit together. Therefore we will [help] our patients [to find] the real place.

You remember Freud's first patient from yesterday - Elisabet - she said her problem was pain in her legs and she could not move. But her real problem was to be bound in the family to the father and not be free for relationships in her own life. So, in neurosis we often have this problem, that the symptom is a façade, and behind the façade there is a real psychic conflict we don't know.

If Elisabet comes to Freud with pain in her legs that's a problem. Our thinking in psychology is that's not the real problem. The problem is subconscious and we must find it, search for it. Freud called this process psychoanalysis.

Fear neurosis

In fear neurosis we have another problem. We have energy but no content. That means we have another defence mechanism. In fear neurosis I feel fear out of proportion. I wake up in the morning and suddenly there is fear. There is no object, no place. This cannot be true that I fear for all objects in the world.

Some patients, asked what they fear, find something - illness and so on. Often the truth would be to say 'I don't know'. The fear has no content, only energy. The problem is the energy encountered can be parted/ splitting/ separating. The content becomes unconscious energy that I can feel in myself. Therefore people feel more pain if they have a fear neurosis, because they have the pain of feeling the fear that they don't know what it is.

If you have a fear of dogs you can try to see no dogs. You are the victim, the dog is the aggressor. You can fight against it - an object to fight against. With fear neurosis you can only say 'my heart beats, I am full of fear, but I don't know why'. Psychologically it's a bigger problem.

With the process of psychoanalysis we again must find the content, even though it has become unconscious.

So, the operation of defence is splitting in fear neurosis, and displacement in phobia.

*In fear neurosis we have another problem.
We have energy but no content.*

Phobia is also continuous. One day the fear of dogs begins, and then stays for weeks, months, years. Sometimes it vanishes or diminishes alone. Sometimes it takes therapy to give insight into the problem. Normally the phobia doesn't vanish if you do nothing, and you suffer under the phobia for years.

Fear neurosis is quite different. You can have this not understandable fear for some hours, some days, some weeks. In most cases then there is [a remission] for weeks or months, then suddenly it comes back again for days and weeks and months.

This also makes more pain than phobia. In phobia, which is continuous, you can habituate and live with it. With fear neurosis, if for three weeks you are in fear and there's great pain, then for four weeks you are without it, you think you're healthy. Then, after those four weeks, for three weeks you are sick again, etc. It makes a great uncertainty. You feel your life is out of control. It's a very great pain. You feel powerless, very weak - affecting your self-confidence, feeling of value, etc.

So fear neurosis is the bigger problem in the sense that it makes more pain. For therapy it is the same, but people have more problems with fear neurosis. Most patients say it is easier to speak about phobia than about this sudden strange experience of fear neurosis.

This means that in counselling or in therapy we must be more empathic with these patients. They need more support and encouragement to speak about their experiences.

Agoraphobia and claustrophobia

Now we will discuss some forms of phobia. Two major forms comprise 50-60% of phobias.

Agoraphobia. Agora is the Greek word meaning marketplace - out of my house.

Claustrophobia. Claustro is the small room, the lift, the cave, the prison.

Agoraphobia means I only feel good and secure in my home. I can't leave my home, or my bed for example. The rest of the world is dangerous, a place of fear.

I have a patient in Munich, aged 55, from Bosnia, involved in the war. Five years ago there were no symptoms. Half a year ago he suddenly (always suddenly because the operations are unconscious) he wanted to go out of his house and had the feeling his legs won't hold him, he will fall down. He went back into the house and felt secure. If he's at home with his wife he feels good, secure. But he can't leave the house, especially alone.

Symbiosis and separation

What is the place of fear? Well you have the place called home (Freud used the term *heimat* - home but more than home - homeland - place and culture he belongs to, feels secure, something like mother - the mother is the first *heimat*). Margaret Mahler, in her psychology, says 'the place of symbiosis'. Symbiosis between mother and child means the first basic relationship the baby experiences. It is the wish of holding, understanding and loving etc. The closest form of relationship.

In biology symbiosis means two forms of life matched together. For example hippopotami live in symbiosis with small birds - the birds pick grubs off the hippos and are left alone by them. Symbiosis means to live together [giving] a good solution for both sides, a stable form of relationship.

We all, as child and for the rest of our life, have some bridges of symbiosis. In astrology we have Moon and Neptune. This wish for a very deep relationship, a very near relationship, the nearest you can have or experience - symbiosis. Margaret Mahler developmental psychologist says that it's the one big power for man as long as you live - the need for some form of symbiosis.

In the first year of life the baby only lives in symbiosis. But at the end of the first year there occurs a second power called separation. That means to part - as Freud said, to leave and go into the world.

In Germany there is the story of little John, a boy of four years who takes his hat and leaves his mother to go out into the world.

Separation - that would be the Sun, Mars and Uranus.

Symbiosis and Separation was the title of a book by Margaret Mahler. She said that these two big powers, wishes, drives in man control our lives - every person in every relationship. Everyone forms some form of symbiosis in relationship, and everyone has the wish of separation, liberty, freedom, not to be bound. [We have to achieve a] balance in our lives.

Moon and Neptune are the planets representing this wish of symbiosis. Sun represents separation. Saturn likes symbiosis. But symbiosis is very emotional - Moon. Saturn wants form, stability, maybe without emotions.

With these two forces we can explain agoraphobia and claustrophobia. In agoraphobia I identify with symbiosis only, and don't like my own wishes for separation. I reject the world. I only want to live with one of the two forces. I fear the other force and project on the world. So I stay in my *heimat*. The world represents my sense of separation, loss of symbiosis.

In claustrophobia, on the contrary, I identify with

*Symbiosis and Separation...
these two big powers, wishes, drives...
control our lives*

separation, individuation. Mahler uses the term individuation in the same way as the great power of Sun to conquer the world, have success etc. The words are freedom, liberty, etc. The problem is I only like separation, only identify with this power of individuation, going out in the world. My fear is to be bounded, to be in the prison of relationship. Symbiosis is not represented in me; it represents fear to me. All my life I search for separation, freedom etc, and fear all that is binding.

[end of tape 4A]

It is possible for a person to have both anxieties at the same time - both forces fighting against each other. A wife of 55 in therapy came with two symptoms. She couldn't use the lift, or go into the theatre or cinema She couldn't leave the house or ride over bridges in her car. If there was a bridge she made a detour. The interesting thing was that there was a fear of symbiosis and separation.

I search for symbiosis and if I get it, it makes fear. And I search for separation, and if I get it, it's not right, I fear. It's very painful to be so split.

In psychodynamics and developmental psychology we can understand the problem. These two forces must be balanced. The child didn't learn it. The problem was mostly in the first year of life - the baby only wants symbiosis, and no experience of being parted and separated. Maybe there were very early experiences of loneliness - too early for the baby to stand it.

The first year is the year of symbiosis; the second year is the year of separation. In the first year the baby only wants to be held by the mother etc. Around 7/8 months suddenly a new force comes in, [turning outward]. In the second year an important task for the child is to train for separation, to part.

The third year is the year of balance. The child must realise and learn 'I want symbiosis and I want separation. I must be able to bind and must be able to part'. Only when I can do both can I live in relationship.

Rene Spitz said 'symbiosis and binding' means the word 'Yes' and 'separation' means the word 'No'. In claustrophobia, you can only say 'No', and like separation and freedom, fearing binding. In agoraphobia you can only say 'Yes' and like symbiosis and binding, fearing separation.

There was a situation in Germany involving a man and his prospective wife. The priest asked if they want to marry. The man said 'No', then corrected himself to 'Yes'. This happened three times. The woman did not marry him!

There are other forms of phobia. I will only mention the important [ones].

Xenophobia

One form of agoraphobia is xenophobia - phobia of foreign people, foreign circumstances, people of another colour, culture etc. They don't make journeys, don't have holidays, only live in their own town, live mostly in their own house or garden etc.

For example the parents of one of my patients both suffered from xenophobia. For thirty years they lived confidently and happily in a house in a small town. One day the patient thought he would bring them a TV, thinking 'they've worked so hard in their lives and given me so much money, I'll give them a TV' [and show them the world].

The effect was dramatic. They became ill - first the mother then the father. In the therapy it was hard work to say to the patient 'they are full of anxiety, they don't want to leave their town, just want to live there, stay there and die there'. Finally he could understand it.

Germany has a problem with skinheads and racial aggression against foreigners - an intensive form of xenophobia. They don't like to live near people of another language or colour. It's an illness which generates fear and aggression.

Acrophobia

Acrophobia means phobia of height. I can't live on the twentieth floor, can't visit a tower, drive over a bridge, go in a cable car etc.

We can discuss the psychodynamics. The problem is perhaps the feeling of leaving the floor under my feet. I will fall down. I will lose contact with reality.

Some people have this fear for a long time - the fear of success, ideas, plans for the future - fear that their ability is [not good enough].

The psychodynamics is I can't have success with my normal abilities - I get this emotion. When finally I'm on top of the world, the problem is to come down, to fall down in some way.

For example, climbing mountains. If you're not so good you can climb up, but can find no way down. It's easier to go up than down. You hang on the mountain and can't come down on your own.

In some way in my life - profession, relationships etc - I come into the position of being on the mountain and don't know how to come down. This generates fear. The fear is projected onto some symbols, such as mountains, lifts, towers, bridges etc. I'm up, but I can't get down.

In these cases we must ask what is the real problem. Where in this life is he without the ground under his feet? Problems of profession, money, relationship? There must be a place where there is the problem, a conflict and they don't realise it. Suddenly they have this fear and they fall down. That's a form of a panic attack.

For example, one patient said "If I drive in my car and go over a bridge, I suddenly get the feeling that I must stop the car and get out. I don't understand the situation." There is no reality, no real problem.

Zoophobia

Zoophobias are all phobias related to animals - dogs, spider, mouse, snakes etc.

Dog is a symbol for aggression - barking to defend his territory.

Spider is a symbol for symbiosis in a negative sense - makes a web that you don't see until you are a victim - a symbol for loss of freedom. Hence the fear of loss of freedom, liberty, separation etc. We often find spider phobias with children of 12-15 years when the main task is separation to become adult. The parents, mothers often, are over-protective, possessive.

The problem is not what the animal does in reality. It is what we think it might do. Every culture has myths about animals, which are good and which are bad - but that is not reality.

Social fears and anxieties

People can leave their house and go into the world, but in social situations, in groups, they have problems e.g. blushing.

For example, a patient who couldn't go to any party, any invitation, because she thought 'when the door is opened everyone will look at me and I will be ashamed'. In reality they won't; it is a fear.

Other social problems - maybe if I'm in a social situation I can't speak - I can find no ideas or words, hence have shame.

Shame means to be not good, to be unable to bring the basic abilities to bear - to speak, to smile, to make contact, to say the right word etc. You can't say a word. You're a loser.

Social fears begin in puberty and before. My son is 12½. Every second sentence he is talking about himself, talking of losers and winners - fear. This is a problem in this age especially for boys. 'I must be strong'. This creates the fear of not being able to manage it. It's a problem of today's society - the worst thing is to be a loser.

There are further phobias that are not so important - there is no limit to them. We have discussed the main forms. We must always think 'what is the conflict, the background, and what is the real fear'.

After the break we start with astrology.

[End of session and of tape 4]

There are two further phobias - psychosomatic illnesses.

Palpitations

These are a phobia of the heart. Very often patients have a problem. Suddenly they feel the heart beat faster and faster - palpitations. The fear is to die - fear of death. The heart will break and I will be dead. The other way I feel the heart beat slower and slower. The effect is the same. This is an illness of fear - the body is in good health with no organic disorder.

A patient was taken into hospital with a heart attack but they found no problem and he was discharged. The next week the same thing happened again.

Psychodynamics - in most cases we have a situation which chooses this anxiety, this illness - a trigger - and this is the fear of separation. A key relationship - the most important in your life - is in danger.

This man received signals - very small signals - his wife said words of parting she'd never used before - the way she was speaking he realised there was danger and two weeks later there was the problem with this heart.

In language we use the term 'the heart breaks'. He felt - if I lose this key relationship my heart would break - that's my feeling/ fantasy/ fear.

Hypochondria

Since Freud we know that hypochondria is hysterical - it was previously considered an illness. This is also a fear of death. I am sick and I will die - cancer, aids etc.

On example, a man who reads all the books about cancer. One day he knows he has cancer, but doctors can't find it. The patient has fear, not the illness he thinks.

Psychodynamics - there must be some danger. He experiences some danger in his life and chooses the symbols of death for this danger. In this subjective way he has the feeling there is a danger which threatens the life. The feeling is all of my life will break down in some way. We must ask what is the danger.

So hypochondria is really a sickness, but the problem is not sickness of the body but of the soul - one of fear. The problem is the patient doesn't believe it; they believe they have cancer. If the therapist/ counsellor doesn't believe them they go on to another one.

Sometimes hypochondria and palpitations appear in the books under the heading 'psychosomatics' not under 'anxiety/ fears'. Both are right!

We must always think 'what is the conflict, the background, and what is the real fear'.

4. Psychodynamics and Astrology

Planets and conflict

There's a key we can choose, the planets, because in psychology we always speak of forces, energies, drive, wishes and so on. All these are terms of activity, energy, drive, force, power and so on.

And our main theme is conflict - two or more forces ranged against each other. The picture is of two forces, energies etc fighting against each other and making conflict. If no one wins maybe we have ambivalence. If one wins but the other force is strong enough not to be [beaten] the conflict can be latent.

If one power becomes latent we have no problem at the moment, but the power can end its latency when there is a suitable trigger. The unconscious 'suddenly' becomes a conscious conflict.

Conflict means two active powers, energies, wishes, motives, etc.

In the five levels of Huber astrology we have houses, planets, signs and aspect structure, what element symbolises this power to make conflicts? It's clear that we must take the planets. We can speak of the planets as forces, energies, wishes, etc. The models in astrology and psychology are very similar.

Planets are the active element in the horoscope - the only real existing elements that you can see with the telescope. The houses signs and aspects are only behind. Therefore the planets really make the forces, energies, motives, power that is guiding us.

In terms of conflict in psychology, we can understand there's a problem between two (or more) planets. If we look at the psychodynamics of a problem - fear, phobia - we must look at the planets - they are the drives, powers, energies etc. involved.

Then you must look at the fears and the planets and their aspects. If you want to understand a conflict then maybe opposition and square will be of importance. Then you must look to the houses and most important are the main angles AC/DC/MC/IC. When the planets are in these aspects or on the main angles then there is the strongest power.

Maybe you have fire signs or water signs together - they like to struggle.

Planets in the chart can have a normal position or an exposed position. Only the exposed planets are found in conflicts which have strong symptoms or illness. With very strong compulsions -

*In terms of conflict in psychology,
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between two (or more) planets.*

With very strong compulsions... there must be several planets... which stand exposed in the chart together or against each other.

claustrophobia, acrophobia etc - there must be several planets - 2,3,4 or more - which stand exposed in the chart together or against each other.

One planet alone cannot make a strong severe illness or anxiety. It is only 10% of planetary energy! It can make a problem but there will not be a symptom and long term pain or illnesses.

For a big problem you must have 3 or 4 planets at least involved in some conflict. With 3 planets in a strong position in conflict there is the energy for a [significant] problem in your life with strong symptoms.

That means we must always look for several planets in exposed positions.

Normal position means a planet stands not weak and not strong.

[End of tape 5A]

Normal planets

For example, Sun in Gemini and in the second House, with three aspects - semi-sextile Mercury, square Jupiter and trine Mars. There's no potential for problems. The Sun will work in the second House. It will work to achieve, to have communication (Gemini), with blue aspects the Sun is in a [harmonious] position. There's one square to Jupiter, and no opposition, so there is no strong conflict. These planets will work together. Sun will do its work in the second House.

'Normal' position of the planet means the planet will be an ability of mine. I will be able to steer it, to choose it. This planet will not make great success or great work, but also it's an ability I can choose. I know with the Sun I can say 'I', I can work, I can have fears in the second house. It will work. The planet is not too strong and not too weak. Therefore I can choose it without problems.

All of you have planets in 'normal' positions, one or two or more. But I think that all of you have at least one planet in an exposed position. If we have two, three, four planets in an exposed position then we will have problems. Either you will be very famous and successful but at the same time very ill or the exposed planets block and you will do nothing.

For example, Hermann Hesse had a crisis at age 15, he tried to commit suicide. He wrote down 'I will become a writer or nothing'. This was an exposed planet - I will become a famous writer or

nothing. Hesse managed it and became a famous writer. If not, to become nothing, no profession, would have been a problem - he would not [in some sense] exist.

Many artists have phases in their life when this was so before they became successful. They could only paint or write and didn't know how to make money to live. For example Picasso in 1910 in Paris, nobody knew him and he sold no pictures. It was winter and very cold. He took a pile of pictures and burned them for warmth. If we had these pictures today they would be worth millions! But he wanted to survive the winter!

Exposed planets

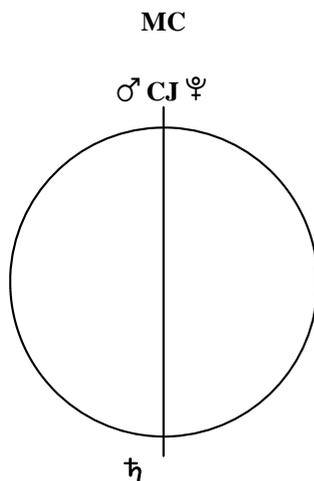
Exposed planets tend to be 'all or nothing'. You can get all or you can nothing for many years until you are successful.

Severe problems relate to planets in exposed positions. Therefore we must now understand these exposed positions.

Strong position

First, we can say that the problem of the planet is to be strong - strong position. That means first standing on a main Angle and in aspect to other planets which have lots of energy.

For example, Pluto CJ Mars on MC and OPP Saturn. Both planets have strong energy and in conjunction very strong energy. Mars is the Warrior and Pluto is the atomic bomb. We have the potential for an atomic war. And, with this elevation, Pluto and Mars are the highest planets - on the MC.



I call it 'exposed position' in a neutral sense - not good, not bad. It can be very good, it can be very bad. To decide which is your problem if you have this chart! You must steer this power and it can be a very good chart, or you can die with this position.

In this way on the MC, he wants very much

Exposed planets tend to be 'all or nothing'.

success and has great ideas of what he will do. Pluto energy can make fantasies of grandeur - the greatest tennis player, the greatest hero who ever lived, I want to be president in my land, and so on. Pluto can make pictures of great overriding success, greater than other people's. And Mars wants to do it.

Early in life a child with this position will always have a problem. The possibility that this position is good and positive needs to be learned very much in life. I think that in the second half of life comes the best chance that this position will be a good and constructive position, with success in the right way. That means there is a long way of learning. With such an exposed position the child, the parents and the environment will maybe say, the child is very aggressive.

Maybe with a boy of 4 or 5 in kindergarten and school the teachers will say he's a problematical child. He can't sit still. He can have outbreaks of aggression, which he can't control. Playing with other children he always wants to be leader and he can't lose. If he loses he destroys the play and so on. Pluto says 'If I'm not the leader, I'm nothing'.

Next problem - adolescence. The young man wants to become a man, feels his sexuality and wants to live it. With such a position Pluto says 'Either everyone in the world loves me, or I don't play at all'. It can be a problem. He wants too much and he can be too aggressive and confrontational - confronting the girl with his wishes. His first experience with partners and sexuality will not be very convenient for either side. He must learn how to use the powers of Mars and Pluto!

I think that late adolescence, ages 16-18, is the first chance to really realise the problem. The consciousness of the child is not good enough for solving the problem alone, to find his own way. We always see 'I must find the level of consciousness of an adult to solve such problems'.

Often the consciousness of a man [develops] in the second half of life. My capacity to be conscious and to learn must be big enough for realising and solving such a problem.

In the best case, at 16-18, he realises 'I can be aggressive but I don't want it. Men or girls can be afraid of me and I don't want this. I want to be loved, not to be feared.' This can come into his consciousness, he can realise and learn about it. Then year after year will be better. It will take a long time. In the best case, at 25-30, Pluto will find a task. He says 'I want to fight for peace, I want to fight for nature, or some noble ideal'. Then for the first time people will say he has a good aim and is fighting for it.

Maybe he goes to Amnesty International and works for prisoners of conscience. He can be very successful and powerful. He makes so much pressure that very much is achieved. Maybe people and the man by himself can now say to himself 'I now have a way to use this position of Pluto and Mars for positive results and success'.

It's a long journey, and can be very problematic for the child and adolescent. From this position he can be very successful for the rest of his life and can do worthwhile work. From this time it is possible that there is no aggression and no outbreaks of aggression from the man. Then we can say he has solved the problem. He can steer the planets.

This is the best case. The worst case is he will never learn. It can become a borderline personality disorder in which aggression, and the inability to steer it, is the main factor.

The energy can go outside into the world of inside - self-destruction. In this form I take the aggression against myself, in extreme suicide, or maybe depression, a form of aggression against myself.

In our culture we have the problem that men will mostly be aggressive outside and women will mostly be aggressive inside - this is learned. In puberty boys become delinquent - criminals etc. And girls become bulimic or anorexic - I will kill myself.

Statistically this is so. For adolescents with problems with aggression, 80% of females are self destructive, whereas 80% of males react with aggression outside. This is learned. Today this is slowly changing, and this must be so! Girls of 8-10 in Munich are very active and aggressive outside - this is a new generation.

Resulting fears and blocks

There can be two [resulting] fears. First we have the fear of being uncontrolled, destructive - fear of aggression.

The alternative is that such a strong position can be blocked. This boy does nothing. I know such a case, doing philosophy, meditation etc - maybe a form of agoraphobia, always sitting at home reading books. His way was to understand the world and girls and myself before I can act. But his parent and teachers say this is not normal - he doesn't go to parties, doesn't have girls, retires to read etc.

Blocked - I don't handle these planets, or access them. Maybe the result is I can't be aggressive, even if it is necessary. Something is missing in the character; there is a hole. In a situation where he should fight and defend himself he couldn't. He's missing that ability of Mars. Because it is blocked he cannot choose it.

Before we had the destructive fear of aggression, here it is the fear of failure. To be a loser. Because the planets don't work, I miss their energies. There are these two [possible] consequences.

Handling exposed planets

There are another two forms of strong positions, and we have forms of weak positions of planets - planets on the Low Point, planets in the same house, and we will see they make the fear of failure. In the same way we must learn to use these planets. Planets at the Low Point can be very important in your life. Also planets in the same House can be very good.

Strong and weak planets must be learned - how to handle them. You must get the problem into your consciousness, and must have a process of learning - how to steer strong planets and how to awaken weak planets.

In waking weak planets - how should they be used - we have had many successes - mainly in specific professions - psychology, philosophy, helping professions and so on.

For both strong and weak planets, in the first part of life we have problem and fears. In the second half of life we can learn to solve problem and use the planets - hence no problems and fears. It is a very good approach to look at these planets, reflect on them and see them as abilities of myself and not fears.

[End of session and of tape 5B]

Strong and weak planets must be learned... how to steer strong planets and how to awaken weak planets.

More on exposed planets

We will now share further important thoughts about astrology, and then discuss individual charts.

I want to repeat something about the relationship between psychodynamics and astrology using the planets. There are four positions which can be problematical.

Strong position

- Strong planets
- Conjunctions and red aspects
- Crossing opposition
- Planets on angles

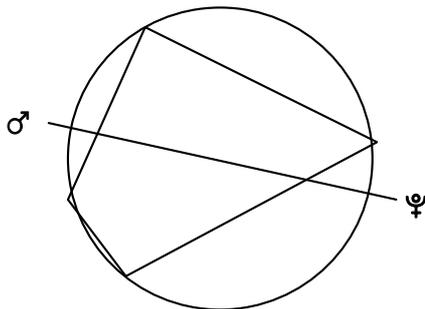
The first is the 'strong' position I already spoke about. That relates to the strong planets, Sun, Mars, Uranus and Pluto. These are planets with very great energies, therefore if they are in

'strong' position... relates to the strong planets, Sun, Mars, Uranus and Pluto

conjunction it can be a problem to steer these energies as mentioned yesterday.

Second, if several of these planets have aspects between them - conjunction and red aspects (square and opposition) - energy [is very strong]. The worst case all four in one conjunction on the MC! Then you will be Einstein or nothing!

Another problem is the 'crossing opposition'. For example an opposition Mars/Pluto with no other aspects going across a four sided figure.



We can compare the situation with a row of cars in a line in the street. One car crosses the normal line and disrupts it. A powerful figure is not integrated with the rest. This is a very big problem for integration. In the first part of life such an opposition will be a factor of disturbance. Mars and Pluto are very disturbing, Venus and Moon would be much less disturbing.

It's a figure you can't consciously steer, because the main figure in the chart [dominates] your consciousness. It's a big problem to become conscious of, and become able to steer, these energies. This only applies to opposition aspects. Quincunx doesn't have such an impact, but maybe squares can have similar effect. The problem is hard aspects and hard planets, and too few aspects - aspects only on one side of the strong planet(s).

A further problem relates to House position - that is planets standing on the main angles.

There are many combinations of these planets, House position, specific aspects and so on. We must learn to look at the chart. It is a question of strong and exposed positions. Is there any way that energy comes together in a big amount that will cause a problem.

Imagine the picture of a landscape and an atomic power station. Very much power but we hope we can steer it - atomic reactions etc. - otherwise we will have problems for the next thousand years! With strong position we must learn to find a way to use the energy constructively in our lives.

The main fear of these strong positions is the

fear of their own power. For example a young man at puberty may have fear of his own sexuality, of his inability to handle it etc.

Also possible is fear of failure - you have the feeling that you must make a very big achievement, before you feel the power in yourself, and your own wishes to realise this power. I feel I'm stronger than the other and I realise it, but I don't exercise it. I'm under pressure first from myself, my superego, and second from other people, maybe my parents. Pressure is a very good word, and under pressure can be the reaction of fear of failure. I am not the best, despite having all this power in me.

For example, I knew a girl of 10 years with such positions in her horoscope. Her mother wanted her to be the best. She was a swimmer in a competition. The girl stood by the pool and was so under pressure that she couldn't jump when the starting signal came. She was paralysed by the pressure. Fear of failure - and what I yesterday called 'to be blocked' as a result.

Audience: Is Saturn not strong?

Good question. Saturn is not strong in the sense of active power and active energy. It is more defensive. Saturn can be strong in choosing his methods, how to speak, how to defend myself and so on. Saturn can make fears, but in another form. Fear of not being able to defend or protect myself, or protect my form of life, patterns of life and so on.

Weak position

- Low Point planets
- 12th House planets
- Intercepted planets
- Positioning of Sun, Saturn

First, planets on the Low Point. Second, planets in the 12th House. Third, planets in intercepted signs. Fourth, not so important, the main planets Sun in the lower hemisphere and Saturn in the upper hemisphere.

In the lower hemisphere, eg on IC, there is not the space Sun wants to be in. Sun wants to be in the individual part of the chart - 9th, 10th House etc. In the lower hemisphere Sun is under pressure to adapt. I should be working and I should be successful, but in a way the collective wants. I can't follow my own thoughts and feelings, but I have to look to what society and family want. I must be a strong Sun to fulfil what they want for me. I feel that it's not I myself. I do something for the other and am successful. After a long time I reflect is it myself, what is my identity. There comes a crisis of identity. This can be a problem. In the lower half the Sun must fulfil the task of the

collective and karma, but it can weaken the Sun because of the feeling I'm not quite myself.

There is a similar problem with Saturn in the upper hemisphere - 9th and 10th Houses. The nature of Saturn is to fulfil what the other wants. The mother in the 3rd and 4th Houses looks after the children, the good life, security and so on. In the 3rd House, Saturn emphasises 'what can I do for my people and my country', as in John Kennedy's famous speech: "Don't ask what your country can do for you, ask what you can do for your country." This is the task for Saturn.

In the 9th/10th House the task is to be individual and to find your own way of living. Saturn doesn't know how to do this. The ability of Saturn is to see about reality and living together in freedom and security. Saturn must achieve in the 10th House in a way that's not its nature.

Law of the Low Point

Sun on Low Point in 10th House - cannot be active and successful in a direct way. Maybe go into politics and be successful. The Sun maybe makes speeches and nobody hears them. The Low Point means Sun cannot be directly active.

Must go inward, and reflect. What is my motive, what are my aims, how do I want to do it, is it only egoistic, etc. Or is it a good motive, maybe spiritual. Why do I want to be successful in politics. Is it only for egotistic success, or do I have a mission for what I want to do - e.g. to make peace? If you can find such a good motive within yourself then the planet works out and can be very successful.

Contrast Sun on MC which works directly and in a loud way. From a Low Point I will be not so direct, maybe say something in the right way, with calm voice, that is heard and is effective.

The effect of a Low Point planet can be better, more stable and more clear. Maybe Sun on MC only has energy for performance, how to present myself. Sun on Low Point, when acting clearly, can be very effective.

This is the psychology, to go into myself, to heal myself.

If you don't know [them] at all, some planets on Low Points will be disturbing. Only experience of no success, no reaction...

Coming to terms with Low Point planets can take decades. It is in the second half of life that we learn about them. Planets on cusps a child learns how to handle - it's the only way.

Coming to terms with Low Point planets can take decades. It is in the second half of life that we learn about them.

[Faulty section of tape follows; a summary of the points made is written from the editor's notes.]

12th House planets

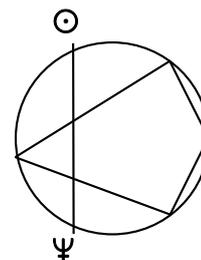
- 12th House planets have a similar problem to Low Point planets, and can only be successful from a good/ spiritual motive.
- Appropriate questions are "Why am I here? What is my spiritual task?"
- I can find my own way.

Intercepted planets

- Intercepted planets have a similar problem to Low Point planets.
- Savanarola and Calvin are examples.
- Need a period of thinking/ reflection and clearing. The task is clarity.

Combinations of factors

- Blocked position - planet strong by sign, weak by House, e.g. Sun at 12° in Aries, on 12th House LP. Fear of failure.
- 'Undertow' position - 'drain' position - planet weak by sign, strong by House, and few/ no aspects e.g. Sun at 1° Pisces on the MC. Example patient - concert pianist had stage fright, felt as if playing for his life, had a nervous breakdown. Went to live where unknown; problem eventually solved.
- 'Drain' position can also apply to planets in a weak sign, such as Pisces or Cancer, which don't like power
- Similarly if few/ no aspects and non-integrated aspect e.g.



- Unaspected planets - the problem is you cannot consciously steer them. Bruno Huber always compared them to an unbroken wild horse, with no saddle or reigns. The planet works if it wants, not if you want.
- With an unaspected Sun sometimes you have power, sometimes not. You can't steer it - generating a form of fear. You can learn to build up an aspect as a picture, try to understand the principle of the Sun, observe and learn from other people, learn something about it - eventually after many years you have understood!

- People can most easily learn to steer an unaspected planet when their Age Point is conjunct the planet. Sometimes the opposition is also important - at the point of greatest distance the nature of the planet can be seen most clearly. We can also learn under blue aspects from Age Point.
- Few aspects can also present a similar problem.
- Related fears - fear of failure, fear of weakness - imply less self conscious.
- The four types of exposed position are at the core of all problems. Normal planets make no problems - you can feel them not too much and not too little.
- Most problematic are 3/4 planets aspected together in exposed positions.
- Need to learn to look at the chart and see the exposed planets.

[End of session and of tape 6]

First I want to ask you – do you have questions about this astrological lecture?

Audience: I have some confusion. Yesterday you talked about the ego planets and said Sun, Moon and Jupiter.

OK. You know, the ego planets are Sun, Saturn and Moon. But from a different perspective, there are three planets that can relate to reality and can steer other planets. If one of these planets is standing in a figure, it can steer. Steer here means to control the power and to relate it to reality. I call it “able to steer”. The planets that can do this are Sun, Saturn and Jupiter.

Sun has the ability, in an active way, according to reality, to have success by doing, by active methods, realising your wishes and aims and so on. Sun is offensive [proactive] – it has golden tools [for creating] reality. It is a parent planet and can steer the child and steer other planets and figures in your horoscope.

Saturn is also able to relate to reality, but in a defensive way. Saturn chooses reality with a sense of wanting a little security, wanting money, a house, the material things. And it can steer other planets in the sense of getting security, being successful in the material world.

But Moon has a very different nature. We have Saturn and we have Sun, maybe from their nature in opposition. At the next level we have Moon. We have the Fixed Cross and the Cardinal, but the Mutable Cross is often at another level. We have

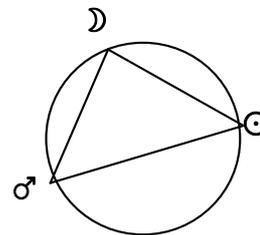
*Steering planets:
three planets... can relate to reality and can
steer other planets: Sun, Saturn, Jupiter*

two levels. At one level there is normal reality of our world, where, for example, success means the material means, having many things and so on.

Moon has another motivation. The motivation is to understand – man, my friends, their feelings, their soul and so on. Success is to have a good relationship, success is to feel the other. Success is not to have material means.

So, in a horoscope where Sun is without aspects and Saturn is without aspects, but Moon is well aspected, I often see such charts in artists and psychologists, people within the psycho-social world – that means doctors, psychologists and counsellors of all kinds. All who are working with man, supporting man.

But this chart (below) will be steered by Moon very specifically.

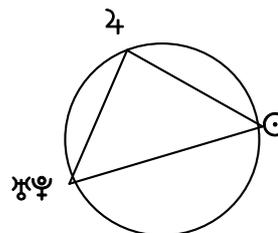


The only problem is we have big planets that Moon doesn't like to fight, doesn't like power play and so on. Therefore the work of the Fixed Cardinal cross is not successful. When this child is in school, her problem is her success is with Sun and Mars and so on. Her Moon doesn't have play...[tape becomes inaudible].

If I have such a chart it may be not before the second part of life that I realise there is another thing I can balance with the others. I can make better contact. I can understand better. That is a very good ability, but it is another world. It is not the world of Fixed or Cardinal.

In such a way we are speaking here, Moon doesn't steer other planets like Sun, or like other planets, like Saturn. The Moon can't do it; it's not able.

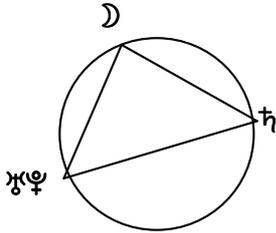
If we have, like here (chart below) the Uranus/Pluto conjunction, as we had in the 60's, and we have a tie to the Sun, and maybe a tie to Jupiter. This power is less of a problem



There are two planets which can relate this power to reality. Sun can channel it into success in reality in the right way, and Jupiter can make the

optimum compromise between this power and the world. These are two good planets for education.

Another example – if we have Saturn, and Moon (below) there is more of a problem, because Saturn is the contrary of Moon's power.



Therefore Saturn will react with anxiety to this [Moon] power and will try to have hard control, oppressive power, maybe from the unconscious. That means that a compromise will not be made, and no way to channel or choose it.

The Moon is frightened seeing this power. He wants to be soft to people, exchanging feelings and so on, and Saturn and the other planets here want to be warriors. Therefore both planets will be feared – like bad children, hyperactive children.

If you consider the ability to steer with a planet, maybe Sun and Jupiter are the best planets for active steering, active channelling etc. Less good is Saturn because he always “takes the dog on the lead”, and that can be too much blocking.

And Moon doesn't understand the world of such things - it is like a mother who loves with her children but can't give boundaries. They can't say no. And the children will be very offensive.

Therefore Sun and Jupiter are very good for taking responsibility for the planets in your chart. That's the difference.

Audience: What if these planets, especially Moon, were in the Sign of Aries – would they be selfish?

I see Moon as a very soft planet. It wants to love, to exchange love and feeling. That is its world. Aries is a Sign for conquering the world, being active, being autonomous, and Moon is not very happy with this energy. It's aware of all the things it must be – it must be more active and more successful than its nature is. Therefore Moon having to steer energy for itself finds this enough of a task. If it had to steer other planets this would be too much.

A similar problem maybe is the Sun in Pisces. If this Sun is on the MC, it is in a drained position. Because of the energies of Pisces, the Sun wants to be very sensitive and perceptive and understanding. The nature of the Sun is changed a little by this energy.

The solution to this problem is always to try to compromise. On the MC, maybe that would be to be successful – maybe to work with children, or

with people who are ill - that is the world of Pisces, and the Sun can help, it can be successful. What is not possible for Sun in Pisces on the MC is to go into big business and be the Chief Executive. They would not be successful in this role.

We can look at this in the context of the five levels of the chart – the energy of the Sign, the nature of the planet, and the nature of the aspects. Moon without aspects is like a Moon in Aries.

The understanding of the combination of the planets through the aspects [is important]. For example, planets of a different nature, maybe an opposition of Sun and Moon, or Saturn and Moon. There are many possibilities of contrasts, of opposite natures which come together through the Sign, the aspects and the planets that we must realise in our interpretation.

Audience: And surely also it will depend on the aspect pattern that the planets happens to be in as well, how effective it will be?

Yes, but in the aspect pattern there can be different planets and similar planets, planets with different natures and similar natures.

No more questions?

Now we go on to apply what we have learned to work with charts, for a better understanding of ourselves... and maybe for better counselling of our clients, especially if they have fears.

5. Looking at Charts

Richard 14/08/1925 05:19 51N28 000E05

First I want to ask Richard if there is a problem, a symptom, a fear...?

Richard: Fear of heights.

Can you describe how this fear is for you?

Richard: I'll give you an example. There's an area in England called the Lake District, which is all hills. I climbed a mountain one day and went above the clouds to the top of the mountain. There was a ridge leading across to another summit and we started to traverse this ridge. All of a sudden the clouds went. I looked down on either side and way, way below at the land. My legs disintegrated and I almost had to crawl to the other side.

Do you have this feeling only in this situation, in the mountains?

Richard: No, on high buildings.

On bridges?

Richard: Not on bridges, no...but then I don't go to the edge!

Lifts or cable cars.....?

Richard: No. It's looking over the edge of something, and the feeling of lack of security. Walking along a narrow ledge on a hill....

But normally in your life this doesn't affect you?

Richard: Only when I climb up a high building etc.

When was the first time you felt like this?

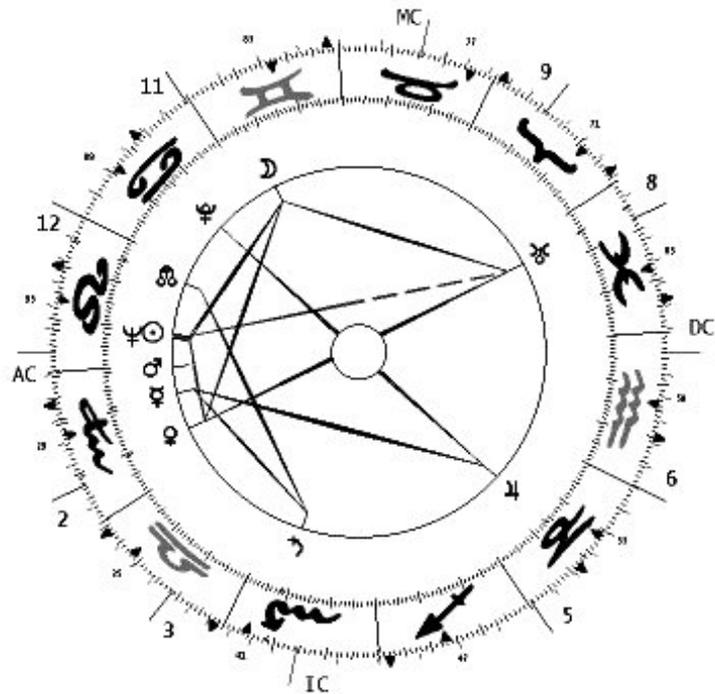
Richard: I was trying to think about that and I'm honestly not certain. I don't think I experienced it as a child. I suspect it's something that developed when I was 30 or 40-something, but I honestly can't be certain.

Did you have a fall – a long fall – as a child?

Richard: I don't remember. It was so long ago! (laughter)

OK – And when was this experience you've told us about when you were climbing the mountain?

Richard: That particular episode was when I was 40, in 1965. That is when I first I first remember feeling like this.



Is this your only fear, this one that you speak about?

Richard: Yes.

It was long ago – 1965. And how often have you been in that situation on the mountain?

Richard: I experience it now if I've been climbing, or if I go into a high building – always I'll have this feeling and have to hold on to something.

Do you do climbing in spite of this?

Richard: Oh yes... with fear.....

This fear yes? That's very good. OK, we look at the chart in two ways.

The first way is to consider Richard's fear that we want to understand. We have to look at where we can see positions of planets that make this fear.

The other way is if you don't know anything you can look at the chart and ask where are exposed positions, and then the difficult second task if somebody can steer these exposed positions what can happen. What illness, what sickness, what problems? That we don't know.

*we look at the chart in two ways
...positions of planets that make this fear
...where are exposed positions*

There are several levels for exposed planets – there can be the level of psychosomatic, the level of depression, the level of acting out, the level of fear or anxiety, and so on. But we don't know why some exposed positions are at the level of psychosomatic, or anxiety and so on.

And sometimes the planets can change the level. For ten yours you can have psychosomatic problems, maybe asthma, and suddenly it vanishes but you get a fear. We call it the changing of symptoms. It's a common phenomenon, so we must discuss all possible levels if the planets have an exposed position. This position can be a problem.

Let us have a look at the chart. Birth in 1925. We see an exposed position. We have a lot of possibilities. The first possibility – he was 9 and was fighting with/ finding himself, reflecting, and he found a solution. There's no [residual] problem – it's the best case. In the worst case, he didn't learn and understand the problem and so we have symptoms. The symptoms can be on one, two, three levels at the same time. [Short section of unintelligible tape.]

Well, Richard has asked can we understand this soft form of acrophobia. What can he change in his life, what can he learn about himself to solve this problem.

Do you see exposed positions in this chart?

Audience: Saturn is going to be exposed, isn't it? Because it's close to an angle.

Well, here is the Low Point, and you must take the distance from the Low Point to the angle, and the last third is the shadow or stress position. I would say it's nearer to the Low Point.

Audience: What about Mars?

Mars – yes, what might be the problem? It is without aspects. Mars is weak by Sign by degree, and is in Virgo. Virgo is the worst Sign for Mars – it damps it down. And what about the House?

Audience: Mars is strong ?

Yes, if we take the distance from the AC to the LP it is very near to the AC, to a main angle, so the House is demanding something from Mars, demanding success and maybe more autonomy, aggression and so on.

OK, so this can be a problem, because we have a main angle, and Mars weak in the Sign. This would be a little bit like this “dying” position. But Mars is in Virgo without aspects. I think it can be a childhood problem – how to handle fighting and being aggressive.

Richard: It was a problem for my parents!

And this was a problem for you! You were a very autonomous child?

Richard: I was sent away to boarding school at the age of 6 because my parents could not cope with my energy. I think one of the problems is that with a 12th House Sun, I saw and experienced myself as being very quiet and shy and retiring, and this was different to the way other people experienced me. The unsuspected Mars I suspect!

Most of the time this Mars will not be active, and then it breaks out. It is like a wild horse. We don't see it, and then suddenly we see it and it goes across our path.

Audience – Yes, we know! (laughter)

It's in an exposed position, but it's not a big problem. Have we another exposed position?

Audience: How about the Sun in Leo in the stress area of the 12th House?

Now we must define planets by Sign, and House and by aspects altogether.

First, this conjunction with Neptune. It's not easy. Sun in Leo, a Fire Sign, wants to be active and successful, and will try to be like Mars. Neptune brings a specific motivation to the Sun that is about loving and understanding people, and wanting to help them. First, for the child, it's a problem. Neptune says “I want to be like Jesus Christ”, but the Sun in Leo wants to be like Napoleon or Caesar! I often say it's a problem when the Sun is in a Fire Sign – it's a fighter, a warrior – and Neptune is a lover. Well we must put it together, integrate it – that's the first problem.

Aspects – it is well aspected, but we must look to the nature of the planets for this Moon, and this is Moon, Neptune, Venus and Sun. This is the second problem, because Moon, Neptune and Venus are the same nature. They understand, and they don't like the Sun. The Sun, in this community, is a foreigner. Moon and Neptune understand very well, both want to have relationship, contacts, they want to love people. And Venus will also have harmony, will want to like people and have convenient lives. These three planets, Moon, Neptune and Venus, will be easy to integrate. They will be a figure of love and art, and ideas, maybe lead a good life with beautiful things. Maybe what I see with the Moon and Neptune is art – I want to paint, do music and so on.

And now we have Sun in a Fire Sign – Leo – and the Sun wants success and achievement. There is an active quality, maybe even an aggressive quality or energy. Sun wants to have all these planets to work together, to do something in the world, to gain success.

And finally we have the 12th House, but we must look for the LP and the cusp, and we see that Sun is in the middle, so the task is to understand the 12th House, be happy with the 12th House, but some ideas go to the 1st House.

We can use the analogy of a monk. Sun and Neptune are in a monastery and are meditating and living. Their task is to understand what the world outside means, what the world means beyond the world of thoughts. The questions are about life – “do I exist?” and so on. Sometimes the Sun will say “maybe I should go outside and live there, in the world, where I would have success, where I can express my ideas outside of my meditations.” I think that is in an exposed position, because of all these love planets.

But Sun is in Fire and what can you do? You can become an astrologer, or a psychologist, or maybe a doctor of medicine, or a monk. Sun is a strong planet in this chart, and it wants to have success, but it is away in the 12th House with Neptune, the ruler of this House.

[end of tape 7A]

...But the stronger nature is to understand and to love, to have a good mission.

Fear can be before we realise what Sun and Neptune really want to do in the 12th House—the fear can be of being weak, of being not a strong man, of being a softy. Today men are sorted into machos and softies! Maybe Mars and Pluto could be macho, but Neptune, Moon and Venus with the Sun want to be soft. Did you know these two natures within you?

Richard: Not really until I was in my thirties. At 30 it began to dawn on me that there was conflict inside. A bit of me wanted to do something, and a bit of me actually would be very content to do nothing. The bit that wanted to do something eventually won. Eventually the other part got integrated, but it was pushed to one side.

Did you have some fears, fear of weakness, fear of failure etc?

Richard: Fear of failure. I ran my own printing business, and there was always the fear that it wouldn't work, that I wouldn't get the orders in, and so on.

Now an important question. When did you realise that this quality of Sun and Neptune in the 12th House, that you were a lover and a spiritual man and so on?

Richard: Not until my age point was approaching the MC.

The Age Point must have been Square to Sun and Neptune, and I think it was the point to trigger this quality. Approaching the MC you realise this. Was this the point when you began to study astrology?

Richard: Yes, meditation, astrology and so on. I guess it started on the Low Point of the 9th House.

These planets should make no big fear. Another question. How do you live it today, use these planets today? Have you the opportunity to use this Neptune, maybe in counselling or with clients etc.

Richard: I think one of the motivating factors in my life has been my 10th House Moon. But it is intercepted. So it has always been looking for praise and recognition at an emotional level, but has never experienced it. It wasn't until I moved into the 10th House that I began to get a sense of what the 12th House is all about, and to meet the needs of the Moon through the 12th House rather than trying to get them met through the 10th House.

What is your profession today?

Richard: A therapist, counsellor, astrologer and teacher.

Are you interested in religious/ spiritual ideas and what do you do with them?

Richard: Reiki healing. I don't use it other than for myself and those around.

Audience: Richard does a lot in a spiritual sense in teaching the Huber approach and working with students, which is very spiritually motivated, done for the greater good and not for selfish purposes.

Finally, this must be the centre of the chart— these two planets Sun and Neptune. We have the four-sided figure steered by the Sun, including Moon, Venus and Uranus in the 8th House.

Do you see further exposed positions?

Audience: Pluto.

Yes, Pluto has one aspect, the crossing opposition to Jupiter. Jupiter has other aspect only to Mercury. It's good that Jupiter stands opposite, because he wants to understand Pluto and to integrate and transform these energies. But it is a linear figure. We have the main 4-sided figure and the linear figure—two complexes.

Pluto in Cancer. Pluto in opposition is always a strong planet. Pluto is by himself atomic energy, and now there is opposition to this atomic energy. We must look to the House—in the middle of the space between Balance Point and Low Point. That is good, the House won't make this a drain. Therefore I think Pluto will be latent most of the

time.

Can there be a problem with this Pluto? There's no ? In the House. The opposition is Jupiter, who wants to make a compromise. Also there is no stress for Jupiter in the 5th House between Balance Point and Low Point.

I would say that probably Pluto will be no big problem and will be latent except some moments in life when the Age Point is in Opposition (age 26) and when the Age Point is Square (age 10 and 46) and when Conjunct (age 62). Pluto can wake up! Now we must ask Richard. Was Pluto a problem sometimes?

Richard: I actually see it as a friend. I feel that Jupiter in the 5th House wanted to somehow fulfil some sort of connection, so I've always been active in joining groups and so on. But with my 12th House Sun I've always had a sense of shyness, finding difficulty with a lot of people. Pluto would come to my rescue by putting me in a position of power within the group I was associated with. In voluntary groups I would become secretary or chair or other officer. In business it was important for me to be managing director of the company. So Pluto was being used as a form of control to help Jupiter to live happily in the 5th House.

What you tell us is maybe a constructive way to use Pluto. You don't remember a problem?

Richard: I got married on Jupiter, and my marriage fell apart on Pluto. She was a Scorpio; I always had a problem with Scorpios.

Maybe sometime in your life Pluto could have an outbreak in a spiritual way. You suddenly realise a question of sense, life after death etc.

Richard: It wasn't until I got into the 10th House and began to become involved in less material things that I began to get a sense of what Pluto is really all about. For me it was to do with transcending my own will. Most of my life has been searching, but I never knew what I was searching for. So I would go from one thing to another. It wasn't until I got to the Low Point of the 9th House that I began to get a sense of what my life was supposed to be about.

Would you remember any fear in respect to Pluto?

Richard: Not really. As I said I always saw Pluto as an ally.

There is one task Pluto searches in Cancer in the 11th House. We know that the 11th House is searching for kindred spirits. This is a strong wish to find people and work with them or live with them. Sometimes people become monks and go into a cloister!

*I think this Pluto founded
the Huber School in England*

There are two types of solitary. Here I'm alone in a cave, here under specific people, other monks who are trained and searching for god and so on. Well, I think this Pluto founded the Huber School in England to find these people, teach these people, and so on.

Last question. Acrophobia. What exposed position could relate to this?

We have one small problem. Uranus in the 8th House can also be problematic because of its revolutionary mind. Of all the Houses, the 8th presents the biggest problem for Uranus. The 8th House is to adapt, to conform, to go into society and be a part of it and its laws and duties. If there is a planet who is not able to adapt in the 8th House it is Uranus. He wants to think in another way, his own way, a new way. In the 8th House he always makes a disturbance, disturbing our thinking, our lessons in school maybe, and so on.

Maybe he can be involved in fights and struggles with official persons of the 8th House—chiefs etc.

I have a patient in Munich. She has a specific symptom. She has Uranus in the 8th House, after the cusp. The symptom is that she is using the underground or the bus and now comes the person in control to see she has tickets. First if somebody else doesn't have tickets she stands up and helps them. Years before it was not possible for her to take a ticket. She refused. 'I don't take a ticket'. It was a protest against society and all she didn't like about society.

Did you have any problems like this?

Richard: I do not conform, but am not an anarchist. I just do what I want to do in my own way, but I don't deliberately choose to upset other people in the process. As I've said before, with my 12th House Sun and I-sided chart, I tend not to want to create a conflict, so I pay my taxes and all that sort of thing. But I also do my own thing in my own way.

You have found a good compromise between Uranus and the 8th House. So what is involved in this fear?

Richard: Is it anything to do with the fact that Saturn is separated from Moon and Sun. This is always what's bothered me. I don't have a sense of security, which somehow reflects itself in fear of height and being on tops - as if I don't know what's holding me up.

*Of all the Houses, the 8th presents
the biggest problem for Uranus*

Maybe that's the difference between what Saturn wants [and the other planets]. Saturn is in Scorpio in the 3rd House near IC - lower part of the chart - big wish for security and stability and home/heimat. In this linear figure Mercury and Jupiter are no problem for Saturn. Pluto can make fear for Saturn, but the aspect is not so strong.

But I think the way of life which the Sun with Neptune and Uranus finds and wants to live is very different from what Saturn wants to live. He represents the conservative side in you, which would like to live with all duties and laws of the world exacted by the collective—his life style.

Sun and the two spiritual planets have a very different life style, and maybe Sun loses the ground in the heights with then ideas of Neptune and Uranus. Saturn is standing on the ground looking up at them 'they want another style of life with confrontation and risk'.

Neptune is naturally contrary to Saturn - to believe in soul and man and love etc, all things that are not touchable for Saturn. Maybe that is the difference. If you are in the mountain and looking down you see these differences - Sun, Neptune and Uranus looking down to Saturn. Or Saturn looks up and sees the top of the mountain, the spiritual motive and the Sun who wants to live it. He has no security—is it true, the new ideas of Uranus, or is it a joke, and false ideas? And here it is this truth he feels with his Neptune to other men, the intuition of Neptune. He can feel what other people feel and think and how their inner world is—the ability of empathy. This is suspicious for Saturn—these motives of Neptune and Uranus.

Maybe also of Moon. Moon has a tendency to expose himself, to want to be seen, to be on the stage of the theatre of life, and to want to speak of these ideas of Neptune and Uranus. I imagine this triangle as a motivation which gives fear to Saturn. Could it be this way?

Richard: Yes it could be. What do I do about it?

Good question! The answer is always integration. Because we have two complexes in our soul/psyche we cannot live only the one or only the other, so we have a problem—the not-lived complex, the problem of the part which is not invited into your life. You must integrate all parts and planets into your life that are of importance.

That means that although Sun, Neptune, Moon and Uranus want to start from the ground and reach (like Icarus) the clouds, you have a very strong anchor and you must realise it. You must find an integration between the ideas of 'levitation' and the wish to have an anchor. The difference between these two complexes is too big. The result can be this acrophobia.

You are right this comes from here. If Saturn

says 'I am not integrated, he doesn't choose me, I'm too little integrated with my wish and my fears in this life I don't like this figure any more'.

If you want to do something with Sun, Neptune, Moon, Uranus you have to ask is it the right way, the right amount of energy, or will it cause fear for my anchor Saturn. What one side wants to do—is it the right amount of activity and ideas and expansion—or is the other side of me afraid because of the fear of what I am doing?

Richard: I've always tended to be impulsive and not allowed Saturn to say 'No'. So I've always done things without regard to what the consequences might be. With my Age Point on Pluto, for the first time I began to take an interest in my physical body—massage, Alexander technique etc. My Age Point is actually conjuncting Pluto now in my nodal chart—and that links into Saturn. I don't have any other fears any more—all my Virgo anxieties have gone, but I still have this fear of climbing up a mountain!

So I think we have these two complexes in your psyche and the solution is integration I think the acrophobia comes mostly from Saturn, but also Venus can understand because Venus in the 2nd House wants a convenient life with beautiful things and likes harmony. This opposition is a similar problem. Venus likes harmony with the people around me, Uranus doesn't like; Uranus is like the scientist who can say 'here I'm standing and the world is turning' (because of scientific findings). Two contrary planets in opposition. Venus supporting Saturn in this complex against those who want to be on the top of the mountain!

I think that is not a very big problem, but the consequence is always to think of integration of complexes—the complex of security and being grounded with the complex of new and spiritual experiences on the top of the mountain.

This reminds me of the story of Icarus. Icarus' father wanted him to fly. He built him wings with feathers and wax. Icarus flew higher and higher nearer the Sun. But he flew too high, the wax melted and he fell into the sea. I can't fly so near to the Sun, or I am punished.

This is a good symbol for one moving in the life of men who have to do something with artistic problems. I want to sparkle, I want to succeed more and more, nearer the Sun. It is too much, and I fear falling down. That's the problem between Saturn and Sun and Moon a little, and has to do with taking off into the height and has the fear of falling down.

What do I do about it?

The answer is always integration.

Sarid, female 23/3/1962 05:00 Tel Aviv

Sarid is female. What are the symptoms?

Audience: Sarid is afraid to go out of the house.

That is agoraphobia, to stay in the symbiotic home.

Audience: When she goes out she goes with the walkman and the dog. She watches lots of television and videos throughout the day.

I would call this an escape from reality. What problem it is escaping from we don't know. Some content of reality.

Audience: She was afraid to go to work, although she was a teacher. It made her vomit. She wanted to be like an angel, the perfect person, number 1. She was afraid of failure. With relationships she always broke them up after 2/3 months because she was afraid of being dumped. She got married and had a baby. She developed back pain and paralysis and can't walk, so that he can't leave her.

When did the symptoms begin?

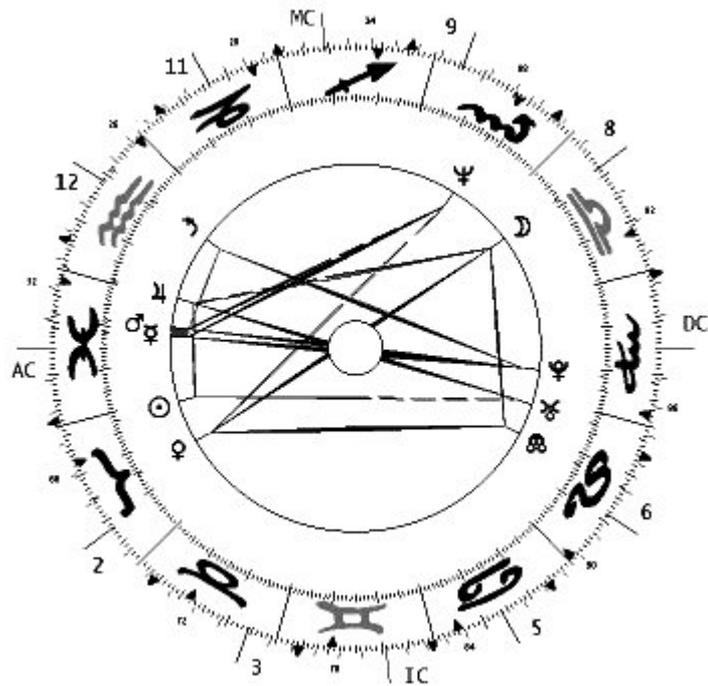
Audience: It began after she finished High School at age 18/19. She finished education at 22, then it started. She was ill for a while, then connected with her fear through therapy. Then started work for 6 months, but she couldn't carry on. Then she got married.

So that was 1982 maybe, or 1980. This is a very critical point of life. If you are ready to end study and go into real life, be successful, earn money, look after myself etc. This is the last separation from family and parents. If I am successful there is no social dependence. Sometimes students break down at this point.

I have two such students in Munich. In one case it's a problem of the family dynamic. The son of 28 is not allowed to be completely autonomous and do things his own way. He started work in industry and broke down within a few months. We can call this fear of final separation from the family, fear of social independence.

We begin with the question of exposed positions. Do you see some?

First, we have a bundle of high energy oppositions; three strong and the fourth a little



weaker. Here there is very much energy. The bundle of oppositions is in the AC/DC level and 6/12 Existence Axis. It's a social problem. The main fear must be to do with existence. How will I live, get money to pay for my house? Can I find a profession, do it and live from it? Can I live from my own abilities? These are questions of existence, what will I do with my life and so on.

Here we can decide the main fear from the axis - fear of social existence and being independent.

I want to try a solution. To marry and have children is normal for a female, but it may be a child to mask the problem, so that she can't work for herself. It won't be a resolution because the problem will come back in ten years time when the children are teenagers. Fear not to be able to be successful in the 6th House - a fear of failure.

Now we must look what planets. This was decided from the opposition aspects. Which planets are very exposed? Pluto and Uranus, two spiritual planets with high level power. Pluto is halfway between LP and DC; Uranus is nearer LP than BP.

The transpersonal planets always want a solution that is perfect, a solution with very deep

The transpersonal planets always want a solution that is perfect.

perspectives. That's a problem for these planets. And Pluto in the 6th House has a specific problem concerning my profession. Pluto is always searching for the highest ideal, for the most perfect solution possible. We have the theme of Faust searching for the last and deepest point of the world. He wants to know what is it at the inner core of the world, the deepest ideal he is searching for.

Pluto in the 6th House is 'I want to find the absolute ideal profession for me, or nothing', as Hermann Hesse previously noted. It's an 'all or nothing' play.

I know several charts with Pluto in 6th. Always the person goes through a dramatic process to find the right profession. It must be the best profession; it can't be a job, must be a profession, the right one for me. My vocation. I will do nothing else. It's a very high solution I expect.

Uranus will try to find a new way, the most original way. It is my idea and I have found it - like Einstein found the theory of relativity etc. A new way of working in the 6th House.

These two together give a gigantic demand 'what will I do?' If she's very good it's maybe in the second half of life, maybe in the 9th or 10th House, that she will find what she searches for in the 6th House. But it's a long time to there, and she wants to find it now! Spiritual planets want an advance solution. I think there are two complexes in her superego she is trying to fulfil and it's proving too much. Counselling will be necessary to explain to her the solution she's looking for. There are one or two levels higher than where she is at the moment. She must take her time, and gain experience of working in the 6th House. The ideal solution cannot be immediately attained.

This is the way because of this dramatic exposed concentration in the 6th House. She must solve these problems in the 6th House. Escape from this reality - the old solution would be to go into a nunnery and live with the nuns. Or escape to films, videos and TV, as she is doing. This is masking her problem. Here in the 6th House is the point of her major solutions. She must try to make small steps in the 6th House, and must accept that she may become ill. She must try to make the next small step and so on. She must learn to live with her 'too high' ideals.

In opposition what planets do we have - Jupiter, Mars and Mercury. Mars is between LP and cusp, and Mercury is near the AC, taking Mars with it. And we have opposition Pluto-Mars, one of the most powerful we can have. Mars is the warrior and Pluto is the atomic bomb. They are prepared

for war! What will I do with these energies in my life?

Mercury is good in this combination. Finally she can try to formulate the problem, talk about the problem with other people. Before, Mercury can maybe can speak about this problem it may be blocked. The full power of Mars-Pluto can override Mercury and block it from doing anything. There can even be a disturbance of speech and language, like dyslexia.

A strange ambivalence with such a Mercury can lead to dyslexia. Or all the power goes out of Mercury and the child will speak very much and Mercury will not stop speaking. Maybe in a positive way, to become a writer.

A student in our workshops had to be talking all the time - she cannot be quiet for longer than ten minutes. All the other students are upset. Every day sometime there is an explosion, then she is quiet for maybe half an hour! She had a question and had worked hard to have a very good question, then she is off again. After six weeks of twelve I had to say we don't want you to return, she didn't.

How is it with Sarid?

Audience: She is a teacher for dyslexic students! The way she was teaching she was maybe giving too much, that was her way.

That's the first step for resolution. It's very good. The syndrome of helping that doctors, psychologists, astrologers etc often have. This is not always only their problem. There is a problem with Mercury. Mercury is overridden and Mercury tries to survive. She knows this problem, knows how it is with such a Mercury. She can understand it, so it is good for the children. She can be empathetic with the children. She is always working with other people with a problem with the same psychodynamic, but not the same symptoms.

It's a form of therapy of oneself - helping the others and at the same time helping yourself.

Agoraphobia is mainly a fear of her own drive and her own aggression. She doesn't know how to handle the energies of the Pluto-Mars opposition. It becomes self-destructive. Otherwise she projects this aggression/ power/ tension onto the world. Her feeling is the world is aggressive and dangerous; I don't like to go out into the world. She experiences her own power and drives in the projection.

In therapy the problem would be that she must feel her own energy. I have this power and aggression, and I could [dominate] the rest of the world. Now it's a fear of the world. Then it would be a fear of myself, and I could try to solve it. In

*opposition Pluto-Mars,
one of the most powerful we can have*

*Agoraphobia is mainly a fear of her own
drive and her own aggression*

therapy maybe Mercury could learn to formulate the anger and aggression.

Uranus-Jupiter is an intelligent aspect. Jupiter will perceive the world; Uranus is searching for new ideas, new ways, revolutions of thinking. She wants to find in her profession a very new way. Maybe the teaching of these children can be the beginning of the new way. Maybe she can find a new way of healing or curing these children.

I think this is the lion's share of the problem. But we have some further exposed positions. Moon and Neptune are exposed. Moon in the 8th House in opposition to Venus. Neptune is the highest planet, nearest the MC. The planet nearest the MC is always very important for individuation, for realising my ideals and my development and integration.

First, Moon opposite Venus. The nature of these planets is similar. Venus likes harmony. Moon wants understanding at a feeling level. The opposition means a great tension, a strong wish for harmony. Here love and harmony and here Pluto-Mars strong, and here Neptune. I think Neptune is a keystone with those two trines. If you have an opposition and two aspects [making a triangle] the energy can be released by the third planet - here is the solution. If an opposition has no aspects it's a 'cross' opposition. If there are two such aspects than the energy can be channeled to this point - whether by red, green or blue aspects.

So Neptune is very important, looking for the solution for Mars and Mercury. We have Pisces and Scorpio, two water signs. The solution is Neptune, which could mean I want to understand the problem, to feel the problem, to see the problem from the deepest point of soul. I don't want to understand it at the first level of outer behaviour. I want to understand it at the deepest level. I don't want to understand it with intellect, I want to feel it. How therapists do it - maybe the patient has a problem but can't tell it. The task of the therapist is to feel the problem, to have an intuition or empathy, and to feel the real inner dynamic.

[End of tape 8A]

I think there is a way we must go with Mercury Trine Neptune. I would say that it is a pointing aspect. It would be very good in the chart of a counsellor, social worker, or therapist because Neptune is able to feel the deepest truth without words, and Mercury can find the words.

If you have an opposition and two aspects making a triangle the energy can be released by the third planet

If a patient has a traumatic experience that he can't find words for, it is very often the therapist thinks 'I must find the right words'. If I can do it, often the patient will say, 'yes it was like this but I could not find the words'. The therapist feels the problem and finds the right words in a language that fits the patient. That's a problem of Neptune and a healing with Neptune. We have the same problem in counselling with the chart.

Often what Neptune wants is very idealistic, all or nothing. At the moment for Sarid it's more nothing!

What of the strong planets, steering planets, the talents, Sun, Saturn and Jupiter.

Jupiter is bound to the system with Uranus, busy with his task!

Sun, that's a problem. The two planets which support the child, maybe Moon Neptune. Both Sun and Saturn have only green aspects. I picture mother and father saying 'we're thinking miles away, we're searching all day but we can't find a solution, we're doing everything'. And the child says 'but you don't support me, it's not enough'. Otherwise Sarid will make a very strong fort with Sun and Saturn to solve the problem, and goes to the limit of her abilities and energies but has the feeling 'It's not enough, I haven't got enough for the world, the world is too much for me'.

As therapist I would say she needs an alter-ego person who supports and helps her ego. If I am a therapist I am her helping ego. I try to understand and support the ego of the patient, to be on his/ her side. That's what she would need.

A very good family therapist in Germany wrote about 'steering object'. Sometimes people with fears, specifically agoraphobia, need a steering object, like the mother for the child, for the best part of the day. I can take support from this object. I call for the mother and she is coming at all hours of the day - on call.

Sun and Saturn are weak in this aspect situation. Here is aggression and power, here the wish for love and harmony, and finally she is looking for the last deepest solution to this problem.

Audience: She has tried a number of therapists but they always give up!

Finding a therapist is a big problem here. There is a need for fitting together of patient and therapist. She must feel 'he understands the power, understands how I'm hurt, and my searching for a deep spiritual solution'. The therapist also must have the feeling 'she's very ill, but I can understand her. I want to do this work. It is a challenge for me, but I want to do it.'

Julian 14/08/1972 03:40 Amsterdam

Julian is male, now 28. Can you tell us what fears he has?

Audience: Julian has a phobia of spiders. He seems to see more spiders than anyone - there seem to be more wherever he is!

I knew a case in Munich of a young man of 15-16. Every evening he must check for and throw out spiders before he can go to sleep - for 30-40 minutes.

Audience: When he had a bad episode about a year ago he was looking under curtains, under the bed, in lampshades... every night.

Did he have this problem as a child?

Audience: Maybe he had a fear of spiders but it was not so great.

Are there other fears or symptoms/fears/ illnesses?

Audience: He dreams of spiders. He has been sick after meals during the last year, in the period up to his girlfriend having a baby. In childhood his hands used to sweat a lot.

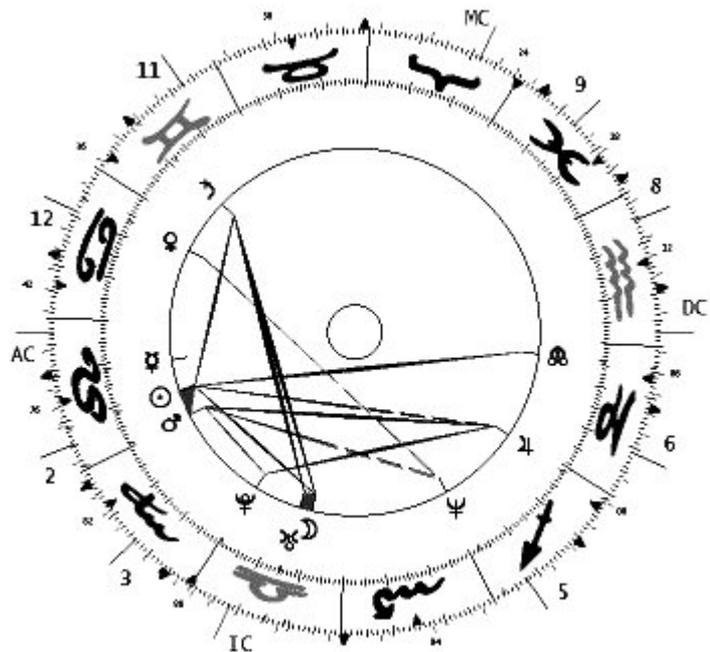
Now we look at the chart. What do you think is the most exposed position?

Moon conjunct Uranus in Libra in the 4th House, near the IC, is very important. It is in a blue talent triangle with Saturn and Sun/Mars. Maybe Moon conjunct Uranus is one of the parts of the spider phobia. We will see.

What's the problem here? The planets are opposite in their nature. Moon in the 4th House of family likes holding and being at home - a base of symbiosis. Uranus is the contrary - parting, separation, revolution, autonomy and so on. Therefore we have the problem of symbiosis and separation. Moon and Uranus are close together in conjunction - with such opposite nature the conjunction is effectively a red aspect.

You know that a conjunction can have several natures. A conjunction between Moon and Venus has a blue nature. A conjunction between Mercury and Jupiter has a green quality - searching, learning. A conjunction between Moon and Saturn, or Mars and Saturn, or Moon and Uranus, has red quality because of the contrary nature of

the problem of symbiosis and separation. Moon and Uranus are close together in conjunction - effectively a red aspect.



the planets.

As discussed yesterday, I think this phobia of spiders relates to the fear of binding and symbiosis - to be caught in the web and not able to move. This fear to be imprisoned or bounded is projected onto the symbol of the spider.

So I think it is here. Uranus in the 4th House is little John I mentioned before who takes his hat and goes out into the world at age 4. It is too much for him to be alone and he comes back. Uranus is parting, so Uranus and 4th House are also of different nature - parting and binding. Moon and 4th House go together - a very strong wish for symbiosis.

Now the dilemma, should I stay at home and stay with my mother, or should I part and go out into the world? Best way, today I go and never come back for ten years - as in the bible the son leaves the house of the father and is in the desert for 20 years and becomes a man with his own identity before coming back.

Look at the blue figure. It's very interesting. Saturn in the 11th House tries to be the leader, tries to steer the figure. Saturn would support Moon. 11th House of ethics, morals and ideals will maybe appeal to the superego - the family belongs together, don't part and so on. Saturn doesn't like Uranus and its ability to make a step over Saturn to the next level. Uranus fights against the orders of Saturn, makes revolution against the old system.

But, the third part of the triangle is Sun conjunct

Mars. All the Ego planets are involved, with Mars and Uranus.

There will be two parties. One party is Saturn and Moon; the other with Sun, Mars and Uranus; confronting each other. Symbiosis and binding versus autonomy, moving, parting and conquering the world. Maybe they can't reach a resolution, the energies of both parties are of similar strength. He can't decide. Will I stay home or will I go out and conquer the world.

With the spider phobia he fears to be bound, fears symbiosis. So he's more identified with the forces of separation. But they can't win the war. He's more identified with Sun, Mars and Uranus, so the fear is that this party can lose the battle and he will be fixed in his life.

After the break we will see what will be the solution to the problem.

[End of tape 8]

Now we have to look if it as a problem of symbiosis and separation and if it fits to the spider phobia. We have to formulate a solution. What could be the way?

We can look on the Age Point for age 28. Well, Jupiter! That makes symptoms so fit! But we can understand. In this plane of the three Ego planets we can say Jupiter is a false part, because of the 5th House, the symbol for separation, own life, conquering the world, making experiences etc. We link Jupiter and Neptune, both in the 5th House and both in Sagittarius, also about separation, conquering the world, making journeys, discovering the world etc. Therefore these two planets are linked with the party of Sun, Mars and Uranus.

And Jupiter stands at the Low Point. That means that Jupiter's drive to seek the world, to study the world, to go out into the world, is a little blocked. We know at the Low Point Jupiter must at first reflect. What is a good motive, what are my aims etc. Then this very good Jupiter can support Sun and Mars. Therefore this must be the system of solution, these three planets.

Jupiter is an expansive active planet, as are Sun and Mars. They are in blue aspects—the party. These three planets together must solve the problem.

Pluto is on the 3rd House Low Point, Sun is near the 1st House Low Point and Mars is after the 2nd House cusp. That's a problem. In this triangle there's no solution as all parties are equal. Sun must look for support of Jupiter and Pluto, but all three planets stand on Low Points. That can't make a solution first time.

I think with Age Point conjunct Jupiter thinking, reflection and search for resolution are triggered

and begin. Maybe Jupiter was activated and he sees the three Low Points. Maybe he feels blocked, which creates illness.

When did his friend have her child?

Audience: At age 28

When Age Point was conjunct Jupiter. I think it's a very good symbol. This situation of the 5th House—children. He gets the child. He must be happy in the sense of the 5th House. It is a chance for parting from my family, because I have my own family. He's no longer a child. It should be good for him! I don't understand.

Let me clarify—symptoms began February 2000, child born to girl friend in September 2000. Phobia was from February to September. No more symptoms—it was a sharp episode as phobias can last for years.

I would say pregnancy was a symbol for his fears. There is another creature who is bound and must be born. The symbol of birth is the symbol of separation. Then the symptoms vanished.

This child is in symbiosis. Julian is on the level of parent and must give the support of the feeling of a home. As the child grows up he must himself go through the experience of parting. After he is parting his child is parting—the changing of role.

This is very important for many men and women. Before the first birth I was the child leaving my family, and afterwards I will be left. I stay at home and my children go out into the world. Then they have experienced the problem from both sides. Freud said that only then is the problem really solved.

A German psychoanalyst said in a speech that that is not enough. You must experience the problem of symbiosis and separation as child, as parent and then as grandparent. Then you are sorted!

The main challenge of the horoscope is to balance symbiosis and separation.

Now on to the next chart.

The main challenge of the horoscope is to balance symbiosis and separation.

Sid 23/12/1932 04:15 London

This man, now aged 66, has claustrophobia. Can you tell us something about him?

Audience: As a child of 4 he experienced his house falling about his ears. In the war he was evacuated from London for a year, but was not treated well. His parents stayed in London. At age 4 he had no symptoms.

There were two traumatic experiences—the bombing and the parting. Very much for a child of this age. At this time how did he react?

Audience: His marriage broke down in his twenties, but there were no symptoms in childhood. This was the first breakdown. There was then a pattern of leaving home, drinking and breakdown. He was diagnosed as manic depressive. He was always very active and driven.

When did the claustrophobia come?

Audience: I think he's always had it. He once had to hide under a table. He's never liked lifts or being trapped in confined spaces. He's always needed an escape.

We will look at the chart. Which are the exposed planets?

Audience: Pluto, Uranus, Low Point Sun and Mars.

Let's first look at the opposition and the efficiency triangle. The psychodynamic of claustrophobia is they can't take symbiosis, want separation. How do planets want symbiosis, how do they want separation, and how do they struggle?

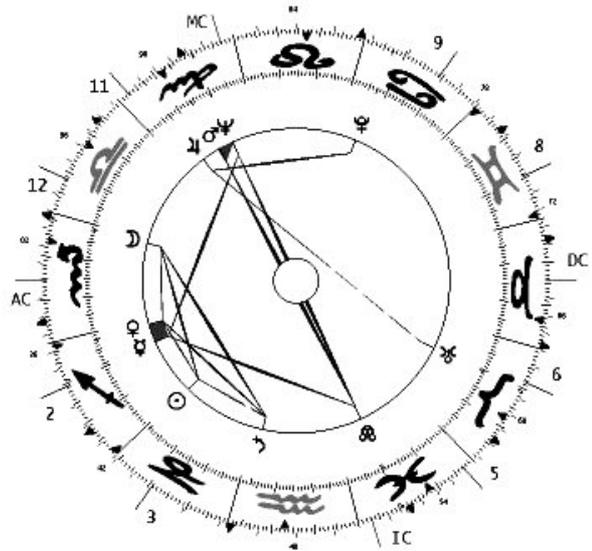
Planets in the individual space 9th/10th Houses are for individuation and separation. The conjunction between Mars and Neptune—Jesus and Caesar—Jesus wants peace and love, Caesar wants to discover and conquer the world. These planets have very different natures. There is an inner tension—should I love or fight the world?

On opposition we have only the Moon's Node. That's good because the tension is not so strong. But the South Node conjunction with these planets could indicate a karmic problem.

Mars and Neptune 10th House. These two planets have to manage individuation. Neptune is about understanding and helping mankind. Mars is for success. North Node in 4th House is asking what can you do for your family. Pluto in the 9th House wants to know the truth, absolute truth.

I think the most important figure is Saturn, Sun, Mercury, Venus, Moon.

We find correspondences with axes of signs and Houses: 1/7 Aries/ Libra correspond with manic depression; 4/10 Cancer/ Capricorn corresponds with depression. That means that planets in these



signs and Houses can indicate such depression. The cardinal cross can indicate manic depression.

There are only 3 planets in the signs of manic depression, and in the Houses there are 2 planets on 1/7 and 3 on 4/10. In the 1st House we have Venus and Mercury. In the 10th Jupiter, Mars and Neptune. The Mars/ Neptune conjunction is probably the main problem. Should I make love or make war? There may be an integration by fighting for the weak!

[Section of bad tape—editor's notes follow.]

- Another figure—Saturn in the 3rd House is intercepted. The need for security. Moon in 12th House square Saturn—the experience of separation—I feel alone. The link Moon Venus—the wish for harmony.
- Moon, Venus and Saturn align with symbiosis. Sun is the foreigner in this 4-sided figure, indicating separation and individuation—and it stands on the 2nd House Low Point.
- There are three figures—the main figure including all ego planets, with Sun as foreigner, the opposition with Mars/ Neptune, and the linear figure involving Uranus and Pluto
- If he tries to only live in the main figure it's not enough.
- He has the ability to be a writer—Mercury and Venus.

[End of tape 9A]

He's 66 years old and very sick. We must find a good integration. He could be encouraged to remember his feelings and maybe write down his feelings about his life. He could make a book of this and see that this is the story of his life. I think that would be very good for him.

Claire 27/11/1979 13:25 Liverpool

Claire has social fears. Can you tell us something about the symptoms.

Audience: She finds it very difficult to be with large numbers of people she doesn't know. She has fear only in groups, not with individuals.

Does she have fear of going out of the house?

Audience: It's hard to tell because she's in a lot.

Social fears in groups and a little fear in contact at all, with one person. How is it with men?

Audience: They are very introverted. We used to call her the dormouse, because she and her boyfriend would scurry down the corridor to her room, and only come out for food. She is also a vegetarian on the surface, but I think this was an excuse to be fussy. She often thinks that people are looking at her and gets anxious.

Before we look for exposed planets, in many cases we should look at the aspect picture as a whole. We can see several parts or complexes. The main challenge is integration. Here we have such a problem. We see at once several complexes, concentrations of energy and motive.

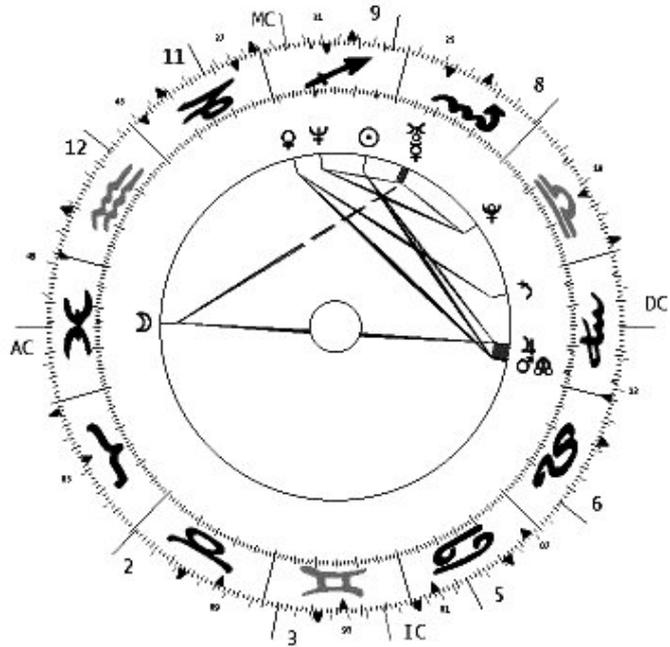
See this ear/eye figure with Neptune, Uranus and Pluto with Mercury. That is one complex. Not aspected with other figures.

The next figure is linear—Saturn to Venus to the conjunction to Moon and to Sun. It's one linear figure. There is a one-way aspect from Moon to Venus. We can say that there are two figures.

There are two challenges of integration. One is of the triangle itself, and the main challenge is the linear figure and the triangle. I think that is a task for life! But in childhood and the first half of life there will be a problem of the two separate motivations.

Let's try to formulate the content. What is the motivation here in the triangle? Maybe it is an ability or drive that she can only choose in the second part of life, with more consciousness, because of the very high energy level of the three transpersonal planets.

We must understand Neptune. Of the three transpersonal planets this is the highest, near the MC, perhaps a little stressed. The question of



Neptune is how to love, and how to bring love and peace to mankind. This could be a very intensive wish for her, and could be too much for her. In the worst cases it is an identification 'I have to be like Jesus Christ'.

Second is Pluto in the 7th House, after the Low Point. First case, she's identified with Pluto, then she will have personal power, and sometimes she can impose her will on other people and steer them. If the other person is together with her there is some atmosphere, and they must do what she will. When they're parted they think 'why did I do that?' Then they can realise that every time they're in the same room with her they have to do what she wants.

Or she fears the power of Pluto, and then she will project it onto the world—in which case men can appear very dangerous. But you said she has boyfriends so this seems not to be so.

Pluto is in an exposed position and she must learn how to handle it.

With Uranus in the 8th House, you remember what I said to Richard. It's the same. After the Low Point, this can be only revolution and protest. I think that skin piercing is a form of protest.

What's her mission? Well she'll have to find a way, her own way, and it will be very inconvenient for the world. And she will want to find a way to speak about or formulate her revolution. In this figure we have no ego planet and no steering planets. It's a problem. We can say this is a Ferrari without a driver.

*We can see several parts or complexes.
The main challenge is integration.*

In this figure we have no ego planet and no steering planets. It's a problem ... a Ferrari without a driver.

We often have this problem in charts which have fears, maybe triangles with high abilities and there is no planet that can take responsibility and can steer. Therefore these figures are like unaspected planets. If life demands achievement from me then I must do it, then maybe these planets will work. But I can't do it [of my own volition], steer it, from my will.

The function of will is only in the ego planets, and Jupiter as a form of Sun. If Sun is weak in the chart Jupiter can lead instead. Zeus, in ancient Greece, was less important than the Sun.

It's a long way to learn. There's a specific spiritual or transpersonal ability that she must discover in herself and become conscious of. It's a most difficult task to handle it, to steer it. She can only do it with consciousness. By learning and learning I can learn to steer this unaspected planet; here it's the same

Where are the ego planets—all in the linear figure. The centre is here with Jupiter. Jupiter is contact. There are two motivations.

Saturn in 7th House is the motivation to be sure, secure, have boundaries, be able to say no, protect myself etc. We have two functions—to open myself and to close myself. Saturn is closing. The problem is the motivation of closing is in the 7th House. That means fear of contact. I go in contact and Saturn is always thinking 'if there is any danger I at once say no, so I blank out the world'.

Jupiter and Mars have a very different motivation. Jupiter is more opening - perception, seeing the world, having to do with the world. Mars will conquer the world, will not say no because he is strong. He will take his horse, ride out and have adventures in the world.

That is a very different ambivalent situation. This is one task of integration. The second is Moon in Pisces on the AC. That is a very hypersensitive planet, so it is easily hurt. The problem of integration is Mars says 'I am a knight and want to have adventures' and Moon says 'I want to stay at home, I am sensitive, I will pray for your adventures, think of you and hope you come back'.

In between these positions Sun can be the integrating planet. Sun is standing in the place of integration in the upper part of the chart. But in the 9th house he will be thinking and reflecting, will want to understand the world, not only to conquer. Therefore Sun, together with Jupiter, will be able to handle the Mars. Jupiter can try to understand the Moon.

Jupiter and Sun must make their integration. Sun says to Mars 'I understand you but you must go more carefully'. Jupiter can say to Moon 'I can see how sensitive you are, and will realise that, be careful with it'. Then the linear figure will be integrated.

I think that the small figure with the three transpersonal planets will have a very spiritual quality, with very high ideals to be discovered as 'my ideals'. Now we could look for age point aspects to Pluto, Neptune and Uranus/ Mercury. One of these aspects to Age Point can activate this triangle and you begin to learn. That will be the steps of learning as Age Point progresses from one aspect to the next.

I think the fear is splitting herself. Therefore she feels weak to go out into the world, because she doesn't know 'should I be aggressive, should I be defensive, should I tell them how I'm feeling, or should I tell them all three?'

We don't have time to pursue this further.

the small figure with the three transpersonal planets will have a very spiritual quality, with very high ideals

Wolfhard 27/09/1948 19:00 Oberau

Last, but not least, my own chart. Where are the exposed positions?

Audience: Do you have a symbol for the visual image?

Bruno said it looks like a ship with two masts. From what Joyce was saying [outside], I have to be grounded, and then to grow. If you saw the Moon Node chart [the chart is similar shape upside down] I came from such an individual situation and have now to learn to realise all this.

Audience: The Moon Node/ Sun/ Neptune relationship suggest that whatever you're going to do you're going to be coming from a spiritual perspective?

Therefore you see from Moon Node chart to the Natal chart the challenge comes from a position of thinking in the 9th/10th Houses, now I have to realise it, to share it. I think that my work with groups is a part of this.

Audience: The talent triangle is looking out to the collective, and in a practical way with Saturn at the base.

I first studied mathematics and then psychology. This is the figure of natural science. Saturn and Uranus is typical for mathematics or mathematical physics. First I studied mathematical science and the laws of nature. I'm still interested in this, but then came a new phase with Sun and Neptune. I discovered man and the soul of man is more interesting than material and the laws of material. Therefore I finished study of natural science and began the study of psychology, and then gained a qualification in psychoanalysis.

If you saw my House chart all aspects are concentrated on these two planets. My radix chart is more the chart of Saturn and natural science. The House chart is a native way to live. All these aspects vanish and new aspects grow, concentrated on Sun Neptune. Therefore my House chart is the chart of a psychoanalyst!

I feel both wishes, but at age 28 I decided that the work I want to do all day has to do with man, is more living. Writing numbers and formulae all day I couldn't imagine.

But my interest in natural science is not over.

in my House chart aspects are concentrated on Sun Neptune ...the chart of a psychoanalyst and astrologer



Last year we had a study in Munich with physicists and psychologists and tried to bring together the latest psychoanalytic research results and quantum physics. They were very similar and fascinating. I am very happy because I can choose again my talent figure for natural science thinking!

With astrology, I think that is also Sun and Neptune, with Moon Node in the 12th House. That made an interest in the deep secret of life - things not within the range of psychology—a bigger step. The esoteric world, the world of sense, of religious ideas, and existential and philosophical ideas. The philosophy of the existentialists - Camus, Sartre etc - is the philosophy of the 12th House.

And I love the theatre of Becket, Ionescu etc, also of the 12th House. This theatre has the question 'is life with sense or without sense?' The authors say it is without sense, but they write very interesting plays on this theme e.g. the rhinoceros!

Audience: With Jupiter in the 7th House we should see more of you!

OK. We have come to the end of our workshop. I hope that you have gained many ideas about fear and anxiety, about depth psychology and psychodynamics, about how to use it in the chart, and the rules of chart interpretation to see the psychodynamics of the main conflicts, and so on.

Try to do it!