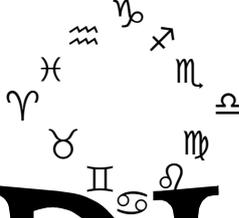


PHILOSOPHY, SCIENCE,

PSYCHOLOGY, RELIGION

and the
and the


ZODIAC

“There is an oracle of Necessity that whensoever one of the daemons, whose portion is length of days, has sinfully stained his hands with blood, or followed Strife and sworn false oath, he must wander thrice 10,000 seasons away from the Blessed, being born throughout the time in all manner of mortal forms, passing from one to another of the painful paths of life.

For the power of the Air drives him seaward; and the Sea spews him out on the dry land; the Earth hurls him into the rays of the blazing Sun, and the Sun into the eddies of Air. One from another receives him, and he is loathed by all.

Of these now am I also one, an exile from God and a wanderer, having put my trust in raging Strife.”

“Kartharses”: Empedocles circa 450 BC

CHAPTER LISTING

Prelude: from Philosophy to Astrology

Part 1: PHILOSOPHY I (points of 'epistemology')

Chapter 1: Thinking – Mr. Tricky (pg.15)

Chapter 2: Feeling – Ms. Understood (pg.25)

Chapter 3: Intuiting – Mr. Out, Up and Away (pg.35)

Chapter 4: Sensing – Ms. Id (pg.45)

Interlude I

Part 2: SCIENCE

Chapter 5: Space – The First Frontier (pg.67)

Chapter 6: Time – The Fornix of Fate (pg.77)

Chapter 7: Energy – Singularity or Quintessence? (pg.87)

Chapter 8: Matter – God Particles or Demiurge Particles? (pg.97)

Interlude II

Part 3: PHILOSOPHY II (lines of 'development')

Chapter 9: Air – Commodus' 'diplomacy' (pg. 119)

Chapter 10: Water – Romeo's 'identity' (pg. 129)

Chapter 11: Fire – Parsifal's 'mistake' (pg. 139)

Chapter 12: Earth – Skywalker's 'ground' (pg. 149)

Interlude III

Part 4: PSYCHOLOGY

Chapter 13: Feeling-over-Thinking – Early Freud (pg.161)

Chapter 14: Intuiting-over-Sensing – Mid-Freudian Schisms (pg. 171)

Chapter 15: Sensing-over-Intuiting – Later Freud (pg. 181)

Chapter 16: Thinking-over-Sensing – T II: Judgment Day (pg.191)

Interlude IV

Part 5: PHILOSOPHY III (flat circles of 'policy')

Chapter 17: Winter – The Deckchair Shuffle (pg. 213)

Chapter 18: Spring – The Darwinian Endgame (pg.223)

Chapter 19: Summer – The Emperor's Old Clothes (pg.233)

Chapter 20: Autumn – The Pilgrim's Process (pg.243)

Interlude V

Part 6: RELIGION

Chapter 21: East (South) – Creation (pg. 265)

Chapter 22: South (West) – Hero (pg. 275)

Chapter 23: West (North) – Transformation (pg. 285)

Chapter 24: North (East) – Reincarnation (pg. 295)

Conclusion

CONTENTS OVERVIEW for Pts 1 & 2

Prelude (from philosophy to astrology)

Moral philosophy, although 'heating up' at around the time of Moses, Socrates, Plato and Christ (e.g. 'delusion vs. deceit' – (don't) forgive them Father for they know (not) what they do") has roots that extend into prehistory. By studying psychodynamics such as "regression" and "repression", Freud helped to 'triangulate' moral philosophy (i.e. 'innocence vs. ignorance vs. deceit') and enrich 'developmental astrology'.

THE ZODIAC AND SCIENCE

PHILOSOPHY Pt.1 – POINTS of EPISTEMOLOGY

Chapter 1: Thinking – Mr. Tricky

Although the initiating 'element' is 'fire-intuition', we begin with 'air-thinking' because (i) we are at the cusp of an 'airy' "Age" & (ii) 'air' has a direct relationship to the 'delusion-deceit' dyad. Whereas deluded opinion often results from "identification" with the 'airy' 11th archetype, deceit is generated through "regression" from the 'airy' 3rd archetype. Searching for 'moral balance' from the 'airy' 7th archetype is tricky.

Chapter 2: Feeling – Ms. Understood

If the thinking function reaches 'beyond' itself, it can, thereafter, differentiate items such as 'feeling', 'instinct' and 'emotion' (forget about trying to find these terms in "logical positivism"). By being able to do so, Freud (and, following on, C. G. Jung) became the key intellectual figures of the 20th century. Feeling can 'return' thinking's self-effacing favour by feeling 'beyond' itself i.e. by feeling about thinking.

Chapter 3: Intuiting – Mr. Out, Up & Away

Life would be so much simpler for thinking if intuition didn't exist. The thinker who admits that s/he only has a 50% share in 'masculine' knowledge (i.e. intuition has the other 50%) can, at least, console him/herself that intuition is 'irrational'... in turn, s/he is 'correct' to condescend intuition when it indulges gratuitous 'conflations'. Still, if thinking 'auxiliates' intuition, intuition can 'integrate' a 'greater-than-sum' story.

Chapter 4: Sensing – Ms. Id

To 'think' (or, at least, to inherit the opinion) that feeling & intuiting don't exist is to fail to explore one's assumptions i.e. to be a "phobosopher" The individual who is 'bad' at wisdom, however, won't always be 'bad' at thinking-sensing i.e. science. David Hume served wisdom well when he explained why sensing is too 'irrational' to tie itself to thinking without gratuitous paradox. Freud was the great scientist 'of' paradox.

Interlude I: the Zodiac-Attitude Puzzle

C. G. Jung re-discovered the (millennia old) fact that epistemological bias arises from 'stasis' within one's psychological 'type' i.e. the failure to develop from one's overt 'type' (via auxiliary functions) to one's covert 'type'. Jung's re-discovery is complicated by the addition that an 'introverted' 'attitude' needs to develop towards an 'extraverted' 'attitude' (and vice versa) to redeem the 'ego'. Neumann's 'centroversion' is the path.

SCIENCE Pt.2 – NUMBERS (NOUMENA) become PHENOMENA

1st archetype:'1'→Aries→strong nuclear energy 2nd archetype:'2'→Taurus→quark
3rd archetype:'3'→Gemini→small scale space 4th archetype:'4'→Cancer→time-cycle
5th archetype:'5'→Leo→electro-weak energy 6th archetype:'6'→Virgo→elec(lep)ton
7th archetype:'7'→Libra→medium scale space 8th archetype:'8'→Scorpio→time-line
9th archetype:'9'→Sagittarius→(anti)gravity 10th archetype:'10'→Capricorn→Higgs
11th archetype:'11'→Aquarius→large-scale/s 12th archetype:'12'→Pisces→time-space

Chapter 5: Space – the First Frontier

The three dimensions of space (e.g. latitude, longitude, altitude) have, over the course of post-Einsteinian discovery, evolved into the three 'scales' of space (e.g. small, medium, large)... each having its own special physics. 'Theory of Everything' scientists such as Stephen Hawking would like to have one physics to govern all three scales but such 'liking' assumes that 'thinking' 'likes' to be 'reduced' from, say, '11' (or '3') to '1'.

Chapter 6: Time – the Fornix of Fate

Just as phobosphers 'dislike' the feeling function (or, at least, that feeling can lead to knowledge and/or wisdom), so do scientist 'dislike' time. Sigmund Freud was the scientist who has done most to show that 'liking' has absolutely no relationship to the t/Truth. Many 'semi-conscious' scientists don't care for the t/Truth despite the fact that the 2nd law of thermodynamics will make epiphenomenal fluffers of us all.

Chapter 7: Energy – Singularity or Quintessence?

Freud stayed 'true' to his scientific outlook by backing off from 'teleology' but, as a biologist, he fell short of reaching a satisfying definition of life. Never mind, the biologists (e.g. Stephen Jay Gould) haven't either... unless you are happy with a term such as “metabolising reproducer”. At least cosmologists agree that a universe's 'life' is dependent on the input of “Big Bang bosons”. Will the universe 'eat itself'?

Chapter 8: Matter – God Particle or Demiurge Particle?

The Higgs particle has been recently discovered and celebrated but, just as the world was unaware of what would come out of the 1927± breakthroughs in physics, so we now have to wait a number of decades before the 'meaning' of (what can be called) the “demiurge particle” emerges. Meanwhile, astrologers can ponder the demiurge's 'creation' of the sidereal zodiac i.e. that which “regresses” from the h/Heroic zodiac.

Interlude II: the Geocentric-Heliocentric Puzzle

After Copernicus re-discovered the 'true' centre of the solar system, astrologers were faced with the problem of what the heliocentric zodiac might 'mean'. Ideas would have started to flow out of the stories of 16thC sailors of the 'South Seas' (e.g. 'winter' in August) but solid insight into the “Icarus myth” is needed before Freudastrologers can expand on the individual's need to transform his/her (natal) “Sun placement”.

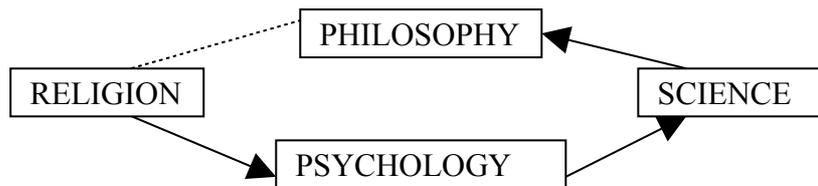
Prelude (Vol.1): from PHILOSOPHY to ASTROLOGY

PHILOSOPHICAL HAMS ('brain'-'Hume'-'Plato')

The history of philosophy is a sad tale of etymological betrayal. Once upon a time philosophy was a kingdom of expansive wonderment but, over its 2½ millennia, it has shrunk its way down to mere 'thinking about thinking' (... for example, about the "no man's land" between religion and science). The masculine phallus/sword of thinking has sliced away its feminine context of love (philo-) and wisdom (Sophia is the goddess of wisdom). In short, philosophy has morphed into "phobosophy".

What wisdom actually "is", however, is a philosophical question. So, rather than cut an etymological circle around "wisdom", philosophers do better to adopt a 'linear' attitude: for example, with a bow of "unconsciousness" (a term used here to cover a swathe of notions such as pre-consciousness, amnesia, innocence, ignorance, deceit, denial, delusion...) a philosopher can stretch it with information and fire an arrow of knowledge at the target of wisdom. Upon this, a question can be asked: has the philosopher, like Eros, soaked his arrows with love/Love?

What I/Love actually "is", however, is a religious and psychological question. It has been fortunate that the depth psychologists of the 20th century have been able to link the (religious) myths of Psyche, Oedipus, Christ etc. to the scientific attitude and, in doing so, have carved a new path 'to' philosophy, as it were, 'from the other side' as per the following schema;



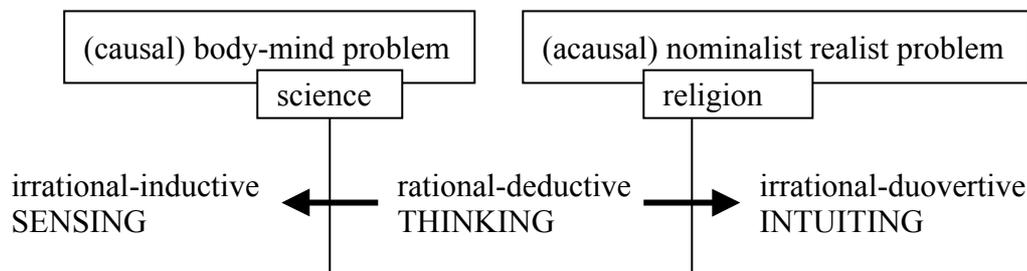
Science means knowledge. In turn, when fired at the target of wisdom, it can be either a hitter or misser. Even though Mary Shelley's enduring prototype of the misser has not lost its relevance, philosophers hold to their optimism and draw on science's attitude to knowledge as they chart their own trajectory toward wisdom. Scientists tell us that knowledge is achieved when coherent thinking (supported by mathematical description) is affirmed via sensed data and/or experiment. In turn, a philosopher (e.g. David Hume) would want to know (i) why thinking & sensing are able to interact at all & (ii) whether or not other modes of knowledge-making have any bearing on this (non)-interaction. Even if the (adult) term "epistemology" is a recent one, history has shown it to be Socrates' embryo and Plato's baby.

The main issue that separates Hume-ean modern philosophy from Platonic ancient philosophy is the former's insight into philosophy's 'ham-in-the-sandwich' status. For Plato, a philosopher needed to do no more than complete a 180° about face' i.e. if s/he turns away from the cave wall of sensual shadows, s/he will come to 'see' the light-source that had cast the demon shadows and, in turn, see the 'Forms' – insensible, acausal, archetypal, cosmic 'patterns' – that can be viewed as timeless emanations of the Godhead. For Hume, however, once the philosopher has turned away from the cave wall (that mesmerizes science), s/he is immediately confronted

by the question: do I need to turn away from the ‘Forms’ also? For Hume-ans, it is impossible to determine, in purely intellectual terms, whether insensible items such as ‘soul’ (i.e. archetypal ‘water’), ‘spirit’ (i.e. archetypal ‘fire’) or, even, ‘God’ (i.e. the ‘meta-Archetype’) ‘exist’ or whether they are nothing more than wish fantasies of the psyche and, in this way, nothing more than words. In other words, whereas Plato had pulled clear from what has become known as the “mind-body problem”, Hume had found himself wedged in between the “mind-body problem” and what is often called the “nominalist-realist problem”.

During the post-Hume-an 19th and 20th (21st) centuries, philosophical ‘hams’ would soon discover that they were little more than piggy-backers of that charging wild boar, (scientific/religious) ‘convenience’. Indeed, science had been winding up its crescendo devaluation of ph(ob)osophy ever since Galileo demolished Aristotle’s muddled armchair but, over 2 centuries later (with biology in full swing), thinking would now be ‘thought of’ (har, har) as nothing but ‘electric atoms & the void’ (i.e. an evolutionary fluke of the cave-wall). This means that “philosophy” is nothing but the bunch of inconsequential epiphenomenal fluffs that remain when thoughts about hunting, running and mating are taking a nap. And, any ‘intuition’ that intended to deliver the philosopher from the “mind-body problem” (not a problem, in any case) across to the “nominal-real” puzzle is nothing but the epitome of fluffery.

For ultra-scientists-biologists, intuition was/is not only without a capacity to generate knowledge, it is the very definition of wish-fantasying. For Hume, however, sensation & intuition, in relation to thinking, can be ‘thought of’ (yuk, yuk) as equal epistemological paupers... ‘pure’ rationalist-deductive-thinkers are fully aware that there is no rationale, per se, that can elevate one irrational approach (e.g. inductive-sensation) over another irrational approach (e.g. intuitive-abduction ... the term for intuition – “abduction” – was coined by philosopher C.S. Pierce). In short, because there is no rationale that able to elevate science’s causality over religion’s acausality, epistemology ‘re-balances’ itself thus;

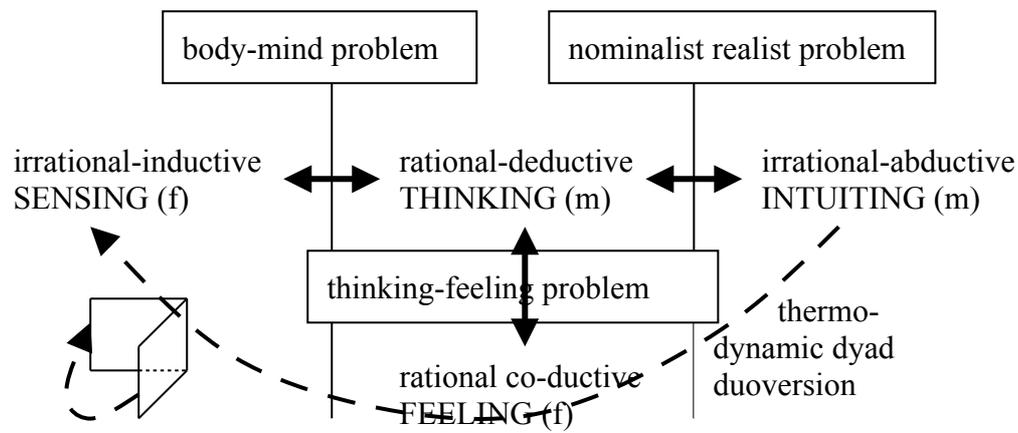


The next step was taken by 20th century philosopher/depth psychologist, C.G. Jung... he realized that rationality would, by virtue of its affinity with equations, be non-plussed by being outnumbered (especially by epistemological paupers!), and, so, there is good reason to look for a 4th epistemological function. Jung wouldn't have to resort to his wild imagination to find one... the feeling function has been recognized since ancient times.

This 'expanded' epistemological Houston has a problem, however: feeling is usually thought of as a belonging to the same category that houses sensing/intuiting – ‘irrationality’ – and, therefore, at first, it seems to render the unbalanced equation

even more unbalanced. It would be Jung's mentor, Sigmund Freud, who first saw from where balance would come... inside the shadows of Plato's cave-wall, Freud saw the 'pattern' of sensing-feeling interpenetration, the seething emotional pit that he called the "id". Thus, if it is to come to its rationality, feeling needs to be distilled out of raw emotion. Distilled feeling goes on to clarify the existence of 'soul' (at first, 'collective', later, 'individual'). 'Soul' goes on to generate 'rational' morality.

Why does this remain unrecognized by epistemologists? For Jung, it was due to a kind of proton-repels-proton (i.e. like-repels-like) situation. In other words, in the same way that 'sensing' scientists are repelled by 'intuiting' religious devotees (and vice versa), so are 'thinking' phobosophers repelled by 'feeling' psychologists (and vice versa). The re-balanced equation is 'stabilized' when gender is taken into account i.e. the 'receptive' functions of sensation and feeling are 'feminine' and the pro-active functions of thinking and intuiting are 'masculine'; our schema expands like so...



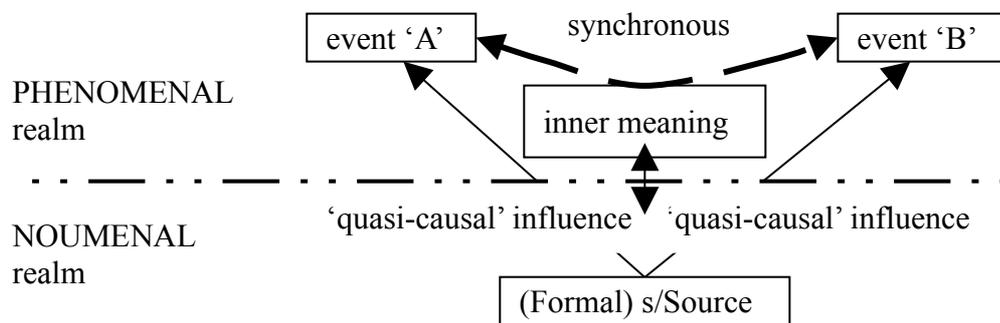
Indeed, the thinking-feeling problem is the most formidable of all 3, not the least because the history of phobosophy has been almost exclusively dominated by men. Worse, the more 'ham-sandwichy' it became, the more phobosophers clung to their masculine guns (... or, better, swords). Thinking had become so "narcissized" toward intellectual triumph it was now closed off to the vital role that feeling (e.g. sacrifice, compassion, humility, temperance, 'real shame') plays in knowledge. The only silver lining around phobosophy's 2,500yr-old post-Platonic vacuum has been the fact that phobosophers had closed themselves off from 'fake shame' i.e. evil.

So, rather than arrive from within philosophy, the realization that 'thinking about thinking' (or, indeed, 'thinking about intuiting/sensing') leads to nowhere of 'value' would come from without... in 1930, ace deductivist-mathematician, Kurt Godel 'proved' that deductive frames of reference (i.e. thinking constructs) can't be both coherent and complete. In short, no matter how many oranges are divided by how many lemons, there will always be vegetables.

At this point, some phobosophers might say to themselves, "Uh oh... time to start thinking about feeling (and take another look at sensing and intuiting!!)" but they need to be careful not to over-rate this re-expansion. To fully immerse oneself into the pool of expansive wonderment, the philosopher needs to get into some very unfamiliar vegetables i.e. s/he engages whatever feelings, intuitions and sensations

that s/he has and feels/intuits/senses about thinking (i.e. as per the two-way arrows in the above schema). Further, before one challenges oneself to feel something about the thinking function, feeling needs to feel something about itself... and, given that word-play has so little to do with feeling about feeling, the reader (and/or writer) of these words won't be doing any feeling about feeling – let's call it “pure psychology” – right here right now. As far as “applied psychology” goes, however, nothing stops us from typing the psychoanalytic question: at what point does empty, directionless dependency (e.g. identification) stop and love/Love begin?

Because I/Love has such strong associations with religion, applied psychology does well to take a closer look at the intuitive function. Even if it is equally as valid as causality (“David Hume 101”), acausality is often rather difficult to understand, especially for those who believe that, for their solution, critical emergencies require some sort of tangible (re)-action (e.g. violence, control, deceit). It is useful, therefore, to broach the puzzle of acausality with a ‘bridging’ idea... “quasi-causality”; as per this schema;

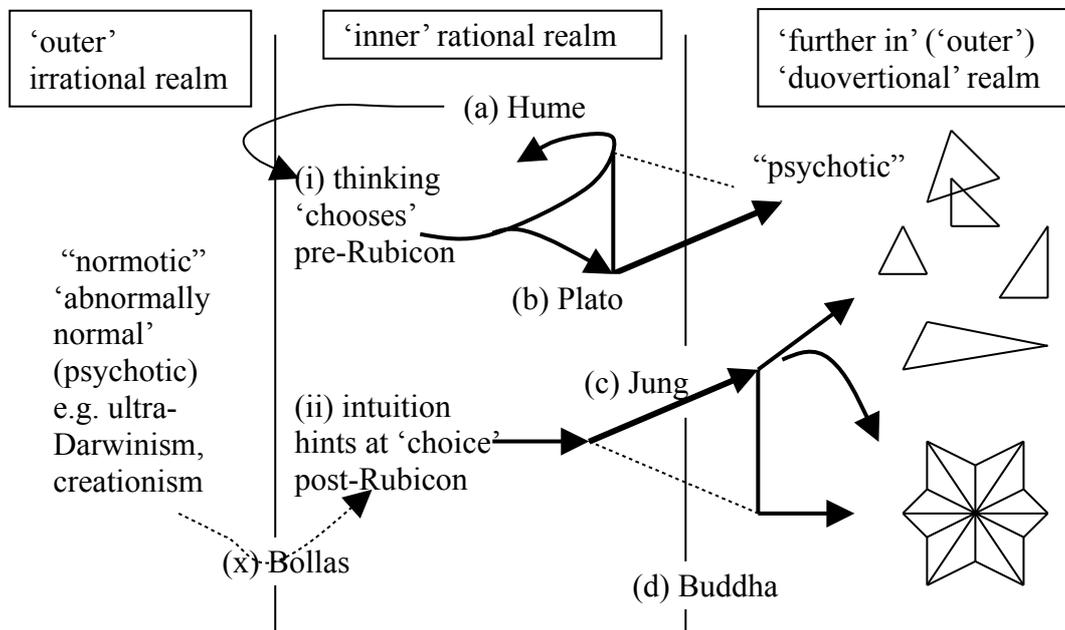


The schema shows how ‘synchronous’ events could be considered as ‘effects’ that are simultaneously “(quasi)-caused” by actions emanating from the noumenal realm... after all, Plato’s cave metaphor has a sniff of ‘causality’ too. Whatever the case, the key notion to be grasped from the diagram is that ‘event A’ (e.g. the transit of a planet) doesn’t ‘cause’ ‘event B’ (e.g. the content of a dream) nor vice versa.

At this point, a ph(ob)osopher might ask, “OK, but why can’t a synchronous meaning be grasped with the thinking function?” The answer requires us to sharpen our definitions of these two ‘men’... although both functions are underpinned by a ‘male’, ‘active’ ‘will’, a ‘meta-Hume-an’ epistemologist can turn to other qualifiers: for example, the thinking function splits things down into their components so that they can be more easily “analysed”, whereas intuiting builds things into ‘wholes’ so that a ‘greater-than-whole’ (synoptic) direction is “synthesised”... thus, rather than words, the intuition prefers to use images (e.g. a spider’s web of associations; a blind spider can still find the fly because a ‘pattern’ of web-vibration can be ‘read’).

Now, in returning to “synchronicity”, the issue of ‘time’ needs to be factored in... what is ‘time’? is it as static as the dimensions of space or does it ‘flow’? if time does flow ‘forward’, is its flow-rate determined through the lens of ‘dis-integration’ i.e. by rates at which things become more easily analysed by thinking? or, is it better for time’s forward-ness to be seen in terms of “integration” i.e. in terms of intuitive ‘purpose’? what about the sensation-feeling of time? could feeling ‘be’ time?

Before taking the puzzles of time further, let's look again at the masculine functions. There are two ways to cross the nominalist-realist Rubicon, (i) thinking-as-choice (ii) intuition-as-revelation. This means, of course, that the philosopher of 'realism' is also subjected to his/her own version of the 'ham-in-the-sandwich' vice (or rack). Schematically;



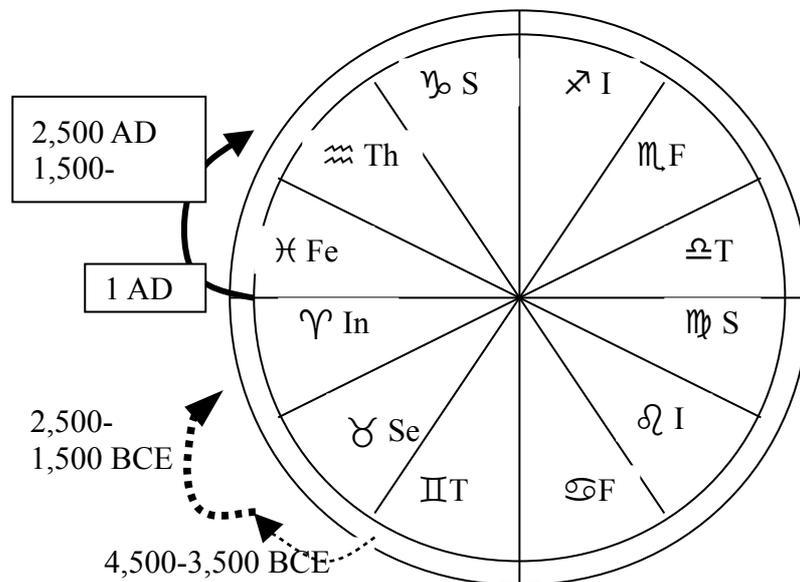
Starting from the top down, you can see that Hume exemplified the 'choice' not to deal with any vegetables (he lived 2 centuries before Godel); because thinking is not the whole story (Godel), there will always be Platonists willing to entertain the idea that words aren't the be all & end all of thought (even if Plato, like Hume, also lived prior to Godel); C.G. Jung exemplifies the 'revelatory' (i.e. visions & dreams) 'call' from the irrational realm but, after being called (or, perhaps, 'pulled') across, he tended to drift up into Plato's more differentiative, 'thinking-esque' approach to archetypes... to be fair to Jung, however, he did discuss the mutual interpenetration of archetypes; the Buddha is, for both Easterners and Westerners, the best example for those who are 'pulled' by a 'm/Meta-archetype' (i.e. an overarching pattern that is able to 'organize' Forms/archetypes into a greater-than-sum 'm/Mandala').

The \$64,000 question becomes; is it possible to 'do a 180◊ after crossing the Buddhist Rubicon? Or, which philosopher is the best 'role model' for the individual who wishes to 'return' to his/her 1st person 'thinking self' (and, in turn, confront the relationship of his/her 'thinking-self' to 1st person 'feeling-self')... Plato, Jung or the Buddha? To answer it, we need to give an 'irrational' shape some 'air' i.e. by moving away from using (poly)-triangular diagrams (side-lengths such as 3-4-5, 5-12-13 etc.) and subsuming any triangles that happen to be floating about us into a circle, we are now forced to deal with a number that can't be expressed as a ratio of two numbers, (irrational) 'pi'. In other words, even though a circle can be rationally 'thought', it is more coherent to irrationally 'intuit' one e.g. a 'zodiac'...

ASTROLOGICAL HAMS ('Hume'-'Plato/Jung'-'Buddha')

(Freud)-astrologers recognize 3 (+ 1 = 4) zodiacs (i) the macrocosmic zodiac; it resonates with the universe and is discussed in 'Pt.2: Science' (ii) the mesocosmic (sidereal; constellation-pattern) zodiac; it resonates with the galaxy (ours being the "Milky Way") and it forms a 'clockwise-counterclockwise' dichotomy with (iii) the microcosmic (tropical) zodiac; it resonates with the 'seasons' that are generated by the Sun-Earth axis and, in doing so, it resonates with the (solar-earth) 'hero'... this 3rd zodiac breaks up into (iiia) northern hemispheric geocentric and (iiib) southern hemispheric heliocentric (... we will return to this in 'Interlude II').

A few minutes reflection on the '(ii)-(iii) dichotomy' noted above should tell the reflector that the clockwise (psychologically, "regressive") motion of the sidereal (Lucifereal) zodiac has an 'anti-heroic' flavour. Indeed, at the most recent alignment of (ii) and (iii) above (once per 25,000yrs), the world saw a new 'genesis' of the hero-antihero dichotomy; schematically...



Over the last 2,000yrs, the (lack of) 'consciousness of epistemology' has been working against the 'epistemology of consciousness' in the manner of a pearl in the shell. This is the intuitive-acausal 'meaning' of the "precession of equinoxes".

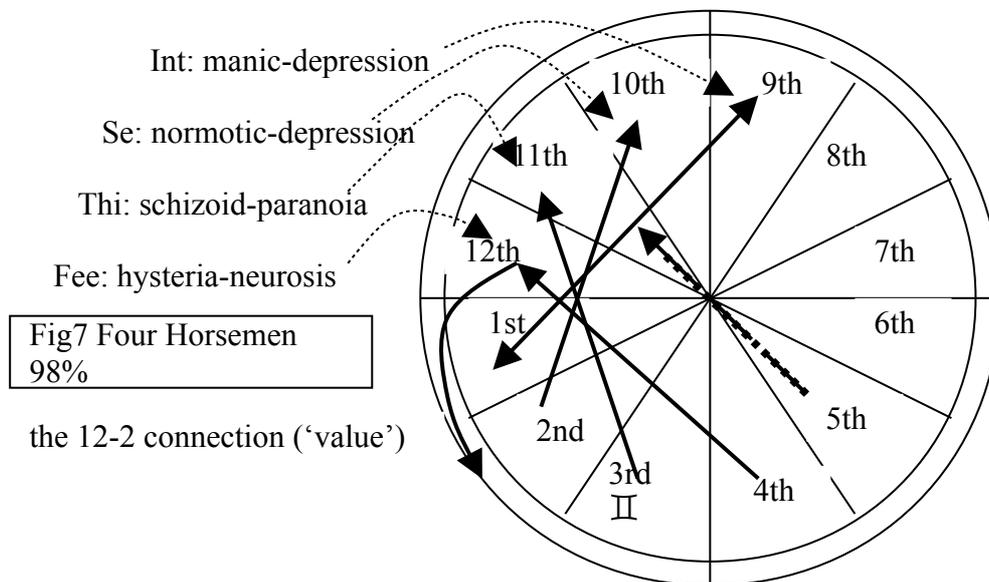
If, dear reader, pearl-shell imagery is not your cup of tea, you might prefer to apply a more tangible, scientific theory (even if 'consciousness' is significantly 'meta-scientific') such as the discovery of a neotenic process in human evolution i.e. human (pre-conscio-genetic) biological evolution runs against ontogeny-follows-phylogeny assumptions that ruled 19th century 'thinking'... rather, Man is a kind of chimpanzee that has suffered an arrested foetal development. In large part, such 'regression' was 'born' so that man's enlarging cranium could negotiate the birth canal.

Specifically, in terms of mankind's current 2,000 year 'age', the promise of 'large-scale spatial patterning' (Aquarius) presents itself as a 'temptation' – often expressed as politico-religious 'pride' – to the sign of 'large scale flux-less/eternal time' (Pisces) – often expressed as formless-directionless 'Love'. The Water-bearer,

of course, builds its soap box out of wet cardboard... it exploits the 'regressive' and 'nominal' aspects of 'Love' in order to tempt the 'slothful' pseudo-believer with its plague of hypocritical idealisms. >98% succumb.

Although the world's current situation is rather precarious, the situation of 2000 years ago (i.e. Pisces' macrocosmic Love 'tempting' microcosmic Aries to give up urges for heroic 'genesis') was hardly less so. It was 'fortunate' (or 'unfortunate' insofar as h/He was misrepresented), therefore, that a h/Heroic God-man appeared at this time to exemplify the 'anti-clockwise-ness' of h/Heroism. Perhaps, the varied grotesqueries of the "Age of Pisces" may have been forestalled if reliable historical descriptions of the 2,000 BC Taurus-Aries & 4,000 BC Gemini-Taurus (& 6,000 BC Cancer-Gemini) watersheds had been available. For example, rather than allowing Taurus to 'drop' to 'rational' Gemini and set up systems of barter, the last centuries of the "Age of Taurus" seem to have been dominated by Arien-war-like anti-traders 'descending' from the 'North'; yet, even if there had been Geminian 'set up' (that, of itself, would have benefited from an availing of 4-6,000 BCE historical records), any question concerning the individual's 'inner' 'moral' life would have remained sharp i.e. what is said and what is thought during barter are usually two different things.

Astrology or no astrology, the human 'phylogenetic' (i.e. species development) problem of deceit has been 'alive' for much longer than the 2,500yr history of moral philosophy. Astrologically, this problem can be symbolically tracked into individual 'ontogenetic' (non)-development through the pearl-in-the-shell nature of the (natal) 'horoscope' (a kind of '5th zodiac') i.e. the 'house system', the zodiac-now-grounded-to-Earth, cycling 365x faster than the 'tropical zodiac' cycles, generates its very own 'ham-sandwich' pearl-shells and sets up a new set of 'tempters'...

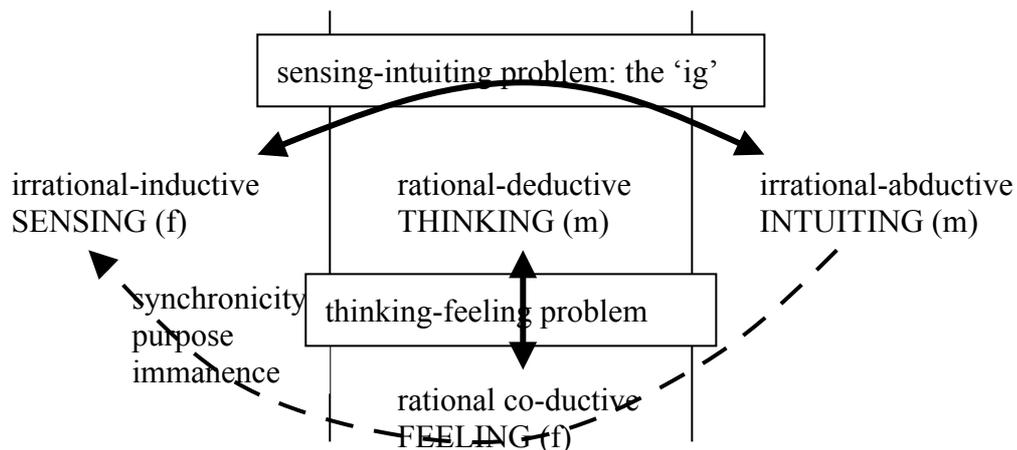


The individual's developmental shift from infancy to childhood has, as one of its signposts, the realization that not only is it possible to be deceived but also that it is possible to deceive. (It is worth noting a corollary here... the developmental shift from adolescence to maturity is signposted by the realization that being deceived is

always ‘partnered’ by some sort of self-deception i.e. delusion). The critical issue for the infant is whether or not s/he is able to ‘intuit’ his/her way past the discovery of a deceitful environment... past that “if-you-can’t-beat-‘em-join-em” attitude. Clearly, parental/governmental candor has no small part to play here.

If s/he can’t get past it, the psychological maladies that are listed above come to the fore. Because each epistemological function has the capacity to generate its own self-contained ‘syndrome’, the various ‘temptations’ billow out to 120 ◊arcs. In turn, regressive individuals typically express themselves via a unique mix-‘n’-match ‘poly-syndrome’. As ‘complex’ as these are, C.G. Jung was still able to differentiate ‘regressive introversion’ (schizophrenia) from ‘regressive extraversion’ (hysteria). In describing the thinker’s malady, ‘regressive introversion’ (NB* the zodiacal signs of winter are also associated with night, sleep, ‘turning in’), Jung saw how (i) ideations often ‘spiral out’ into an all-consuming ideology, and (ii) that which is subsequently felt, intuited or sensed about ‘spring/summer/day-time reality’ is “devalued” i.e. the sufferer “lives inside an idea of...”. Meanwhile, via Freud, Jung saw how the feeler, suffering a ‘regressive extraversion’, ‘represses’ the psychological ‘causes’ of bodily symptoms, even if the (everyday, ‘waking’) body-world is still “valued”.

Although Jung didn’t discuss the maladies of the intuiter and senser (i.e. the two species of depression indicated above), we do so here. It makes sense (har, har) that, if there is a ‘thinking-feeling problem’, there will also be an ‘sensing-intuiting problem’; like so

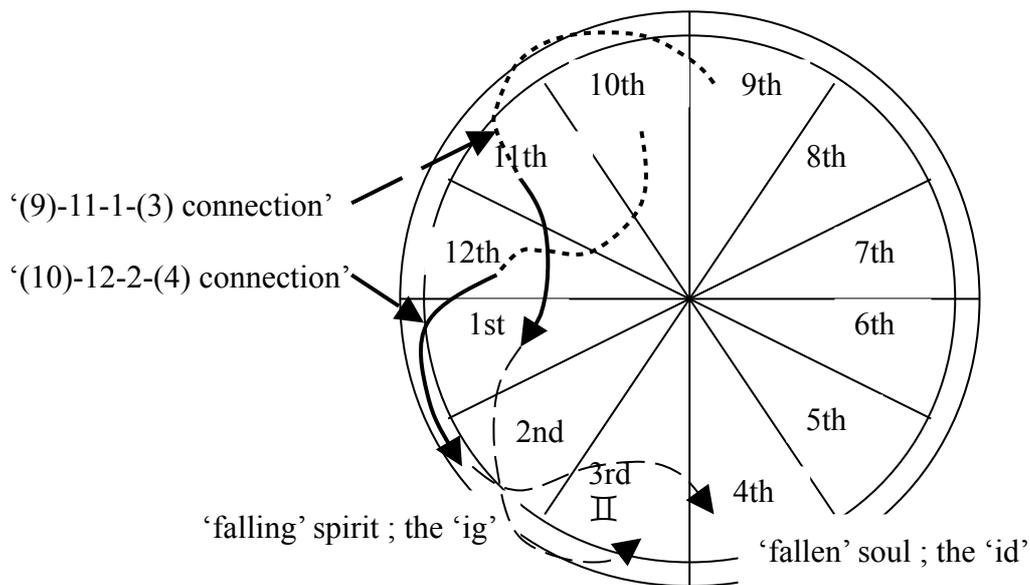


The diagram is set up to show how the sensing-intuiting ‘problem’, in large part, comes out of a disconnection from thinking-feeling... the 2 rational functions are needed to ‘treat’ ‘manic-depression’ i.e. rather than being a regressive intuitive, the manic depressive ‘bounces’ between regressive introversion and anti-clockwise ‘progressive’ (direct) extraversion. The sufferer not only bypasses connections to a helpful ‘rationale’ s/he also misses the ‘centre’ (i.e. the dotted arrow coming across from ‘5’). Thus ‘inner vision’ falls out of ‘sync’ with ‘outer vision’... hypocrisy.

Meanwhile, in order to distinguish it from manic-depression, FA borrows from psychoanalyst Christopher Bollas and applies the term ‘normotic depression’ to regressive sensation (‘chronic depression’ works OK here also). Like regressive thinking, regressive sensation also is unable to “value” the body-world but, rather

than ‘break up’ into schizophrenia, the crazy ideations are repressed (along with the banana-eared paradox of ‘consciousness’: repression represses itself). This is why a ‘treatment’ of reactionary repression can lead to episodes of ‘break up/out’. In turn, the sufferer’s task is to see these as “counter-compensations”, not ‘cures’.

We must now ask the critical question: if sensation and feeling interpenetrate to generate the “id”, can sensation and intuition interpenetrate to generate another source of (Platonic) cave-wall confusion? The answering of this questions brings the zodiac-mandala into its own... the 1st (and 2nd) archetypes can be taken as ‘falling’ through the left hemisphere of the zodiac (from, say the heights of the 10th (and 11th & 12th) archetypes. Further, because Homo sapiens’ physical neotenic predicament points to a parallel predicament in (psychical) consciousness, there is no barrier to imagining ‘neotenic’ falling interpenetrations of left hemispheric archetypes i.e. ‘12-2’ and ‘11-1’, like so;



As shown, sensation interpenetrates intuition to cause a ‘spiritual paradox’ i.e. because spirit is almost always conceived as a ‘rising’, ‘masculine’ phenomenon (irrespective of whether it is ‘nominal’ or ‘real’), it is not realizable that a spiritual ‘fleshy’ action (e.g. proselytism) could generate a ‘fall’. The earliest juncture within which the individual could (retrospectively) identify this ‘spirit-flesh’ paradox is the 3rd archetype (e.g. 3rd house/Gemini/Mercury).

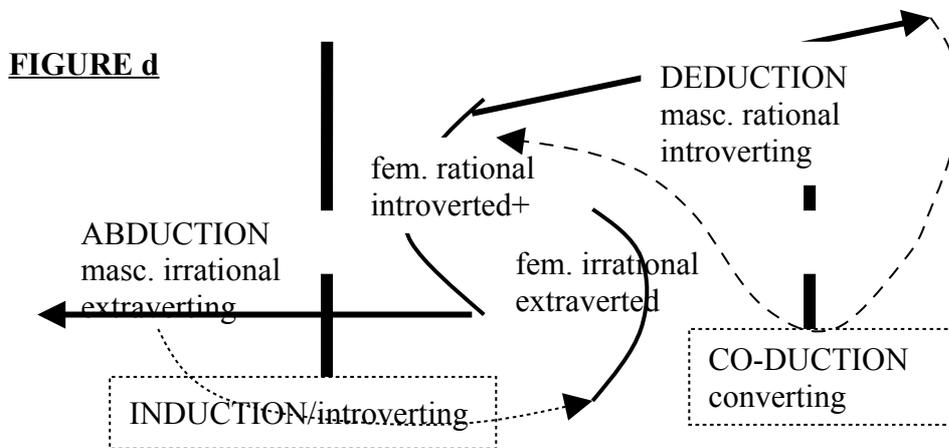
It is these kinds of ‘mental health’ issues that force Freudastrologers to play down the various ‘coffee table’ approaches to astrology. Admittedly, a “Sun sign” – the limit that most people, magazines & newspapers never breach – is sure to be a key symbol in a ‘tropical’ horoscope, but the Sun also shines its way over to all the other 11 signs seen in a birth chart (e.g. ‘through’ the Earthy ascendant, over a day, ‘through’ the Moon, over a month, ‘through’ itself over a year etc.).

The first guiding principle of ‘serious astrology’ is “the other 11 signs are in me too”. Indeed, the birth placement of the Sun can be taken as (dangerously) ‘hot’ and, therefore, it is prudent to contemplate the ‘other 11’ prior to worrying about what one’s own “Sun sign” might mean. For example, astrologers typically begin

reading a birth-chart by noticing the sign on the ‘ascendant’ (the sign that appears to ‘rise’ as the ascendant itself ‘falls’... here is another symbol of the ‘falling’ spirit-flesh paradox) and, then, ‘read’ in an anticlockwise direction to get a basic sense of one’s ‘personal development’ i.e. the ‘sweep’ of houses (&-signs) that unfold down-&-across the lower hemisphere.

In turn, this means that the ‘serious astrologer’ won’t get overly fussed with what are known as ‘empty’ houses (&/or signs). The zodiacal sign(s) that happen(s) to be ‘pearl-in-the-shell-ing’ the ‘empty’ houses are already delivering an overflow of qualitative information. In short, the ‘complexes’ that (natal, transiting, progressed) planets & luminaries introduce to a chart reading are, better conceived in terms of ‘hyper-complexes’. This means that novice astrologers have a complex-enough task grasping the 12 basic ‘zodiac-horoscope phase-shifts’. Thus, “Volume 1: Philosophy, Science, Psychology, Religion and the Zodiac” is ‘centred’ around contemplation of the zodiac-mandala’s ‘anti-clockwise continuum’, trying, at this stage, to steer clear of the many sirens of ‘radiational astrology’ (the “10,000 placements/aspects”).

Even though astrology has its ‘schizophrenogenic’ potential (e.g. radiational astrology), we note, nonetheless, that the zodiac’s very nature – all 4 knowers being allotted 90° each – presses home issues of “epistemological equality”. Put simply, a thinking-esque approach to astrology, however ideological, is less likely to ‘spin out’ than a non-astrological ideology (many of which blew in post-discovery of Uranus in 1781). Further, because ‘anti-ideologism’ (e.g. anarchy, the ‘shadow’ of democracy) is itself an ideology, even the most eccentric approach to astrology will be less likely to ‘spin out’ into paranoid-schizoid fracture than anything born of non-astrological ‘thinking about thinking’ i.e. an astrologer who does ‘crack up’ would have done so anyway and probably much earlier on in his/her biography.



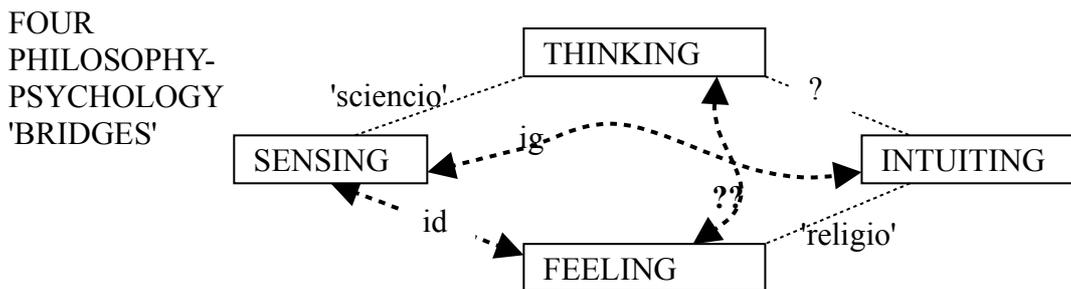
The diagram above is a summary of the subtler details of ‘Pt.1: Philosophy I’. It is the basis upon which we intend to gain a better understanding of ‘knowing about knowing’ e.g. how/why the zodiac ‘expands’ 4 (i.e. thinking, feeling, intuiting and sensing) to 12 (three separated (30◊sectors)). First, however, we need to explain why we commence with the function that may have most disturbed Empedocles...

Part 1: PHILOSOPHY I (points of epistemology)

The ‘real’ philosopher is s/he who wishes to ‘cross’ the ‘double Rubicon’ (see ‘Vol.1: Prelude’) in both directions. If s/he is able to surmount this double challenge, s/he is well placed to see the irony at the bottom of the ‘thinking-feeling problem’ i.e. thinking’s very talent for itemization, by rights, should already have led thinking to differentiate feeling (and sensing/intuiting) ‘out-from’ itself but, ironically, thinking prefers to “dissociate” from feeling... leaving a sensing-feeling-(intuiting) miasma in its wake. Enter Lucifer the tempter; “denial” sells like hotcakes.

Denial ‘causes’ an even greater irony: the feeling-sensing miasma – the ‘id’ – now works as Sigmund Freud said it did... as a puppeteer. In other words, feeling-sensing secretly hooks up with intuition (i.e. as an ‘id-ig’) and, then, looks for ways to expend ‘libido’ destructively. Soon, unreflecting ‘reflection’ (i.e. ultra-narcissistic thought) now attributes blame beyond it/him/herself, if not to the spouse, then to an in-law. And, because ‘acausality’ is also “dissociated” from, ‘fate’ intervenes. Even if a psychologist were to inform ‘phobosophers’ of their “dissociative” illness, you can be sure that the (gutsy) psychologist will be “dissociated” from too.

In order to facilitate his discussion of psychodynamics, Freud formulated a number of (what were then) neologisms e.g. “id” and “superego”. It is with a similar purpose that FA formulates its terms e.g. the “ig” (see ‘Vol.1: Prelude’). The schema becomes;



This schema also describes the need to formulate a term for the ‘puppeteer’ connection of thinking and feeling (i.e. ‘??’ directly above). Given that puppetry is closely linked to ‘mimicry’, FA’s preferred neologism is the “mim”. For example, a ‘thinker’ who is tempted to mimic a feeling of ‘shame’ would, thereby, be broaching the problem of ‘evil’... although, as we shall be discussed in ‘Ch.2: Feeling’, ‘evil’ is a denizen of a ‘moral’ (not an ‘amoral’) context.

Before tackling the ‘immoral/amoral’ dichotomy, many philosophers might want to take a closer look at any possible thinking-intuiting interpenetration (i.e. ‘?’ placed to the top right). Those who have read Freud might have anticipated the use of the term “superego” here but we deem this as misleading. Rather, in a somewhat ‘Jungian’ mode, FA applies the term “supraego” to “?”... as we shall see, this is (yet) another psychical ‘organ’ that has misguided (out-of-season) intentions to ‘rule’.

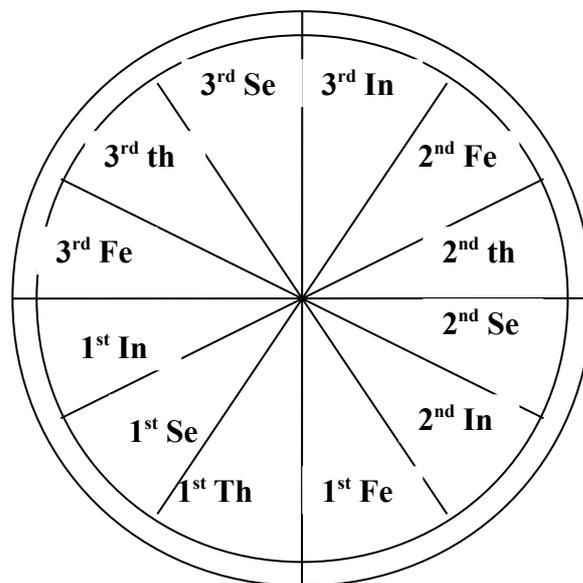
Whereas Freud’s “superego” stands at the border of the 1st and 3rd persons (i.e. the ‘periphery of me’), the “supraego” is altogether too abstract to get involved in pronouns. Indeed, the “supraego” tends to “dissociate” itself from all ‘pronounced’ spheres of the psyche i.e. not only the superego but also the (id)-ego. One ‘supra-

pronoun-al' sphere of interest for philosophers and Freudastrologers alike is that of numerology i.e. the 'meaning' of numbers. For example, after classifying numbers in relation to the rational-irrational dyad (see 'Vol.1: Prelude'), the numerologist (e.g. Pythagoras) may go on to classify in relation to the masculine-feminine dyad...

The primary distinction of numerologists is: odd=male/even=female. If, subsequently, we look to integrate this distinction into the Form of m/Marriage, we would begin by focusing on the equation: $1 \times 2 (= 2)$. Yet, this equation's 'whole' (i.e. 2) could be said to be less than the sum of its parts (i.e. 3) and, therefore, we are forced to move forward to $2 \times 3 (= 6)$. This equation, however, is 'led' by a female number (i.e. 2) and, if we defer to the idea that m/Marriage is 'led' by a patriarchal impulse, we are forced to move along to $3 \times 4 (= 12)$. Here, astrologers can see that the sum of parts (i.e. 7) links to 'Libra-7' and, in turn, to marriage. Like C.G. Jung (who thought that '3' was an 'incomplete 4'), FA sees '7' as an 'incomplete 8'.

There is a sense, therefore, in which the number '3' is just as 'primary' as the number '1'. After all, to be able to count along a line of numbers (i.e. the 1D context), the counter, standing back from the line (i.e. in a 2D context), engages in a process of 'triangulation'. Naturally, to be 'conscious' of this 'triangulation', a geometer would need to stand 'above' the triangle (i.e. reside in a 'pyramidal' 3D context).

At this point, Christians will want to break off and ponder the primary-ness of 't/Trinities' and the predominance of the number '7' in "Revelation" but, here (i.e. serving 'philosophy'), we need to focus here on why it is rational to 'expand' each of the 4 epistemological functions i.e. why the (zodiac)-mandala circle is divided by 12 instead of 4. Happy m/Marriages flourish within an 'air' of equality and balance; the epistemologically 'married' epistemo-zodiac looks like so;



With this 'separatio', a 'rotational' astrologer will immediately notice that the 3 part-functions will need to seek reunification (i.e. a 'unificatio') 'through' the other 3 functions. Before charging off to 'Philosophy II' (pgs. 119-160), however...

Chapter 1: THINKING – Mr. TRICKY

THINKING ABOUT THINKING

Rene Descartes grasped a ‘certainty’... thinking exists (and, Wittgenstein’s input notwithstanding, an ‘I’ can be easily attached to it). The same can’t be said for feeling, intuiting or, even, sensing. Nonetheless, thinking’s unique certainty is mired in polarity and paradox... (i) its certainty is reached ‘via’ doubt and (ii) self-styled ‘moderns’ might see the “Cogito ergo sum” as ‘modern philosophy’s’ breakthrough act but it still has deep roots in Ancient Greece... in Plato’s “Thaetetus”, Socrates doubts sense-perception in a nearly “systematic” way. Then again, Descartes wasn’t a clone of Socrates... (i) Rene wasn’t executed and (ii) Rene accessed doubt to attain ‘certainty’ whereas Socrates claimed to be certain of nothing. Few, however, would claim that one was a philosopher and the other not.

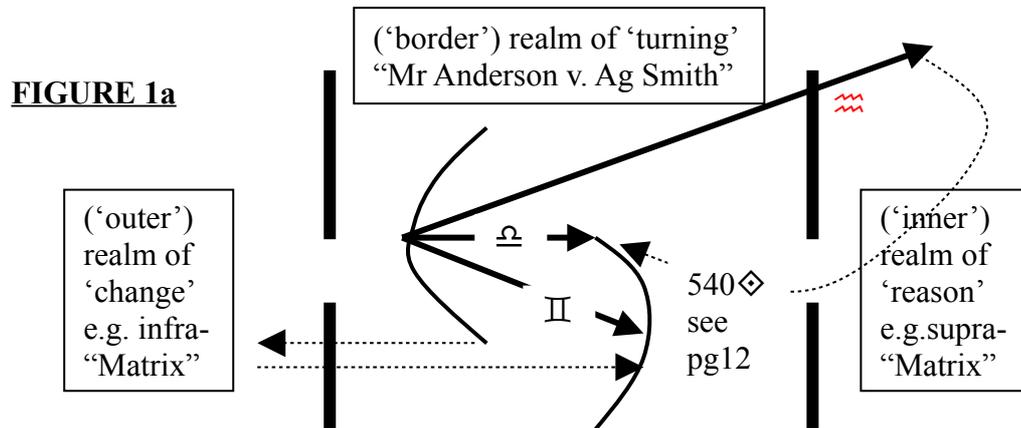
The paragraph above is an illustration of the ‘how’ of thinking... thinking is a rational process of comparing that, in turn, aims for a simultaneous grasp of both differences and similarities. In the zodiac we would say that simultaneity is tricky at first insofar as the ‘early’ (the 1st) thinking sign, the Twins of Gemini, only embraces one polarity at a time (within “consciousness”). ‘Later’, the Scales of Libra are able to hold both polarities aloft and, then, observe which way the beam tips, even if both polarities are ‘relative’. ‘Ultimately’, at Water-bearing Aquarius, the thinker begins to conclude that thinking does best when it is comparing a ‘relative’ phenomenon to something ‘absolute’ e.g. to a ‘mandala’ or to a ‘space-time continuum’.

In Plato’s “Thaetetus” the world of the senses (in essence, the ‘outer world’ of phenomena) is portrayed as a world of flux that is without a stable, Archimedean point of reference from which a man might be able to transcend his own ‘opinion’ to reach any kind of knowledge (let alone wisdom). In passing, we ‘moderns’ note that Einstein reached the same conclusion... because time is a dimension of space, man’s immediate experiential sense of flux (time’s ‘passing’) is an illusion. The philosopher, therefore, does much better to leave the shadows of sense-perception alone and turn to the world of ‘r/Reason’ (the ‘inner world’ of noumenal ‘Forms’) and contemplate what is ‘Truly’ knowable. For example, rather than compare the Sun’s roundness to the Earth’s oblate spheroidalness (or elliptical orbit), we would do better to compare it to the Idea of the Sphere or Circle as defined by the geometers. Because geometers agree on how to define shapes (e.g. circle, square), they have automatic passage past ‘opinion’. Ultimately, Platonists do better still to ponder Circle-ness of itself without the muddying input of heavenly loops, ellipses, spheroids etc.

Similarly, an astrologer would refrain from comparing aspects of Peter (e.g. behaviour, personality, character etc.) against aspects of Paul and, instead, compare Peter to the ways that “Ideas” (archetypes) express themselves in the human psyche e.g. the zodiac. In theory, astrology can be contemplated in two ways (i) ‘realist’: the zodiac is a true ‘absolute’ (a la space-time) against which illusory relatives might be compared and (ii) ‘nominalist’: irrespective of whether or not astrology is ‘t/True’, astrologers can hold to astrology as a man-made system of abstract descriptions, in the same way that psychiatry, in order to operate efficiently, relativizes symptoms, behaviours etc. into syndromes. In practice, however, astrologers do better to first contemplate how the (thinking) signs compare against each other before muddying

things with whether or not Peter is, say, more Geminian than Libran. Still, in noting that different astrologers may compare different signs differently, we have to admit that, unlike geometry, astrology is open to the ongoing danger of ‘opinion’.

One way to steer clear of opinion is to look at ways that the ‘keep thinking’ attitude can be kept alive in the manner of the “1001 nights”... the 1001st night will, be the night that, hopefully, a coherent summary of our thoughts, feelings, intuitions and sensations of the thinking function will be presented. Here, on the first night, we intimate our summary with the following (‘Wachowski-an’) schema:



‘Figure 1a’s curved lines represent the psyche’s potentially dual orientation i.e. the upper concavity faces Plato’s realm of “Ideas” and the lower concavity faces the sensible realm of worldly flux. The solid arrows represent the thinking function. When C.G. Jung initially described the thinking function (i.e. in an earlier draft of “Psychological Types”), he saw thinking to be “introverted”. Although Jung would go on to itemize the ‘extraverted thinker’, his earlier view accords better with Plato and is preferred herein. Our diagram allows a Platonic post-Jungian to explain how a thinker is able to think about things sensed from the exterior i.e. the fact that the lower concavity (that is a representation of the ‘perceiver’ of sensed information) is further interior to the upper concavity means that the thinker won’t have to flip to extraversion to contemplate the world. A good illustration of this principle is the 2yr old who is cut by a sharp object – at first there is no thinking, merely the reflexive reactions of recoiling to (squealing for) the ‘outer’ mother; only later will come the inner reflection upon the similar appearance of sharp objects and, so, why it would be good idea to invest more in ‘thought comparing’ (instead of skin sensors).

Overall, then, we can declare Gemini as the “extraverted thinking” sign only insofar as we are comparing Gemini to Libra and Aquarius. In philosophical terms, we would go on to say that, at Gemini, the “mind-body problem” has a right to more of our attention than the “nominalist-realist problem”... even if Gemini doesn’t have any trouble ‘itemizing’ the latter. Strictly speaking, if “a (Sun in) Gemini” individual develops the ability to (simultaneously) balance “nominalism” against “realism”, we need to note that, in this respect, his/her development has extended ‘beyond’ Gemini and is heading ‘toward’ Libra.

II: THE TWINS – TRIANGULATING the line of NUMBERS

The Platonist sees number – the ‘1D’ sequence – to be the basic (adjectival) expression of the archetype e.g. the ‘3rd archetype’, as it enters the ‘border’ realm of Platonic ‘turning’ (see Fig 1a.), becomes “3”. The astrologer, however, sees the (30°) zodiacal sector – the ‘2D arc of a circle’ – to be the basic (nounal) expression e.g. the ‘3rd archetype’, as it crosses the border, becomes “Gemini”. Thus we encounter our first astrological puzzle... why isn’t Gemini (i.e. Twins) a basic expression of ‘2’, the ‘2nd archetype’? Taken in the abstract, our answer comes out of Jung’s alchemy... if “1” isn’t countable until “2”, then “2” isn’t countable until “3-(as-a-2D-triangle)”.

An expanded depth psychological view would ‘ground’ Jung’s abstraction as follows... (i) the newborn child (‘1’) experiences his/her existence to be ‘object-less’ – the mother and any world that stretches out beyond her are taken as ‘me too’ (i.e. if an infant could talk, “Austin, I am the creator of a Universe that I will dub ‘maxi-me’”) – but, then (ii) when weaned into perceiving the mother-world as a separate item (a ‘2’), the word ‘me’ becomes, in relation to ‘you’ (whether you are ‘real’ or a mere ‘nomen’), far less of a paradox; then (iii) when the infant learns to speak, s/he now triangulates (a) a ‘me-in-here-that-perceives’ (i.e. the ‘(alter)-pre-ego’) and (b) the ‘mother-world’ (not simultaneously - II!). Gemini’s lack of simultaneity means that sensing is yet to be ‘integrated’ with thinking; this task is confronted in the ‘6th archetype’, Virgo – the sib of ‘3’ and the focus of mind-body ‘health’. (The ‘getting’ of the various psychological underpinnings of physical illness is corollary of ‘6’).

So, yes, the Twins contend with certain limitations, but there is nothing that prevents them from entering the realm of philosophical inquiry. In fact, being well versed in the important complementary roles that diametric signs play, astrologers are tuned into the philosophical ‘role’ of Gemini... it underpins ‘Sagittarius 9’, the most philosophical sign of traditional astrology. As noted in ‘Vol.1:Prelude’, the key underpinning breakthrough in the history of philosophy is Kurt Godel’s proof that completeness and coherence in mathematics is a version of Castor and Pollux – the more completeness is aimed for the more that coherence is sacrificed and vice versa. This is a kind of ‘pure thinking’ version of Heisenberg’s “principle of uncertainty” that operates in the ‘applied thinking’ (i.e. thinking-into-sensing) realm, science. In historical terms, Godel’s ‘inner’ realization of 1930, was coincident with the ‘outer’ realization in microphysics... the more the wave nature of a particle is defined the more that the particle nature of a wave becomes unknowable and vice versa (1927). We could say it this way: “When micro-science was 3, it ‘flipped’ back-around from its extraversion to help its sibling, ‘pure philosophy’”.

In a similar way, a Platonic astrologer begins to see how his/her approach will confound some of astrology’s ‘familiar’ notions. For example, the individual who has a planetary emphasis in Gemini would be expected to be a talker and, therefore, s/he should be deemed ‘extraverted’ on that account. Yet, our rationale of thinking being ‘introverted’ means that ‘outer’ Twin-talk will only be a small fraction of the ‘inner’ machinations that, as it were, spill over the lip of the dam. In this way, we are unable to conclude that astrology must be bunkum when, ‘out there’, we encounter a silent Geminian... s/he has a II-dam full of inner chatter but with a high spillway.

Let’s head back to the ranch of infant development... the human mind learns very early (typically, from a sibling) that it is impossible to know what another mind

is 'truly' thinking. This widens the (diametric) foundational role that Gemini holds for '9' – out to '9 moral philosophy' – thereby reinforcing (i) why it might not be so important whether “a Gemini” is talkative or silent, and (ii) why the more familiar astrological associations often don't carry us very far. In other words, silence could be a sign of a maturing Gemini... since anything that can be said is 'relative' (50% true and 50% false) a search for t/Truth is better served by direct-ion toward other epistemological criteria e.g. feeling. For example, “a (hero Sun in) Gemini” will find its way into Cancer by “progression” in the first half of the human life.

At the outset of this chapter, we noted something of the development 'from' Gemini but, of course, development 'to' Gemini is no less important. For example, a 'monomaniac' with a natal Sun in Gemini is, obviously, yet to 'reach' (and/or 'tap') his/her Solar placement. Similarly, if we were to encounter “a Gemini” who talks up his/her search for balance (between, say, realism and nominalism), we can conclude that s/he is maturing 'out of' Gemini. In turn, s/he would be avoiding “identification with” (“being stuck in”) the 3rd archetype and, therefore, s/he is less likely to regress (not only to '3' but also) to '11'. And, because the variations of 'talking up' – candid, discrete, deluded, deceitful – impacts morality, Gemini's underpin of '9-Sagittarius' deepens... morality is now divide-able into pre-, intra- and post-Geminian.

The Platonic astrologer sees it like so: 'talking up', is not a function of 'pure' Gemini ('3') but, rather, a '3-+-1' process. Depth psychology owes much to Jung for bringing the “mask” into its frame and even non-Jungian astrologers are versed in the link between the 1st archetypal “ascendant” and the “mask”. So, if, in grasping the fact that all utterances are 50-50 propositions, someone decides to put one side forward as a 'Truth', we can say that, as the great paradoxist Zeno had pointed out 2½ millennia ago, s/he might just as well utter, “I am lying”.

At this point, the astrologer might ask “but what about the '3-forward-to-1' (i.e. '3-via-5-7-9-11-to-1') version of talk?” Yep, OK, here we have the astrological formula for discretion. After all, the mask, of itself, is not evil... without a mask the individual would hardly be willing or able to engage the 'real' (i.e. the common, not the philosophical) world at all. In other words, if the developer can pick up enough moral insight (i.e. self-knowledge) as s/he negotiates his/her '3-4-5-...12' experience, s/he will 'reincarnate' (or, in the West, wake into a new day) without heaping more karma (or, in the West, more unnecessary suffering) onto him/herself or the world.

We need to note that, between deceit and discretion, there are other items of moral philosophical interest. What a psychologist might call “unconscious deceit” – delusion – can be defined as the state where unconsciousness 'sets up' deceivability. The interesting thing, however, is that, when given enough time, the tables can turn to the point that a “conscious deceiver” will suffer no less than those s/he deceives, meaning that we do better to call “conscious deceit”, which isn't very “conscious” after all, “deliberate deceit”. Of course, Plato's “Phaedo” is not the only place that a lover of Sophia might ponder how such a turning of tables is far from being limited to (this) earthly life. Another item, “amnesia” – a state that links Plato to “modern” philosophical figures such as Sigmund Freud – can be defined as being out of reach of a 't/Truth' whether or not the reacher strives to think it or to speak it. Like “Mr. Anderson”, s/he waits for a “call” to reach '5', '7', '9'...

♎: THE SCALES; TRIANGULATING the SQUARE ('1-2-4' & '1-3-4')

The zo(o)-diac loses some of its etymological coherency at Libra. Rather than being symbolized by an animal, the astrologer contends with the radically inorganic nature of the 7th sign's symbol. Nonetheless, the more imaginative astrologer might add in an organic 'blindfolded lady' as a holder of Libra's Scales. In one sense, she symbolizes the intent to judge a situation without overinvesting in appearances. In another sense, she symbolizes the difficulties in ascertaining the motivations behind actions (e.g. crimes). We have already noted Gemini's difficulty accessing another's mind and, upon reaching Libra, we now run up against the difficulties of making a fair assessment of overall psychological development. Not only is a judge lumbered with what is a nearly impossible task (e.g. the defense attorney's snip "you get your psychiatrist's testimony and I'll get mine"), s/he also has the challenge of balancing (i) his/her own soul against (ii) the soul (if there is one) of the governing system for which s/he has become the executor. Another reason for 'valuing' the Rubicon right there, Jim. The 'soul' will be our focus in 'Ch.2: Feeling'.

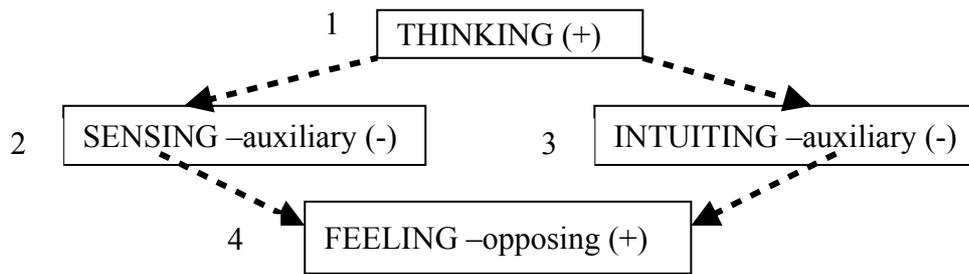
One of the most interesting questions that is ask-able at Gemini is whether it is possible to make a choice at '3'; by rights, 3 answers would be possible: 'yes', 'no', 'yes, but'. To be sure, the ability or inability to choose is critical issue in the world of law and governance, a world that has strong links to the 2nd air sign, Libra. It is only when an individual has undergone a '(semi)-rounded' development into the 7th sign that s/he can be deemed properly able to make a choice. Indeed, it is "from" the 7th sign that individuals have the 'objective distance' to 'look back' and realize that the Gemini-child might only understand the meaning of the word 'choice'... something to be differentiated from being 'truly' able to choose. Meanwhile, back at the 'adult' Libran ranch, the \$64,000 question becomes: how can I be sure that I'm not 'living inside an empty idea' of 'balance', 'fair governance' and/or 'intellectual maturity'?

'Unfortunately', any answers won't have very far to travel before they 'boil up into' into a new round of ('8'-Hydra) questions, the most valuable of which might be: can the pursuit of a stable 'intellectual balance' (between unstable ♀ poles) lead to a 'blindness' to the 'meta-issue' of balancing thinking against feeling (& sensing-intuiting)? Freud's answer is 'yes': an individual's action is very often 'caused' by a "rationalized compulsion". You won't have to be Freud to see that "rationalization" and "dissociation" are psychodynamic stablemates. In short, the very instability of Gemini is its very 'advantage' over Libra... the intellect of a child is more 'open' to feeling (& sensing/intuiting) than the intellect of the 'adult'.

In the previous section, we noted Gemini's important 'role' as underpinner of philosophical '9 Sagittarius'. Similarly, Libra finds itself charged with the important 'role' of overpinning the 1st person indulgences of '1 Aries'. Once again, however, we come up against the puzzles of maturity... although it is clear that maturity has a lot to do with the capacity to replace 'me' with 'we', there is little point getting carried away with 'we' when the 'me' hasn't had a chance to (Geminian-ly) 'breathe'. You don't have to be 'Dr. Phil' to work out that 'living inside an idea of marriage' is as common as muck.

If Libra can be 'reached/tapped' – i.e. the anticlockwise experience of ♀-♎-♏-♐ has been substantial (instead of 'ghost-ly') – the journeyer is now in the best position to understand the balance of rationality-to-irrationality. Our proton-repels-

proton metaphor becomes...



This diagram shows how the ‘proton-repels-proton’ nature of the 2 rational functions can be ‘held’... by using the 2 ‘auxiliary functions’ as ‘electrons’. Agreed, electrons also repel electrons but, as you can see (from your 3D ‘height’), this doesn’t prevent a thinker from charting a path to feeling. In turn, the astrologer can begin to see why geometrical opposition is not the same as functional opposition i.e. thinking Libra isn’t automatically repelled by its intuiting opposite, Aries. The reason that ‘7’ is associated with ‘open enemies’ comes out of that ‘living inside the idea’ idea. Libra is more likely to complement Aries than compensate for it (“Libra is a polite Aries”). Even when compensating, ‘7’ may still look forward to the next ‘1-(re)-incarnation’ so that it can then ‘get to the bottom’ of prior missed opportunities with ‘4-feeling’... you know, that ‘ol cliché “if only I knew then what I know now!”. Just as well, then, that the meta-Archetype is a spiral...

Stanley Kubrick’s “2001: A Space Odyssey” has given us memorable imagery for the ‘bigger picture’ of the thinking-intuiting ‘auxiliation’. In the first act we see a portrayal of the ‘emergence’ of the (up until then, ‘latent’) ‘masculine’ ‘think-intuit’ dyad ‘out of’ the feminine ‘sense-feel’ (‘id’) dyad i.e. the ape-men, prior to being able to ‘imagine-think’ about what kind of ‘ig-ish’ mayhem they can unleash with a bone, huddle together inside clannish fears of feline power. The obelisk, of course, gives us a symbolic ‘punctuation’ for the stuttering emergence of patriarchal ‘culture’ out of matriarchal culture. A big part of the stutter is the fact that Homo sapiens refuses to acknowledge its complacent attitude to any ‘internal’ differentiation of the feminine and masculine dyads ... ‘auxiliation’ is now a problem ‘in itself’. So, unsurprisingly, we see the ‘big-black-DVD-in-the-sky’ dug up on the ‘luminary’ that symbolizes the undifferentiated ‘conflation’ of sensing-feeling (i.e. the Moon) and, 18 months later, the obelisk is seen floating in the vicinity of a planet that symbolizes the ‘conflation’ of intuiting-thinking – Jupiter. It is left to the ‘surviving ♀-ian twin’ to take on the hero’s task i.e. cosmic differentiation leads to seeing ‘which way the beam is tipping’ so that balance can be properly restored. The ‘foetus’ is, hopefully, already Virgoan enough to ‘refine’ any raw ‘material’ that is dug up on the Moon... Libra, of course, builds itself ‘up’ over Virgo.

(When it comes to interpreting imaginative material, FA accepts that it has no monopoly... we assume all the 6,000,000,000+ potential interpretations as more ‘raw material’... any ultimate ‘audio-commentary’ is ‘beyond’ even Arthur C. Clarke and Stanley! Whatever the ‘truth’ or ‘falsehood’ of interpretation, few have claimed that “Psycho” is crap because a psychologist wanders in just before the credits roll).

♊: THE WATER-BEARER; SQUARING up to SPACE-TIME

Just as a 'counter' needs to triangulate to be able to count to 2 (i.e. II), and a geometer needs to be 'in' a 3D setting to oversee a 2D plane figure (i.e. ⊕), so will an Einsteinian (or A.C. Clarkian?) need to occupy a 5D setting to register space-time as a 4D static 'ham' inserted between the trans-universal 'eternity' and the day-in-day-out, fluxing 'world' (i.e. ⊗)... '11' is the butter of the 'transcendental sandwich'.

Aquarius (and Pisces) are extremely problematic noumena. On the one hand, it (they) represents the 'ultimate level' of its (their) knowledge-making function but, on the other, it (they) represents the 'failure' to transcend the cycle at Sagittarius. If this sense of failure is not registered at '8/9/10', the subsequent 'fall' through '11/12' and into the lower hemisphere is likely to arrest (and/or regress). The easiest way to register '11's problematic nature is to grasp it diametrically-objectively i.e. from '5'. Plato made much of how a living 'soul' is able to recollect that which existed prior to his/her birth... astrologically, a sufficient experience of Cancer goes on to fire Leo's capacity to, 'see' the Water-bearer and, in doing so, become its worthy complement (just as II complements ♁ and ⊕ complements ♄). If, instead, Cancer-Leo-Virgo is 'transited' in a 'ghostly' way, the individual negotiates Libra as a brittle fence-sitter, (unable to choose between nominalism and realism). For a more human description of Leo's perspective, we need to re-describe the left hemispheric foetal 'fall'...

'Normally', the foetal pre-infant is, in effect, a 'mainliner' (our reference to drug addiction is not idle), the 'needle' being the umbilical cord. Bliss is on tap. No squealing because there is no need. No need, either, to worry about "identification". Under 'normal' circumstances the mother 're-creates' the womb environment for the newborn except that it now has a kind of 'pressurized' ('hot') quality. The baby might squeal but his/her needs are met quickly enough that s/he can assume that the tap is, in every way, part of him/her. Meanwhile, the 'heat' pushes the baby further into sensual/instinctual experiences making for a tricky transition at the end of the 1st year of life and, then, to the "terrible two's", where the temporal 'gaps' between sensual desire and subsequent satisfaction (i) introduces the infant to the experience of time's flow and (ii) stimulates the mind to figure out ways of how tensions can be successfully dealt with. The mother, under 'normal' conditions, is keen to assist the development of her child's mental capacities, not the least because his/her tantrums aren't so cute anymore. The mother returns to the father to 'contemplate' the next newborn. That'll be an Oedipal/Hamlet-ian trigger right there, Jim.

Needless to say, our so-called 'normal' circumstances aren't very often the actual circumstances. The key evolutionary factor is Homo sapiens' generation of a larger cranium necessitating, in turn, a 'premature' delivery i.e. the advantage of a greater mental developmental capacity comes at the 'cost' of a greater tendency to become (remain) junkies, as the history of mankind has revealed, for anything and everything. Freudian depth psychologists focus on the problems of the infant's '1-2-3-(4)' 'not-so-normal' circumstance, but the Platonic astrologer won't discount the 'not-so-normal' pre-infantile (foetal) circumstance symbolized by the '10-11-12-(1)' sequence. Later, the infant-come-'adult' will be challenged to face up to both.

The key psychodynamic of developmental 'arrest' in the left hemisphere is "identification" i.e. lack of self-knowledge leads to a vicarious attachment to people (or things, such as institutions) who (that) hold a certain self-definition but, usually,

little in the way of self-knowledge. Let's call it "power". Of course, the most well-observed explication of power in our day is that created by J.R.R. Tolkien and, no doubt, your average 'astrology 101' student can see extensive zodiacal resonance in "Lord of the Rings". Also, the 'rotational astrology 102' student will be able to see Frodo as '12' (i.e. the 'victim' who is repeatedly harpooned, confused, rescued etc.) forever tempted to regress to '11-10-9' (Frodo's 'other half', Gollum, illustrates the wider '3-back-to-9' arc) and Sam as the '1-2-3-4' with a strong enough grasp of '5-6' to be able to see Frodo's dilemma, as it were, 'diametrically-(objectively)'. Sam is the 'real' ♃-to-♋ hero of LOTR. Who, after all, 'gets the girl' at the end of the story?

Meanwhile, back at the ranch of Homo sapiens, we see the birth chart of the individual as a symbol of his/her life 'potential'. The ascendant (i.e. the reference point of this reference chart) is a good symbol for the birth of the individual out of the 'identifying' aspect of the collective and, analogously, '1-Aries' also becomes a good symbol for the birth of Homo sapiens 'out of' the 'extra-human' '11-12 dyad'. The term 'extra-human' will alarm some astrologers (and not a few "Aquarians") insofar as Aquarius is supposed to govern hopes and wishes for the future human brotherhood yet, here we are, claiming that Aquarius is not really a 'human' (or, at least, an 'intra-human') sign. Still, we resist the charge of heresy because Aquarius symbolizes the ultimate, beyond Gemini and Libra, 'pull clear' to a locus of rational objectivity 'about' humanity i.e. the viewer would need to 'become' extra-human to achieve it. If, dear reader, you have a "Sun in Aquarius" (in everyday astro-babble, you are "an Aquarian"), it doesn't mean that you are extra-human or Luciferian... you are, however, faced with the challenge of transforming your 'Sun' so that Solar 'centrality' can adequately deal with Aquarian 'eccentricity'.

In "The Matrix", the extra-human "Architect" is able to turn 'again' & set up a new Libran 'equation' for the 'next' Matrix (i.e. "Neo" achieves a 360° 'turn' but "the Architect" has already done a 540°... "the Oracle", one step ahead of "the Architect" and two steps ahead of "Neo" has already done a 720° i.e. the completion of o/One cycle is 'masculine', the completion of t/Two cycles is 'feminine'). In terms of this film's setting, we can see that the 'infra-Matrix' (i.e. "Zion") is "just another Matrix" (i.e. Plato's cave)... the pre-Hume-an dreamy-head, "Morpheus" is a mere +180°♋. "Captain Lock" is the repressed, intuitive-less 0♋.

The Age of Aquarius (Taurus) is an age in which we will be (and, for a couple of centuries already, have been) ever more sharply confronted with the challenge of correctly diagnosing the individual's pre-infantile regressiveness. In LOTR, we can say that neither Frodo nor Gollum is evil because neither possesses the capacity for making such a diagnosis. By contrast, it is easy to assume Suroman to be so able & fully deserving of all those creepy Howard Shore musical motifs (more on music in 'Ch.2: Feeling'). The 'cure' for the upcoming age will, presumably, have something to do with each individual's 'inner Sam' overcoming the 'inner Suroman' (i.e. ?? the 'repressed Roman' version of Sam??). No doubt, this will also have something to do with a capacity to bear water e.g. how Scorpio can 'reincarnate' to Aries-to-Cancer (and Leo/Virgo) without pissing everything away into Pisces. So, if, "'11' is the new '1'", we now need to 'get a (better) line' on how '12-feeling' connects '11' to '1'...

(towards) FEELING ABOUT THINKING

Talkers often talk past each other. The war between science and religion is a kind of weirdo WWI trench battle where the rockets keep overshooting their marks (straight into the townships behind). Every once and a while a 'collateral rocket' is a dud and smashes straight back down into the intervening sludge... into philosophy and psychology. As it turns out, scientists and religious devotees aren't too worried by this because they both dislike philosophy and psychology anyway, in particular the areas of these disciplines that focus on science's and religion's limits.

Sometimes science comes to the ironic aid of philosophy... recall our notes on Einstein's realization that the 'flow' of time (a basic factor in Darwinism, Christian narratives, Wittgenstein's philosophy of language etc.) is an illusion. So often science fails to flinch when blithely rejecting its own implications. Still, what Einstein meant by his static "block of time" isn't quite what Plato meant by his "eternity". After all, Einstein's flow-less time can be said to be 14,000,000,000 years old, whereas Plato's stillness could be ageless. (The closest thing to Plato's flow-less time we have in 21st century science is Martin Rees' idea of a cosmological 'multiverse').

Meanwhile, philosophers can spot a 'block-of-time-ism' within evolutionary biology itself... Darwinists take Darwinism as 'eternal', at least in comparison to the ephemeral (i.e. 2nd law of thermodynamics-laden) biosphere it describes. This is the kind of irreducible duality that post-Godel-Heisenberg 'thinkers' now expect... even if evolutionary biologists are still grinding their teeth i.e. they regard 'thinking' as a dependant and secondary 'child' of '(mother) sensation'. Specifically, evolutionary biology assumes that man's thinking function evolved out of sensation because other creatures/competitors (e.g. snakes, birds, rabbits), via their decisive advantages over us in respect of the dark trinity of physical survival (i.e. hunting, running & mating), would have otherwise out-survived Homo sapiens.

As noted in 'Vol.1: Prelude', philosophical thinking, from the perspective of evolution, can only be taken to be epiphenomenal fluff that, of itself, should have no longterm impact on the destiny of a species, however incorrectly (i.e. Lamarckian-ly) it continues to think about 'purpose'. In addition, PC gasbagging – objections to the survival advantages of clever/powerful/ruthless men and 'sexy' women (i.e. genetic fertility will necessarily select for the convergence of 'actual fertility' of the 'hidden' reproductive organs & 'indicative fertility' of the 'overt' factors of sexual attraction) – is no less epiphenomenal than philosophy.

The philosophical comeback to this view is the possibility that thinking (or, for that matter, feeling/intuiting) might have another 'source' besides bio-physical evolution. Plato's comeback would be to cite the fact that mathematical entities such as Pythagoras' theorem don't 'evolve'; rather, thinking organisms evolve, as it were, 'into' them. In other words, the fact that the numbers '3' and '4' generate a rational hypotenuse became 'true' long before the biogenetic event of 3½billion years ago (by the way, even if biogenesis is 'prior to' Darwin-ism, one could propose a Darwinian type of dynamic operating amongst competing theories of biogenesis). In fact, when scientists fired a rocket out of our Solar system they included Pythagoras' theorem as a 'message' to the possible intelligent aliens that might intercept it. Meanwhile, over at 'Ranche Philosophe', "logical positivists" (sounds like "logical phobosophy" to me) tried to prove that numbers don't exist 'out there' and are merely inventions

of the human mind. If numbers can be 'reduced' to generic formalisms they would have no claim to any archetypal 'reality'. As it turned out, logical positivists failed in this attempt i.e. they ironically gave a boost to Platonism.

Whatever the case, the advent of destructive nuclear techno-science dampens ultra-Darwinism because it has now become possible for a 'sub-phobosophy' to grab hold of a small number of individuals strongly enough that it could catapult Homo sapiens to a 'destiny' long before natural selection might have otherwise overseen this small numbers' extinction. We can say, then, that this situation 'helps' (if that is the word) Homo sapiens to look at psychological issues that have been, up until this point, under-examined. Through clenched teeth, one supposes, the ultra-Darwinists would call this "valid nominalism". The best place to begin this is by examining the psychodynamic of "identification with the thinking function".

"Identification" is typically the result of "compensation" i.e. the individual, often unconsciously, concludes that s/he 'deserves' self-knowledge immediately and without effort. This brings in the dynamic that is associated with religion more than with psychology (or science) – pride. Still, psychology can translate it easily enough i.e. pride is the 'defense' that walls in an 'identification'. In turn, this defense rejects (is repulsed by) the insight that external attachment to emptiness, whether it be to 'scientism' ("open the pod bay doors, Hal"), 'idealism', 'patriotism', 'democracy', 'freedom' etc. are worse than useless and pervert the deeper goal of the psyche.

Meanwhile, on the 'other side' – on the side of the identifyee rather than the identifier – we note a similar rejection/repulsion of psychology. Identifyees know, in the manner of an emperor's outfit, how unpleasant it would be to have one's cover blown for everyone to see. Sigmund Freud called it "secondary gain", a sealed-from-both-sides situation that tells the depth psychologist that there is now nothing to do but "solicitously withdraw" from the global political game of 'identifier-identifyee'.

In summary, as David Hume would concur, pitting thinking 'against' sensing (e.g. Cartesian phobosophy vs. Darwin-ism) is a dead end. Rather, we do better to contemplate the value of circumspection. Of course, many thinkers will insist that thinking is the function that is best able to 'pull back' and circumspect... but, in our view, 'thinking about thinking-vs.-sensing' is only a triangulation, not a 'round'. In fact, little prevents 'ultra-thinking about ultra-thinking' from being the opposite of what it claims i.e. the ultimate in subjectivity. (Depth psychologists in contact with their feeling functions can now ponder the problem of "mental narcissism"). Here we are again, back at the ranch of Godel-Heisenberg and the ranch of irreducible duality. The only way we can find out if the thinker uses this function as a crux of identification is to 'feel' what happens when the crux is taken away. Astrologers in touch with '8-feeling' know that there are worse things in the world than repression (and/or repulsion): the 'fall' out from misguided hopes and wishes and, then, down into cynical destructiveness becomes yet another reason for the feeling psychologist to "solicitously withdraw"... "keep the pod bay doors closed, Hal"?

This raises the question of whether the thinking that is going on here is also pouring gasoline onto "secondary gain's" fire. Just as well, then, this is the end of 'Ch.1: Thinking'. Time to start 'filling out' the discontinuity that haunts all zodiac triangles of 'pure thought'. Time (har, har) for a closer look at "the feminine"...

CHAPTER 2: FEELING – Ms. UNDERSTOOD

THINKING (alas, not feeling) ABOUT FEELING

Given the ‘patriarchal’ (pseudo-patriarchal, actually) nature of civilization, it is no wonder that the spirit-matter dichotomy has received more attention than the soul-matter dichotomy. Indeed, without Freud’s formulation of his ‘feeling-sensing’ miasma – the “id” – the latter dichotomy would probably have faded into obscurity. In the history of epistemology, therefore, Freud is the ‘Rene Descartes of feeling’... rather than “I feel therefore I am”, however, Freud would have probably preferred “I emote therefore I am”; feeling being too evocative of Platonism.

If (i) the organ of sensation is the peripheral nervous system & (ii) the organ of perception is the brain then (iii) the organ of conceptual thinking can be said to be the electrical field that permeates (and, to an extent, reaches beyond) the brain. This helps us to understand why those who suffer physical destruction of brain tissue (e.g. strokes) are able to recover i.e. the residual electric field builds an alternative circuit through less damaged tissue. Consequently, when the E.E.G. appeared as a tool with which the ‘sensing’ scientists could view the ‘thinking’ organ in (alpha, beta) action, an epistemologist could point out that a ‘sensing about thinking’ circuit had been set up between the minds of the scientist and his/her subject.

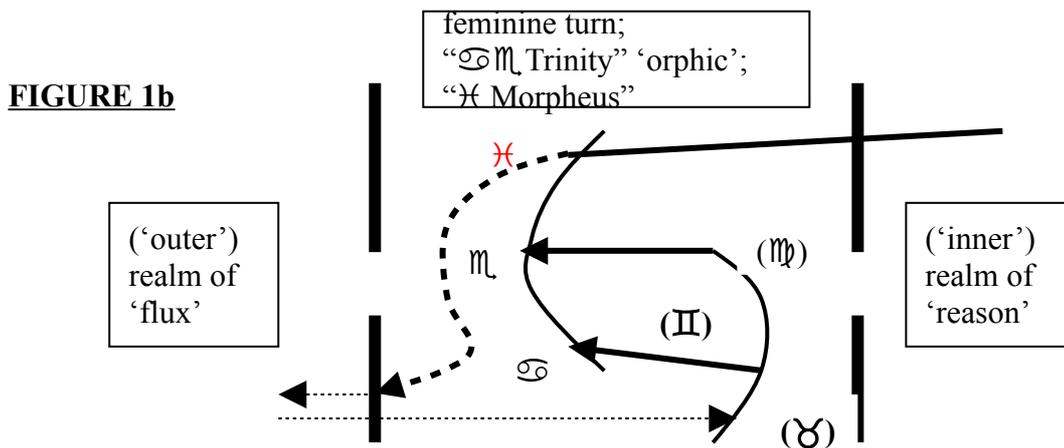
Is there, then, an organ of feeling? Is it also an electrical circuitry? If so, is it to be found in the brain or ‘further down’ in, perhaps, the chest, belly or the base of the spine? Does the location matter? If the location only provides what brain tissue, oxygen and glucose (analogously) do for perception (i.e. mere foundation) an E.S.G (i.e. an electro-soma-gram) may have no access to feelings (‘above’ this foundation). Plato would have shed not one tear over this limited access... not only does sensing confuse rational thinking (see ‘Ch.1’) it also confuses rational feeling.

For Plato, the organ of feeling is the ‘soul’. The soul is the insensible aspect of a wo/man that is strung between his/her irrational sensation and rational thinking. Further, as a life unfolds, the soul will be challenged to realize its own ‘rationality’ (i.e. ‘take sides’ with rational thinking) so that information might lead to wisdom. For example, the ‘wiser’ individual knows him/herself to be meeting this challenge when an experience of a ‘common’, sensed item of beauty (e.g. of body, knowledge, work...) inspires him/her to turn around, ‘see’ and, perhaps, ‘reach’ the capital-B version of beauty (i.e. the Form, Beauty). In fact, if we don’t make a turn, we aren’t ‘feeling’ anything about the beautiful particular thing in the first place. Rather, in simply sensing it, we only ‘think’ of wanting to possess it. In other words, feeling is not unlike a pregnancy insofar as it is ‘meant’ to pass through and then beyond the bearer... if for no other reason to ‘make room’ for new pregnancies. Feeling’s most ‘basic’ state is ‘emptiness’... with an empty ‘grail’, a ‘knight’ can receive Love.

It is important to note that “Phaedo”, Plato’s principle dialogue on the soul, revolves around the question of the immortality of the soul without even a nod to the more ‘basic’ question – does the soul exist? – that has become so relevant in the 21stC worlds of howling religious hypocrisies, ultra-scientisms and ‘phobosphies’. For the astrologer, however, the feminine function of feeling – the ‘circuitry’ of the soul – is known to exist by virtue of the fact that water-feeling signs are built into the zodiac. In this way, the Platonic astrologer sees how (i) Cancer, the ego-underpinning feeler

that aids the body-ego of Taurus to ‘sweep’ its way to the body-mind-ego of Virgo, is the locus wherein a soul not only registers its own ‘reality’ but is also able to concede its coincident attachment to the irrational senses (ii) Scorpio, the ego-deconstructing (or ego-destroying) sign, is the place wherein the soul is challenged by the paradoxes involved in any ultimate siding with the ‘rational’ realm of the Forms and (iii) Pisces is the locus of feeling’s ‘rational’ homecoming (although, in any case, a new paradox appears in sign of the Fishes that Plato ‘missed’... to be discussed below).

Before we embark on Platonic (and post-Platonic) line(s) of inquiry, it will be instructive to review our epistemological schema from the opening chapter;



The key feature of ‘figure 1b’ is how, by flipping the polarity of the thinking arrows (i.e. thinking is inherently dual, oppositorial, paradoxical), the way is opened to the feminine aspect of epistemology. Here, the femininity of the feeling function is symbolized by the crescent fornix that, of course, is able to receive the inner phallus of (one of the directions of) thinking. Indeed, if it weren’t for the feeling function as a crescent barrier, we might have needed to delete our recent-current classification of thinking as ‘introverted’. This schema also gives us a way of seeing how the ‘other’ feminine epistemological function, sensing, is ‘attached’ to feeling, as it were, by the first two species of thinking. In turn, we see how thinking – especially its Geminian and Libran aspects – might be expected to die when the body-brain that generates the electric fields dies, but this doesn’t automatically mean that the feeling function has died too. So, for the ‘real’ philosopher (pun intended), Plato’s views can’t really be said to be dead and buried quite yet.

Of particular interest to us (and indicated above), is the role that ‘12-Pisces’ has in re-directing ‘11-thinking’ down to the personal borderland of the individual psyche and, thereby, to individual morality. Pisces’ symbol is given a red colouring as a way of admitting that any mentioning of ‘individuality’ in the same sentence as ‘12-Pisces’ won’t please many astrologers. However, even if ‘11’ is paired to ‘12’ in the manner of yang-yin, FA’s theme of anti-clockwise development remains and, so, the Fishes do play a part in connecting collective things ‘back’ to the individualizing zone of the zodiac (i.e. the lower hemisphere) and, in terms of feeling, down toward the most ‘individual’ of water signs...

♋: THE CRAB and SENSUAL FETTERS (pincers)

Again, in re-commending our survey of each function 'trisected'-out-into-the-zodiac, we need to note that an individual who has an emphasis in (say, a natal Sun placement) Cancer can't be automatically assumed to be "a Cancerian" i.e. if s/he doesn't give priority to individual emotion, we need to assume that s/he has not yet 'reached' this emphasis and, indeed, it may remain 'untapped' for a further span of time. A more daunting issue for the astrologer is, of course, that feeling is even more opaque to outside assessment than is thinking. For example, an individual's thoughts (that may or may not be honestly expressed), after diverting 'outer' observers, go on to divert 'inner' observances (i.e. by the individual him/herself) away from a feeling. This is why many moral philosophers fail to award feeling its proper status, leaving it to the biological mothers (or, perhaps, St. Peter)... at least, in practice.

In theory, however, an astrologer can still puzzle over the morality of feeling through the rotational dyad, "progress-vs.-regress" i.e. the direction from which an 'arc'-hetype is accessed. For example, if the individual 'enters' the sensual realm of '2-Taurus' 'from' '1-Aries' (i.e. in an anti-clockwise direction) and goes on to behave in a very hedonistic way, a 'judge/jury' could accept it as part of a natural 'phase' of development... just as the biological mother can accept her infant's focus on sensual satisfactions. Alternatively, if '2-Taurus' is "regressively" (i.e. clockwise-ly) 'entered' from '3 Gemini' – noting that the "progress-v.-regress" dichotomy is register-able at '3' – s/he now "knows what s/he does".

Even so, regression from '3' to '2' can't be automatically declared 'immoral' (rather than 'amoral') because, at '3', the individual soul is still only an idea and, as such, can be taken as a mere 'nomen'. But, what about Gemini's own "progression-v.-regression" dichotomy? Does entry into '3' 'from' '4' cross a moral Rubicon?

Because it is at '4-Cancer' that the individual experientially registers his/her soul (i.e. the 'direct reality'), any subsequent dereliction of soul does have a sense of fatality about it. And, in terms of Plato's unquestioned assumptions, we can now see why "Phaedo" begins at Cancer i.e. Socrates tells us why the 'already experienced' soul needs to 'rise' up/away/out of its sensual fetters (i.e. Cancer wedged in between Taurus-Virgo as per the intro). Still, Socrates fails to tell us how the soul can confuse itself with the pre-sensual fetters of an undeveloped '12-Pisces'. ♃ is both (i) a soul's 'post-'8'-home' and (ii) an unredeemed 'faller' into ♋ (not an individual 'riser').

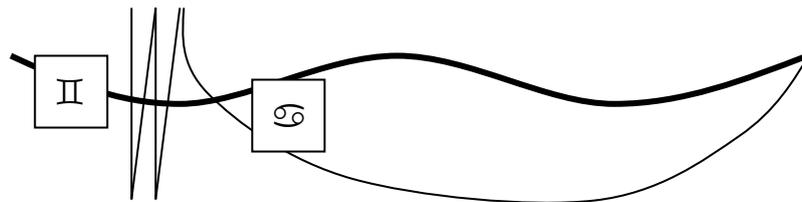
Plato's 'Piscean goof off' doesn't scupper any Platonic inquiry 'into' Leo and beyond but it does force us to consider morality more carefully. The individual who, 'from' Taurus, thinks, as s/he enters Gemini, that there is no individual soul (as, of course, many scientists do) might be on stronger moral ground than the '3-back-to-1' hypocrite who declares his/her soul 'real' but acts as if it wasn't. Then again, the '3-back-to-1' hypocrite is standing on very much stronger 'moral ground' than the '4-back-to-3' individual who inwardly registers the reality of his/her soul but, in any case, inwardly decides to 'reduce' it to a mere 'nomen' (i.e. irrespective of what s/he might go on to declare upon a further regression to '1'). This species of regression is of the sort that carries the individual from a 'moral risk' to the 'moral precipice'.

For the Platonic astrologer, then, the "hero(ine)" is s/he who manages the '3-through-4-to-5' challenge. Again, s/he who remains 'stuck-in-4-Cancer' is much like someone who advances from Aries to Taurus i.e. morally 'neutral'. Still, a 'stuck-in-

4' is at risk, as Socrates would say it, of dishonouring the parents. But, what if the individual concludes that his/her parents are truly deserving of dishonour? In this case, the new 'moral' challenge appears of finding parents who aren't deserving of dishonour e.g. those who understand how carrot-love supersedes stick-discipline.

One of the instructive aspects of 'Fig.1b' is that it feeling has a share in the 'introverted' quality of thinking. Indeed, taking C.G. Jung's lead, we can go on to recognize this commonality by grouping feeling and thinking together as 'rational' functions. Of course, the 'typical' rationalist would reject feeling's claim that she is rationality's 'better half' but this is more of that familiarity-breeds-contempt stuff. Indeed, this contempt may be a big part of why thinkers reject the very existence of feeling, soul, morality and, naturally, 'immortality'. In short, the "phobosophy" of these phenomena is much less a simple expression of 'ultra-materialism' and much more a two-pronged (i.e. sensing & thinking; 10/11; 2/3) functional attack.

One of the most interesting aspects of the watery signs is that they follow on the heels of the archetypes that bespeak "consciousness" (i.e. thinking = air). In the cases of '7-to-8' & '11-to-12' this makes good sense insofar as depth psychology has come to realize that a "consciousness" does very well to consult any reactions of the unconscious 'to' consciousness ASAP. Things aren't quite so simple in the case of '3-to-4', however, where it is re-called that '3' has its own capacity to descend into the unconscious before, as it were, it 'reaches' '4'. In other words, the reaction of Cancer to Gemini requires a subtler overview and perhaps a diagram will help us here;



The sawtooth waveform symbolizes 'mercurial' thinking i.e. even though the opposites appear in consciousness in sequence, II is so tantalized by the quickness of the appearance of the 'opposite' that s/he often concludes that s/he has the access to the simultaneity that really only belongs to Libra. In other words, Gemini is without a full appreciation of the nature of temporal flux and, thus, requires an experience of Cancer to get it. Indeed, it is at the 4th (Oedipal) phase of growth that the child needs to realize that a very big slab of time needs to pass before s/he can become the daddy or mummy that, up 'til then, s/he had been tricking him/herself into believing that s/he was. And, noting the large fraction – 78-88-98% – that carry significant pockets of "arrest" in areas 'prior to' Cancer (or, strictly speaking, prior to the I.C.), we can conclude that there are a lot of half-baked daddies and mummies out there.

It is interesting that, in "Phaedo", the protégés of Socrates don't doubt their philosopher-parent when he speaks of the individual soul's existence prior to birth (especially in light of Buddhism's baulking at individuality). Well, Plato or no Plato, it isn't difficult to hold plausible that a mind can recollect Forms if, 1 or 2 decades prior, the soul had 'soaked in' a mandala e.g. the zodiacal 'meta-Form'. It is much more difficult, however, to decide whether or not a soul survives death...

♏: THE SCORPION; EMOTION UNDER FIRE

Some 'feelers' assume that the soul needs to have a complete 8th archetypal experience before it can 'get' the need to 'turn' (to, in turn, 'get' the 'reality' of the archetypal realm) but, for us, that's jumping the gun a bit. Once we have access to the 'caged' soul's reality (i.e. we have 'reached' '4'), we only need to 'reach' '5' to, in a 'diametric-objective' way, register the Forms as they reside in the 'meta-Form' i.e. in the abstract, 'masculine' Aquarian mathematical-geometric mandala. Then again, given that the Forms also have a 'feminine' phantasmagoric aspect (♃) to which Leo doesn't hold analogous access, the 'lions paws' need to be cooked in an 'alembic' (see the writings of C.G. Jung). In astrological terms, the alembic points to the '6-into-8 process' i.e. after Virgo generates her 'diametric-objective' understanding of Pisces, the soul ascends to Libra and looks at balancing the insights gained by '5' and '6'. If Virgo/Libra is unable to fulfill its job description, Scorpio steps in...

In other words, diametric insight is OK but the Lion needs to focus more on the fact that he is an early aspect of the 'rising' right hemisphere i.e. of 'spirituality' in its straightforward aspect. Leo might 'call back' to Gemini (and, to some extent, Aries and Aquarius) to "deliver the narcissist" but the Lion must also allow Libra and Sagittarius to 'call back' on him to "transform the hero". If the 'called' fails to transform his/her Lion prior to the transformational challenge of Scorpio (that, as the myth of Persephone tells us, begins in Virgo), trouble is afoot. (The Pluto in Leo generation comes to mind here). If Leo 'fails', (subsequent) Virgo will have trouble understanding any 'abduction' into Scorpio (see "The Matrix Reloaded"). Scorpio isn't happy about this 'failure'. 'She' 'corrects' it through the paradoxes of feeling.

As discussed, the deepest paradox of feeling is that, ultimately, it needs to be seen as something distinct from 'emotion'. The latter term refers to the miasma that is generated when sensual instincts get mixed into feeling... and, thereafter, lead the mind to forming concepts such as "anger", "relaxedness", "happiness", "sadness", "depression" (not, by the way, not a synonym for sadness), "excitement", "anxiety" (not, by the way, a synonym for excitement), "guilt", "relief".... If, in addition, there is a regression from the realm of individual emotion into instinct, we enter the realm of the so-called 'deadly sins'... "envy", "gluttony", "lust", "sloth", "pride", "greed" and (again) "anger". Medical science might have managed to correlate a number of these with physical death but, here, we are focusing on the possible "death of soul" that could occur if regression has made it all the way to the ring-pass-not of '8'.

Perhaps the penultimate paradox of feeling (as described by Socrates) is the fact that the individual who is most likely to insist that s/he knows what constitutes the truth of something is s/he who is 'heightened' with emotion. Plato went onto call this "double ignorance" (i.e. not knowing that one doesn't know) and, later, St. John of the Cross would refer to the "pride" (religious, scientific, even philosophical) that precedes the "fall" into a "dark night of the soul". At the moral level, this situation throws us into the moral paradox of the short circuit (of the 'soul' or, at least, of its electro-somatic foundation – see the intro) that occurs when 'truth' leads to emotion leads to more 'truth' to more emotion etc. etc. When Freud described this psychical version of the 'vicious cycle' (i.e. another of his "sealed on both sides" dynamics), he was also recognizing the limits of psychological treatment in these cases ("solicitous withdrawal" etc.), lest a mere hint of a psychological explanation exacerbates the

positive feedback. In these early-3rd millennial times, it is easy to see this dynamic, especially as it relates to Sagittarian ‘religion’. This may seem strange in light of the fact that ‘9’ is ‘after’ ‘8’ but, of course, in the regressive scenario, ‘9’ is ‘before’ ‘8’. Alternatively, if one experiences ‘8’ in an unconscious way, we can keep to the anti-clockwise cycle and speak ‘ironically’ i.e. ‘9’s anger is ‘higher’ than ‘5’s. Either way, this example shows us that anger is not restricted to ‘1’... it might even be more a ‘5/9’ item than a ‘1’ item!! (This key issue will be explored further in not only ‘Ch.3: Intuition’ and in all subsequent essays that deal with ‘spirit’).

The reader has probably worked out by now that Scorpio is the locus where the individual needs to separate feeling from instinct so that s/he can approach the trickier questions regarding the soul’s immortality. In theory, this separation could be relatively ‘easy’ but, typically, it is experienced as a ‘burning ground’. Given that > 88% of humanity is ‘attached’ to (archetypal expressions of) the left hemisphere and, thus, has left itself only has a clutch of empty ideas with which to deal with the ‘reality’ of the right hemisphere, it is no wonder.

Probably the most valuable psychodynamic to contemplate in this context is the “identification” (see Chapt.1) that occurs as a compensation for the lack of self-knowledge. Because self-knowledge is not achievable until the early stages of a right hemispheric ‘rise’, “identification” is at its most rampant in the left hemisphere e.g. identifications with persona (‘1’), possessions (‘2’) one side of a necessary dichotomy (‘3’) political ideologies-nations etc. (‘10/11’) and so on. Even Leo could be said to be “identified with the pursuit of identity” (a kind of being in love with love) meaning that the Lion too might ponder why the soul might have to accept a certain amount of confusion until its ascent into Libra (and/or Sagittarius).

At the end of “Phaedo” we get a chance to see Scorpio’s vision of the soul’s immortality in context. As expected when watery items become the topic of interest, Socrates sees the underworld (i.e. unconscious) in terms of rivers – 4 of them. What might not be so expected, however, is that one river (i.e. Oceanus), insofar as it flows between us and heaven, is not really an underworld phenomenon at all. The second river, Acheron, which flows ‘downward’ into the Acherusian Lake, is the waterway that concerns most people because the “average” life is too unconscious to warrant a transcendence ‘beyond’ Oceanus and needs, therefore, to ‘fall’ to a new incarnation. Still, the “average life” is moderate enough not to be punished by being thrown into one of the other rivers. Then again, average moderation – a ‘trade off’ of some fears for other fears - while not as destructive as immoderation (e.g. regressive asceticism) is nothing to write home about either. Meanwhile, the 3rd river (i.e. Pyriphlegethon), although it is sourced between the first two (i.e. it begins ‘high’), nonetheless, ‘falls’ past the Acherusian Lake with barely a nod before racing on to Tartarus (i.e. Hell). No prizes need to be awarded for guessing that this stream has something to do with negligence ‘in’ responsibility – what Plato calls “doing violence to the parents”. The last river, Stygion (and/or Cocytus), flows in the other direction but still winds up in Tartarus: if the crimes are heinous enough, release from it is impossible. A soul that comes to know its ‘reality’ through the back door of self-betrayal eventually comes to fear death, not because the soul might be mortal (i.e. like the body), but because the soul might be immortal... Homer Simpson’s “ironic punishment division”.

⌘: THE FISHES; PROBLEMATIC PISCES

One of the reasons that an example of “identification” for ‘12’ was not given on the previous page is that there is something ‘active-masculine’ about that term that doesn’t fit the passive-feminine Fishes. Rather confusingly (i.e. appropriately), C.G. Jung applied the term “(passive) identity” to the pre-natal-amniotic-Piscean state of being dissolved in a boundary-less mish-mash of collective Sea m/Mother(s) and foetal pre-individuality.

Similarly, the tendency to mish-mash the words “soul” and “spirit” bears the mark of Piscean involvement. Related to this problem is the difficulty that astrology has with the idea of the ‘spiritual feminine’ i.e. that which comes out of the ‘subtler’ aspects of the archetypes. For example, Scorpio looks to be a ‘soul (i.e. water) sign’, but the idea of the ‘burning ground’ suggests that there are subtler fiery and earthy aspects involved in it... the ‘ground’ that is ‘burnt’ is, in fact, Taurean ground ‘burnt away’ (i.e. Demeter-as-Taurus projects her own loss onto her daughter, Persephone-as-Virgo), whereas ‘burning’ belongs to Scorpio – the “dark fire” of the alchemists. Thus, the (un-transformed) “Merongvian” Scorpion desires eyes of the “Oracle”.

These clarifications help us to make better sense of Pisces as the sign where feeling ‘comes home’ to its inner ‘double rationality’ (i.e. its ‘subtle airiness’ comes, in part, via Pisces pairing to Aquarius). All the same, given that the Fishes are not only ‘below’ both the Water-bearer and the Scorpion but also inclining away from the which Scorpion inclines ‘to’ – the Archer’s doorway of spiritual transcendence – we see why the words ‘Pisces’ and ‘spirit’ don’t do well in the same sentence.

Is it fair, however, to accuse Pisces’ version of heaven to be a ‘fake heaven’? Obviously, when the victimization aspect of ‘12’ comes to the fore, an answer in the affirmative seems fair enough but, then again, like the Acherusian Lake, the Fishes can ongoingly infuse a new incarnation with questions that assist the completing of the task of the ‘spiritual feminine’. After all, as C.G. Jung explained, the man might aim for perfection but the woman does well to advise him to aim for completeness. Why would anyone want to walk through Jupiter’s door (to the “infinite”) without first completing his/her earthly tasks? Indeed, as politically incorrect as it may be to utter it, an individual who suffers from victimization is, in part, receiving a message from the unconscious to ‘get a life’... ‘get a 1-through-6 ego’.

Note, however, that we use the term “the” rather than “his/her” with regards to the unconscious. This usage rescues us from any ‘political in-correctness’ because the victim is merely a ‘messenger’ him/herself, not only to his/her victimizer but also to humanity-as-a-whole i.e. if there is one victim in the world, then every individual needs to accept responsibility for it and take the appropriate steps. This, of course, is another thing that Socrates/Plato ‘missed’ about the ‘coming home of feeling’ and, in turn, why another sacrifice would need to occur in a different context some 430years later (that has remained >88% unheeded anyway). Even a number of post-Platonists have admitted that Platonism comes across as a little bit too uppity.

Still, had Plato reincarnated a millennium or so later (and could recollect his former existence well enough), he would have been well placed to describe the dodgy tendency of ‘feeling-having-come-home’ to open itself to a “mim-icry” of thought. For example, he would have seen that too many had assumed that God’s Love is the same as His redemption i.e. there is no need for inner struggle, per se. If Plato had

reincarnated another millennium or so later again, he would eventually encounter the psychological term “inflation” that underpins “mim-icry” and, in doing so, he would have reminded us how the most consequential of the father gods of Greece, Zeus, decided to deal with humanity’s desire to be godlike... cut ‘em in half.

Much of Plato’s writings have a certain dryness but this criticism can’t really be leveled at his dialogue on Love, “Symposium”. In sharp contrast to Yahweh, Zeus doesn’t care very much about men but, in any case, we recognize the Semitic-Greek parallel of man’s Babel-like ambition to encroach Olympus. Rather than inflict man with communication problems (i.e. Yahweh) Zeus splits (up ‘til then, androgynous) ‘man’ into men and women. Consequently, humans, now focusing on their own lost halves, give up on their prior ambitions. This is one area where Plato could counter our claim that he ‘goofed’ the nature of ‘12-soul’ (i.e. also being the ‘soul-inclining-away-from-heaven’). Moreover, Plato’s view aligns better with developmental depth psychology than does the Judeo-Christian view i.e. the individual’s search for I/Love rather than, say, a Judaic sort of Esperanto.

Another aspect of the soul’s inclination ‘back’ to the physical-mortal realm of the senses is a phenomenon that is often taken for granted these days – music. Before recording technology and around-the-clock radio, a music lover would only be able to hear, say, a favorite symphony once every now and then, whether or not s/he were part of the extremely wealthy 0.1%. Even if you had arranged for Mozart to move in and sleep on your couch, you would have had far less access to his music in the 18thC than you would have had in the 20thC. Curiously, however, our present easy access to music tends to cut down on the musing that is awakened at that point, post-concert, when the melodies have faded but the ‘effect’... as it were, on the soul... has not i.e. we know that music is important irrespective of our access to its immediate sensual experience. (We assume that the reader can recall an unrecorded concert attended years or decades ago and it remains a treasured memory, and all the more treasured because it wasn’t recorded).

If the historians of philosophy are happy to view the Ionians (e.g. Thales) to have been, primarily, speculators upon the nature of nature (i.e. proto-scientists), it follows that Pythagoras was the first “lover of Sophia”. Still, no less than Descartes, Pythagoras had his forbears (i.e. the Orphics) which is why historians of ‘scientific’ philosophy often place Pythagoras in a special category of interlopers who muddied a stream that was supposed to be flowing toward the abstract. Still, Pythagoras was abstract-minded enough to realize that some sort of significance needed to be placed on the fact that the musical tones that are created by dividing the length of a string by ‘3’ or ‘4’ are not only the 4th, 5th and octave notes of the scale ‘in theory’ but they also sound like the 4th, 5th and octave ‘in practice’ (i.e. to the sensual ear)... thus they are known as “perfect” intervals. Meanwhile, dividing the string by another number might produce, say, the 3rd of the scale ‘in theory’ but such a note would sound out of tune ‘in practice’. This means that the ‘inner’ rational world carries a ‘pattern’ with which it expresses itself (with precision) in the ‘outer’ physical world. Science tells us that ‘outer’ physical measurement is necessarily imprecise yet, for the Pythagorean, ‘number philosophy’ points to the idea that, if the numbers ‘3’ and ‘4’ (or, indeed, a multiple) are involved, this necessity isn’t so cut and dried.

THINKING ABOUT (intuiting about) FEELING

Actually, if we read “Symposium” further along, we do see a closer parallel to the Biblical version i.e. for 'sinners' who, despite their lovesickness, continue on with plans to storm heaven... cut 'em in half again (i.e. into quarters!!) because it would surely be impossible to storm anything when only able to hop about on one leg. For Zeus, a g/God might do just fine as a 'One' but a one-legged man will soon be able to see that he is no g/God. In terms of the zodiac, then, we might say that whereas the impetus to progress 'back down' into the lower hemisphere 'creates' a story of love, a monomaniacal impetus to regress 'up' the left hemisphere (i.e. from Gemini into Aries etc.) 'creates' a story of denial-at-lame-one-legged--cross-purpose... until, of course, Noah is 'called' to re-focus on the endogamous love-pairs.

Strictly speaking, musing on Semitic-Greek parallelism belongs in the next essay (see “Ch.3: Intuition”). All the same, the problem of mish-mashing stays with us insofar as feeling and intuition both have a stake in the phenomenon of dreaming i.e. dreams are not only 'masculine-ly' fire-like in the way that they burst forth as a (strange) narrative but they are also 'feminine' in the way that they are experienced passively-receptively. When Freud reduced dreams to expressions of an individual's secret wishes, he suggested that the psyche pro-actively created them. Still, Freud's view starts to look incomplete when attention turns to nightmares... surely any pro-active wishing psyche would choose an appealing 'story'?

In terms of the anti-clockwise (i.e. developmental) seasonal sweeping zodiac, the 'archetypal' hours of sleep – 10.00PM to 6.00AM – link up to late-autumn-into-winter; Sagittarius (10.00PM-Midnight), Capricorn (Midnight-2.00AM), Aquarius (2.00AM-4.00AM) and Pisces (4.00AM-6.00AM). In other words, with access to all 4 elemental functions, dreams are best thought of as a mish-mash of active wishes (♂), nightmarish pre-editing (♃) and passive reception (♋). Equally, we can consider the motives of the movie-goer who, in the lobby of the cineplex, avoids the 'feelgood comedy' and opts for a kind of endurance test that bespeaks the 'f/Fall' through the left hemisphere e.g. the 'up-in-the-air/-9-11' Tom Hanks' character of “Cast Away” realizes that, in order to cross the '12-4 ocean', he will need to build a '1-to-6' ego-boat (agreed, insofar as the shitty experience is happening to the actor rather than the moviegoer, “Cast Away” is, in a weirdo kind of way, a 'feelgood comedy').

'Archetypally', then, it won't take a lot of imagination to see that Sagittarius might have something to do with the active creation of the dream-screenplay but, by the time that the winter signs have had their say, the deserted island is stripped of its resort spa and its bevy of hula girls. Then again, even optimistic Sagittarius will take realistic stock of what might have failed to develop during the previous day (month, year, decade, life...) and 'judge' that '10-11' has every right to edit Tom's '9-script' accordingly. As Freud had stated, the dream content needs to be edited to maintain sleep... to repress not only wakefulness but also consciousness. Unlived 2nd quadrant stuff will, in the meantime and in any case, have no trouble generating an additional '1-2-3-4-5-6 daydream'.

It is not uninteresting that many film editors and directors want to have the music soundtrack already in place to help their post-production task, just as Pisces and Taurus (the Bull corresponds to the 'sensing' of music) precede the Geminian process of sorting through the rushes. Similarly, the analysand turns up to his/her

session hoping that his/her analyst will bring Gemini's skills to bear as s/he itemizes the jumble of (10,000) dream contents. Thereupon, the analysand hopefully becomes 'conscious' of his/her emotional responses to these items and, given that emotions are a combo of feelings and sensations (i.e. not only Pisces-into-Taurus-into-Cancer but also Scorpio-feeding-across-to-Taurus), any quanta of Geminian alternatives held by an analyst won't go astray. In Heisenbergian terms, the analysand enters the session with a 'particle version' of a dream and the analyst adds a 'wave version'. Jungians might then look for a 'synthetic version'.

At the end of 'Ch1: Thinking' we noted how "compensation" runs close to being a synonym of "identification". Here, its time to add how the psychodynamics of "denial", "negation" and "rationalization" have strong interchangeability. (Why do politicians lick their rationalizations? Because they can.) Freud was impressed by negation – a full (1926) paper was devoted to it – but it is a shame that he didn't edit it in light of Heisenberg's articulation of the parallel principle in physics in 1927 (a year that Uranus was, once again, 'born' into Aries). Indeed, it would be Jung who went on to realize (with Uranus 'falling' towards 0° of Cancer) that there is a Bell's theorem-like 'acausal' parallelism between the psychical and physical realms.

Few astrologers would 'negate' the notion that "negation" has an association with the 10th archetype. Virtually all astrologers know of the traditional links of the 10th archetype to the 11th archetype (i.e. Saturn). In these pages we have also shown that the 11th archetype works as a yang to the 12th archetype's yin. And, so, it won't tax the imagination to envisage '10's denials being born of attempts to defend itself against its rather-too-close-for-comfort link to '11's penchant for flipping over and revealing its 'belly' – '12-chaotic-conflation'. Indeed, we would expect '10' to refuse to surrender control until the following earthy archetype, '2', has received the baton because, as C.G. Jung explained, earth ('10') has its problems with fire ('1') also.

'10's act of repression may have a certain interim utility but, as anyone who has studied history for more than 15 minutes can tell you, it is able to generate all manner of unnecessary destructive-ness if it lasts beyond its 'season'. By the time we reach Gemini and Cancer, we are in a position to think and feel about this problem in a constructive way. The Geminian thinking views of antithesis and thesis become the template for Cancer's feeling answer (not only to Gemini's pair but also) to the repressive rationalizations of Capricorn. 'Modern' philosophers might be all strung out over the "mind-body problem" but they won't be able to solve it until they have 'got' themselves a line on the "feeling-body problem". Yes, folks, phobosophy is your paradigmatic example of self-castration. Freud called it "denial".

So, even though the sins of the left hemisphere might be best understood via the 4-feeling function, we can always preamble it with some Geminian thinking. For example, the basic polarity of '10-authoritarian-ism' can be itemized (i) regressive: this item splits into 'deluded' (bad) and 'deceitful' (darn bad) & (ii) progressive (not much good either): this item, even if it has the advantage of a hunger for the t/Truth (we can assume that Moses and a certain Sun/Son in Capricorn had this one), many scientists remind us of our 2,000 years of evidence that oration isn't as advantageous as we might once hoped, usually because orators, sooner or later, succumb to playing the fear card. She doesn't want to be feared... She wants to be Loved.

Chapter 3: INTUITING – MR. OUT, UP AND AWAY

THINKING (not quite intuiting) ABOUT INTUITING

The differentiation of the spirit-matter dyad begins simply enough i.e. spirit is masculine and immaterial (irrespective of whether it is real or a nomen) & matter is feminine and material (by definition). Then again, as revealed in ‘Vol.1: Prelude’, spirit and matter can quickly bog down into an undifferentiated miasma if they take a lazy attitude to the feature that they share in common – ‘irrationality’. Indeed, in order to emphasize the ubiquity of this irrational psycho-bog, we deem it necessary to coin a Freudian-style neologism... the ‘ig’.

You don’t have to be Einstein to work out that one of the key differentiators of the ‘ig’ is the individual’s 3rd archetypal (and ‘mercurial’) thinking function but, of course, therein lies the rub... differentiation is, by definition, ‘anti-intuitional’ i.e. the intuition is geared toward “integration”. Indeed, the spirit is that which aims to ‘bring (back) in’ not only irrational materials but also rational thoughts (& feelings) to ‘create’ a greater-than-sum-of-parts “quintessence”. Hence, the central question for the intuition: how might an integrating ‘h/Hero’ guard against re-constituting a less-than-sum-of-parts undifferentiated blob?

C.G. Jung’s answer would be to ‘experiment’ in the manner of an alchemist i.e. undergo a dissolve-coagulate-dissolve-coagulate-dissolve process in the psyche, taking note of which processes produce something ‘new’... providing that the ‘new’ thing is not, of itself, destructive (i.e. it doesn’t destroy the “alembic”), it has a good chance of bringing about “individuation”. Jung realized that, because the Christian era alchemists were “projecting” all this into ‘matter’ without taking the key step of retrieving the projection, they were doomed to failure. In other words, if it wishes to redeem its ‘immaterial’ ‘reality’, spirit would have to translate the above process to project-retrieve-project-retrieve-project... the ‘soul’ being its “soror mystica”.

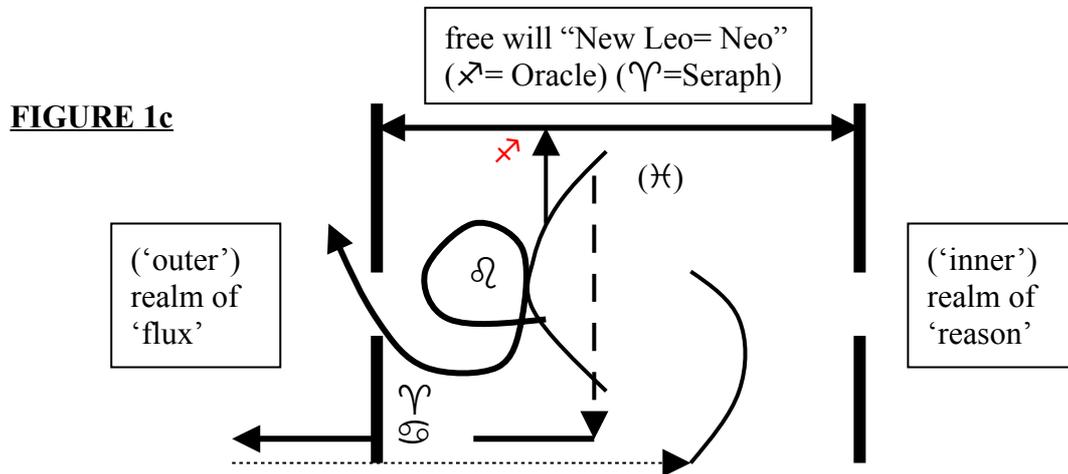
Out of this, however, a new paradox arises... “individuation” begins to look rather uncomfortably like ‘differentiation’ when the individual starts to realize that, “yes, my project-retrieve-project-retrieve is throwing up my “unique purpose”, but this very unique purpose is differentiating me out of the collective!”

Many ‘rationalistic’ physicists are non-plussed by the notion that the zodiac could be the “T.O.E”, better than anything that cosmology could concoct (not the least due to its connection to Bell’s ‘acausal’ theorem of non-locality). Not quite so many biologists will be non-plussed because ‘uniqueness’ has managed to rear its (ugly) head, at least in the material sense i.e. the individual’s “unique” D.N.A. code (that, of course, now stands up in courts of law). To be sure, such D.N.A. uniqueness doesn’t ‘prove’ psychological uniqueness but it does set it up as a distinct possibility worth pursuing, especially at an impasse wherein the individual feels/thinks/senses that s/he is a clone. Indeed, if s/he were to stumble onto a ‘zodiac’ that points to the possibility of thinking/(feeling/sensing) about the intuitive function, s/he’ll probably spend some time with it. If the ‘zodiac’ contains a seed of ‘synoptic understanding’, the soul might sing “maybe not today, maybe not tomorrow...”

The zodiac does more than indicate the existence of the intuitive function (by virtue of the existence of Aries, Leo and Sagittarius in its ‘round’). The zodiac also expands on the idea of intuition as ‘the-purposeful-pursuit-of-uniqueness’ without

being stomped on by any reductionism. For example, because we have already seen that the mind of Gemini is hidden behind the ‘mask-body’ of Aries-Taurus and that the soul of Cancer is hidden behind Gemini’s mind (and Aries-Taurus), we can now ‘deduce’ that the spirit of Leo is hidden behind the soul, mind, body and mask of the first 4 signs. No wonder reductionists tell us that intuition (i.e. Leo’s) as a ‘nomen’.

This problem is also reflected in Plato’s work insofar as there isn’t a whole lot to find about individual uniqueness in his dialogues. In reviewing ‘Fig.1’, we see why Plato might have ‘missed’ intuition in a similar way that he ‘missed’ Pisces;



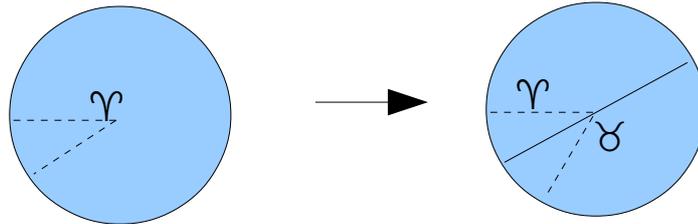
In other words, for the FA-er, Plato would have made a poor “oracle” for the Wachowski’s “Neo”. We view Neo as a “new Leo” who has been mentored more by David Hume (see 'Vol.1: Prelude') and Erich Neumann... Neumann was the Jungian who saw the need to expand Jung's octo-typology to a dodeca-typology i.e. by adding “centroversion”, he was able to differentiate Leo (♌) 'out of' Aries-Leo-Sagittarius (see 'Vol.1: Interlude A'), even if, in the longer run, Leo needs to integrate the “other 11” back into itself (... symbolized, of course, by the Sun's 'centering' role in its solar system). If the Leonic individual sees the value of operating between the extraverted (i.e. “Zion”) and introverted (i.e. “the Matrix”) realms, s/he would then avoid falling into all the traps that Plato saw beknighting those who were 'attached' to (identified with) the introverted and/or their extraverted attitude... the term “and/or” has been employed because, as Jung tells it, an 'extraverted' type is, in any case, 'introverted' in his/her unconscious.

The 'problem' raised at Leo is that there are 3 ways to 'reach/tap' Aquarius (i) clockwise regression (ii) diametric leaping (iii) anti-clockwise 'progression'. This is why Neo is unable to achieve his 'rounded' view of the universe without “Trinity” i.e. the anima guide that can help him when 3 alternatives are presenting themselves. Trinity is watery enough to know why (i) Aries needs to succeed Pisces (ii) Leo needs to succeed Cancer and (iii) Sagittarius needs to succeed Scorpio. “Agent Smith” (he is an expression of an untransformed Aquarius Sun who's very lack of individuation allows him to 'clone') lacks Neo's access to the feminine. Before we look even closer at the problems raised at Leo, however, we need to look at the problems raised at...

♈: ARIES – the FATHER aped by the OUTGOING DEMIURGE

We had begun our discussion of the epistemological functions with thinking Gemini because the very word “epistemology” was coined by thinkers. Given that Cancer succeeds Gemini, we didn't succumb to many feelings of incoherence as we 'thought' (with words) our way forward into the 1st realm of feeling (♋). Although we could have maintained our sense of thinking-(+feeling) coherence by beginning this discussion of intuition at Leo, we 'intuit' (har, har) that coherency is best served by reversing (clockwise) to the 'pre-talking' sign, Aries.

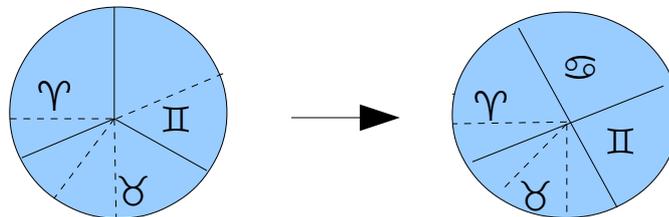
One way to 'reverse' is to search for a way to 'bridge' thinking and intuiting: astrologers won't have problems with the 'imagery' provided by geometry...



The number '1' can be geometrically 'symbolized' by a circle (e.g. “God is the ultimate 'Circular Unity' Who's c/Centre is everywhere and periphery is nowhere”). Aries, the sign of '1-ness', is so 'close' to God that it risks “active identification” with God... the Ram's ignorance of this risk is symbolized by the dotted-ness of the sector lines in the circle above left.

When '2' appears, Aries now realizes that he is, at best, a semi-God. Whether he likes being 'reduced' by material Taurus is an important question for anyone who has a strong representation in Aries (a certain pope comes to mind here). Meanwhile, Taurus itself is also likely to be ignorant of the fact that, when all 12 archetypes have found their 'feet', her Bull-ness is destined to be 'reduced' from this temporary 180° semi-disc to a 30° sector... this ignorance is indicated in the above right circle by the lower dotted line (noting that Mars-ruled Scorpio is in Aries 'half' and Venus ruled Libra is in Taurus' half).

Therefore, if Aries is “inflated” (and, therefore, at risk of “conflation”), then Taurus, while not as inflated as Aries is, nonetheless, “inflated too”. This problem is largely solved by the next divisions...



The interesting thing about the circle above left is that Gemini is only able to 'see' its eventual location from without. At least, Gemini has 'pushed' both Aries and

Taurus toward their eventual “deflated” state. The circle seen above and to the right might not have brought about a 'homecoming' for Gemini but, at least, Gemini now gets a sense that it is a lower hemispheric sign... something that Cancer won't be able to 'see' until Leo, Virgo, Libra and Scorpio have made their appearance.

Because Gemini and Cancer introduce the numbers '3' and '4', they are able to 'inform' Aries that a circle is but a 2D slice of a 3D (or 4D) spiral. This means that Aries is much less about God's 'Unity' and much more about a (new) 'sub-unity' that won't know whether it is part of (i) a cylinder or (ii) a coil... in the same way that the demiurge can do no more than provide a minor 'offshoot' to God's treetrunk.

Another important point that comes out of the 3rd and 4th circles above is that Aries is linked to the gestational signs... the individual who is “an Aries” (i.e. s/he has a natal Sun in Aries) hasn't necessarily reached Aries, per se i.e. s/he is still 'unborn' in Aquarius and/or Pisces. Moreover, the individual who is “stuck in” Aries is often, in any case, too close to Aquarius and (especially) Pisces to be able to 'forget' the fact that they are 'masochistic' and, therefore, don't need to be 'saved' as much as Aries thinks they do. The Ram, of course, is famous for his “noble causes”. (The more we learn about Aries, however, the more we realize the need to use the term “perceived noble causes”... often Aries' 'cause' has a secret 'shadow' element that your average Leo or Sagittarius individual would deem 'unworthy' of salvation).

The problem with the individual who is “an Aries”, is that s/he has (what we will eventually call) a 'double up' of intuition i.e. Aries is pre-Gemini but the Sun (in Aries) points to the post-Gemini sign of Leo. This means that not only is “an Aries” at risk of being “lazy about the spirit-matter differentiation” (see this chapter's first paragraph) but of being lazy about the differentiation of spirit... exactly what we are trying to do in this chapter. This “conflation of spirit” problem may not be solvable until the Aries Sun “progresses” into the 'dissolve-coagulate', differentiative signs of Gemini-Cancer i.e. not until the 2nd half of life. Does this mean that “an Aries” needs to avoid religious authority for the first 3 or 4 decades of his/her existence?

One thing Aries (irrespective of whether the Sun is placed there or not) could do is 'remember' the recent past of differentiative Aquarius i.e. if Aries is able to 'be' Platonic toward the 'meta-archetype', he would see himself 'in context' i.e. the Ram is only a new beginning, not “the” beginning. Astrologers, of course, will argue that, in this current “Age of Aquarius”, Aries is now well placed to do so. Aries, however, is the most anti-astrological of all signs i.e. not only Aries but all fiery signs 'dislike' being 'classified'... thus, anti-astrological Aries are quick to remind astrologers that their “sidereal” Sun is in the sign of Pisces for most of the 1st half of this “New Age”.

The counter to this anti-astrology counter is straightforward enough: depth psychological astrologers don't use the sidereal zodiac chart because it is too 'big' to be 'centred' by the Sun (the centre of the Milky Way is, in any case, a black hole that is nowhere near our own Sun). The “tropical zodiac”, being centerable, allows for a healthy amount of optimism for eventual “centroversion”. Given that tropical Aries is ($\pm 30^\circ$) more anti-clockwisely developed than sidereal Aries, the 'pro-astrologer's' optimism gains further ground. All this would yet be for naught if the Leo individual fails to grasp a 'meta-archetype' (“new Leo = Neo!”). Meanwhile, all the Ram needs to do is realize that he is 'between' “God” and “Adam”.

♌: LEO – the SON about to RISE

If Aries' 'central' challenge is to 'get' that Aries needs only to 'begin' a story (and, thereby, leave the 'middle' and 'end' of a story to other intuitives), then Leo's 'central' challenge is to 'get' that Leo needs only to deal with the 'middle' of a story (and, thereby, leave the 'beginning' and 'end' of a story to other intuitives). Because the 'middle' of a story is the 'centre' of a story, we might expect that Leo his happy with this description.

Plato reckoned that most people are like 'newborns' i.e. any memories of the (further) 'inner' archetypal realm are washed away and replaced by any number of miserable obsessions with the 'cave wall'. This means that most people never 'reach' Leo i.e. the sign that is able ('diametrically-objectively') to turn away from the cave in a 'human' direction and 'remember' the archetypal realm in a 'human' way (even if 'many' of this “most people” like to pay the dodgiest of lip services to it).

Whereas Aries has great trouble working out whether he is better off trying to 'integrate' (i) the Capricorn-Aquarius-Pisces sequence behind him (ii) the Libran partner opposite him or (iii) the Taurus-Gemini-Cancer sequence 'f/Falling' down in front of him, Leo, if 'reached/tapped', can work out that, despite Plato's gloomy view of the 'newborn' psyche, it might not be a bad idea to 'integrate' (and, to a significant extent, 'sublimate') his '1-2-3-4' infantile experience before getting too carried away with (ii) or (iii). (The fact that Jung didn't do this as well as many assume is why we call ourselves “Freudastrology”, not “Jungastrology”). The '1-2-3-4-5 integration' is, of course, well known amongst alchemists... it is dubbed the “quintessence”.

The “quintessence” is that which 'creates' a new 'r/Reality'. Thus far in this 'Pt.1: Philosophy', we have made special mention of the difference between Plato's 'reality' (i.e. crossing the Rubicon from the nominal world) and what most scientists would call 'reality' (i.e. crossing Descartes mind-body gap into the 'outer' universe). In their own ways, these two have reasonably valid justifications for using the term “reality” but, when a centroverted 'reality' appears (as the Jungians will say it, “the psyche is real”), the individual now knows that Plato's and science's 'realities' are, at best, 'extra-human realities'. The problem raised by this 'new Leo birth' is that there is still one more 'earth' sign to 'rise through' (i.e. ♋) before the individual can carry his/her psychological reality through the door of “non-(9)-essential” transcendence. This is why the paws of the lion need to be 'cooked' in its 'alembic' (i.e. lest the Lion 'eats' the Maiden... if anything is meant to 'eat' the Maiden, it is upcoming Scorpio).

Meanwhile, back in the lower hemisphere, if '1-to-5' has been fully 'lived out', the individual will now be experiencing his/her spirit 'directly'. Agreed, the 'fettered soul' of '4' won't be 'cooked' until '8' but, given that '5' comes 'after' '4' (and, in any case, the intuition is future orientated), '5's ability to 'get' the meaning of '8' (before things reach '8') is helpful to '4'. And, so, if everyone would “individuate”, the world would soon become a 'sunny' place free of “blank pitilessness”.

The circularity of the zodiac opens up the possibility of taking an arbitrary attitude to its place of beginning-ness e.g. our problematic times have thrown up the issue of when the 'new' individual life begins. For some, it is the moment that a 'new' genome is formed at fertilization. In terms of the 'gestational zodiac', the astrologer would place this at the cusp of Sagittarius. Similarly, the cusp of Leo can be taken as a beginning point for a 'new' life, especially when the question of individuation is in

focus. C.G. Jung made much of the difference between a 'persona' – the observable personality, while interested in individuality, is, in the final analysis, not much more than a slice cut from a collective loaf – and 'self-knowledge' – the 'inner' character, because it is truly 'unique', suffers separation from the collective. This is a different species of suffering, of course, to that of Plato's '4 soul' fettered to the '2 senses', yet these two species, like the Moon and the Sun, are well able to come together and, in doing so, assist in the 'healing' of each other.

As discussed in the introduction, Plato had little to say about how the 'soul' might be fettered to the spirit. We have to look elsewhere, then, to think about how 'soul-spirit fettering' might be helpful to grander purposes. After all, given that the soul is passively feminine, from where might it source the 'energy' to 'turn' towards the rational realm? You won't have to be a graduate of 'astrology 707' to work out that the 5th archetype is a good candidate for 'being' such a source (of the 'energy' that Sigmund Freud went on to call "sublimation").

When the individual registers his/her uniqueness, the rational realm of Ideas becomes acceptable to the individual because their de-individualizing (categorizing-collectivizing etc.) influence is now more 'distant'. In short, the individual who has 'transformed' '5' can say, "put me into static categories all you like, it can't hurt me anymore!" This becomes the basis upon which the Archer is able to 'integrate' static differentiative thinking with dynamic synopsisizing intuition.

Here, we need to restate that the astrologer of the 21st century needs to speak more strictly than s/he has so far done. And, so, while it is fair to say that, in overall terms, extraverted-masculine fire/intuition is less than impressed by the introverted-masculine approach of air/thinking (i.e. air 'de-integrates' or 'reduces' individuality into categories), a maturing fiery attitude is likely to see 'air' with a strong sense of how it can become an 'auxiliary' of fire. We have already noted how an individual with, say, a natal Sun in Aries will tend not only to 'reach' (and tap) a more mature Ram-ness in the 2nd half of life but also, via the progression of the Sun into Gemini, achieve a greater tolerance of opposites. Equally, the transforming Leo will be able to see the progression of the Sun into Libra as an 'auxiliary' to maturation. Indeed, there is a sense that a fiery aspect of the psyche is archetypally 'meant' to trip up on the succeeding earthy aspect (i.e. for Leo, Virgo) so that s/he might then take the air and water auxiliaries (i.e. for Leo, Libra and Scorpio) more seriously.

One of the most important extensions of Freudian theory after the founder's death is "epigenetics" i.e. the idea that subsequent developmental phases are 'built up' on earlier phases. If this idea 'holds (err... hmm) water', it is likely to be strong in the 'rising' right hemisphere. For example, a dodgy passage through '4' is likely to bring up a 'ghost'... you know, ambiguous love-hate for mother, suppressed guilt for the loved aspect of father... Ophelia, Polonius, Laertes and all that jazz.

If we draw 'up' and see the fiery trinity as a 'narrative', we remind ourselves that Leo as only a halfway point in the story, yet '5' still has certain advantages that '9' does well to observe. For example, with '8' as a kind of ring-pass-not, we can see how Sagittarius works as an end-gamer of a catastrophic left hemispheric regression whereas Leo is clear of (even the beginning of) that '3-back-to-9' 'game' that dodgy politicians love so much.

♐: SAGITTARIUS; THE HOLY GHOST flies AWAY (back down?)

With Aries being 'extraverted' and Leo being 'centroverted', expectation for Sagittarius being 'introverted' is likely to be immense. In fact, because the Archer would like to transcend the 'round' altogether, the term 'supraverted' is the better candidate. Then again, a humbler Archer (a bit of an oxymoron) might opt for the term 'duoverted'... as you can see, this is the preference of this epistemologist (see Fig.1c). Agreed, if the right hemisphere is viewed without entertaining any sort of life-death-cycle (i.e. without reincarnation) Sagittarius does have more 'supraverted' than Leo but, if we emphasize the cyclic aspect of the zodiac (i.e. feminize it), Leo works as the more supraverted sign with Sagittarius having to deal with being on the brink of 'infroversion'. 'Duoversion', then, nods not only to the extra/intra dyad, but also the transcendence/reincarnation dyad. Aw, how 'bout a wink, then?

If there is one overriding theme to our (astrological) philosophical survey of the 'how' of knowing, it is that its wheel, like any wheel, has two possible ways of rolling. Therefore, we also ask how well Sagittarian 'duoversion' can access a third dyad – progression-regression. Given that the epicenter of regression is in '12' and that astrological tradition links '9' and '12', we are forced to wonder whether, over the last 2,000 years '9' has been too close to '12' to see it objectively. Recall here our ('Ch.1: Thinking') view, that '3' (underpinning '9') 'gets' progress-regress first.

Maybe we do better to recall 'Ch.2: Feeling' (i.e. a '4th' dyad) wherein it was noted that anti-clockwise 'rising' can be either 'unconscious' or 'conscious'. Or, to put it familiar terms, 'development' could occur either as a ghost or a spirit. In the same chapter, we also proposed that an 'unconscious' negotiation of '8' could lead to an 'angry 9' i.e. the individual, believing that s/he has suffered enough, now decides that s/he deserves some sort of transcendence of his/her struggle. This is analogous to the reward that is demanded by the baby but, as Melanie Klein explains, doesn't arrive when it should. Instead, the individual is 'ordered' to enter a new karmic debt and is 'pissed'. This is not so much 'Oedipal-ish' as it is 'Hamlet-ian' i.e. the poorly understood 'good father' becomes a ghost. An interesting variant of "Hamlet" is De Niro's character in Michael Cimino's "The Deer Hunter".

From our point of view, therefore, we don't take anger to be a simple feeling. Rather, we see it as a complex distortion of the simple instinct to initiate. Overall, we take anger to have three forms (i) extraverted 'acting out': when extreme, this type leads to lamentable destruction but, even in a mild form, it leads to the surrender of opportunities for understanding (ii) introverted 'repression/repulsion/regression': it might appear to be 'good' but, nonetheless, it conceals evil and, later, 'explodes' and (iii) centroverting 'sufferance': struggles to remain 'in touch' with his/her anger but refrains from acting out i.e. s/he 'uses' the energy of anger to as a 'feedback circuit' that directs initiative to constructive ends. Astrologer Howard Sasportas has written that it is OK to hiss a little when we are angry... we do agree with Howard, but only insofar as a 'snaky' hiss can be cushioned (i.e. outstripped by a factor of, say, 8) with understanding.

At this juncture we can return to another aspect of philosophy that is close to spirituality – morality – and revisit our theme of pre-, intra- and post-'II' delusion and deceit. Although, in the face of St. Peter, the gullible pre-Geminian can validly plead delusion, we still need to break delusion down into an innocence//ignorance

dichotomy. Innocence is “not knowing what one does”. Ignorance might also be “not knowing what one does” but, given the capacity and opportunity for growth, there is hardly any excuse for this “not knowing”. For example, the politician who is able to understand the 3rd commandment and why it is so relevant (i.e. what Fleet St. calls “playing the God card”) doesn’t have very good grounds to plead “innocence”. The trouble for the ethicist, of course, is that the “mask” already precludes access to the deceit-delusion dichotomy that resides within ignorance, let alone to the innocence-ignorance dichotomy that overpins it. Thus, religions realize that a final ‘judgement’ that is ‘t/True’ requires a transcending (rather than fully transcendent) b/Being who has much better access to the hidden (‘inner’) facts.

But, what about a pagan/agnostic/atheist type of political leader, whether he be Stalin or someone less extreme? Can’t he declare that the progression-regression dichotomy is a whole lot of hooey and, thus, justify plopping any dissenter into his Gulag? It is worth reviewing here how muddy the scientific debates of the last two centuries had been toward the whole notion of regression... during the 19th century (“ontogeny-follows-phylogeny”) it could have been argued that “regression”, being unnatural, needs to be looked for, found and forcibly re-directed but, in during the 20th century (“ontogeny-doesn’t-follow-phylogeny”; *Homo sapiens*, for example, is neotenously “regressive”), the opposite view now had grown its teeth i.e. regression, being natural, needs to be looked for, found and (forcibly??) promoted. Meanwhile, back at the “Ranche Athene” (i.e. there is no ‘outer’ knowledge), Plato has spent the last 2 centuries spinning in his grave.

Even though St. Peter (or equivalent) is able to sort through this quagmire, is there any way for an earthbound moralist to ‘spot’ ignorance? In C.G. Jung’s mind, it might not be very easy to do so with regards to the individual but it is a bit easier with regards to an individual’s lineage. Jung thought that many individuals seem to negotiate an “unconscious” (i.e. unremembered, unintuited) life with ease but there are others who seem to suffer greatly for their “unconsciousness” i.e. they begin by trying to go with the (collective) flow but quickly discover that this leads to all sorts of malady. These are the great-great-grandsons of forebears who, as Jung phrased it, were “falsely unconscious”. They have inherited the impersonal “family curse”.

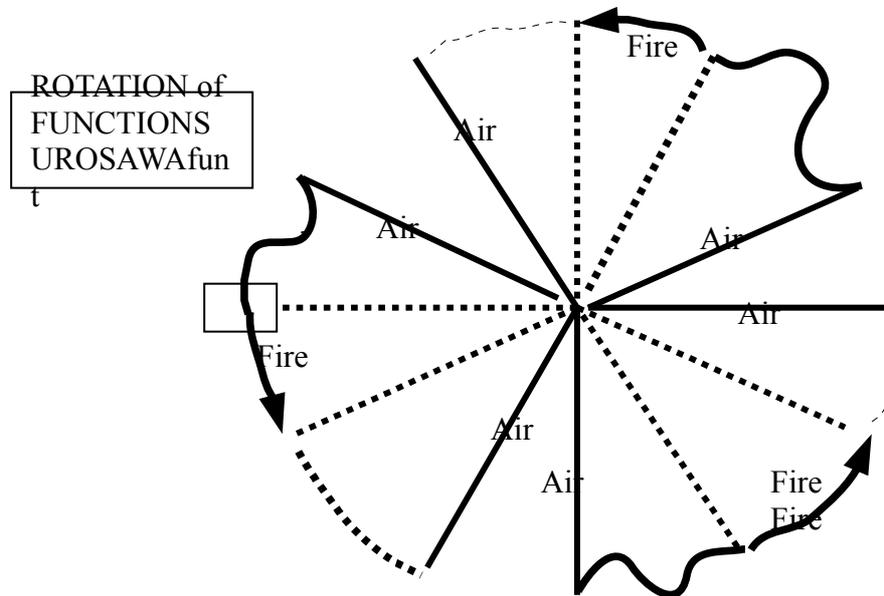
Although Sagittarius is not immune from ‘phobosophying’, the fact that fire signs prioritize the imagination over thinking points to possibilities for the Archer to intuit beyond the square. Probably the main thing that annoys the thinker (whether or not s/he is a philosopher) is the fact that, in the symbolic realm, anything can be made to mean anything (e.g. the square can be made a circle). Even so, an intuition that has developed ‘through’, not only Aries and Leo, but also the other ‘storylines’ of the anti-clockwising zodiac, is able to glean a better meaning for the symbols that s/he confronts, all the better too because the symbols have now been individualized. To be sure, when anything has come to mean anything, there is no meaning at all (i.e. thinkers are ‘right’... but whether they realize that they come to their ‘rightness’ via a “projection” of their own undeveloped intuition is another question altogether). An undeveloped intuition characteristically sees symbols as ‘ciphers’ and, then, to ward off the incipient depression, it fills itself with ‘plans’ to ‘concretize’ its “conflations”. Political ‘science’ soon decides that deceit is “good policy”.

INTUITING ABOUT INTUITING

One of this website's guiding principles is that astrological 'rotation' is more important than astrological 'radiation'. For example, when discussing the air signs, we had noted that 'scientists', via their penchant for thinking back on what has been sensed, are prone to 'clockwising' (from, say, Aquarius 'back' to Capricorn). Indeed, this penchant is "sealed on the other side" via thinking's 'opposite function' (feeling) being the very next anti-clockwise 'port of call' (although Aquarius & Pisces form a kind of Yin-Yang, Aquarius, as revealed in Greek mythology, often prefers to 'think back on' the earth of Capricorn).

We can't, of course, single out 'scientists' because, in the same way that water is the next anti-clockwise 'port of call' after air, fire's 'opposing function' (i.e. earth) is the anti-clockwise 'port of call' after fire. In turn, whenever 'auxiliation' becomes a priority for the fiery (intuitive) 'religious devotee', s/he is at risk of succumbing to the same 'clockwising' "sealed on both sides" dynamic.

If there is a difference between the 'clockwising-regressive' inclinations of the two masculine elements then it is fire's capability of 'using' its 'irrationality' to intuit that fire is part of a circle. Like so...



The 'rationality' of the air signs is symbolized by the 'gaps' in the rim of the zodiac cycle (i.e. it doesn't have to deal with π). Indeed, because air is characterized by its interest in division, reverse engineering, analysis, reduction, classification etc., we also recognize the symbolic value of 'solidifying' the radii that flank the air signs. By this, we assert nothing new... we are merely re-stating what we had first 'aired' in 'Ch.1: Thinking' i.e. thinkers prefer to think about triangles rather than circles.

The 'irrationality' of the fire signs is symbolized by the arcing arrows on the rim of the zodiac cycle. Even if, from a fire sign, there is some regression to the prior water sign, the 'wavy' nature of this regression drives home the fact that some sort of 'circuit' is in operation... and, in turn, the chances of 'doing a 180°' with the sign into which fire has regressed is increased. For example, when Aries regresses into Pisces,

the Ram has every chance of 'intuiting' that this 30° arc 'implies' not only a (i) 180° about face but also (ii) another 330° is 'out there'... rather than, as was noted for the air signs, looking for a diametric, divisive, rational 'anti-heroic' leap. Agreed, in our prior section, we had stated that Gemini's facility with duality allows it to 'get' the progress-regress dichotomy 'earlier' than Sagittarius... but Gemini's preference for the "short journey" can blind it to the "long journey" realization that progress and regress are on a collision course. If there is an 'archetypal' intuition to be made for the intuitive function it is that, one day, it will be seen to exist: "I intuit, therefore I am becoming rounded and whole".

But, what about the 21stC? Why is the intuition seen as either non-existent or an irrelevant tool for knowledge-making? The reader, hopefully, has enough depth psychology to reach his/her answer... the senser-thinker who derides intuition likes to do so because there are plenty of undeveloped intuiters who provide "projective hooks" that allow the projection to become "locked". For example, an undeveloped fiery type who predicts 'concretistically' and lacks proper access to auxiliary reason and feeling will 'trip over' the concrete (e.g. the clairvoyant of Alan Parker's "Angel Heart" who can't predict her own demise).

But, what about astrology? No doubt, there will always be some access to the phenomenal 'levels' of the future – e.g. Gauquelin's "Tenacious Mars Effect" – but, as we have seen, the guts of inner development occupies areas that lie well clear of '10' (Gauquelin's 'careers' and/or 'roles'). The zodiac's spiritual narrative leads us away from 'tangible' scientific life and away from the "persona". Like Adam-Aries, we need to 'trip over Taurus-Eve to register our inner life. If, unlike Adam, we want to avoid a family curse, we will want to 'reach' beyond statistics... all the way to '5'.

A good example of how sensing-thinking can undervalue intuition is revealed in the way that it 'picks on' so-called "creationists" (i.e. undeveloped intuiters). Even though we need to give creationists a little latitude when the focus is biogenesis, it is still obvious that creationism has insufficient data to earn a place at the bio-scientific table of evolution. Thank God! The minute that creationist's sufficient data arrives is the same minute that inner development of the human psyche loses its place in the kingdom of Love. In this sense, Charles Darwin is "Neo", the greatest scientist who ever lived (greater than Newton, greater than Einstein... I couldn't agree more with Daniel Dennett here). Without Darwin, how could we ever realize our need to place transformation where it belongs – within. Darwin is the "salvator macrocosmi". Go get 'em, Daniel...

Para-Darwinian science also provided a key to the great secrets of spiritual transformation. The '2nd law of thermodynamics' – one of science's most imposing and incontrovertible principles – tells us that all physical expression, sooner or later, is going to turn to dust. Then again, because this law is a product of thinking about sensing, we are impelled to intuit beyond its square... over to another imposing and incontrovertible pair of 'thermodynamic laws' (i) physical entropy and (ii) spiritual neg-entropy (the '2nd law of spirito-dynamics'). Although 'intuitable' at '5' this 'law' is fully realized in '8'. As one 'synchronicity-ophilic postpunk (ex) cop' sings it, "all the saints up in heaven and the stars up above, ♪... it all comes down... it all comes down... it all comes down to Love".

Chapter 4: SENSATION – Ms. ID

THINKING ABOUT SENSATION ('beyond' Hume)

Cosmo-biologists have calculated that the universe-(womb) had been rolling out for about 10,000,000,000 years before life (as we know it, Jim) appeared 'inside' it. What, however, was the duration 'biogenesis', per se? Plato, one of the many who saw/see the universe itself being 'alive', would have opted for an expansive view i.e. "fiery universal biogenesis lasted 10 billion years".

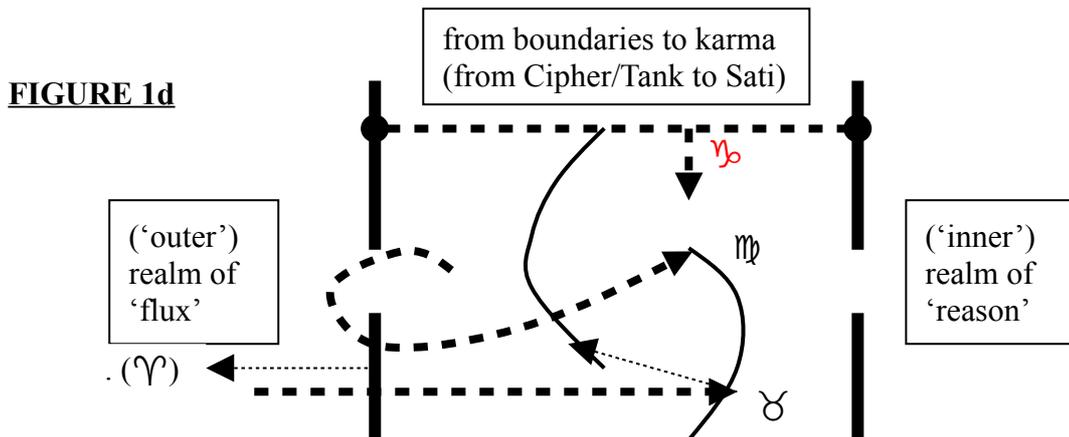
Evolutionary biologists assume something altogether different: the biogenetic event (+ any kind of 'Fire' that might have instigated it) was a 'blip' that holds little significance in the face of their 'primary' epistemological focus, sensation. As noted in 'Vol.1: Prelude', the sundry functions – thinking and (if 'there') feeling+intuiting – are seen as the epiphenomenal fluff of one ephemeral species, Homo sapiens. Still, if Plato, Einstein et al. are fluffers, biologists are too ... maybe not today, maybe not tomorrow but soon-ish, the 2nd law of thermodynamics will make fluffers of us all.

Meanwhile, back at the ranch of 'everyone-except-evolutionary-biologists', it isn't hard to see why sensation is 'post-primary'. We don't have to look any further than the dichotomy of the (5) 'peripheral' sensory organs (e.g. pain fibres, spindles, retinas etc.) vs. the 'central' organ of perception (i.e. the brain) to see sensation as a function that epitomizes 'multiplarity' (not 'singularity'). An illustrative example is the 'phantom limb' syndrome of amputees who 'sense' things in the locus where the limb once occupied even though ocular 'sensing' of the amputation defies it. In the usual run of things, however, sensation celebrates its lack of unity because, after all, multiplicity leads to richer experiences.

How far, then, does modern biology lead us up the garden path? Does Plato lead us even further? After all, he didn't flinch when it came time to waxing lyrical upon the 'outer' flux-bound world – "Timaeus" – despite having elsewhere snubbed it. (Thus, Plato would set Aristotle up as Galileo's fall guy). Then again, Plato's view has been 'saved' by, the Christ figure of philosophy (even though he was an atheist), David Hume. Hume's (somewhat 'acausal') view that rational logic (i.e. deduction) has no connection (or 'integrative path') to the mass of data that is accrued through the sensory function (i.e. induction) is yet to be discredited. Science has yet to carve any kind of path to '(integrative) self-knowledge'. In other words, sensing-thinking – 'science' – is a miasma similar to sensing-intuiting ('ig') & sensing-feeling ('id').

Sensation might have inherent multiplarity but, in any case, astrology keeps it down to a trinity (i) 'negative (pre-conceptual)'; prior to the appearance of brain tissue, an embryo 'senses' the uterine wall and tolerates its attachment to it, despite the fact that the uterus is (genetically) foreign tissue, meaning that both sides of this attached pair will have to play down their self-assertive sides... the last thing that an embryo needs is to recognize the uterus is "not me" and, in turn, separate from it too 'early'. You won't have to be a graduate of 'astrolo-embryology 101' to link this type of sensation to Capricorn, (ii) 'positive (pre-conceptual)'; in 'Ch.1', we outlined the generally 'positive' sensation that allows the weaning infant to separate "me" from the "not me" (i.e. mother/world) but we can still ask whether or not this qualifies as 'conscious sensation'. If we take a stricter line that takes Gemini as the '1st' locus of '1st person consciousness', we realize that Taurus' per-(con)-ception is a borderline

realm. Yes, Taurus might be more ‘self-aware’ than Capricorn (and, for that matter, Aquarius/Pisces/Aries) but, of itself, it won't bring about (1st person) ‘consciousness’ even momentarily (i.e. II). Of course, we fully expect “Aquarians” to quibble about our definitions of “awareness” and/or “consciousness”, (iii) ‘integrative conceptual’; the nature of Virgo has also been noted i.e. the ‘integration’ of individual body and mind implies a ‘3rd’ realm that connects brain tissue (i.e. sensing) to the electric field that permeates the brain (i.e. thinking), in an analogous way that Plato’s ‘soul’ is the connection between the irrational & rational realms. Virgo draws on the underlying support of Cancerian-Leonic ‘soul-spirit’. In terms of our familiar schema...



This schema sheds light on Plato’s disinterest in the sensation function: even though Plato doesn’t doubt the existence of the outer realm or the per-(con)-ceptual apparatus that receives it (in Fig.1d, the feminine concavity on the lower right), he still keeps to the overall idea that the rational functions of thinking and feeling not only post-date irrational (Arien)-Taurian sensation but rationality also emphasizes the ‘rise’ that veers ‘up/away’ from Taurus.

This ‘post-dating’ of the thinking and feeling functions, of course, makes the sensed data of “Timaeus” appear to be primary, but the fuller quaternion shows us that it is ‘secondary’... to fire. In other words, if the individual is going to sense what the new day is offering weather-wise, s/he must already have ‘ Υ ’ desire’ to get out of bed and go to the window... raw ‘desire’ is not an act of passive reception but an act of ‘phallic’ will. Hereupon, we can deem sensation as ‘extraverted’ (yet, all the same, ‘introverting’) whereas Υ -intuition is both ‘extraverted’ and ‘extraverting’.

We have seen that ‘reaching’ Aries (i.e. ‘through’ a gestation) is not as simple as it first appears but, at least, the ‘reaching’ of Aries provides a bolus of willpower to ‘reach’ the mid-afternoon realm of ‘new Leo’. This is simple enough for the Ram but, like all fire signs, he needs to cope with the fact that, when he takes that 1st step toward the window at dawn, he still has every chance of stubbing his toe on the (♊) bedpost. A bit later (perhaps near lunchtime), he might desist from cursing bedposts and begin to think more generally about the inert nature of bedposts (i.e. of matter). Of course, whether he has access to the ‘memory’ of a bedpost that he had kicked in a previous incarnation is another question altogether...

♃: EXTERNAL SENSATION, RESOURCES and TAURUS

The ancient Greeks were happy to think of touch, taste, smell and hearing as 'receptive' but they took an attitude to vision that most modern biologists would call 'incorrect'. That is, they 'saw' (yuk, yuk) their eyes as having a capacity for 'shining' (i.e. they take willful part in whatever was being looked at). This probably occurred because they would have noticed another kind of 'eye' that, absent of will, watches dream images go by during sleep. Even during the daytime hours, they would have noticed that, after the eyes have wandered toward the sky and passively registered a cloud, it takes some sort of 'will' to look for a face in the passively 'received' cloud. In these days of 'refined' definition, we can see the Greeks 'mistake' as "conflation" i.e. an intuition-sensation mish-mash needing differentiation more than dismissal.

We get a drift of this need for differentiation in "Timaeus", the dialogue that is almost anti-Platonic insofar as it focuses on the 'outer' natural world. Then again, given that it isn't difficult for a philosophical 'realist' to accept (via duoverision) that archetypal noumena extend to the phenomenal world, any meta-philosopher would have expected Plato to knock up a "Timaeus" sooner or later. In it, we discover that the Creator begins (if, in fact, there is a beginning) with the extraverted bases of the phenomenal world, fire and earth... in astrological terms Aries & Taurus. And, as we have noted in our discussion of Aries, for these two to 'generate' the 3D universe the Greeks had found themselves to be occupying, two more interposing elements would be required, air and water... in astrological terms, Gemini & Cancer. '3' & '4' assist the original fire & earth to split into the more 'intelligible' Leo & Virgo. Because all this occurred before sensing creatures appeared, it is to be 'divined' intuitively.

On the other hand, Plato's general bypass of the Taurean aspect of sensation probably contributes to his downplay of individuality. Of course, the Bull needs to be reminded that her 'source' of individuality – '1' – is, at the end of the day, a long shot away from individuation but, as indicated, she does get to watch the Ram trip across her doorstep. In this way, the Bull can realize (more easily than can ♃) that Leo-Virgo is where any intuition-sensation mish-mash will be transformed. Further, as any garden-variety Taurean astrologer can tell you, a development of '1st person' sensation-perception has critical input into a phenomenon that Aries can only begin to intuit i.e. the innate value system that imbues the physical individual incarnation, however poor, short, nasty or brutish it turns out to be.

Because individual taste is, well, err..., individual, there's not a great deal that philosophers can say about it. Nonetheless, it is now mixed up in a world (collective) challenge that is both philosophical and moral... the problem of global resources. In this light, we can recall our 'Ch.2' notes about Plato looking to the question of soul's immortality without worrying too much about confirming the existence of the soul in the first place i.e. the "save-the-planet" brigade jump to the question of how to save it and disregard the question of whether it exists.

From the perspective of the Platonic concretist, then, two 'opposing' views are easy to see (i) the fact that no-one sees the Forms properly anymore means that all of us (except for 'unredeemables') are destined for a (number of) reincarnations and, on this account, saving the planet is critically important (e.g. "hey, rapturers! don't you know? The 144,000 have already been 'taken up'! Its time to stop fooling yourselves! you've missed out too, just like the rest of us...") and (ii) given that the

only way that the “7 billion –144,000” can be mobilized to do something is through fear (of anything from ‘coastal anarchy’ to ‘climate-armageddon’), we now wonder whether Mother-Earth-who-wants-to-be-loved will, in any case, wipe us out just as She had done for Homo erectus. She might be waiting for ‘Homo post-sapiens’ (you know, like the bumheads in “Star Trek” and “Close Encounters...”) to puncture the next evolutionary “punctuation”. (See the writings of Stephen Jay Gould).

Even if we take the ‘positive’ view, a new dichotomy immediately appears on the horizon – population numbers vs. average individual consumption. The figures are well-known: the U.S.’s 5% is consuming 30% of energy resources and, when this is extrapolated to China/India’s 30% ‘aim’ to consume at the U.S. ‘level’, we are led to the idea of a vicious cycle (in all implications of the phrase). The great history-as-symbol for Homo sapiens (i.e. Homo bullshitiens) is the set of (false) derelict idols of Easter Island... when resources ran out there, human extinction was meted out via cannibalism. What is worse... cannibalism, sterilization or sublimation?

Put simply, we’ve come a long way since the Biblical “go forth and multiply”. In the old days, more children meant more hands on the farming deck meant more food (not to mention the oldies having more people to look after them). Now we’ve got the 1st world saying to the 3rd world “stop multiplying” and the 3rd world saying to the 1st world “stop consuming”, all enacted under the skull and crossbones of fear. It is interesting that (one of) the most effective contraceptives is ‘female literacy’: we can take this as a straightforward expression of the ‘spiritual feminine’... a woman’s increasing interest in inner life oversees her increasing interest in the more spiritual versions of motherhood. On the ‘other side’ of this problem (1st world consumption), we could suggest that the spiritual ‘level’ of the Bull is, in part, encapsulated in the paradoxical formula “less is more” i.e. the path to Virgo is best paved with the idea that one should not carry more than can be successfully refined. The collective has filled up its ‘room-womb’ with so much junk that its view out of it is now completely blocked out. Astrologically, this is because ‘2’ is being regressively accessed from the 10,000 thing-ed ‘3’, rather than progressively accessed from ‘1’.

There is, nonetheless, another paradoxical aspect to the Taurean spirit: near the end of “Timaeus”, Plato throws another spanner in the working assumption that he is a sensation-snobber by lauding the wo/man who invests in his physical fitness. Specifically, Plato praises the gymnast (who, unlike the long distance runner, could be said to be more interested in ‘outer’ more than ‘inner’ health) in a way that could be called “resonance with the 2nd archetype”. Plato invokes Venusian ideas of beauty and balance when he goes on to suggest that any individual who is trying to develop (or, even, ‘save’) his/her soul may do well to begin this process by maintaining some sort of soul-body proportionality. In other words, the difficult process of turning the soul away from the irrational and towards the rational doesn’t involve ‘rejection’ of the body... to do that would be an exercise in tricky asceticism. It is altogether better to face one’s (Freudian) instinctual reality head on because, the more one is in touch with it, the more ‘real’ will be any subsequent experience of sublimation. The reader might wince at these so-called paradoxes of spirit but they can be taken as consistent insofar as the two “chthonic” signs of the zodiac, Aries and Taurus, demonstrate the spirit paradox of left hemispheric ‘fallers’.

♍: INTERNAL SENSATION, HEALTH and VIRGO

It is very likely that Homo sapiens went through an 'unconscious' phase with regard to the connection of sex to babies i.e. 'fathering' would have been viewed as a divine (i.e. not human) affair. Astrologically, this is symbolically (if not historically) connected to the (apocryphal?) idea of Libra and Scorpio being one sign i.e. Libra is a masculine sign insofar as the idea of marriage – under sway of exogamy – serves a father's rights as sire. Now, although, in the stricter sense of the number series of '1-to-12', the zodiac cycle 'begins' at Aries and 'ends' at Pisces, we can still work with alternatives that can enrich our symbolic understanding. The first and most obvious example would be to begin at the sign that complements Aries... Libra can be taken as a 'beginning' that rotates through Aries and 'ends' at Virgo.

This 'complementary' cycle could be called the "incarnation cycle" insofar as it describes the 'sweep': from '7/8 siring' to '9/10 embryonic implantation' to '11/12 foetal gestation' to '1/2 infant (extra-uterine) gestation' to '3/4 toddler of the family romance' to '5/6 child-adolescent of self-knowledge/independence'. Thus, in order to take oneself as fully "incarnated", it is not enough to have a perceptually recognized 'separate-me' (i.e. '2'). One needs to be 'in touch' with that which has perplexed all philosophers since Aristotle – the so-called "body-mind connection". In light of our earlier discussions wherein we saw how difficult it is for philosophers to work their way through the 'candor/deceit' issues of '3', the 'soul' of '4' and the 'spirit' of '5', it is no wonder that they are barred from solving '6'.

Hopefully, the reader has already gleaned why, in Fig.1d, the arrow pointing to the Virgoan part of our earthy concavity is a loop... Taurean sensation focuses on the 'world' beyond the skin whereas Virgoan sensation, even if it is also focused on a post-intuitive material 'world' (i.e. between the skin and the psyche), is not without a capacity to 'integrate' Taurean outer-external sensation into its processes. This is an astrological depiction of the psyche now pulling clear from the spoon-feeding aspect of the mother. The individual who has yet to 'reach' Virgo often reveals it through a compensatory attitude to the 'reality' of his/her body (e.g. an unhealthy or an over-healthy diet, dangerous activities). The 'good enough' biological mother knows that she has a decade or so to instill a healthy attitude to 'health' in her child i.e. before her child claims his/her (dubious) 'right' to rebel and/or rationalize why s/he doesn't have to 'reach/tap' Virgo "epigenetically".

A healthy attitude to health sounds like a misprint but, like 'thinking about thinking' or 'being in love with love' etc., we need to underline the fact that '6' is an archetype that (e.g. '3' x 2) is not un-mercurial. In other words, the hypochondriac might appear to 'be' Virgoan but, in fact, s/he is yet to 'reach' Virgo. In fact, even if a 'medical' astrologer might focus on the 'Virgoan' aspects of the horoscope (e.g. the 6th house), the developmental astrologer will need to look at the various 'prior-to-6' issues just as much as looking at any, say, 'stuck in' '6' issue. An instructive example is laid out by the traditional view that 'accidents' (that, of course, can lead to being bedridden and 'unhealthy') are usually linked to '3' rather than '6'.

A closely related theme to health is that of 'boundaries'. The first boundary that avails itself is the mother's body... the wall of the embryo is too frail to resist predators and, so, it is just as well as there is an external structure that, in a way, is 'already there'. Obviously, such external boundaries need to be replaced by internal

boundaries as the individual pulls away but the zodiac tells us that this is an 8-phase process. Indeed, at the 3rd phase – the movement from Pisces to Aries – the mother (especially the Homo sapiens mother) tries to re-create a sense of ‘12-ness’ (even if the water is ‘hot’) so that the newborn is able to accept ‘reality’. At ‘2’, there might be a sense of ‘me-in-here’ now separate but that won’t automatically mean that the toddler has adequate boundaries against dangerous aspects of the environment. The mother, in one sense, has merely shifted from being ‘already there’ to ‘still there’.

Plato reckoned that the soul was ‘confused’ by the senses but, of course, he didn’t distinguish between external and/or internal sensation as we are doing here. Nor did Plato distinguish between confusion and downright ‘danger’ in the way that Freud had done (i.e. instincts crop up in dreams as wild animals as symbols of the “dangerous aspects of the inner environment”). This was, of course, a reflection of these two individuals backgrounds: the biggest danger of the inner environment to Freud was the process of ageing towards physical death whereas Plato-as-Socrates didn’t see this as any kind of danger – see “Apology”. Still, if the (developmentally minded) astrologer is to make sense of the boundary challenges of ‘4’ and, then, ‘6’, it would be a wise move to ‘integrate’ the Freudian and Platonic standpoints.

At ‘4’ the individual realizes that the mother’s ‘carrot’ needs to replace the mother’s ‘stick’ (i.e. ‘10’) but this can all too easily amplify any problems lurking in the shallows of another kind of m/Maternal ‘carrot’ (i.e. ‘12’). Thus, if development doesn’t ‘reach’ ‘6’, the adolescent, not having the boundary developments that are required to adequately partition him/her from ‘12’s seductive phantasmagoria, will happily rationalize a “regressive” attitude (to, of course, ‘3/4’s ‘moral precipice’).

But what does the replacing of mother’s boundaries (and the overcoming of Mother’s boundarylessness) with one’s own have to do with health? To answer this, the individual might need to ‘reach/tap’ the realm of teleology – the self-knowledge of ‘5’ – but, in general, disease can be taken as a ‘message’ from the Self to be more focused on one’s boundaries, both external and internal. Perhaps the best symbol of the ‘12-to-6 (stop-worrying-about-global-issues-and-focus-on-yourself)’ message is an abscess on a tooth. Maybe Christ h/Himself (the man part of the God-man) had trouble worrying about humanity at those times when h/He was nailed to a severe toothache. If Leo can ‘call’ back to Gemini, Aries & Aquarius to become a questing hero then we can say that Virgo is not incapable of ‘calling back’ either – to Taurus, Pisces & Capricorn – to take a healthy attitude to health.

I’m sure that, at this point, many will complain, “wait on! how can a disease be a purposeful ‘message’ to ‘fully incarnate’ when so many diseases go on to being fatal?! and, what about the individual who suffers a genetic disorder that no end of healthy attitude could remedy?!” Yes, these are fair complaints and, to be sure, they can’t be dealt with by ‘6-discussion’ alone. Indeed, ‘6’ probably needs to be abducted by ‘8’ before we can even set up a context for answering them. And, so, until we have built up more context, we can only maintain our argument for diseases that are non-fatal and have been shown, in part, to be ‘caused’ by psychical and/or environmental factors. In other words, we now ‘jump’ across to ‘10’ and hope that the (ex)-Maiden (i.e. ‘7-8-9’) has become healthy enough to contemplate the meaning of motherhood, especially its ‘first’ and very paradoxical phase...

♄: 'PRE-CONCEPTUAL' SENSATION (of career etc.) & CAPRICORN

If the '7-to-6 incarnation' cycle is a 'complementary' zodiac cycle well worth exploring, it follows that '10-to-9 transcendence' cycle is also well worth exploring. Indeed, we hold that this (3rd) cycle deserves almost as much focus as the 'basic' '1-to-12 life' cycle. (We will consider the '4-to-3 return-to-fluxing-time' cycle' in 'Ch.6: Time'). This cycle, that begins by 'falling down' from '10' and ends by 'rising up' to (through!?! '9', provides background to seeing why the one-shot religions have it in for, in general, the feminine and, in particular, women.

Although Plato has been a key source for our journey through epistemology, we need to confront the fact that he didn't seem to flinch at his own sexism. At the end of "Timaeus", for example, he notes that men who live lives of cowardice and injustice are reborn as women. Of course, the astrologer has the opportunity to see that, insofar as this remark goes, Plato is resonating with '9-as-transcendental-high-court' masculinity that sees any reincarnation (i.e. even of brave and just men) as a kind of failure. As we know, the religions of the West took things further into the pit of 'failure' i.e. instead of reincarnating (even as a man), a failing individual of either sex will find that s/he has wound up in purgatory (and/or hell). In this sense, we can say that the one-shot western religions 'corrected' the sexist bias of Plato but history hasn't really born this out. This is because the problem hasn't been so much about resonating with '9' as it was about confusing archetypal gender issues with things such as chromosomal 'fate' (see the discussion on the previous page).

The myth of Parsifal offers a better way to 'correct' Plato and, no doubt, to 'correct' Christianity's history too i.e. Parsifal is a useful mythic role model for why men don't have to get too perfectionist about the one-shot challenge. All you need to do in this life is set yourself up for a 'reincarnation' in the best way as you can. This is achieved by mustering the best understanding of the 'feminine' that is possible.

For many astrologers, the Parsifal-double-cycle is symbolized by the cycle of the planetary expression of the 10th archetype, Saturn. Very often, the first 30 years of life (i.e. the first cycle of Saturn) are spent struggling against any kind of 'destiny' that might involve heavy globs of 'responsibility' but, with its characteristic irony, it has a way of 'creeping up' behind itself and, then, surprising itself with the pattern of its own 'reincarnation' (i.e. the Saturn return, and into the 2nd cycle). Agreed, not every parent becomes a parent in his/her 29th year but, if astrology is 'real', you can bet that each parent gets a clearer sense of the meaning of the word "parent" as s/he blows out those 30 candles. Typically, it has something to do with setting boundaries for oneself in a not dissimilar way that mother herself had done 30± years prior.

We have already noted that '10's boundaries really do need to be replaced by one's own through a full enough inner development to '6'. And, so it should be easy for the reader to see why a re-entering of '10' (i.e. the gestating mother), even when '6' has been well-enough 'reached', might lead to a renewed sense of failure. Yet, it is also reasonable to propose that this sense of failure might be "repressed" until the 3rd trimester i.e. the trimester when issues involving the '12-6 opposition' re-invigorate themselves. Things then 'come to a head' when the baby's head begins to crown and then, sometime later, a family member or a health-care worker spots a "post-natal depression". It is probable that a significant number of pregnancy terminations are rather desperate attempts to ward off this impending condition, in a not dissimilar

way that political revolutions are rather desperate attempts to ward off the litty history records when a collective smells an impending “depressive position” (as per Melanie Klein). ‘10’ is usually able to repress everything except fear itself.

Once again, in confronting the PC issue, we have preferred to use the word ‘the’ rather than ‘her’ with regard to pregnancy, because the 4th quadrant is a very collective and, at certain stages, a rather inhuman, slab of zodiac. Even the woman who has achieved a “good enough” ‘6’ will notice the disorientating aspects of what Jung called the ‘pleroma’. Whether abortion is “right” or “wrong” is not really the point... from the perspective of moral astrolo-philosophy, the “abortion rate” is a measure for a society-as-a-whole to see how well or how poorly it understands and addresses the developmental life-cycle. The policy of “repression” of abortion into a statistic-less underground prevents a sick society from knowing this measure. As in all things psychological, knowledge gazumps empty ideology.

The reader will note that, in 'Fig.1d', Capricorn is schematically depicted as the 'inverse' of Sagittarius i.e. whereas the Archer, in trying to optimize duoversion, is able to make a decent set of ‘connections’ beyond maternal boundaries, the Goat is interested in making mountains of maternal boundaries. Even though ‘9’ & ‘10’ are very different, they are very similar in the fact that they are both easier to ‘reach’ by regression than anterograde development. Now, given that the ‘reaching’ of ‘10’ by mature negotiation of the right hemisphere bespeaks (spiritual) ‘failure’, what are we to say about the ‘reaching’ of ‘10’ by regression (or, by ‘ghosting’ progression)? You don’t need a thesaurus to come up with all the terms that appear on the daily news... “(devilish) haste”, “(empty) rhetoric”, “(feckless) power game”, “redrum”, “unnecessary suffering”, all easily gatherable under the rubric, “abomination”.

For those who miss out on their ‘9-transcendence’ and remain in touch with the right hemispheric stuff ups that have required another ‘reincarnation’ (whether ‘real’ or abstract), the Goat-challenge becomes one of working out (as it were, ‘with Libra’) which way the inner pregnant-mother-vs.-embryo beam tips. If it is tipping toward the embryo, the individual might do well to curl up and wait for Aries. If it tips toward the pregnant mother, one might have to embrace the challenges of being ‘responsible’. Recall, here, that, even though Leo trips over Virgo, the ‘king’ gets the chance to redeem his inferior sensation function at Capricorn, meaning that he now has the chance to appoint a ‘self-knowledge-effacing’ prime minister (... we will take this further in our 'Pt.5: Philosophy III: Cycles of Policy). Because embryos suppress their own genetic uniqueness, we see why the Goat’s challenge can be so difficult and ‘wintry’. Capricorn is known for its interest in “endurance”.

It seems that the main reason that men seek their ‘careers’ instead of the path to wisdom is that they confuse peripheral ‘self-definition’ with ‘self-knowledge’. The word ‘man’ is used rather than the word ‘woman’ because women usually get their fill self-definition through the experience of pregnancy and, unless they are animus possessed, they are happy to allow their subsequent (respective) ‘spiritual femininity’ unfold without ‘control’. This is why a Platonic astrologer can, before diving into the structure of the “Republic”, ponder why it might be better for religious institutions to be ‘manned’ by women. Yet, in dark light of crusades, inquisitions, Nazi support, child abuses, cover-ups, shame pretences etc., do we really need to ponder why?

THE 16 EPISTEMIC OPERATIONS (toward 'conscio-genesis')

Hey, dear reader! How'dya like to have a downer experience? (No, I thought not). Go down to your local library, find the 'philosophy' section and pull one of the 'introduction to epistemology' books down from the shelf. The chances are that, inside, there will be no references to 'humanity' i.e. no explicit reference to intuition and/or feeling. Indeed, the very dryness of the prose will tell you that the writer has actively suppressed these functions... a grand exercise in "rationalization", "denial" and "avoidance" (of Godel and, probably, the writer's own "family romance").

Then again, Jungian style humanistic epistemologists (i.e. those who take on the 16 'interactions': feels, thinks, senses, & intuits about feeling, thinking, sensing and intuiting) will be sorely tempted to classify individuals... as did C.G. Jung in his book "Psychological Types" (1921). It took 14 years, but Jung would come to regret the way in which his book was being read (see the 1935 'introductory note' wherein he bemoans the use of his book as way of labeling individuals i.e. as a way to 'stop thinking' about the development of the weak function). Jung had come to see how typology itself was a kind of suppression of intuiting and feeling i.e. thinking about feeling, thinking, sensing and intuiting seems rather too prone to gazump impulses to intuit, feel and/or sense about feeling/thinking/sensing/intuiting.

Now, at first, given that the zodiac's strong sense of demarcation, one might assume that it could only serve to exacerbate the problematic aspect of Jung's book. Nonetheless, the zodiac is more than a 'triple crucifix' (12 'boxes')... it is 12 sectors encased in a circle. The circular aspect of the zodiac, suggesting 'movement', could be said to balance out its static 'boxy' aspect and, therefore, it doesn't close itself off from dealing with the function that is characterized by 'cycling', 'directions', 'goals', 'synopses' etc. – the intuition (its regression-direct/progression dyad was presented in 'Ch.3: Intuition'). In turn, it isn't difficult to imagine 'synopses' that can 'deliver' the individual from his/her strong function to his/her weak function.

However well the imagination operates here, the problems of regression and ghostly (projected) progression complicate these synopses so much that it forces FA to invest a future section of this volume – 'Ch 9-10-11-12: Intuitional Epistemology; Lines of Development' – solely to it. Before leaving this section, let's look at another item that attracts the intuitive function – the symbolic image.

The images that are most prone to attracting an intuition are those that evoke greater-than-sum wholeness... "mandalas" (the zodiac is an example par excellence). Of course, you don't have to be Da Vinci to know that the 'cross' is the pre-eminent mandala of the 'West', but you might have to invest an extra morsel of imagination to apply it to epistemology...

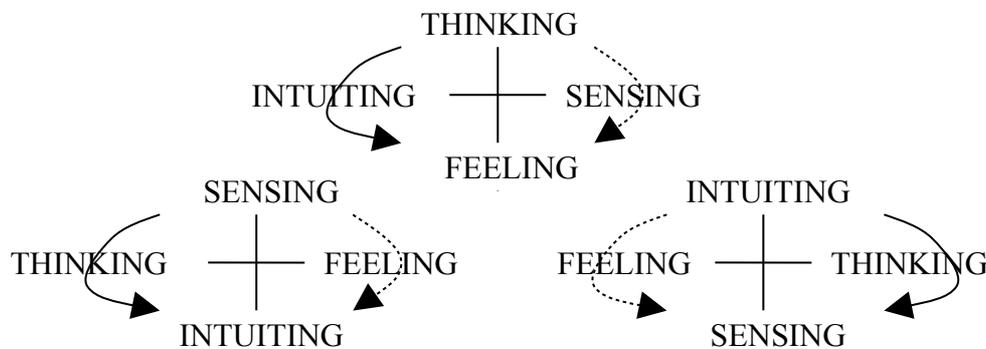
We have seen that the 'single crucifix' is a mandala that could represent the 4 functions of consciousness having 'risen' out of the unconscious. The 'concretist', of course, would insist that the uneven lengths of the crucifix's radiations are nothing but a reflection of body anatomy i.e. the legs are longer than the arms. An intuitive would see the long radiation as a symbol for the 'weak' function that remains (over)-attached to the unconscious i.e. the place from which an under-developed individual will 'project' things that are unappealing about him/herself onto a 'scapegoat'.

But, is it so easy to 'raise' the weak function and prevent nasty projections? Jung would say that, in order to do so, the 'leading' (trump) function would need to

‘centre’ itself, form alliances with both of its auxiliary functions, and journey to the weak function. For example, if the leading function is thinking, ‘Act 1’ – ‘centering’ – is about defining words and terms in ways that help mutual understanding (Ω).

The Babel story appears at the beginning of the Bible for very good reasons. Similar reasons were in operation when C.G. Jung devoted a full chapter of his own beginning – “Psychological Types” (1921) – to “Definitions”. For example, too many use the word ‘feeling’ when it would be more accurate to use the word ‘intuition’ or ‘emotion’. There is little point trying to define ‘types’ (let alone developmental paths from function to function) when the terms being used are smudgy approximations. As a case in point, Jung reviewed William James’ typology (... James does deserve admiration, however, for being one of the very few philosophers who had the moral courage to confront the issue of typology).

Again, you don’t need much imagination to realize that there are 4 potential crucifixes but (again) you might need a morsel or two to ‘reduce’ these 4 to 3 i.e. in a world where “nothing succeeds like success”, the function which is associated with ‘endings’, ‘death’, ‘loss’ etc. – feeling – is likely to retain its ‘feet’ in the unconscious semi-redeemed or unredeemed...



As shown, solid arrows are used for the ‘masculine’ paths down to the weak function and the dotted arrows indicate the ‘feminine’ paths to the same. However, the \$64,000 question is: does the leader need to “auxiliate” both auxiliary functions in order to authentically ‘reach/tap’ the weak function? (Our answer is provided in ‘Vol.1: Pt.3’).

Whatever the case, our overview stands: there is nothing especially ‘wrong’, per se, in ‘typing’ an individual but, as soon as the individual’s ‘type’ is established, it needs to be immediately discarded in favor of the ‘path’ to the weak function. Just as the soundbyte “the other 11 are in me too” is ‘central’ to FA’s approach, so might we now add “the other 3 types are in me too”.

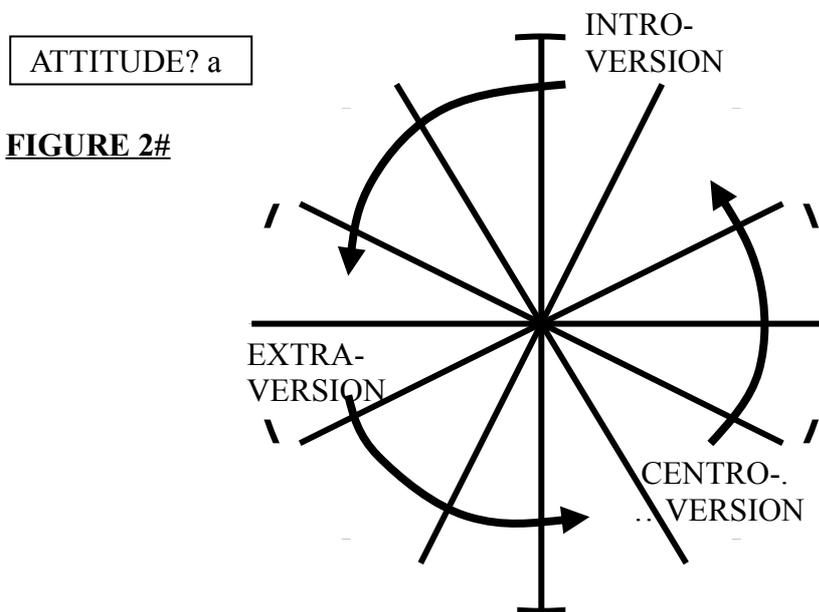
One way to set yourself onto the ‘path’ is to reconsider our 4 disciplines e.g. because a scientist is a ‘senser-thinker’, s/he will have the ability to sink into his/her sensing side to make an auxiliary of feeling... but, of course, she’ll need to extract a certain inspiration from a ‘crucified hero’ (scientists mightn’t be too keen on Christ but there are others e.g. Prometheus) in order to tolerate the downer of being pulled apart by equal and opposing forces for a frustratingly lengthy duration. OK, maybe you can’t handle months or years... how about a couple of days, then?

Interlude I: THE ZODIAC-ATTITUDE PUZZLE

BEYOND JUNG'S OCTO-TYPOLOGY

It is fair to say that any astrologer who had read C.G. Jung's "Psychological Types" in the 1920's would have either (i) rejected it or (ii) accepted it as a work-in-progress. The 'work-in-progress' astrologers would have to wait 30 years but, as was noted in 'Ch.3: Intuition', Jung's protégé, Erich Neumann, would 'complete' Jung's typology by adding in the 3rd attitudinal 'version' – "centroversion" – to his already established "extraversion/introversion" dyad.

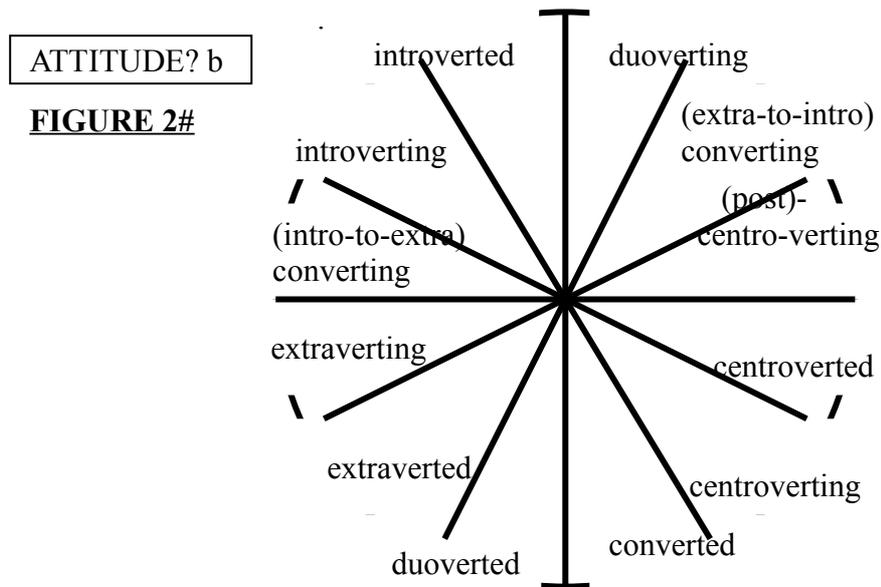
Freudastrologers are especially happy with Neumann's addition because it emphasizes 'paths' over 'types' i.e. it points to the 'integration' of introversion and extraversion... in turn, the psychological illnesses that are exacerbated by the back-'n'-forth from introversion to extraversion (i.e. by "de-compensation") wane. You don't have to be Einstein to see the Jung-Neumann-ian formulation laying itself over the zodiac like so...



At first, this 'translation' seems to be straightforward – we wake up at Aries and take on the 'fleshy' realities of Taurus, go on to gather Gemini's "10,000" bits of information as the morning tips across to how we 'feel', in that 'siesta' kind of way, about the "10,000 things", try to integrate our 'day' at Leo, clean away un-centred loose ends before sundown, re-contact our partners to see what the other half's day was like, 're-centre' the '8 relationship' with another round of love-making, turn our sleepy heads to the 'dream scripts' at '9 Sagittarius' etc. etc. – but, the more we keep thinking about this, the more this straightforward-ness begins to bend i.e. if we have a non-reincarnating context for Sagittarius, the term 'supraverion' is more accurate than 'introversion'; or, if we have a reincarnating context for Sagittarius, our desire for accuracy takes us to the term 'duoverion'. (... see our 'Ch.3: Intuition'). Indeed, given that most novice astrologers conceptualize the Archer as yet another 'outgoing fire sign', any notion of 'introversion' is difficult to embrace right at the start. (And,

if we decide to expand the Archer's interest down/out/into the triple meta-realm of 'transcendence', 'reincarnation' and 'hell', the term "trioversion" could be argued to be the correct 'sub-attitude').

All this leads us to more questions: how far can we 'break up' the intro-extra-centro trinity without losing coherency? at what point are we be forced to admit that the Babel problem has been re-instigated? Is there a 'natural' number of 'types' (less than 10,000,000 or 7,000,000,000)? Here in 2014, we deem it necessary to complicate the picture like so;



Before examining each of our "definitions" one-by-one, we need to outline a few generalities...

&(i) this is a pre-interactional article e.g. if you have a natal Sun in ♌ , the term 'duoverting' comes up short... a '5-9 interaction' would need to be 'defined' as 'duo-centro-verting'. As stated, it is better not to struggle with what this term might mean, and move straight to the challenge of 'integrating' the weak earth-ness; don't forget, a triple ♌ has just as much earth in his/her chart as does a triple ♍ (i.e. the other 11 signs are "in me too"); it is not about (labelling) 'types'; it is about 'paths'.

&(ii) many sophomore astrologers are sure to complain, "yes, but... isn't the house system the 'out there' (i.e. extraverted) zone of astrology?" Here, again, being accurate with terminology is key... psychical 'attitude' is not psychical 'topography' i.e. the house system is the receiver of psychical projections; centroverts, extraverts and introverts alike project into/through them. In fact, given that (i) introverts have an unconscious extraversion and (ii) projection is an unconscious psychodynamic, it follows that introverts 'project' more than extraverts do!!

& (iii) given that (for very good reasons) most chart readings 'begin' with an inspection of the sign on the ascendant, is it correct to use this symbolic indicator to 'type' the individual? Answer: yes, up to a point... we'll come back to this after...

AQUARIUS: the INTROVERTING SIGN

By itself, 'introversion' could be described as the least troublesome 'version' i.e. if an 'evil' thought, or set of thoughts (i.e. an ideology) never see(s) the light of day, how can anyone be hurt? The trouble is that 'evil' is rather like the soldiers in the Trojan horse... in the process of bringing 'good' (e.g. "progress") to the light of day, 'evil' slithers in unnoticed. In other words, Aquarius needs to undergo a long development through its auxiliary functions – Aries-intuition & Taurus-sensation – into Cancer (yes, Scorpio would be better, but let's not get too ambitious) so that it can see the degree to which ("extraverted") feeling has remained undifferentiated. The movement out of 'the collective' into an individual context is a bonus.

The reason that we bring the suffix '-ing' to Jung's system is to remind FA's readers that thinking is 'active masculine'. One of the characteristic 'problems' of all air signs is that the first port of 'progressive' (i.e. in the anti-clockwise, 'direct', astrological sense, not in the colloquial sense) call is a water sign. You don't need to be Jung to work out that the wishy-washy nature of 'passive feminine' Pisces is well capable of annoying Aquarius' eventual need to leap over Pisces into 'hot', desirous Aries. Mythology, however suggests that Aquarius is even more likely to stuff Arien impulses back into Capricorn and set up a 'left hemispheric short circuit'. >98% of Homo sapiens (let's call him "Homo banaliens") right there, Jim.

'Ambitious Aquarius' could chart a path beyond '4' all the way to '8'. If so, it becomes possible to see '8' deconstructing rather than destroying '11's high mind.

PISCES: the CONVERTING SIGN

Many astrologers will claim that Pisces (and '12' in general) is 'introverted', so why should we bother with a neologism? One very good reason for doing so can be found in Jung's description of the 'introverted feeler' in "Psychological Types" i.e. it comes over as a description of Scorpio much more than of Pisces (e.g. there is a preference for intensive rather than extensive feeling experiences; the 'type' usually comes across as "cold" and "impenetrable"... leading a clueless 'extravert thinker' into concluding that s/he isn't a feeler at all). Another good reason for a neologism is the brute fact of Pisces position i.e. it is a 'bridge' from the introversion of Aquarius to the extraversion of (soon to be discussed) Aries. These should be enough grounds for bringing in the term 'converting'. Yes, the suffix '-ing' implies masculinity (see Aquarius above), but we assume that there is enough 'oomph' coming from Pisces' traditional ruler – Jupiter – to infuse Pisces with enough birth 'impulse'.

Unlike Aquarius, Pisces has a chance to auxiliare (intuition and/or sensation) before the 'fall' winds up in Gemini, meaning that the Fishes don't have the kind of difficulties in 'falling' that troubles 'leaping' Aquarius (see above). Then again, when Gemini is reached, the wild 'back-'n'-forth' between introversion and extraversion is an ongoing problem because Castor and Pollux are, themselves, preoccupied with their own wild 'high-'n'-low' swingathon. Therefore, the Piscean 'type' is 'wise' not to rest until s/he has integrated the 'mid-centroversions' of Libra. Pisces might look as if his/her feeling is unbalanced but, even if the feelings are the culprit, the path to balanced feeling comes about through balances in the mind. If all this is '9-judged' for reincarnation, the re-fall through Aquarius remains problematic.

ARIES: the EXTRAVERTING SIGN

Elsewhere in these articles, I have urged our readers not to come down too hard on the extraverting aspect of the intuition. Some kind of positivity is required to take on the (common) 'reality' of fleshy life. Meanwhile, there is little doubt that your average Sun in Aries individual would bemoan the negative tone in C.G. Jung's description in "Psychological Types". Still, as indicated in the 1st section of this essay, a '5-1 interaction' is not the same as 'pure 1'. I would apply Jung's description to a Sun in Aries only if, as the 2nd half of life heated up, the Ram-Sun individual refused to face up to his/her transformation question, point blank. Unfortunately, because so many intuitives are so strongly attracted to the triumphalist contexts of the political and business worlds, refusals tend to be as common as muck.

As is the case for Aquarius, Aries runs into (Jung employs the phrase "rides roughshod over") its opposite function prior to being able to auxiliare either feeling or thinking. This is why Aries needs to find the patience and vision to look to 150♠ ahead – to Virgo – if the problem of the weak function is to be resolved. Because the Ram is over-attached to the Fishes (e.g. a noble fighter for the victimized underdog), there is a sense that this 150♠ resolution could kill two birds with one stone. If, at this early stage, you are baulking at Virgo's claim for 'centroversion', note that '6' is the 'centre' of the '5-6-7' number sequence in the same way that astronomical Mercury sits at the 'centre' of the Sun-Mercury-Venus sequence. Thus, Virgo is able to inform Aries about his subtle attachment to the 'introverted sensation' of Capricorn. Rams often have trouble seeing how often they "go on attack on behalf of their defenses".

TAURUS: the EXTRAVERTED SIGN

Jung made the point that the extraverting intuition does 'sense' things in the outer world but these sensations will be 'prioritized' (or, to be frank, 'biased') in the direction of personal gain e.g. a sledgehammer blow might be endured when there is a chance to 'win' a desirable wo/man. In the case of extraverted sensation, however, all physiological data are brute facts. This is best seen in Freud... he couldn't ignore the facts, irrespective of their propensity to lead to personal loss. Perhaps it is better to avoid the sledgehammer blow and forget about the prize. One very helpful aspect of this 'type' is the way in which it illustrates the Babel problem i.e. the pragmatism of Taurus is deemed by many as something 'rational' but, as Jung (and, before him, Hume) have pointed out, sensation has nothing to do with reason. It is up to Gemini (see next section) to trick its way into making empiricism 'rational'.

Curiously, if Taurus begins to believe his/her press (i.e. that s/he is a rational creature), s/he might find it easier to auxiliare his/her way into Gemini. The trouble is, however, that this same Babel-ian inaccuracy concludes that Cancer is 'irrational' (feeling is 'rational', actually) and the path to redeeming Leo is forfeit. And, so, the "Skywalker problem" ensues i.e. 'ghosting' into 'unconscious' Sagittarius and, then, succumbing to religious fanaticism. Taurus can 'complain' that his/her undeveloped introverted intuition, being introverted, is never going to 'show' anyway, least of all with a fanatical attitude. This won't prevent "a Sagittarius" from noticing a herd of regressive sacred cows being forever on the verge of 'breaking out' from an attitude of introverted de-compensation. 'Blind' Sagittarian expansion is uncontainable.

GEMINI: the DUOVERTED SIGN

You can note, dear reader, that I have adjusted my view of Sagittarius... now the Archer is 'duoverting' rather than 'duoverted'. This adjustment has come about via further reflection upon Gemini, the sign of the 'concrete mind' i.e. the Twins are more closely linked to the 'feminine' than is the Archer (i.e. the sign of the 'abstract mind'). Nonetheless, the basic point of contention here is my disinclination to apply the term 'extraverted (thinking)' to Gemini. One basic reason for doing so comes out of Jung's notes on the 'extraverted thinking type' i.e. it is constantly 'at war' with its opposite, 'introverted thinking'. In short, I assume that the Twins, of themselves, are well capable of internalizing the intro-extra 'war', without having to bring Aquarius (i.e. 'introverted thinking') into their fray. As noted in earlier articles, Gemini needs to develop its, if touchy, relationship to Cancer... this leads to a truce by forcing the Twins talent for 'oppositoriae' into the feeling realms. Agreed, the reaching/tapping of Leo is a solid heroic achievement, but full integration requires Gemini to advance through the 'centred thinking' (of ♊) into the 'centred feeling' of Scorpio.

Over and above all these considerations (i.e. out of my 'abstract' ⚡mind'), a 'moral' reason remains for preferring the prefix 'duo-' i.e. the mind can speak one thing while continuing to think its opposite (deceit). The only thing that encourages individuals to cease lying (or, at least, to cease using paradox as a smokescreen) is an experience of the individual soul. Unfortunately, when lying has become a habit, the chances of making a 'habit' of soul-experience is reduced in equal measure.

CANCER: the CONVERTED SIGN

It was Jung's description of "extraverted feeling" that confirmed for us that neologisms would be needed to move the 'zodiac-version' puzzle towards coherence. In his description, it is clear that Jung was writing, most of all, about the type that many astrologers would see as 'introverted' – the 'Piscean type' e.g. the feeling that is "very largely responsible for the fact that so many people flock to the theatre or to concerts, or to church, and do so, moreover, with their feelings correctly adjusted". In other words, Pisces and Cancer form a kind of interpenetrating dyad, wherein the latter has the task of pinning '12-feeling' 'down' into the personal sphere.

Although the right hemisphere is the home of 'centroverting' transformation we, nonetheless, take Cancer to be less a 'transformer' and more a base upon which a transformation can be 'built'. And, so, rather than encapsulating transformation itself, the Crab symbolizes the locus where Arien-Taurean-(Geminian) extraversion is 'converted' to the central 'zones' of the psyche. Freudastrology adds that the Crab has much to say about the 'family romance' wherein matriarchs are converted into patriarchs (or not). Either 'outer parent' is well capable of receive the projection of either of the 'inner parents'. Even the siblings can get mixed up in this. A failure of 'Libran-ization' of this romance often results in '4-12 regression'. Subsequently, any hysterical psychopathology is at risk of 'picking up' a miserable '3' (back) to '11' set of received opinions. Psychologist look forward to the day when mothers, en masse, understand the value of a flexible attitude to their sons... perennial doting is just as destructive as perennial punishment. To be fair, however, these same mothers were once daughters of fathers... and so it goes, al the way back to Adam and Eve.

LEO: the CENTROVERTING SIGN

This article has been foxed by the fact that, on the one hand, we acknowledge “Psychological Types” as being our principle sourcework but, on the other hand, we are pointing out its inadequacies. Perhaps the harshest criticism that we can level at Jung is his reluctance to type himself (in, say the introduction to his book); it is as if he had deemed himself centroverted enough not worry about the compensations and de-compensations that fox the introverts and extraverts. Thus, we prefer to associate the term ‘centroversion’ with the pen of Erich Neumann.

Yet, given that we are now surveying the intra/extra/centro trinity from a 4th position, who is to say that we have done no more than push things back one more notch without necessarily getting any closer to ‘t/True’ objectivity? Well, at least, I can admit to being, in part, an introverted (duoverted) intuitive ‘type’ who has the fortune of a ‘centroverting interaction’ (i.e. I have ☉ in ♋). The advantage of having an expression of ‘centroverting 5’ involved in Sagittarius’ 30° arc is the philosophical interest it has in taking both auxiliating functions seriously and, therefore, avoid the fate of so many intuitive introverts – crankdom (to be discussed) – via his/her ‘talent’ for bringing both his/her thinking and feeling functions to the table. In this way, s/he functions reasonably well as a social being, even if the 4th function is still well able to cause not a little trouble. As psychological astrologer, Liz Greene, seems to suggest it, a masculine ‘Parsifal-ized’ centrovert (‘-ing’) ♂ will probably trip over his feminine centroverted-ness ♀, requiring a full experience of the zodiac before he has another chance to ‘get’ her.

VIRGO: the CENTROVERTED SIGN

From hints made in the discussion of Aries’ extraversion, we can guess that Leo may need to make sense of Capricorn (and Taurus) before he is able to truly ‘get’ the Maiden. In other words, a ‘talent’ (e.g. ‘Solar gift’) often leads to a certain complacency. For Leo, complacency is less about ‘version’ and more about ‘gender’ i.e. Leo trips over Virgo’s contribution to centroversion because his view of earth is too left hemispheric. For example, Jung-the-centroverting typologist was unable to see that Freud made inroads into Virgo of which most intuitives can only dream. In other words, here we are again, back at the ranch of Jung’s reluctance to point his ‘typological’ finger into the mirror... a reluctance that led him to under-explore the development of his sensation function. Jung’s Achilles heel shows up not only in his general disinterest in the explanatory breadth of ‘reductive’ science (e.g. Darwin) but also in the somewhat merciless way he seemed to treat his wife (e.g. infidelity with ‘animus hounds’, unresolved guilt, lack of self-criticism etc.).

As easy as it is to criticize (untransformed) Leo, we can’t let critical Virgo off the critical hook. In part, the Maiden’s naivete comes out of the fact that, in the anti-clockwise sense, she needs to complete (almost) a full cycle of the zodiac before she is fully able to understand Leo’s contribution to the finding of a ‘centre’ that, in turn, can protect her from any (de)-compensations that spill from her over-attachemnt to zealous earthy atheism (even overzealous earthy agnosticism). Although Mercury is very close to the Sun, it rotates slowly enough to experiences bitter cold evenings i.e. it can be too cold when looking to its ‘other side’, Venus. Venus, of course, rules...

LIBRA: the POST-CENTROVERTING SIGN

If physical Mercury symbolizes the 'centre' between the Sun and Venus, then physical Venus symbolizes the 'centre' between the Sun and the Earth. Up to a point (Scorpio knows all about this point), a balanced '7 rationale' is the best 'auxiliation' that any kind of centrovert can have e.g. the Sun in Leo individual has opportunities to 'auxiliate' during his/her 2nd Saturn cycle i.e. when the Sun is progressing through Libra). As we have seen, the big bugaboo of mental balance is "living inside the idea of balance" (i.e. too much "abstraction", not enough "actuality"). Like Virgo, Libra sometimes needs to roll right around the zodiac before it 'dawns' that balancing the centre of the spirit (e.g. Leo) against the centre of the flesh (e.g. Virgo) isn't achieved by merely being diplomatic. This happens if, as it might have been for Plato & Jung (... see 'Ch.1: Thinking'), Libra tries to jump over Scorpio straight into Sagittarius.

As discussed in the earlier section of this article, Jung thought that William James was a kind of 'stuck Libra', trying to balance the two sides of philosophical approach in a pragmatic (i.e. "Pragmatism-atic") way. In effect, James was in need of a 'reincarnation' all the way round to Leo, so that he could properly understand that the only way forward from Gemini's 10,000 inevitable pairings is a creative act 'into Leo' into self-knowledge. Jung reckoned that the only philosophers who came close to this were Shopenhauer and Nietzsche (and, of course, Jung himself... and Jung could also have included Plato). Even so, it is debatable whether any of these four philosophers achieved full-ish integration of their feeling functions...

SCORPIO: the CENTRO-to-INTROVERTING SIGN

Like Leo, Virgo and Libra, Scorpio too usually needs to 'reincarnate' if it is to properly grasp its full centroverted-ness. Of the 4 'centro-' signs, the Scorpion is the most predisposed toward the necessity of 'reincarnation', but there is always a risk that s/he will envision the death-rebirth thing as belonging to the 3rd quadrant alone i.e. death out of Libra; rebirth into Sagittarius. This mistake underlies Jung's discussion of 'introverted feeling' (recall, from our discussion of Pisces, that the 12th sign corresponds better to 'extraverted feeling'). In other words, during the 1st round of zodiacal development, Scorpio is 'introverted' in the Jungian sense but, hopefully, in the 2nd or 3rd or 4th round(s), Scorpio begins to realize her capacity to be a 'centre' not only his/her feeling-soul but also his/her thinking mind. Remaining within one's feeling function is never enough.

One typical problem that confronts Scorpio is what could be called "feeling-thinking conflation": if Scorpio is being told an 'emotional truth' by someone not worthy of the 'truth' (e.g. a hypocrite) it has the tendency of throwing the true baby out with the hypocritical bathwater; then, when a non-hypocritical individual comes along to articulate the same truth, Scorpio is thrown into a 'complexio' from which it may take forever to extricate itself (as symbolized by the very slow movement of its planetary ruler, Pluto). In other words, at a feeling level, Scorpio wants to believe the non-hypocritical individual but at an undeveloped thinking level, s/he will reject the new information. The differentiation of feeling is a long and winding road that, as Ed Norton's character discovers in David Fincher's "Fight Club", always leads back to the (usually 'reincarnated') self.

SAGITTARIUS: the DUOVERTING SIGN

First off, I accept that you, dear reader, have some justification for seeing me as biased (... you may be thinking something like “it is obvious that, having read the ‘introvert intuitive’ section in “Psychological Types”, this writer quibbles with Jung because he doesn’t like Jung’s description of him as a “crank” – you know, like that guy who walks up and down 5th avenue in his greasy flannelette shirt cussin’ into a Styrofoam cup – and, so, to come across as-sane-as, he resorts to neologisms”. OK, I do admit that, at the very least, this website often degenerates into a kind of low-rent Deborah Kerr diary, but I also assume that I have ‘lived’ duoversion in this website well enough to have the right to coin it.

Obviously, if the Sagittarian ‘type’ is unable to entertain a ‘reincarnatory’ context for his/her philosophizing, there is nowhere else to go but ‘away’ from the extraverted context i.e. it is correct to view the ‘one-shot-monothiesitic’ Sagittarian type as ‘introverted intuitive’, and apply Jung’s description in a straightforward way. In fact, I am at a loss as to how any ‘fully developed’ one-shot type (i.e. s/he who has fully redeemed his/her sensation function) can be at all interested in what goes on in the fleshy world, not only every one else’s but also his/her own. Whereas, the Taurean is prone to ‘use’ his/her undeveloped intuition for a religious crusade, the Sagittarian has every chance of being grossed out by undeveloped sensation and tricking him/herself into become a reclusive monk. Alternatively, there might be an interest in trying to deaden the instincts rather than sublimating them – check out Kurosawa’s “Ikuru”... is cheap sake and loose sexuality able to exhaust instinct?

CAPRICORN: the INTROVERTED SIGN

The kind of numbing we have been referring to above for a de-compensating Archer can easily be confused with the kind of numbing that is par for the course of the ‘introverted sensation’ type. This is one of Jung’s descriptions with which I have little disagreement... it all sounds like straightahead Capricorn to me. Nonetheless, Jung seems to bypass the nitty-gritty of ‘double negativism’ that is so characteristic of the Goat i.e. because the Goat ‘unconsciously’ concludes – in a sort of flip-side of Bull – that negative sensations (i.e. pain) outweigh positive sensations (i.e. pleasure), s/he winds up defending him/herself against (and, thus, misses out on) the flesh that any self-respecting typologist would have expected him/her to indulge.

Actually, it is subtler still, I think... in spending all day and night wondering if s/he can have the pleasure without the pain, s/he winds up missing out on both, never realizing that a bit of pain gives pleasure its ‘meaning’. Eventually, as with all ‘10-ish’ things, de-compensation gains ascendancy and the Goat starts down a road toward the self-punishment masochistic mantra “no pain, no gain” (as noted in the previous sentence, ‘meaning’ is the goal not ‘gain’). This is surely what Jung refers to when he reports that this extremely difficult-to-understand ‘type’ finally reveals him/herself as an exhausted neurotic.

The other troubling aspect of Capricorn is its undifferentiated underbelly, its extraverted intuition. In these pages, we have promoted the value of anti-clockwise development but, at times, this has its worrying aspect... ‘10’ uses ‘1-Aries’ to go on attack on behalf of itself, especially when dazzled by ‘11’ and ‘12’...

BEYOND TYPOLOGY I: from CARTOONS to POLITICS

Freud's writings on group psychology explained much of pre-1930's world history: something of a 'dumbing down' process occurs to the individual when s/he becomes part of a crowd. For Jung, one of the biggest issues was the 'invasion' of the collective shadow through the 'door' of the individual shadow (and/or the 'door' of the weak 4th function). For FA, Jung's view is too narrow... the 'door' could well be identification with a 'proud' leading function (i.e. it starts to work as a compensator of the 4th, "dumpling" function). 70 years on and into the 21st century, cynicism had become so endemic that the world allowed itself be 'led' by someone who was, in any case, without a 'leading function'... his anti-scientific sentiments ruled out thinking & sensing; his incapacity to 'get' the meaning of his Narrative ruled out intuiting & feeling. Paul Simon is a little off the mark... cartoons don't wind up in the cartoon graveyard; they wind up running the asylum.

It is, of course, easy enough to find (non-psychological) astrologers who will defend "Yosemite Sam" as a Sun-in-Cancer 'mother hen' just trying to protect his Sun-in-Cancer 'nation-state chick'. This statement is 'astrologically correct' but it also reveals that a reductive attitude to astrology, however 'correct', runs against the spirit of developmental psychology.

Developing one's capacity to move around from function to function without losing one's maturity isn't easy. Typically, it requires years of studying that which is the meat and potatoes of professional actors... motivation. This is one of the reasons that we watch cartoons: the '2D' ham acting adds to the comedy.

Now, the question is being asked, is the new 'world leader' as good an actor as he seems to be i.e. has he studied 'motivation' well enough that he can move around the 4 functions without turning into "Foghorn Leghorn"? Perhaps the best measure for this will come down to how well he understands his Narrative i.e. the struggle of the individual to move beyond the 'Judaic' approach to obeying the Commandments (i.e. "you must obey even if you don't want to") to the 'Christian' approach (i.e. "I'm beyond wanting to disobey"). Given that this is a psychological more than religious process, a Jew is no less able than a Christian to do this!! An Eskimo is no less able than a Judeo-Christian to do this.

Not all actors that succeed are good actors. But, as one real good'un says it "In the Name of the Father", "(North Pakistan's) children are God's children too". He crops up again to remind us that there is a difference between the terms "barter" and "sacrifice"... if "Miss Prissy" decides to think, speak, or do-(nate) 'X', or 'Y' to get a reward of everlasting heavenly bliss, she isn't sacrificing anything. In fact, she has fallen for the oldest trick in the book... she has merely begun to barter with that usual suspect who trades in individual souls; "and, like that, pfff... he's gone".

If astrology is employed without some sort of co-employ of a serious study of motivation (don't kid yourselves, governments employ astrologers high up!) things get very Luciferian very quickly.

Yeah, I know, who am I to say stuff like this? how can I be so sure that I'm not 'living inside an idea of a rounded development'? OK, you've got me... just as well this essay is ending, I suppose. Off to the cartoon graveyard for me... shhhh, Amewica, be vewwy vewwy quiet; you shoulda' voted for Morgan Fwweeman.

BEYOND TYPOLOGY II: from POLITICS to MONARCHY

The heavily metaphoric flavour of the discussion on the prior page is not one that straightforwardly embraced by developmental psychology. Indeed, this branch of psychology has, with not a little irony, undertaken its own 'development' toward its more 'scientific' approach i.e. although "consciousness" is a meta-scientific issue, developmental psychology has split into two groups (i) colluders (i.e. with 'soul-less' 'brain scientism'): their published materials look to 'integrate' psychoanalysis with "cognitive science" (ii) feelers (i.e. those who can endure the criticism that they are 'unscientific'): Melanie Klein saw little point trying to 'double blind', 'randomize' etc. her work given that the nature psychoanalysis is such that it can't cast itself in the mold of reductive science in the first place.

One of Klein's psychodynamic 'assumptions' that seems to have contributed to the depth psychology's Babel problem is "projective identification". Indeed, FA worries that this term is too 'conflating'... after all, "projection" involves disowning a part of the psyche (usually that which is felt as 'bad', but sometimes that which is felt as 'good') and attributing it to an/other(s), whereas "identification" involves the mistaken ownership of 'other-ish' things that don't belong and, therefore, reinforce the regressive 'path'. Even so, Kleinians will insist that their term's conflated-ness is its very point... the infant 'splits' his/her mother into a good breast and bad breast allowing him/her, thereby, to (i) project his/her own badness into the bad breast and (ii) identify with the good breast. Unfortunately, when the time comes for the infant to become 'conscious' of his/her need to 'integrate' the 2 breasts, the 'uncontained' ('overwhelmed') infant now projects the bad breast onto 'consciousness' itself and recoils into the good breast that offers 'unconscious' phantasies of omniscience and omnipotence. This, of course, is 'Yosemite Sam's' psychodynamic – "infantilism". If, dear reader, you would like to explain all this to him, good luck... you'll need plenty of it to avoid Guantanamo. In any case, given that he had 50% of the globe's arsenal at his fingertips, is his 'fantasy of omnipotence' in fact 'reality of omnipotence'?

As far as FA is concerned, Melanie Klein's split breast formulation translates as follows (i) what Kleinians see as "identification with the 'good breast'" is what we call "active identification" and, thus, linked to 1st archetype (e.g. '1', the energy that binds two positive protons together, Aries, Mars, ascendant...) (ii) what Kleinians see as "projection of the 'bad breast'" is what we call "(a schizoid reaction against) inert identity" and, thus, linked to the 10th & 11th archetypes (i.e. '10', compensation into empty concretism, dark 'matter/mother', Capricorn, Saturn, the M.C....; '11', 'part objects', roofless 'idealism', Aquarius, Uranus, 11th house...). If, however, an integration occurs at '4/5/(6/7)' (i.e. at his/her feeling level, the infant 'understands' what 'good enough' parenting involves) the infant begins to see that his/her "active identifier" was not a so much a good breast as it was a phallic nipple.

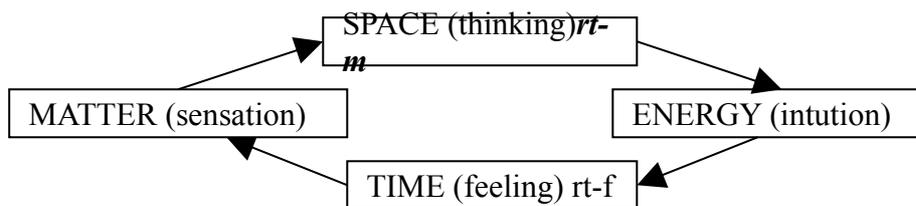
Simple enough so far, but the trouble is that all three archetypes are usually found to be 'interacting' in complex ways in just about every birth chart ever drawn e.g. Aries on the M.C, Mars in ♁. Whatever the case, the political 'logic' of fingers and buttons tells us that, if there is one individual who needs to understand Kleinian principles, it is the 'world leader'. How does this 'logic' apply to a world leader who can't decide whether he wants to be a prime minister or a king?

Part 2: SCIENCE

The history of science has been a sad-ironic tale of success-generating-failure. Along with brother-technology, science has served to make many 'enlightened' lives a whole lot easier but it has also served the rise of destructive 'philosophies' (i.e. sub-phobosophies) such as capitalism and communism. In turn, this servitude went on to underpin the current resource crisis that may render the span of 2014-20 even more miserable than that recorded for 1914-1920. Irony upon irony, it is the scientists who have alerted us to this crisis. No less than (one of) the two epistemological function(s) on which it depends, science slashes both ways.

Some of us may believe that science's loftiest (or, at least, spaciest) enterprise, cosmology, avoids this irony but cosmology's 'father', Einstein, lived long enough to see his $E = MC^2$ underpin the construction of (and then use of) nuclear weapons, the ultimate in 'collateral damagers/terrorizers'. Although most astrologers downplay cosmology and take astronomy as their basic link to science, the Platonic astrologer retains a sharp focus on cosmology because it is the most revelatory of the '-ologies' when attention turns to how (proto)-archetypes 'extend' into the phenomenal realm (and, thus, imply that the noumenal realm is 'real' rather than merely 'nominal').

So, before rushing to discuss archetypal science, let's set it up by re-digesting our 4 'proto-archetypes': given that science begins its explication of the universe by itemizing its 4 basic phenomena – energy, matter, space and time – we can tie them easily to the 4 epistemological functions and, in turn, to the 4 proto-archetypes, like so;



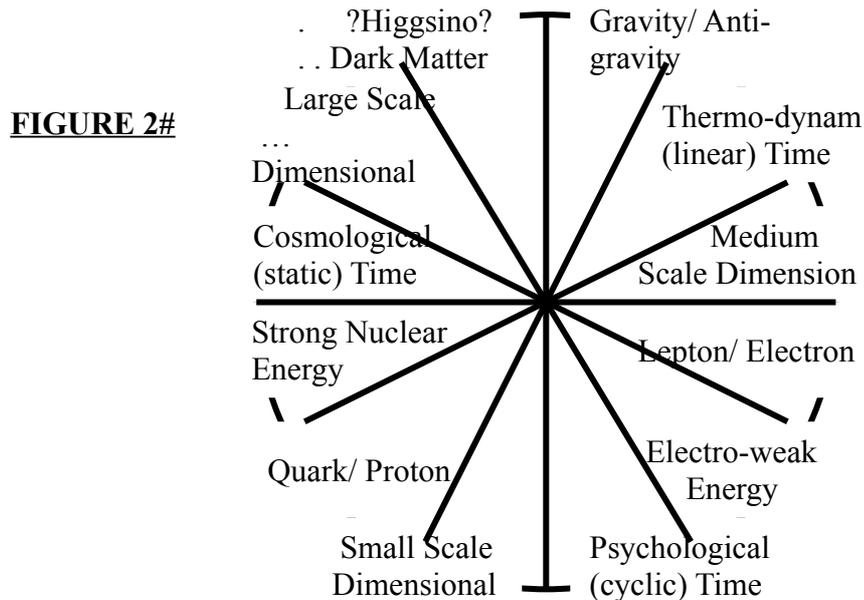
Indeed, Einstein would go on 'reduce' this 4 x 1 quaternion to a 2 x 2 duality when, via his Energy = Mass (matter) x C-lightspeed (i.e. space per unit of time)², he revealed that (i) energy and matter are merely two 'poles' of a substance that could be called 'energ-atter' and (ii) space and time are merely two 'poles' of 'space-time'. In turn, it isn't difficult for post-Einsteinians to assume that 'God' would have little trouble reducing this 2 x 2 to a 1 x 4 greater-than-sum "quintessence" that we might call "ener-ma-spa-ti". Cosmologists, however, lean toward the term "singularity".

For the Platonist, it is not uninteresting that the two knowledge-makers that science takes as either non-existent or irrelevant (until proven otherwise) – intuition & feeling – reflect ongoing debates around the 'big phenomenal 4' – energy & time. Take, for example(s) (i) although cosmologists aim to make a 'theory of everything' as an equation that integrates the various forms of energy (intuitives prefer a more personal "integration"), Kurt Godel's proof that coherent equations won't explain everything usually goes unmentioned (ii) many cosmologists 'predict' (sic) that time will fall (be 'reduced') out of the basic description of the universe to become a spot of epi-phenomenal "fluff". Meanwhile, back at the archetypal ranch...

ASTRONOMY: GEOCENTRICITY and the ZODIAC-MANDALA

There are (at least) two tropical zodiacs (i) the geocentric tropical zodiac can be taken as ‘primary’ insofar as the orientating equinoxes/solstices are on the Earth and not on the Sun and (ii) the heliocentric tropical zodiac, an upside down version of the geocentric zodiac, is ‘secondary’ just as astrologers take the inverted seasons of the southern hemisphere into secondary consideration. As it turns out, this earth-Sun dichotomy provides depth psychology with a rich symbol for the so-called “ego-Self axis” (see 'Int II'), meaning that the re-discoveries of Copernicus enrich, rather than impoverish, the zodiac-mandala’s capacity to resonate with phenomena.

The following ‘zodiacalisation’ is a summary of the next 4 chapters;



Our examination of epistemology (see ‘Pt.1 Philosophy’) has made plausible the proposal that, if it is ‘real’, the noumenal realm will use a syntax of geometry as it ‘talks’ to ‘consciousness’. Of course, the anti-Pythagorean type of scientist will say something to the effect “yes, this is all very well but, when looking outwards to the heavens, we don’t see all quarks/protons (e.g. Hydrogen nuclei) bunched up inside a 30° sector of space (let alone in the constellation of Taurus)...”

Actually, the Platonic astrologer is ‘happy’ that the Milky Way appears as a phantasmagoric smear of “ener-ma-spa-ti” chaotically punctuated (apparently) by stars and asteroid belts etc. because, instead of presenting itself as a blank, pitiless copycat ‘reflection’, the flux-world becomes the ‘mother’ (i.e. ‘phenomenal mother’) that can be fertile in the face of the ‘noumenal father’. That is, ‘consciousness’ is the ‘child’ that develops ‘out of’ the various discords and harmonies of these two realms (that, of themselves, are ‘beyond’ consciousness... see ‘Interlude II’).

As in ‘Pt.1’, we will begin with the ‘proto-archetype’ that includes thinking and space (‘air’). In ‘Pt.1’ we noted Gemini’s access, if very brief, to the realm that depth psychology calls ‘the unconscious’. No doubt, any Gemini worth his/her salt will guess that, if there is an unconscious, there is also a supraconscious...

Chapter 5: SPACE – THE FIRST FRONTIER

FROM ‘INNER’ THOUGHT TO ‘OUTER’ SPACE

The thinker’s road to maturity is to ‘keep thinking’. As D.W. Winnicott tells it, avoid trying to resolve paradoxes that are not meant to be resolved e.g. ‘thinking defines thinking as a definer’ (i.e. via thinking, we realize that thinking is a rational (as per Plato’s ‘180° turn’) & masculine (the sword = ‘inner phallus’) function). This is why a Freudastrologer can say that, for example, “(Sun in) Gemini” won’t always reveal itself as noisy when it reaches/taps-into its 3rd archetypal emphasis. The ‘inner perceiver’ and the ‘inner conceiver-thinker’ already have plenty to hum about.

Then again, many astrologers know only too well that many “Gemini” have a tendency to ‘flip’ their introverted inner diatribe and then engage the flux-bound world. Many of this many will add that Gemini does this to put ‘space’ between the ‘inner perceiver’ and the ‘inner conceiver’ and, to make this a success, Gemini will look for aspects of the world that reflect this desire i.e. separate(d) objects. (This is a good example of the psychodynamic of “projection”). Thus, we begin to see a source of the cliché depiction of Twin behaviour as ‘flighty’ and, well, ...err, ‘mercurial’.

As any duality-embracer will remind us, it is possible to take ‘space’ in either its ‘positive’ or ‘negative’ sense. The positive aspect of space is its contribution to the seeking of perspective. For example, many complex manual tasks require us to hold things at a distance that brings forth our binocular depth perception (i.e. 2D-to-3D). This action becomes negative, however, when things are so distant our visual acuity is hampered. Thus, our interaction with ‘space’ implies an optimum point of ‘meso-balance’ between the ‘micro/macro’ polarity. In turn, it is easy to forgive “a Libran” when s/he trumpets his/her meso-spatial realm as the most beautiful.

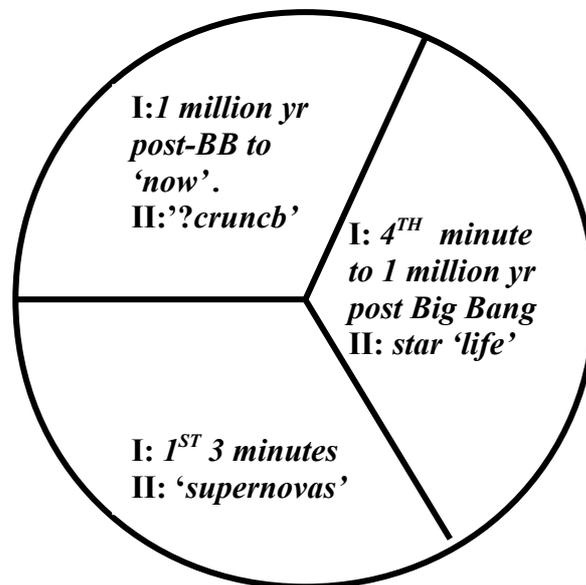
Many psychological astrologers will suggest, however, that Libra can bypass figurative comparisons of Gemini to Aquarius to focus upon comparisons of feeling. For example, Libra might notice that emotional Cancer gets ‘too close’ to someone (or something) to be able to be clear eyed about the attachment and that Pisces will drift too far away to be able to have a “real (one-to-one) relationship”. After all, why not leave it to Scorpio to do the ‘re-centering’ of wayward Gemini or Aquarius?

This mixing up of thinking and feeling is a good way to enter the ‘cosmology of the zodiac’ because, as has been discussed, Einstein saw space mixed up with time (i.e. the 4D space-time continuum). No doubt, the astrolo-skeptic will claim that the zodiac’s cut and dried 12-sectoring doesn’t reflect this 4D ‘reality’ but, the Platonic astrologer will be satisfied that, inside its 2D context, the abutting of the air signs to the water signs works well for the seeker of symbolic ‘continuity’.

Still, in order to get a deeper grasp of noumenal archetypes ‘extending’ into the phenomenal realm, we also need to focus on the universe’s ‘phases’ of evolution and how they are best understood when broken down into 3 (or, perhaps, 4); (i) the 1st phase is now nicely summed up in that phrase made famous by Steven Weinberg (i.e. as per the title of his book), the “1st 3 minutes” ... it corresponds to the Gemini-Cancer pairing, (ii) the 2nd phase, that lasts from the “4th minute” to the “millionth year” (or thereabouts), is taken to be not quite so complex or dynamic as the first phase but, nonetheless, it is the source of a couple of especially interesting features including the microwave background radiation that ‘proves’ that the Big Bang did

occur... it corresponds to the Libra-Scorpio pairing (iii) the 3rd phase, it begins after the millionth year, is 'our phase' of galactic formation (although, we will see that the 1st two phases undergo a kind of 'resurrection' within it)... it corresponds well to the Aquarius-Pisces pairing. Schematically:

FIGURE 2a



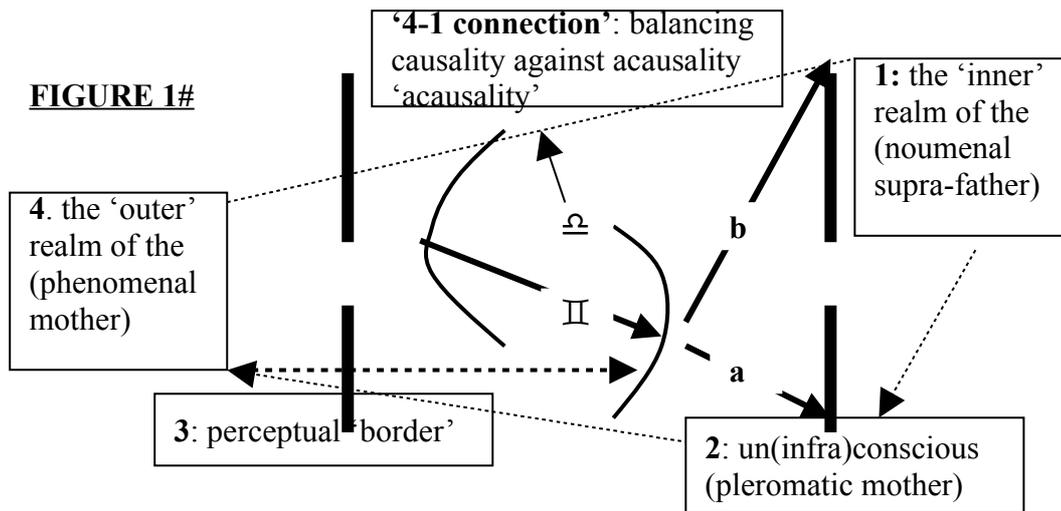
The third phase that sees the increasing relevance of gravity's action on the variable densities throughout the 4D-continuum leads to three (2nd round) 'phases' (see 'II' above) (i) the formation of stars, especially of 1st generation stars that often have a 'live-fast-die-young' aspect and, in this way, can't support 'life-(as-we-know-it-Jim)' (ii) star 'life' refers to latter generation stars – 'Sun resurrections' – that can support life-(a-w-k-i-J)' and (iii) ultimately, we can think about the post-3rd phase of the universe wherein the galaxies, subject to the incontrovertibility of the 2nd law of thermodynamics, 'run down' into either a Big Crunch or a 'heat death'. In turn, this forces 'conscious' creatures to contemplate the nature of 'spiritual stars'.

The interesting thing about the three 'sub-phases' is that they can be taken as a fourth universal phase to, thereby, bring back the idea of '3-vs.-4 tension' that was outlined in 'Pt.1: Philosophy'. Further, if we apply the astrological correspondences as outlined above, this encompassing 4th phase both begins and ends inside the '9-12 archetypal sweep' (i.e. 'out from' 10-Capricorn 'to' 9-Sagittarius). Hereupon, we see how the 'Big Crunch//heat death' dichotomy centres around the question of whether or not Sagittarian gravity 'succeeds/fails' against its inherent 'big sib', anti-gravity.

Still, let's not get too sidetracked up/into gravity or any other energy until we have examined the 'arc' that 'underpins' gravity i.e. Gemini's small-scale relativity that, after it was realized that the Big Bang itself had a small-scale phase (Einstein wasn't a fan), needed to be squared with large-scale 'absolutes' such as the speed of light. The trouble is, of course, that 'down' in the micro-scales, God looks like He is playing dice with the universe. If He is, we can consider what human 'purpose' can do in the face of such a duality. (Or is it 'twelve-ality'... dice indeed, Albert!)?

II: the SMALL-SCALE REALM

Although experiments have suggested that babies ‘process’ perceptions from birth, the impulse to ‘rationalize’ (e.g. verbally categorize) sensations begins in life’s 2nd year. In addition to his/her task of “rationalizing” a flood of ‘outer’ information, the toddler is subjected to intuitive ‘sniffs’ of his/her upcoming challenges regarding ‘inner’ information... this leads to a big \$64,000 question: can the Twins experience the noumena/pleroma directly? can Gemini, in that Huxley-ian/Morrison-ian sense, “break on through to the other side” without regressing through Aries & Taurus (i.e. ‘a’ and ‘b’ in our schema)?...



Mythology tells us that ‘mercurial’ people are indeed able to gather snippets of trans-personal information, but that won’t necessarily mean that they are able to ‘organize’ them. Indeed (to pre-empt an upcoming discussion), it is more the Virgoan kind of ‘mercurial’ individual (less the Geminian kind) who is the best equipped for such an ‘organizational’ task i.e. best equipped for ‘science’. Moreover, the Virgoan type who is able grasp the ‘rationale’ for his/her abduction into Scorpio – instigated in the Libran process of balancing causality against acausality (see Ω in the diagram above) – is the type who can “peer on through to the other side” without succumbing to LSD laden rock star excesses.

The main ‘incoherency’ surrounding Taurus-Gemini is the fact that it refers to a scale smaller than that which is perception operates (i.e. we have already noted the Bull’s link to sensation-perception). The ‘conceptualizer’ of astrology, therefore, would need to remind skeptics that the 2D zodiac circle is a symbolic ‘compression’ of a 3D zodiac helix. Indeed, it turned out that this kind of ‘compression’ would be needed as the ‘second wave’ of nuclear physicists (e.g. Richard Feynman in the 40’s & 50’s) went about ‘conceptualizing’ the breakthroughs of the ‘first wave’ of nuclear physicists (e.g. Werner Heisenberg in the 20’s and 30’s)...

Having already noted Einstein’s 4D large-scale space-time (i.e. 3 dimensions of space and 1 dimension of time), you won’t have to be the greatest deducer in the world to work out that Feynman’s 2D space-time is the way physicists conceive the small-scale (i.e. 1 dimension of time and 1 dimension of space), meaning that space

has been 'reduced' from our common-sense 3 dimensional sphere by 2 steps). Thus, with so many potential confusions around this rush of small numbers – 1,2,3,4 – it is no wonder that Gemini (e.g. Godel) would tend to be skeptical of any claim that the 2D realm of microphysics and the 4D realm of cosmology can be united.

All the same, Gemini is happily at home with all the irreducible dualities that have cropped up as nuclear physics grew through the 20th century: (i) Heisenberg's "uncertainty principle" came out of the fact that observers would necessarily know less about the position of a particle the more they knew about its momentum (mass and velocity) (ii) (in any case) such micro-stuff can be seen as waves just as much as particles (iii) quantum theory suggests that energy has an inverse (or, depending on the definition, parallel) relationship to time (iv) not only is there one proton for every electron but also there is one matter particle for every anti-matter particle (err, well, almost) and so on... and, although it was 'thought' that this kind of inverse pairing was a reflection of Hume's limits to inductive-deductive capacities of Homo sapiens' psyche, the Aspect examination of the "E.P.R. paradox" has shown that 'dichotomy', per se, is built in to the universe irrespective of whether consciousness observes it or not (i.e. another 'Pythagorean' example of something 'pre-existent' to the evolution of life and consciousness... and 'up' to which the latter evolves).

Now, if the micro-aspect of, say, the squillions of particles that reside on the tip of your ring finger is full of counter-intuitive stumbling blocks, you might expect that the point in universal history when the universe was smaller than a molecule of Helium (i.e. the Big Bang) will be chock-a-block full of mysterious conceptions too. The most mysterious of these is, of course, that the "Big Bang" wasn't an explosion 'into space', per se, but, rather, it was space-itself that exploded. In other words, we have no grounds to expect that, beyond the current 14,000,000,000(+++) light-year radius of the universe, space 'exists'. This hasn't prevented some cosmologists (e.g. Martin Rees) from proposing "multiverses", "bouncing universes" etc. even if such speculations are, in essence, rationalizations of 'God' (... whether or not He 'likes' to be rationalized 'from', say, a theistic-deistic dichotomy 'to' a simpler deistic being is another question altogether). The idea of a 'God-of-the-gaps' has problems enough in its intra-universal application – e.g. for every answer uncovered, new questions have a Hydra-like way of springing out – long before we ponder the 'gap' (if that is the word) that 'existed' (if that, too, is the word) 'prior' (i-t-i-t-w) to the Big Bang.

As, dear reader, you are likely to be aware, the chief source material for this discussion is Stephen Hawking's "A Brief History of Time" that, of course, being a translation of specialist mathematical concepts (e.g. equations) into words and 2D schematic images, is very 3rd archetypal. There is, nonetheless a bit of 9th archetypal stuff in it: in the last chapter, we encounter a curious mixture of humility and pride in Hawking when, in noting the ultimate equation, although making no reference to Godel (what a neat name!) he does admit that a "T.O.E", being merely an equation, will not, of itself, "breathe fire" into itself to create a universe. Many atheist critics would ask why an omniscient-omnipotent God would bother with 15 billion years of history when He could create today's universe without it? One possibility is because of his perpetual certainty... He was/is/will be curious in how a creation (and, then, creatures) unfold(s) having sprung from (or with) a 'built in' uncertainty principle.

Ω: the PRE-CHAOTIC MID-SCALE REALM

Because of a thing called “super-antigravity”, we can’t claim that, at the 3rd minute mark, the universe was 3 light minutes in size. It may have reached this size in the 3rd microsecond. Nonetheless, there remains a measure of ‘universe-radius’ at which quarks will coalesce to, in turn, allow leptons & electromagnetic radiation to operate relatively independently. Then again, Hawking says that not a lot happened in the 2nd phase of universal evolution that lasted from the 4th ‘minute’ to the point that the ‘visible universe’ (i.e. visible to an observer) had reached beyond a size that could be compared, say, to the size of our galaxy, the Milky Way i.e. between 100,000 and 1,000,000 light years. (“Mini-black holes” might be an important ‘happening’). In other words, the universe was becoming a kind of empty galaxy getting dimmer and dimmer with each passing-stretching light-year.

By the time-(space) that the universe had generated our galaxy, an observer would have noted that our relatively flat galaxy was an example of one galaxy ‘type’ (e.g. spiraling, nebulous...). Still, this observer wouldn’t get to see all the galaxies (or all possible galactic ‘types’) in the universe even if s/he was extremely long lived. For example, a galaxy that is 5 billion light years away but only began to ‘shine’ 4 billion years ago – i.e. with electromagnetic radiation – would require an observer to live a billion years to see it. Thus, astronomy isn’t the completist’s pursuit that cosmology aims to be. At least we can claim that (if we include some proto-hominids) mankind has been able to see all those stars that had begun to shine in the Milky Way before the time that we evolved ‘up from’ apes. As for light coming in from other galaxies... Homo sapiens could only contact, say, Andromeda (i.e. 4 million light years) through ‘noumena’ (... e.g. “2001: a Space Odyssey”).

Our Sun began to shine about 5 billion years ago i.e. during the 2nd half of the ‘universe’s-life-so-far’. It is not one of those “1st generation” stars because those are the ‘live-fast-die-young’ proto-super-novas that generate the chemical elements that are heavier than Hydrogen and Helium (and Lithium) and find their way into latter generation stars and solar systems. Not only is the lack of heavy elements preclusive of life (a-w-k-i,-Jim) but the 1st generation stars are also without enough time – 3½ billion years – to oversee the evolution of a ‘consciousness’ (a-w-k-i,-J) that is able to share the kind of information that being presented here.

One of the most interesting aspects of this large-scale overview is that it is tellable at all... the small scale realm is so riddled with chance that it is no easy task describing the most recent 3 minutes of a sub-nuclear particle (let alone what such a particle might have been doing, say, 100,000 years ago) so why don’t ‘uncertainties’ add together to make universal history that is just as opaque? The answer is built into the puzzle of ‘differing-scales-having-differing-physics’: the large-scale spatial realm of solar systems and galaxies is governed by laws that operate in much more deterministic ways than the laws of the small scale. No less interesting is the fact that the medium-scale of space provides a transition from inbuilt random-ness to inbuilt predictability that has come to be known as the “butterfly effect”.

Somewhat misleadingly, medium-scale physics has also been called “chaos theory”. It is misleading because “chaos” might not even be half of the story. The familiar example of the butterfly flapping wings in Beijing causing a storm in New York a few days later might look chaotic but there are still elements of order to be

found (“just as well, too!” say meteorologists who put food on their families tables by predicting the weather). There may even be a period of highly predictable “linear” relationships (e.g. Newtonian billiard balls) before the tipping point is reached that leads to non-linear ‘patterning’ that precedes the full on chaos that then stumps the poor old meteorologists. In other words, meteorologists study pre-chaotic patterns.

Ever since Pythagoras, mathematicians have acknowledged that one of the key motivations for getting involved in mathematics is the ‘beautiful’ (‘Beautiful’) way that it explicates itself. For the rest of us, we possess the (common) knowledge that ‘patterns’ as revealed by light, have a great deal to do with ‘beauty’ (‘Beauty’). One of the simplest patterns in nature is the rainbow and its very simplicity seems to inspire the thinker to look for reasons why it exists as it does. Indeed, one of the first sciences to forge ahead in the early Newtonian days of science was optics. White light might be a “chaos” of visible frequencies but, just as nothing prevents a prism from ‘ordering’ them into constituent colours, there is nothing preventing designers from then weaving colours into pre-chaotic beautiful patterns. Libra would describe this as aiming for the point of balance between dry linearity and formless chaos.

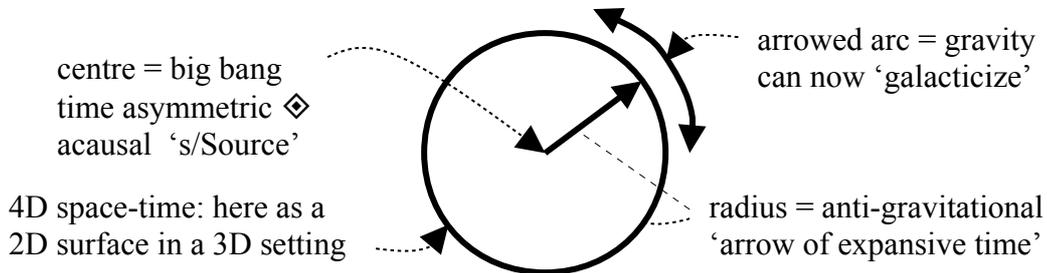
No doubt, astrologers will step in here and point out that that one of the best places to see pre-chaotic patterning is the Solar system. Just as the fashion designer ‘draws away’ (i.e. into the 3rd dimension) in order to ‘see’ a 2D pattern on a dress, so the astrologer (admittedly, in a more figurative way) ‘draws away’, perpendicular to the ecliptic, to a distance somewhere beyond, say, the orbital radius of Uranus, from where s/he will see the interweaving of the ‘colourful’ pattern around the Earth-Sun axis (i.e. the tropical zodiac). Rather than re-weave these distilled colours, however, astrologers distil the panoply of subtending angles and, in turn, try to weave the best (i.e. most b/Beautiful) cloth possible. Of course, your average post-Newtonian thinks that astrology is all gobbledygook... even ‘worse’ than the fashion industry.

So, does this mean that astrology is more a Libran than it is Aquarian? Not quite. It is more coherent to say that astrology is (for want of a better term) ‘based’ in the 4D pseudo-stillness of Newtonian absolute space but, with the apparent rabble of planetary motion (that, by the way, had annoyed Plato), the day-to-day practice of astrology requires some development ‘down’ to Gemini and, then, ‘across’ to Libra if the astrologer can ‘reach/tap’ the level of tolerance required to deal with astrology’s rather daunting levels of “fuzzy logic”.

Before going on to discuss Aquarius, it is worth pointing out that, once again, a ‘3-vs.-4 tension’ has appeared... in between meteorology (et al.) and cosmology, the Solar systemic scale of astrology is a kind of combination of, on one side, the general unpredictability of weather and, on the other, the general predictability of planetary transits. This throws us deep into the problem of prediction in astrology... scientists resent encroachments into their world of repeatability & predictability by what they see as pseudo-science but, in any case, astrologers might do well to give no more than a nod to the Gauquelin statistics to, thereafter, avoid the ethical issues that currently confront that scary sub-group of pattern-examiners – the geneticists. ‘Fortunately’, the thinking development from Gemini ‘to’ Libra also (arche)-typically includes the development of feeling (i.e. from Cancer, seeing Scorpio ahead) and, thus, a mature astrologer would, in any case, be able to downplay concretistic prediction.

⚡: the COSMIC LARGE-SCALE REALM

The reason that nothing much happened during the 2nd phase of universal evolution is because gravity had yet to make its mark as a free agent. One way to grasp why this was so is through the following 2D schema;



Here, we see that gravity actually exists as a duality – anti-gravity//gravity – that operates, as it were, along ‘perpendicular’ axes: anti-gravity (that includes the probable phase of “super-anti-gravity” in the first few moments) is a kind of radial force that allows the universe to expand and, even though gravity would be expected to make it contract again, gravity doesn’t ‘kick in’ until it has access to the broader distances over which it can operate relatively independently. Thus, gravity is more in touch with the hypercircular (or, if you want to think in a 3D context, hyperspheric) axis of space-time. In operating independently, gravity can now bring about a more ‘localized’ contraction of universe-stuff i.e. it 'causes' the ‘condensations’ of matter that are called stars and galaxies.

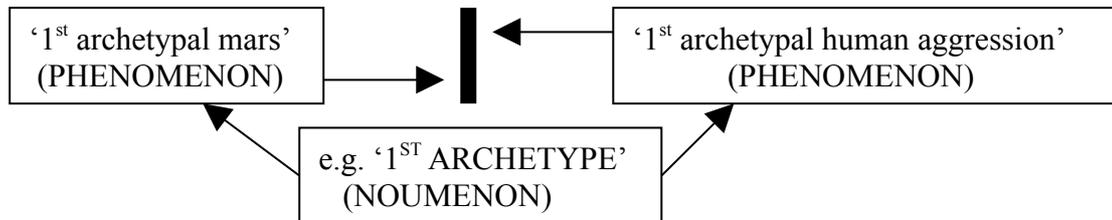
Now, as easy as it is to understand how ‘condensations’ of matter are 'caused' by gravity, physicists are quick to remind us that these condensations also ‘cause’ the 'undulations' (i.e. the shape) of space-time. In other words, if it is justifiable to think of energy-matter distributed through space-time, then it is justifiable to think of space-time distributed through energy-matter. So, here we are, once again, back at the 'basic' theme of thinking introduced in Gemini – irreducible dichotomy.

The geometry of the zodiac points to the notion that all the signs are ‘equal’ but, when the human psyche begins to dabble, it is possible to see some of the signs becoming more equal than others. Given that we are now on the cusp of the “Age of Aquarius”, the Water-bearer has claim to such a notion but, even before we consider the Platonic year, we already see Aquarius’ priority emerging out of the fact that the founding grandfathers of astrology “projected” their semi-revelations onto the large (rather than small) spatial scale. To be sure, in ancient times, the fathers would have no idea that the Milky Way rotates or that space-time 'evolved' over 14 billion years, but, even if known, it would have only slightly dampened the fact that it is the larger scales that offer that all-important sense of eternity-constancy that is so important to those who seek that Archimedean point of absolute ultra-objective reference.

Astronomers, no doubt, will be quick to remind us that the Solar system is in a continual process of (geometric) change but, if we compare the highly predictable orbits of the planets to the limited predictability of the weather (and the 50-50 even money bets of the microscales), this sense of constancy is kept alive well enough. In fact, the planets work as symbolic ‘stepping stones’ for the individual who wants to

find ways to move ‘down’ from the realm of absolute reference to realms of intimate 1st person ‘unique’ experience without suffering an over-abrupt separation from the referential realm... this is why the cycles of Uranus, Jupiter and (especially) Saturn are of keen interest to ‘serious’ astrologers. (See the discussion on the next page).

Meanwhile, back at the ranch of ‘constancy’, we remind the reader we are dealing here with the stillness of space rather than the arrow of time and, so, here, we re-state that phenomenology bypasses the flux-bound realm of sub-light-speed cause-effect, schematized like so;



We have already made mention of Einstein’s misgivings toward some of the discoveries that followed on the heels of general relativity. As we have noted in the Gemini section, Einstein joined up with Podolsky and Rosen (the “E.P.R. paradox”) to refute the quantum suggestion that the universe can operate independently of the various cause-effect sequences that occur in sub-light-speed space-time. Who knows whether Gene Rodenberry knew much about this but, with lines like “ahead, warp factor 5, Scotty!”, he was touching the ‘truth’ that something was/is/will be capable of exceeding the speed of light. In astrological terms, as Aquarian clarity ‘descends’ into and through Pisces to then carry itself, Pisces and Aries (now as the ‘13th sign’) toward Gemini, the realization occurs that “everything is connected as if joined at the cosmic hip (even if we need to admit that there are hefty doses of genuine chaos mixed in)”. In this sense, we could say that large-scale space has no ‘reality’ and, so, the way is opened for noumena to ‘reach’ all phenomena instantaneously. The thick vertical line in the above diagram symbolizes one of the most typical of the mistakes that are made by skeptics i.e. astrology isn’t to be reduced to ‘gravity’ or some other form of (sub)-light speed phenomenal energ-atter.

With large scale space revealing itself, as it were, as ‘Lucifer’s hologram’ (in a similar way in which ‘big ideas’ – capitalism, communism, democracy etc. – are also hologramatic nothingnesses of mankind’s sneaky light bringer), we are now coming up against why that journeyman of the collective unconscious, C.G. Jung, looked so carefully at that “acausal connecting principle” that he called “synchronicity”. The difference between Bell’s physical principle of nonlocality and Jung’s synchronicity is the fact that the latter incorporates the fiery-energetic-intuitional-individualational principle of “meaning”. Consequently, we begin to see how the inclusion of meaning goes on to ‘save’ the astrologer from temptations to concretize his/her discipline e.g. by setting up institutions, ‘scientific’ or otherwise, that go on to control, repress and destroy. In terms of the full zodiac cycle, then, we not only see the key part that fiery Aries plays in drawing Aquarius ‘down’ into a new level of Gemini but also the key part that Leo/Sagittarius plays in drawing Gemini up into new ‘level’ of ‘9/11’...

FROM 'OUTER SPACE' TO 'INNER THOUGHT'

Another way of drawing the constant, absolute space-time referential context 'down' and 'away' from Lucifer's influence is, as indicated above, by focusing upon the more local aspect of outer space – the planets. (Later we will see that the 'house system' is more local still). Even the most outer planetoid – Pluto – travels at greater than 100x the speed of the (p)recessing equinox. Pluto's 250-(odd)-year orbit around the Sun is also, from the point of view of both the Sun and the Earth, a 250-odd year passage through the Milky Way's 'context' of astrological signs. Uranus orbits at 3x the rate of Pluto – 1 Uranian year is about 84 of our Earth years, (Jim).

Just as DNA spirals through a cell nucleus' 3D context in order to avoid too much bumping interference of a gene's base sequence, so too do the planets spiral through space-time's 4D context in order to avoid bumping into themselves at the completion of each orbit. That is, even though consciousness experiences the flow of time we need to remind ourselves that time doesn't 'flow' in the larger scales. Then again, if the ultimate aim is to gain greater insight into the (supra-, infra-) conscious psyche, it won't hurt to examine the 'planetary ruler' of Aquarius, Uranus. It is our symbolic link between 4D temporal stillness and 3D year-in-year-out temporal flux.

Still, an 84yr flux-cycle is pretty close to 'stillness', given that most of us are dead before our 'Uranus return' (... especially for those who see each successive day as a struggle for survival). Uranus was discovered (1781) at a time when, with not a little irony, civilization had become prosperous enough that an 'everyman' now had enough spare time to ponder whether it was worth making drastic sacrifices for the sake of revolutionary political changes. Then again, we had to wait until the 20th C before C.G Jung would state that the 'everyman' needed to ruminate for an 80-odd year period to fully digest a "big idea". Jung's view was the fiery-intuitive answer to the airy-rationalization that, in theory, a new political system could be instigated as if time didn't flow at all i.e. immediately (revolution over evolution). Of course, here in the 21st century, Jung's view is itself yet to be understood... this 'Catch 22' tells us that 80 years have yet to elapse from the point of his proposal.

It is not uninteresting that science itself is yet to 'digest' the meal that it has cooked for itself over the past century or so. Einstein's "general relativity" was laid out in 1915 but, even by 1999 (i.e. 84 years on), the realization that time didn't flow hasn't had any impact on the time-flowingness of biology's 'absolutist' view toward evolution. Then again, because, astrologically, time's flowing-ness is something that 'belongs' to the post-Geminian right hemispheric realm (see Fig 2a), the astrologer could extend Jung's 'Uranus-year' idea to a 'Uranus-1½ year' outlook. For example, Uranus-the-planet-of-"revolution", passed through the sign that it rules, Aquarius, at the time that Einstein showed us that time-flow was an illusion (it passed through again over the period 1996-2003) but it might take another 'sweep' of Uranus 'down into' Cancer (i.e. from 2032) before science might be able to deal with its incoherent attitude to time's static-vs.-dynamic dichotomy.

The last time that Uranus was passing through Cancer – the late 1940's to the early 1950's – Watson and Crick dodged incoherency well enough to discover the 3D shape of DNA (to, thereby, leave the problem of 4D Einsteinian 'life-shapes' to later generations of thinkers). Meanwhile, FA-ers hope that the well-read astrologer has worked out that we see Uranus not only revealing its nature as it 'comes home' to a

transit of Aquarius but also that Uranus reveals other, perhaps subtler, aspects of its nature as it passes through the signs that it doesn't 'rule' (or, indeed, that it might not 'happily' negotiate). For example, as Uranus transits Pisces (as it is doing now), there is reason to suggest that Uranus might recoil from the implication, available at Pisces, that things are about to 'return' to the signs of the small-scale realm – Aries-Taurus-Gemini. Moreover, we might expect science's resistance against the 'full-on-Piscean' (rather than a 'half-baked-Libran') version of chaos that is 'meant' to pave the way for a new focus on the smaller-scales. In any case, the history of science has already provided an episode of this resistance: during the previous transit of Uranus through Pisces (1919-1926), Georges Lemaitre suggested to Albert that his equations were pointing to the probability that the Universe must have started out as a micro-scalar point... Einstein cold shouldered Georges with a '11-10' regression.

But, as it turned out, even Einsteinian genius was unable to stop the march of illusionary time. By the 1940's (i.e. when Uranus had entered the sign of Gemini) the great physicist Richard Feynman was working out his 2D small-scale formulation of space-time and, by 1948, Alpher, (Bethe) and Gamow had outlined the ABC's of the "bottom up" version of the Big Bang that would be the beginning of the end for the fans of the "steady state" theory that, as we have seen, Einstein preferred. Uranian revolution reached another nexus when, as Uranus 'rose' into and through Libra in the late '60's, the science of the medium-scale – "(into)-chaos theory" of "sensitive dependence on initial conditions" – began to accelerate. Even astrology experienced itself as a "strange attractor" when the hippies took to it and declared a "dawning of the Age of Aquarius" complete with a rock opera soundtrack.

As it turned out (& around), the coming home of Uranus 'back' to Aquarius (1996-2003) didn't quite reveal itself as "harmony and understanding". Rather than rise to a new level of the 11th sign, the events of 2001 threw up the big same ol' same ol' of "let's have political perfection (or, failing that, an apocalypse) now". It is as if the space-time spiral (to prevent history from bumping into the tragedy-come-farce of its own repetition) can only apply to a planet... not a species.

But, is there such a thing as a "new level" of Aquarian being-ness? Well, the ultra-optimist could look at this problem in the same way that we have just looked at science i.e. a political understanding of the part played by the passage of time in the (medium) scale in which Homo sapiens experiences (everyday) 'reality' might come about when Uranus 'reaches/taps' Libra from 2054 onward. The pessimist can easily doubt this prediction not the least because statistics revealed that your average set of 1st worlders are 98% unable to 'get' the meaning of the "Age of Pisces" (... through which political hopes would need to dissolve on the way to being subordinated to the individual rights of Aries-to-Virgo). As was discussed in the philosophy section, the problem of psychological regression (i.e. Age-to-Age recession of the equinoxes) goes unrecognized probably because the Platonic year is, from our perspective, too slow for us to 'scientifically' discern any kind of pattern.

Somewhere between optimism and pessimism lies the notion that incarnation has nothing to do with 'political science' in any case (a point to which we will return in 'Pt.3: Philosophy III'). Incarnation's 'purpose' is the understanding of the horse of Love's 'reality'. All else is the cart of vanity.

Chapter 6: TIME – THE FORNIX OF FATE

FROM ‘INNER FEELING’ TO ‘OUTER TIME’

The feeler’s road to maturity is one of increasing comfort with the passage of time (see the end of ‘Ch.5’). Although the virtue of “temperance” is a big part of this road, most astrologers would see impatience as a vice that beknights the fiery rather than watery ‘type’. Indeed, given that feeling (with thinking) ‘faces’ the introverted realm, a feeler might be more likely to struggle with the vice of “sloth” (i.e. feminine reticence that, in extremis, “sacrifices” the path to “consciousness”) rather than, say, “anger” (i.e. ‘fiery’ masculine impatience that, in extremis, destroys).

Another (and, perhaps, objectionable) way to depict the regressive aspect of the last and 12th sign, Pisces (that, along with Aquarius, is the symbolic epicenter for 4D large-scale temporal stillness) is by giving it the status of the ‘0th sign’ i.e. the sign of feeling immaturity rather than of emotion’s time-flow maturing toward ‘wisdom’. Astrologers who rejoice in Einstein’s ‘proof’ that time doesn’t flow will view Piscean sloth as a characteristic of Pisces’ ‘wisdom’... not only are all those Zen koans right after all but also the only thing worth trying for in ‘this life’ is a feeling of universal compassion while refraining from generating karma (i.e. don’t ‘do’ anything).

Well, as much as a diehard Buddhist is justified in adopting this philosophy, it is doubtful that the astrologer can... the most basic symbolic shape of astrology is the circle and, rather than imply stillness, the circle has its way of implying cycling movement. After all, a circle’s centre is the only point in a circle (of an infinite set of points) that could conceivably symbolize motionlessness.

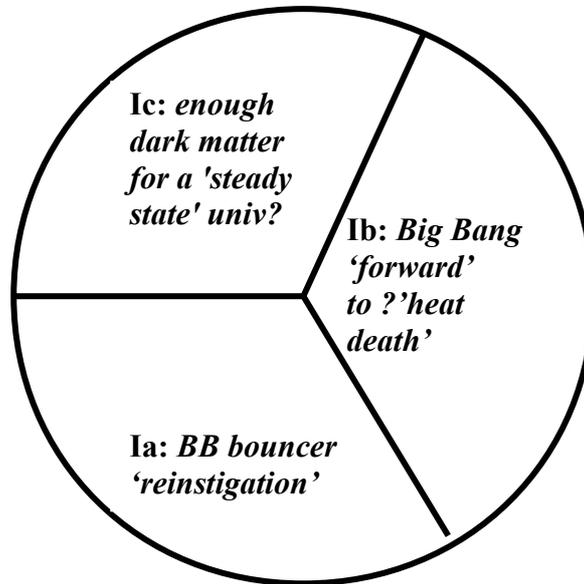
Appropriately, then, the cycling motion of time (whether or not it is illusory) is astrologically symbolized in that part of the watery-feeling-time ‘proto-archetype’ that has the role of providing the ‘base’ of the zodiac – the 4th sign, Cancer. Indeed, there are some astrological traditions that see the Crab, not the Ram, as the 1st sign of the round. And, just as Gemini is able to ‘flip’ to extraversion to assist the ‘inner perceiver’ separate from the ‘inner conceiver’, so Cancer, already having a capacity to ‘mother’ the ‘inner s/Self’, is able to flip this capacity ‘out’ toward her offspring (i.e. yet another species of “projection”). In turn, her children will eventually be able to adjust to various ‘outer’, (apparently) less loving, worldly time-cycles.

Indeed, Cancer could be depicted as ‘anti-Buddhist’ insofar as it imbues the desire to ‘experience’ the various cycles of life (or, of lives) repeatedly in order that ‘living’, per se, is rendered ‘familiar’. (Insofar as Christianity also sees life as a vale of tears to be transcended all in one go, Cancer has a kind of ‘anti-Christian’ flavour also). Nonetheless, if a particular religion is to ‘develop’, its devotees must take care not to overate their own ‘evolved-ness’ i.e. the most religious thing that a particular individual might do is accept that s/he has created too much karma to be dealt with in one go and, therefore, s/he might do well to (☿) ‘familiarize’ him/herself with the processes of (not only ‘this’ but a number of) cycling incarnations. There’s nothing more likely to create karma than the pretence of being free of it.

If we tie the idea of Cancer’s cyclic time into the evolution of the universe we would have to say that it ruled the roost for the “1st 3 minutes”. If the universe had lasted for only 3 minutes it follows that it would have ‘crunched’ back down and, in all Cancerian likelielihood, ‘bounced’ back. (Just as a wo/man who develops only so far

as Cancer is destined for a reinstigation). Equally, if the universe had gone on to live for 1,000,000 years or so, any possible “consciousness” in the vicinity might begin to wonder if (instead of being a Little-Bang-to-Little-Crunch cycler) the universe could be a linear one-way ticketer to high entropy ‘heat death’. 14,000,000,000 years later, the consciousness of Homo sapiens has picked up the threads of this dichotomy but we don’t yet have enough data to decide between the two. The best guess of 2,000CE is ‘heat death’, as shown below

FIGURE 2b



The main difficulty that astrologers should have with the association of time to the watery ‘proto-archetype’ is the fact that earthy Capricorn (the complement of Cancer), via its connection to ‘Chronos’, seems to have a more straightforward link to time than any of the water signs. Nonetheless, we hold that Capricorn represents a complementary ‘auxiliation’ that assists Cancer complete its ‘4-to-10-(back)-to-3/4’ cycle after Scorpio fails to ‘transform’ cyclic time. In other words, ‘10’ has the task of providing enough ‘oomph’ to carry things through (or, at least, over) static Pisces. (As astrologers know only too well, the time-flow cycle of Capricorn’s ruler, Saturn, and the time-flow duration of the progressed Lunar ruler, the Moon, are remarkably similar... both just under 30 years).

Also indicated in the figure above is the 3rd possible ‘fate’ for the universe i.e. there isn’t enough “dark matter” to bring about a “Big Crunch” but neither is there enough “anti-gravity” (i.e. “dark energy”) to carry the universe into a full ‘time-line’ and, then, ‘heat death’. As Stephen Hawking explains in his famous tome, this would constitute a strange ‘comeback’ for that universal theory, the “Steady State theory”, which fell by the wayside after the COBE satellite mapped the “wrinkles in time” at the end of the last century. Then again, as noted earlier (see our intro to this ‘Pt.2’), a significant number of cosmologists are now wondering if all species of time might, at some point in the (har, har) future, be “reduced” out of cosmology. In the meantime, we wonder to what extent cosmologists are becoming unfeeling naughty boys.

♁: the FLAT-GRAY CYCLES of the CRAB

Although we have assigned time's cycle to Cancer, cosmologists acknowledge that there is a qualitative 'inner' sense of time-flow (i.e. "psychological time") that converges upon the arrow upon which the more quantitative 'outer' thermodynamic time rides. So, in addition to seeing 'outer' things changing (and, overall, 'running down' toward disorder) we also sense time, as it were, 'running around' our minds. In these pages, we would hold that such psychological time has a strong tendency to attach itself to the cycle of (rather than the line of) time if for no other reason than the cycle bespeaks of ongoing life (♠sleep) and the line bespeaks of death.

C.G. Jung reckoned that death, in its 'positive' sense, is something that needs consideration in the second half of life, the 'at/after 40' period when physical and, to some extent, mental life has completed its 'growth'. Of course, prior to this time, it is 'correct' to 'be negative' about death because inner life-affirmation assists processes toward full incarnation. In astrological terms, entry into Aries symbolizes little more than a basic grasp of incarnate existence... the individual needs to 'reach and/or tap' Virgo (and Libra) before s/he can truly claim that his/her incarnational process is at or is near completion. Yet, given that psychological incarnation tends to lag behind physical incarnation (and, not infrequently, a long way behind), we start to see that Jung's 'positive' ideas about death might not be applicable until well into the second half of life. Indeed, an octogenarian might, physically, be "knocking on heaven's (or hell's) door" but, psychologically, s/he might be still young enough to 'justify' a life-affirming attitude. This means that Jung's ideas about the mid-life crisis don't apply across the board and, often, a mid-life crisis is a lot less about coming to terms with mortality and more about the lopsided attitude that has left parts of the individual's psyche 'unborn' or, at least, too infantile.

Perhaps the most telling 'syndrome' of this kind of arrest is that of religious preaching. Banging away at what kind of heaven or hell lies in wait for the 'sinner' distracts from the more important incarnational issues that confront the young (and of course, the preacher's own immaturity) and, in turn, this triggers arrest (and/or regression) in not only all the young but also a significant percentage of the old. Not only would a preacher need to be a fully trained psychotherapist to be able to assess his/her own 'arresting' (and/or 'regressing') effect but s/he would also need to have a full inventory of the contents of each of the individual psyches of the congregation to have any chance of knowing which of them are 'ready' for sermons about the 'other side' (if, of course, anything needs to be preached about it in the first place).

Cancer shares in the archetype that takes note of the rhythms and cycles of life and, as any 'astrology 101' student can tell you, the Crab's 'ruler', the Moon, is the shining example of why astrologers can be confident about this association. The parallelism between the Moon's cycle and menstrual cycle is just the starting point, however. Incarnate life is full of cycles – in addition to the obvious e.g. activity-rest, sleep-wake, hunt-digest etc. medical students can tell you about the many (typically subconscious) negative feedback cycles that maintain homeostasis to, thereby, affirm life. In this light, an astrologer would see Bill Murray's character going for suicide in "Groundhog Day" as being a perverse 'leap' into Scorpio.

The irony about the so-called "biological clock" that is supposed to tick ever so loudly as a woman closes in on 40 is that it is more a symbol of the 'changeover'

from cyclic to linear time than it is merely about cyclic time. When a woman in her early 20's has a child, her interest in a linear clock will only surface when the child reaches an age when the child's need for independence becomes an issue (often, with more irony, when a mother closes in on 40). Prior to that time, her maternal role is made easier if her cycles are 'in sync' with her child's. After that time, she becomes increasingly at risk of intruding upon those life-cycles in the child that have evolved to support the survival of exogamous species more than of nuclear families.

When it comes to inorganic rather than organic (i.e. biological) clocks, we are able to enter the puzzles of the subatomic contribution to time. Admittedly, our first clock, the sundial, was denizen of the large-down-to-medium-scale but, after science gained access to the micro-scalar realm, it was found to be far more accurate to use mini-cycles of atoms (i.e. multiply them 'up') to the bigger scales in which our senses operate than to stick to medium-large regularities. Here, then, we begin to see not a little irony in the fact that, if we want to achieve temporal precision, we draw on the micro-scalar realm no less than on the macro-scalar realm.

The small-scale realm has been one of the most fertile areas of research (and sci-fi speculation) into consciousness, especially since the computer science boom of the 1960's and '70's. For example, does a conscious mind 'subconsciously' draw on quantum uncertainty in order to gain its sense of 'freedom' as it entered the virgin moments of the future? After all, when consciousness determines the position of an electron it then 'opens up' possible velocities for the electron! That this question was even asked tells us that the idea of human 'freedom' will die hard in the sciences no less than in philosophy or in religion. Of course, if computational (thinking) beings have 'free will', then what is to prevent a computer from having 'consciousness' or a 'free will'? Hence, the steady stream of sci-fi films, from "2001: A Space Odyssey" to "The Terminator" and beyond (more about this in 'Ch16. TII: Judgment Day').

The major difference between a brain and a computer was intimated in our discussion of philosophy: whereas a computer deals in material electrical processes, a brain's material (flesh-bound) & electrical processes interact with an immaterial 'soul' that can only be accessed by feeling i.e. can only be understood after emotions have been 'burnt away'. If emotion fails to be (sufficiently) transformed at Scorpio, then, in a way, the psyche is 'fated' (so much for 'freedom') to re-enter the challenge at the next 'feminine' focus i.e. the earth-material sign of Capricorn wherein (que?) the psyche accepts that time needs to be dealt with just as a computer's clock deals with it i.e. dutifully. Although this doesn't mean that "a Capricorn" is 'fated' to live his/her life as a soulless robot, it does mean that s/he needs to humble him/herself to any watery support that is to 'feeding up and across' from Cancer.

From the perspective of depth psychology, as life-affirming as any repeatable rhythm may be, a certain amount of concern arises if the repetition enters the level as depicted in "Groundhog Day" e.g. a dream dreamt over and over again with very little variance. That is, the depth psychologist will see either the threat (or the actual existence) of developmental "arrest" in such a dream. And, as so cleverly depicted in Harold Ramis' flic, we see that a time-cycler sooner or later needs to 'decide' how he is going to deal with the time-line into which the cycle eventually splits. Is an upward spiral better than a downward spiral?

♆: the DARK LINE of the SCORPION

One of the great pioneers of micro-scalar science, Neils Bohr, reminded his colleagues that they (or, more precisely, their ‘consciousnesses’), being denizens of the medium scale, would always struggle as they pushed a reductive line of inquiry over the ‘scalar’ Rubicon into the mysterious small scale. Indeed, “reductionists” do well to note that their “reductionism” (i.e. ‘greater-than-sum-of-parts’ perspectives are, until proven otherwise, nonsense) employs the mathematics of “deductionism” (i.e. all its ‘proofs’ are underpinned by the meta-math of ‘whatever-is-put-in-in-the-beginning-is-precisely-what-is-got-out-in-the-end’). What might depth psychology have to say about this mutual backlash? First up, we need to consider whether the narcissistic ‘sealed on both sides’ sterility of this meta-math means that we have no choice but to “solicitously withdraw” from dealing with reductive science...

In the 1980’s things began to look a bit more optimistic when ‘chaos theory’ morphed into ‘complexity theory’. Here was a chance for a resurrection of a ‘post-reductionist’ mathematical examination of the medium scale i.e. the scale in which ‘consciousness’ is ‘at home’. In fact, because so many of the medium scalar patterns are generated by negative feedback (i.e. homeostatic) cycles in “strange attractors”, there is something life-affirming about this turnaround also. In turn, consciousness is now ‘free’ to use the Rubicon-free ‘complexity theory’ to explain itself. Even if it can’t answer questions of ‘free will’, it now has more for the asking.

For the astrologer, the transition ‘up’ into the medium scale is symbolized by the movement through the (earth) sign, Virgo. The Maiden symbolizes the phase of development where ‘inner cycles’ need to find ways to co-operate with ‘outer cycles’ over which the individual psyche has little influence (i.e. cycles beyond the personal mother... remember, from ‘Pt.1 Philosophy’, that sensation is extraverted). The ‘9-to-5 working day’ is the most illustrative medium-scale outer cycle because each of us has experienced the annoying reality that, at various junctures through a day at work, we would rather be at home. (Hence the envy that one feels for the individual who is able to work only when s/he feels like it). The reader can recall (see our notes on Capricorn) that, again, we are hinting that the earth signs appear to steal water’s thunder with regards to time-phenomena but, again-again, we encourage readers to view earth as a ‘complement’ to its opposite e.g. Virgo assists Pisces. In other words, the Maiden complements Fishy-timelessness in the way that, say, the ‘working day (show) must go on’ whether the individual decides to join in with it or not... if you have a ‘sickie’ someone else will need to fill in for you.

Closer to home, it is possible to view the physical body itself to be something ‘beyond’ the psyche. In other words, the psyche needs to ‘integrate’ its “soma” to be ‘healthy’. Therefore, if the mother-child psychological intimacies (forged prior to or in Cancer) hang on beyond their ‘time’, disease is now a risk. In other words, ‘body cycles’ operate like a ‘9-to-5 job’ – if the body is ‘out of sync’ with the psyche, it can easily trigger its own ‘sickie’ without a hint of a job description in sight. The healthy attitude is one of affirming psychical and physical life in equal measure and, so, the adult needs to ‘get’ the full ‘rise’ from Cancer/Leo through Virgo into Libra...

Inevitably, a time-cycle, however life-affirming it may be (& irrespective of whether it is an ‘outer’, an ‘inner’ or an ‘outer-inner integrate’), will need to give way to the medium-scale ‘time-line’ over which ‘consciousness’ seems to have no

control i.e. the line of aging and progress toward death. The trouble is, of course, that very few see a movement toward death as any kind of “progress”, even if it is described as such by all the major religions. Some statistical surveys have shown that upwards of 88% ‘believe’ but, let’s face it, most of that percentage are pulling the statisticians’ legs. Meanwhile, any atheist who is able to turn a blindish eye to suicide bombing will claim that there is no need even for the statisticians because, despite Steve Martin’s “Lonely Guy” joke, we don’t see a line of (sane) ‘believers’ throwing themselves off the nearest suspension bridge in order to “progress”. True believers realize the need to ‘live life out’ i.e. whatever cross of suffering is carried, carry it for as long as possible. Virgo tells us that the 8-hour ‘shift’ has a ‘spiritual aspect’ that pays a ‘spiritual wage’. Suicide is a rejection of ‘work’.

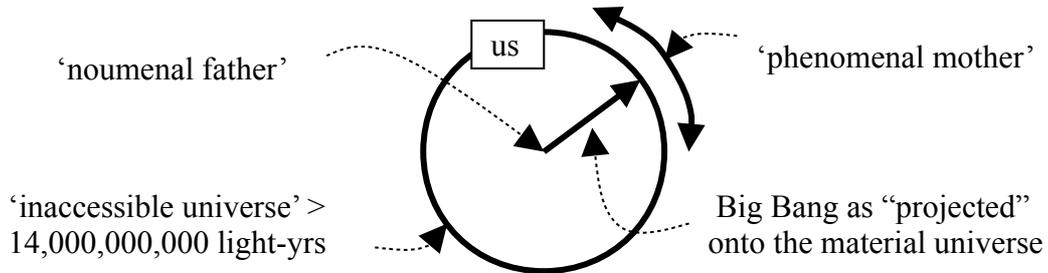
As we move from the small scale to the medium scale (♌), the ‘inner’ cycle gives way to ‘outer’ cycle. As we move from the medium scale toward the large scale (♁), the ‘outer’ cycle gives way to a line that, at its ‘best’, is an “integrater” of outer and inner lines. Scorpio’s thermodynamic and ‘fated’ arrow of time, that version of time that waits for no man, doesn’t have any sympathy for regressive ‘sickies’. The movement from (negentropic/extropic) ‘order’ to (entropic) ‘disorder’ is not only a key player in the death of the sexual organism, it is also a key player in the death of stars that have become too big for their boots. That is, although the universe began in a highly ordered state and, over 14,000,000,000 years has lost much of this order, it is still outstripped by any star that gathers in so much matter that it is destined to collapse into a pocket of ultra-disorder (that cosmology dubs a “black hole”). Long before the universe itself dies, these overloaded stars not only ‘discover’ that all their matter but they also discover that all their space, time and energy are to be crushed to nothingness too. In this way, not only does the phrase “you can’t take it with you” apply to these ‘wealthy stars’ but there is also evidence that these stars (not unlike supernovas) tend to die even earlier deaths than ‘average’ stars such as ours... that, at latest estimate, is going to live another 5,000,000,000 years or so.

Once again, therefore, the astrologer needs to take the complementary sign into some account as s/he looks at the water-time sign i.e. in the case of Scorpio, we need to look at Taurus. Just as Capricorn symbolizes an ‘ad-hoc-time’ that helps the cycle return to Cancer, and Virgo symbolizes the pseudo-timelessness that reminds us that “life-(the-working-day)-goes-on”, so does Taurus symbolize the infant’s first ‘take’ on linear time... that is, even though mother’s attention is (nearly) constantly attuned to her child’s instinctual needs, the infant will, when suffering the ‘negative’ polarity of instinctual tension, squeal as if it is the apocalypse rather than recognize that physical life is actually made up of a see-saw between ‘positive’ and ‘negative’ sensual experiences. In other words, the mother needs to ‘draw’ her infant ‘down’ into the Cancerian realm where the time-cycle (and the soul) becomes ‘reality’ (and is achieved, archetypically, in the first 3 or 4 years of life).

The irony of the mother’s challenge is, of course, that she is concomitantly faced with the challenge of drawing her child ‘away’ from the Piscean realm where the soul, as we have seen, is right ‘at home’ in its amniotic sea of feeling rationality. And, so, if mother’s, err, ‘timing’ is ‘off’, she may discover her child disconnecting from the mother-child developmental tasks that flow along the lower hemisphere...

☿: the LIGHT HYPERSPHERIC SHEET of the FISHES

In addition to the cycle-arrow-static 'time trinity' there is, of course, another 'time-trinity'... the idea of 'tense'. In fact, past-present-future is more familiar to us than the cycle-line-stasis trinity that is our current focus. Of course, at first pass, we assume tense to be a 'sub-trinity' of Scorpio's arrow but 'confusion' quickly sets in when we realize that Einstein's static 'cosmological time' has links to the past tense. To grasp this link, it is worth re-depicting our ultra-schematic view of the universe (see 'Ch.5') but, here, submerging it into a symbolic pool. Like so:



The perimeter of the hypercircle represents the universe as it is 'now'. This throws into the paradox that, because light travels at finite speed, we can only see the universe as it was 'then'. The further away we go, the further into the 'past' we look... the Sun appears to us as it was 8 minutes ago, the stars of the sidereal zodiac appear as they were hundreds and thousands of years ago. Some of these stars might have been gobbled up by black holes hundreds and/or thousands of years ago but we won't be able to know about it. The only thing that we can assume about the future is that the 'embers' of the Big Bang – the "wrinkles in time" – will still be there (if a little bit more stretched) hundreds & thousands of years into the future. And, so, not only does Piscean time have claim to the feathers of time's arrow, but it also follows that Homo sapiens' '12-ish' 'neoteny' tends to generate 'acausal' interest in the past.

We could say that Cancer's cyclic time, insofar as little time passes between an event and its recognition by the psyche, is linked to the mid-shaft of the present tense, the tense in which the rest of the animal kingdom is 'locked'. And, the tip of the arrow symbolizes post-Scorpio "consciousness" i.e. entropy increase is 'fate'.

Einstein's discovery that large-scale time can be 'reduced' to a dimension of static space may be one of the reasons that today's cosmologists wonder if time-in-all-its-guises (static, cycling, arrowing) might be reducible to one of the other three phenomena of the 'big 4'. Curiously, this is the exact opposite view to the 'father' of Ionian philosophy: Thales, as if influenced by his name, concluded that time-water was the mother of the other 3 'big' phenomena (fire, air and earth) rather than their daughter (son). The mythically-minded astrologer, however, won't see this dualism to be curious at all because Pisces is symbolized by a big-fish/little-fish dichotomy... Thales identified time with the big fish whereas modern cosmology identifies time with the little fish i.e. an offspring of the big-fish-mother (and her future meal).

The 'destined-to-be-cannibalized' version of time entertained by modern cosmology isn't new. Only a century or so after Thales, the philosopher Heraclitus suggested that the element of fire-energy was the 'source' (not quite the mother,

perhaps) that spat out and chewed up water-time and the other 2 elements. Indeed, because there were others (e.g. Anaximenes) who were proposing primary-ness in other elements (e.g. air), we see why the Greeks strove for that Archimedean point of ultra-objective reference. And, so, we now see a parallel between Heraclitus and the modern physicists who strive for a “T.O.E.”, the equation that integrates all 3 (or-4) basic expressions of energy. Modern cosmology is ‘Heraclitic’.

Meanwhile, back at the ranch of ‘cosmological time’, we might assume that physicists want to ‘reduce’ it to epi-phenomenal fluff because it throws up so much confusion. For example, if we look to the history of the 2nd millennium, we see key figures like Isaac Newton admitting that his model of the universe depended on an ‘absolute time’ but, at the same time (sic), he took the universe to be infinite in size and age i.e. where, then, is the absolute reference point for the ‘beginning’ of time? 300 years later, even Einstein was following in Newton’s (and most other scientist’s) footsteps in seeing the universe as temporo-spatially infinite. Meanwhile, the West’s religious mainstream saw infinity as something that belonged to God... it was God who drew the ‘beginning’ out of the infinite to create the heaven and the earth (or, as an astrologer would see it, f/Fire drew the 0° Aries point out of Piscean time to create Taurus’ earth and Gemini’s idea of heaven).

Somewhat appropriately, then, history reveals that it was a Catholic priest, Georges Lemaitre, who challenged Einstein over the fact that a universal beginning was implied in his equations. (Lemaitre’s work swung into action when Uranus was transiting Pisces... the sign that it passes through now). Einstein’s bemusement with the idea of a possible ‘arrow’ of time having been fired from some kind of universal g/Genesis (let alone ‘Bang’) was symbolized by ‘k’, his ‘universal constant’, that was able to hold his equations (and the universe) in a ‘steady state’ limbo.

The debate over whether the universe was infinite or delimited went on until the 1990’s when, after the COBE satellite confirmed cosmological time’s ‘wrinkles’ – electromagnetic radiation that, in spanning 14,000,000,000 light-years, bespeaks of ‘Genesis’ – that Lemaitre’s view won out. Curiously, however, Einstein’s universal constant has undergone a resurrection... cosmologists have recently noticed that the universe is expanding in a way that might require the inclusion of (a variant of) ‘k’ to keep the mathematics in touch with the latest inductive data. Moreover, Stephen Hawking went on to propose a no-boundary universe that, in one sense, resurrects the idea of the infinite universe i.e. the north-south axis of the ‘hypersphere’ is no more ‘absolute’ than any axis of longitude-latitude (see “A Brief History...”). Pisces is not known as the sign of ‘confusion’ for nothing.

Meanwhile, Hawking’s ‘no-boundary’ idea is sure to appeal to psychological astrologers because they know only too well of the 12th archetype’s links to the lack of ‘psychological boundary’. In this regard, the reader is encouraged to recall Bell’s theorem of nonlocality that ‘proves’ that “we are all one” and, then, the (unheeded) religious teaching that asks us to treat our neighbours as we would have them treat us or, indeed, as we would treat ourselves (and, in any case, how a religious teaching becomes twisted in the mind of, say, the suicide bomber). Psychological astrologers realize that ‘12’ gets confused because “holograms” of a regressive ideology always have enough ‘space’ to seep into it e.g. so that ‘3’ can find its way back to ‘11’.

'12-to-4': FROM 'OUTER TIME' TO 'INNER FEELING'

The so-called "Twins paradox" has obvious credentials for helping us to see how Cancerian time might re-emerge in a re-birth of the zodiac round (i.e. '♊15'). It is a kind of Geminian 'bridge' that connects the impersonal '11-12 space-time' to the more personal and intimate scales of '3-4 space-time'. It is a paradox insofar as it allows 'time travel' (at least, in a forward direction) to become a possibility even if physicists agree that it would be difficult to enact... if one twin were to take a near light-speed journey and, eventually, loop back to visit his/her earthbound twin, s/he would find that the earthbound twin (and the earth itself) was now older than s/he. Appropriately for the 3rd archetype, out of the paradox comes a dichotomy... from the perspective of the astronaut-twin's 'inner' awareness of his/her body-clock (i.e. age), time has slowed down but, from the perspective of the astronaut-twin's 'outer' awareness of the earthy environment, time has sped up. In other words, as we move 'back' from the external flux-bound world to Plato's internal terrain, we get a sense that phenomena have a way of turning inside out and back to front.

This is another reason why the earth signs are required for an understanding of time i.e. Capricorn, Taurus and Virgo provide extraverted complementation to the introversion of Cancer, Scorpio and Pisces. Astrologers know only too well of the 'concretistic' way that Capricorn's 'ruler', Saturn, expresses itself in the outer world but it also retains its very impersonal quality that leaves the Moon (i.e. the 'ruler' of the personal, soul-drenched sign of Cancer) cold. Equally, the rotation and tilt of the Earth (i.e. a 'extra ruler' of 'fleshy' Taurus) also provides concretistic clocking that is taken to be meaningless by the time (sic) that the zodiac round cycles into Scorpio. Indeed, in the overall sense, the earth signs are 'helpers' as we grab onto the 'outer appearance' of time whereas the water signs symbolize its ultimate Platonic 'inner' 'r/Reality'. As it were, you might be able to craft an ultra-accurate cesium watch but this won't help you grasp the deepest essence of time. This essence is something 'felt' and, being as such, it severely limits the kind of post-Einsteinian, rational discussion that we are constructing in these pages. (In passing, it is worth noting that physicists have an ongoing struggle with the time-symmetry of their mathematical modeling of the universe i.e. there are no indications of the arrow of time in them). The best the astrologer is able to do, perhaps, is to proceed by analogy.

One of the important figures of 20th century psychological astrology, Howard Sasportas, used the analogy of a cut in a sapling leading to a gash in a tree as a way of explaining why the 1st house (i.e. an aspect of the 1st archetype) tends to generate amplified expressions of planets placed within it. Freud and the majority of "depth psychologists" who were to follow him could not emphasize enough how important the 1st phase of human life was in setting up an individual's 'fate'... they would call it "overdetermination". This leads us to wonder if Aries is somehow more important than subsequent signs (and, in turn, if Taurus is more important than other 10 signs besides Aries etc.). If we stick to appearances (this is the 1st archetype, after all), the answer is "yes" but, if we introduce a sense of time-turned-inside-out as we proceed around the zodiac (i.e. as we go 'further in'), things are 're-evened out'.

How, then, do we conceive this? The most straightforward way of doing so would be to reduce the duration of the phase of development in direct proportion to that phase's potential 'intensity'. For example, the 1st house/archetype might be 2x

the 'intensity' of the 2nd house/archetype but, given that the 1st house/archetype also symbolizes a duration that is half that of the 2nd house/archetype then the net effect will be similar. This suggests that time is internally registered in a more exponential than linear way. And, to be sure, Freud's formulation for the phases of psychological development have an exponential quality i.e. oral (to 6 months), anal (6-16 months), phallic (16-30 months), Oedipal (2½ -5 years) latent (5-11 years) and genital (after 11yrs). Also, let's not forget that cosmologists have shown us that the universe has unfolded with an extreme form of 'temporal exponentiality'.

In another way, we can take the example of a mother who tells her child that s/he will need to wait a mutually understood duration before s/he is to be granted a keenly desired object (e.g. 1 year). If the child has lived only 3 years, this will feel like a third of a lifetime (long!!) whereas the mother, for whom it may only be 1/30th of a lifetime, understands the intensity of her child's frustration but expects this to 'even out' as her child inwardly matures. If, of course, a child (or child-adult) later arrests/regresses, then this 're-evening' won't apply. As per Freud, we would have to now interpret the psyche 'reductively' i.e. in terms of the 'inner child' (and/or his/her 'id') whereupon any 'outer adult behaviour' is little more than a puppet (of the id).

As relevant as 'inner child psychology' is, C.G. Jung kept the flame of 'inner adult psychology' alive. Just as Homo sapiens' evolution has undergone a regression that pushed him into becoming a kind of foetalized chimpanzee, there has also been a sense of 'progression' that has rendered his sense of the future to be as strong as his sense of past (and, of course, along with the rest of the biosphere, not sacrificing any sense of the present). As 20th century philosopher Wittgenstein said it "we say a dog is afraid his master will beat him, but not he is afraid his master will beat him tomorrow. Why not?" As noted in the section on Scorpio, an individual's interest in the 'deep future' needs to strengthen as s/he enters the 2nd half of life (... the shallow political future of "another 4 years" is a nonsense). Jung explained how the "midlife crisis" deals with the shift from the collective (e.g. 'religious') over to the individual (i.e. 'spiritual') approach to the ultimate question of the meaning of existence.

By now, the reader will be aware that the individual needs to have secured a 'rounded' maturation to be able to deal with the midlife challenge. For example, the man who has invested mostly in his intellectual development in the 1st half of his life is likely to make the mistake of trying to deal with his mortality by more intellectual investment (for example, by reading articles such as this! or, 'worse', by investing in a 'sub-phobosophy'). This mistake leads him to the tragedy-come-farce 'downward spiral' but, curiously, as depicted most famously by Goethe, this may lead a man to the best possible place from which he might recognize the mistake. Perhaps he will admit, "yes, phenomena do have a way of turning inside out as 'outer time' morphs itself into 'inner time'" and, then realize that the outer entropic degeneration of the flesh will necessarily form a "complexio oppositorum" with the inner 'neg-entropic' regeneration of spirit". Perhaps too he'll rejoice in having a 'formula' for the rest of his life. But, will he recognize that he is still thinking about time? If so, he continues to fall. Ultimately, somewhere near the bottom, feeling finally emerges. The Scorpion of Love stings its own empty idea of Love to death so that the Truth of the Heavenly Marriage reveals itSelf.

Chapter 7: ENERGY – SINGULARITY OR QUINTESSENCE?

FROM ‘INNER INTUITION’ TO ‘OUTER ENERGY’

Intuition, unlike thinking and feeling, is an extraverting function (at least, at first). This means that we don't have to reference the psychodynamic of “projection” to make sense of energy. The intuitive is naturally drawn into the world because s/he wishes to ‘unify’ his/her inner purpose and outward flow of his/her ‘libido’. In doing so, however, s/he comes up against a new paradox... advancing into the outer world might be easy enough but the aim to ‘distinguish’ oneself ‘out of’ the collective herd soon leads to the realization that “distinguishing, per se” also means ‘separating’ out of the collective herd i.e. separation carries ‘airy’, not ‘fiery’, connotations.

This psychological introduction guides us nicely to this discussion of physical ‘fire’ because, as discussed, one of the deepest quests of cosmology is the integration (not the separation) of the 3 (or 4) basic forms of universal energy. Indeed, this same psychological introduction points nicely to why we had commenced our overview of the zodiac counter-intuitively i.e. with an air sign rather than an initiating, unifying fire sign i.e. the zodiac's compartmental, separative nature – 3 fire signs instead of 1 – resembles a ‘schizophrenic’, unresolved, mid-quest muddle rather than any kind of ‘whole’. In fact, even I (or, at least, my fiery side) look(s) forward to the day when I can get ‘beyond’ astrology but, in light of the fact that cosmologists have yet to nail down their “holy grail of quantum gravity”, it might be a good idea to exercise a bit of patience with what astrology has to say about ‘inorganic libido’ – energy.

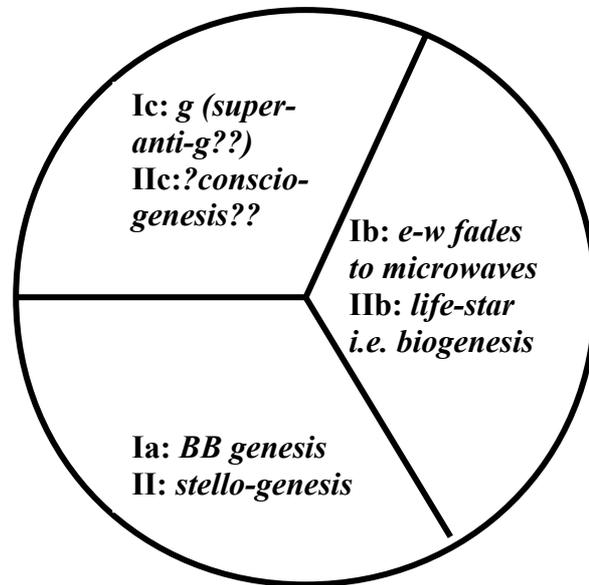
In our prior survey of moral philosophy, we had characterized the scientist who ‘progresses’ from Taurus to Gemini to, then, declare the soul a mere ‘nomen’ to be “amoral” (rather than “immoral”). Even if s/he then “regresses” from Gemini to Aries (i.e. with this declaration), s/he remains amoral so long as s/he doesn't utterly refute the 50/50 possibility of the ‘reality’ of the soul (Godel, Heisenberg etc.). In the same way, the scientist who, from Taurus, ‘reaches’ Gemini and insists that the only way to ‘integrate’ “ener-ma-spa-ti” is by ‘regressing’ to a “singularity” (∇) remains amoral insofar as s/he maintains the 50/50 possibility of a “quintessence” that could be achieved by a progression to greater-than-sum-of-parts Leo.

Of course, the astrologer will quickly extend this idea to ask whether further progress might lead to “non-9-essence”. First up, however, we will need to confront yet another example of ‘3-4 tension’ in cosmology i.e. although there are 4 aspects to our universal picture of energy – strong nuclear, weak nuclear, electromagnetic and gravity – the 2nd and 3rd aspects were, in 1967, successfully reduced to the so-called “electro-weak” force. Indeed, we could argue that, without Weinberg's and Salam's success in this, it may have been impossible for the following astrological explication of energy to proceed.

Yet, clearly, proceed we can... (i) the strong nuclear force corresponds to the Ram not only because its sphere of influence is over the small (Geminian) scales of spatial scale but also because, by allowing two positively charged particles to come into close approximation, it ‘fires up’ an image of ‘positivistic’ Rams that, typically, spend long periods locking their horns, (ii) the electro-weak force (e.g. light, radio) corresponds to Leo not only because its sphere of influence is the medium scale but also because it ‘fires up’ an image of the 5th archetypal Sun as a ‘spiritual light’ that,

nonetheless, with its Lion-like blank and pitiless stare, is well able of endangering mankind and (iii) gravity corresponds to Sagittarius not only because its sphere of greatest influence is across the largest scale but also because it ‘fires up’ the centaur as a ‘dichotomous’ creature that prefers to roam large distances i.e. lends itself to the anti-gravity side of the gravity/anti-gravity dichotomy (to be further discussed below and later on in this essay). Schematically...

FIGURE 2c



As indicated in ‘Ic’ above, we need to acknowledge that our summarization does have a chink i.e. cosmologists are confident that “super-antigravity” had been operating in the “1st 3 minutes” (rather than recently) to ‘smooth out’ the universe, because this makes sense of ‘smoothness’ that is observable today. Nonetheless, we see this as an interesting puzzle rather than any reason to abandon this discussion.

Scientists become rather sheepish (rather than, say, ram-like) when the issue of genesis is raised. Out of the 4 ‘bigger’ geneses (see ‘II’ in the diagram), science is confident only with the 2nd (‘stello-genesis’) i.e. the gravitational collapse of matter leads to an increase in the ‘heat’ (not quite as hot as the Big Bang, but) to the point that (strong) nuclear reactions are ignited and 1st generation stars begin to shine.

As far as universo-genesis, bio-genesis and conscio-genesis go, we can say that science’s explications are neither more nor less compelling than are philosophy’s. In fact, when cosmologist, Martin Rees, proposed the multiverse as a way of explaining the strange predicament of our universe having numbers (6 of them) that appear to have been fine-tuned by Someone ‘prior to’ (± ‘synchronous with’) universo-genesis, other scientists insisted that he was no longer being scientific... he had now become a philosopher who appeared, in any case, to care little for Ockham’s razor. Also, as previously noted, Stephen Hawking reminded us that science (well, at least, a ‘pure’ thinking-sensing version of science) has great trouble answering the question of why ‘fire’ was breathed into the set of equations and/or the (6) numbers. The question of whether science can ‘expand’ into intuitive epistemological assistance is still open...

Υ : the STRONG NUCLEAR glue of ARIES

Professor Hawking's rise to prominence has a lot to do with his research into black holes i.e. zones of space-time wherein entropy is 'arrowed' to the max. One of curious 'asides' of his research was the discovery that black holes can 'shine' but, of course, in a much 'darker' way than stars do. This shining can even lead to some of the asymmetries in the universe that, in turn, permits gravity to act on the uneven smear of matter to generate clumps... some of which go on to light up as stars. (We need to note here that, even though asymmetry is an important aspect of the arrow of time, the great bulk of mathematical depiction of the universe is time symmetric). Astrologically, then, this suggests a movement from 'cosmic Scorpio sex' through (i) Sagittarian star fertilization (ii) Capricornian womb implantation (iii) an Aquarian-Piscean 'galactic' gestation and, then, (iv) an Arien 'star birth'.

The universe itself can be seen as a kind of black-hole-in-reverse. Rather than everything rushing together toward a Big Crunch, we are 14,000,000,000 years into an overall process of everything rushing apart (space itself included!!). This analogy is reinforced when we note that the universe began in a state of low entropy (i.e. high order, high negentropy/extropy), the opposite of what we would find in a black hole heading into its end-game. Still, as noted on the prior page, we cease to be scientific (i.e. become philosophers) when we speculate upon pre-cosmic-sex and, therefore, in this survey of science, we need to skip across the question "why" (is there something rather than nothing?) and stick to "what".

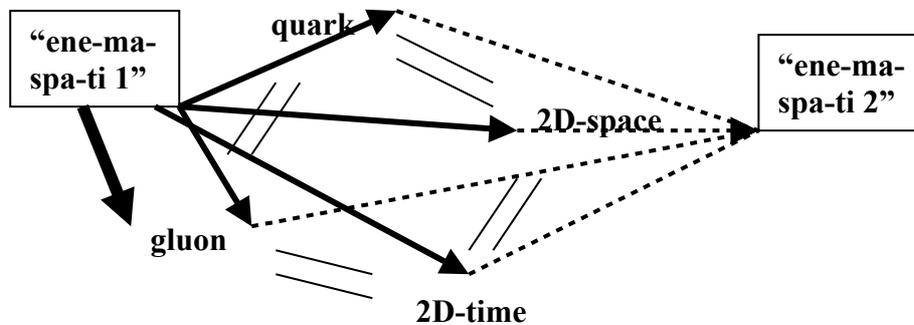
What then was the "something" of the Big Bang? Although we might look at 'Fig.2#' and conclude that it was the strong nuclear force (transmitted by an energy particle known as a "gluon") this would be a misinterpretation. Just as 1:2:4:8 is the same as 8:4:2:1 (i.e. Plato), gluons weren't alone at the Big Bang. Cosmologists focus on gluons because they were ("asymptotically") free to roam about by themselves in the "hot" big bang model and, thus, able to jump out of the (Piscean) "meson soup". (Mesons - 'median particles' - are so named to reflect the uncertain 'reality' of the earliest particles). In fact, the "something" was actually a "grand unified particle" of which the gluon was merely one 'aspect'. The generic conglomerate energy particle is called a "boson" (or "inflaton").

Although the discussion of the generic matter particles ("fermions") belongs in the next chapter, our familiarity with $E = MC^2$ allows us to note that bosons must, in some way, be alternate expressions of fermions. As Hawking points out, the kind of heat that the particle accelerators need to generate to observe (or experiment on) this equivalence is well out of their range of operation. And, so, at this stage it isn't unreasonable to think of the grand unified energ-atter particle as, say, the "godon". OK, so is there an "ultra-godon" i.e. an 'ene-ma-spa-ti' particle??

In the last couple of decades, the idea of energy and matter as particles has faded somewhat under the new lights that are being shone on the "string theory". That is, energy might be altogether better thought of as a 1D string (or, even, a 2D brane) rather than a 0D point. Curiously, this avenue of exploration has run a kind of circle back to the 0D realm but, as Brian Greene points out in "The Fabric of the Cosmos" (a useful supplement to "A Brief History..."), a zero-brane M-theory has the advantage of avoiding the incongruities that crop up in the prior GUT's ("grand unified theories"). Moreover, there is a suggestion in the zero-brane theory that not

only energy and matter but also space and time might turn out to be ‘expressions’ of zero-branes i.e. the zero-brane might be the “ener-ma-spa-ti ultra-godan”.

Then again, there is another group of researchers who are coming to the same conclusion from the ‘other side’ of the meso-scale i.e. from the large scale Einsteinian realm. “Loop quantum gravity” theorists, by virtue of “background independence”, are also veering towards the idea that the ‘big phenomenal 4’ are the expressions of a quintessential concept. Like so;



The reason for placing the very thick arrow at the left of the 8-faced double pyramid is that need to remember that, at the Big Bang, there was plenty of energy (i.e. bosons) but only little in the way of space, time and matter (i.e. fermions). Only later would any (ultra-durable) observer be able to register the introduction of the absent three. Thereafter, things evolve in a way that allows the next level of energy (i.e. a conglomerate of photons and gravitons) to thicken the universal plot. In the manner of the intuitive aspect of the psyche, we here see the energetic aspect of the universe as the provider of narrative continuity from the 1st to the 2nd phase... e.g. “energy” went on to ‘sacrifice’ itself to become matter, space and time.

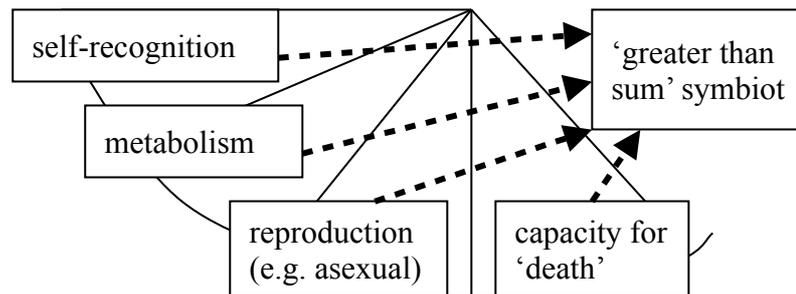
Remember also that our images of the first phase of mother-infant-dom are hardly any less intuitive i.e. despite the fact that, from our adult perspective, there are two human beings, the newborn ‘takes’ his/her mother as a simple extension of the brute fact of his/her own existence. Not only is the world ‘mine’ but neither is it anyone else’s because, well, there isn’t anybody else. When a tyrant regresses from Aries to Capricorn, this is the kind of ‘1-existentialism’ that he has in his pocket.

Before moving onto the electro-weak force, it is worth noting that, within a more ‘complete’ context, there are more than 3 different types of energy particles. Not only can each energy particle express itself through a ‘real/virtual’ dichotomy but also this dichotomy itself plugs into a 2nd ‘particle/anti-particle’ dichotomy. This multiplies ‘3’ out to $(3 \times 2 \times 2 =) 12$. This could be important to astrology insofar as it provides it with a potential symbol for how the ‘inner’ mandala circle, divided by 12 initiating cusps when it is ‘astrologized’, morphs into fuzziness as it extends into the ‘outer’ solar system’s circular zodiac. In this sense, each so-called “cusp” is a kind of initiating ‘mini-bang’ that leads many astrologers like us to play down the idea that, say, 29° of Gemini can be taken as a kind of honorary Cancer. (Instead, the honorary Cancerian aspect would come out of the fact that the 29° Geminian Sun progresses into Cancer in the 1st year of life).

Ω : the ELECTRO-WEAK life of LEO

Home, home again, I like to be in the middle-scale realm when I ca-a-n... the cover of Pink Floyd's "Dark Side of the Moon" is a nice depiction of light refracting its way through a glass prism. Light is the visible mid-section of the electro-magnetic spectrum – the spectrum that Libra prefers. The poles of this spectrum (e.g. X-rays, radio-waves), if only in figurative ways, are also able to 'visualize' our '8 time-lined' world. Whereas science didn't come to ponder the nature of the strong nuclear force until the early 1920's, science's use of (and examination of) light dates at least as far back as Isaac Newton. In the way that Neils Bohr reminded scientists that the small-scale realm will always be out of their comfort zone, so can FA remind scientists that trying to 'see' with gluons is never going to be a big deal, especially if we wish to see 'b/Beauty'. For Freudastrologers, it will always be the photon, the (electromagnetic) particle of the meso-scale, that is the hand in glove (assisted, as holders of the Curies' legacy would remind us, by the bosons of radioactivity).

When we consider life itself (a-w-k-i-,J), we do need to acknowledge that the strong nuclear force, in being the glue of the atomic nucleus, is undoubtedly one of life's essential ingredients. Yet, electromagnetic radiation is the key 'currency' that has traversed the space between the Sun and Earth (via Mars??) to 'round out' the 'story' of biological evolution. In astrological terms, therefore, we might expect that biogenesis 'covers' a spectrum (a 'sweep') all the way from Aries to Leo. This is why we have placed 'star life-biogenesis' in position IIb (in Fig.2c) to underline our view that life is a "quintessential" concept requiring a fourfold definition; like so



Ask the scientist to define life, and the odds are that s/he will pare it down to something like "metabolizing reproducer" – for example, iron metabolizes (e.g. into rust) but doesn't reproduce, crystals reproduce but don't metabolize, but life can do both (i.e. as noted in the Taurus-Gemini sector above). Unsurprisingly, in generating this definition, the scientist is also restricting him/herself to the thinking and sensing epistemological functions. If s/he could develop his/her intuitive function, s/he would probably include "self-recognition" in the definition because, after all, when the '1st' living organism became long enough to be able eat its own tail (i.e. the 'uroboros') it would have needed to hold enough self-recognition to 'see' that eating itself was not a good idea. (It needed more self-recognition than pop music, at any rate).

The 4th defining factor – "capacity for death" – might require a development of the feeling function to 'get'... yep, 'death' might not be 'life', per se, but it has a stake in defining life because, after all, 'dead' things that have never lived are called "inorganic" i.e. to be 'really' dead you need to have lived. And if, in the manner of a

supernova, you too die an early 'Cancerian' death, you might wonder whether you have really lived at all (and perhaps, too, you'll need to hope for a 'resurrection'). Note that the Cancer death comes 'after' Gemini, the sign of 'asexual' reproduction, where, by 'narcissistically' splitting itself into 2,4,6,8,16...10,000 clones, the asexual reproducer does have a touch of immortality about it.

Still, the problem with the asexual reproducer (provided that the Sun backs off from mutating its genetic sequence) is that its survival limit is determined by its food supply. Obviously, there is a point at which another doubling of its 'offspring' will exceed the available food and, consequently, death does ensue. In this way, the Darwinist expects that the selective mechanism will ultimately select for mutations that are less 'narcissistic' and, of course, sexual reproduction (i.e. not only are there opportunities for 'diversity' and 'hybrid vigour', but also the 'oldies', in dying off, get out of the way of their children's food supply) is the 'erotic' driver of evolution.

Is it possible, however, for sexual creatures to undergo a kind of regression toward an asexual dynamic? One of the more interesting examples is the story of Easter Island. The great irony of this story is the fact that there were certainly no 'resurrections' to be had there. The problem for the Easter Islanders was that, in having no "re-forestation program", their overpopulating ways led to a complete decimation of the wood supply. And, so, they had no way of building boats to either (i) proceed to the next wooded island or (ii) harvest fish protein. Anthropologists are now of the belief that (reflecting the dynamic that depth psychologist, Melanie Klein, 'saw' for the ravenous infant-at-the-breast), during the islanders last desperate days, cannibalism set in before extinction did. The 'Darwinian endgame', straight up.

It might upset fundamentalists, but the Bible's 'order' "go forth & multiply" is not a helpful idea for the 3rd millennium. Sooner or later, some kind of 'balancing' thought will need to be applied to population control. Then again, simply 'ordering' a sexual creature to apply a repressive attitude to instincts that had built themselves upon 3 billion years of 'success' is being rather unrealistic. As Freud saw so tellingly, repression always "returns" i.e. as a sex drive even more ravenous than the one that existed prior to the repression. The answer, therefore, involves the ability to 'get' the "sublimative" idea that psychological exogamy is 'better' than 'stasis' in 'narcissism' and/or in 'endogamy' (both physical and psychical). If the individual can find a way to mature 'through' his/her sexual development, s/he is likely to discover that s/he is ready to reproduce with a sense of '7-balance'.

It doesn't take any great quantum of intuition to grasp the connection of the idea of symbiotic ecosystems with the possibility that, both with nature and with one another, Homo sapiens could exist in harmony. Lions might present a sharp danger to individual men but, all the same, they too can be seen as part of the biodiversity that supports the balances of nature. Still, let's not get too cute... the Sun itself has its dangerous aspect that now threatens humanity more than any particular species of feline does (there are a few man-cats strutting the political stage at the moment). It might not have been so obvious 2,000 years ago but, today, it is clear that 'living inside an idea of God' is almost as dangerous as jumping into a lion's den. But, what can we say about men (<2%) who 'suffer' a direct experience of 'God'? The story of the g/God-man should serve to correct any mistaken idea that this renders 'safety'.

♃: the (ANTI)-GRAVITY of SAGITTARIUS

In the years leading up to WWI (i.e. Uranus passing through Aquarius), Neils Bohr proposed, somewhat 'wrongly', that atoms were like solar systems. 1½ decades later, scientists realized that electrons weren't so much 'pulled in' by a 'gravity-like' 'field' of the proton but, rather, they were mixed up in the wave/particle uncertainty that Heisenberg established in 1927... when electrons are thought of as waves (i.e. in the manner that we primarily think about energy) it is possible to see why electrons can stand up and away from the nucleus. Soon after, it was realized that the nucleus was so small in relation to the overall size of the atom (John Gribbin's metaphor is a grain of sand in Carnegie Hall) that any force that could hold protons together really did deserve to be called 'strong'.

Meanwhile, it is unsurprising to astrologers that the discovery of the role that stars played in creating elements with a multiple number of protons was determined as Uranus rolled through Leo in the 1950's. Nor is it a surprise to discover that, with Uranus rolling through Sagittarius, Alan Guth's idea – a “super-antigravity” played a big part in the earliest microseconds of the Big Bang – began to heat up.

As we have stated, the idea of energy in terms of particles, even though valid, has tended to fade as the idea of energy in terms of 'wavy'-'strings' has come to the fore. As far as gravity goes, therefore, we would expect its particle – the “graviton” – to get less attention than any gravity wave-field. Actually, the field nature of gravity was the fashion long before 'string theory' got going... the whole edifice of Einstein's general relativity – special relativity is an integration of space and time but general relativity is an integration of space, time and (large scale) energy – was built on the assumption that gravity was operating in a way that was comparable to the way that electro-magnetic fields operated. (Here, again, we have Bohr's reminder that 'seeing' with virtual photons is easier than 'seeing' with real gravitons). Eventually, Einstein realized that gravity waves, although not very integratable with the electromagnetic waves, are semi-integrate-able by virtue of the fact that, at least, both waves trundle along at the speed of light.

Meanwhile, back at the ranch of the Big Bang, cosmologists have reason to believe that the chief characteristic of a “grand unified (energy) particle” is not so much that it was a 'mixture' of the gluon-photon-graviton trinity but that it had a kind of greater-than-sum-of-parts “inflating” capacity that was able to “bang” the universe in a much more spectacular fashion than had previously been envisioned (hence the appellations “inflaton” and “inflaton field”). In an astrological sense, we can almost say that 'Sagittarian' energy may have pre-dated Arien energy and the universe was born out of some sort of pre-BB 'womb', after all. Either way, the plot was thickening.

Uranus headed across towards its own sign of Aquarius, the plot was not so much thickening as it was now twisting. Cosmologists discovered that the universe was expanding faster than was to be expected from a physics paradigm that stood a good Capricornian likelihood of over-institutionalizing itself. In other words, there now seemed to be yet another type of energy – a “dark energy” – that would need to be added to the trinity of strong nuclear, electro-weak and gravity. Then again, this new energy could also be taken as a simple flip-side of the gravitational energy that, ever since Newton, science has managed to 'see' so well. It appears that, if we are to

combine this expansive-3rd-(not-1st)-phase-of-universe-force with gravity, we might need to accept that gravitons can be allowed to somehow fall out from our universe into, say, a parallel universe. This would occur in a not dissimilar way that, as Brian Greene explains, a banana sandwich maker scrapes away the excess sugar particles. Aw, c'mon, let's just call this "transcendence of the graviton".

In the previous section, we made the case for biogenesis being a phenomenon that could, in astrological terms, be spread across the Aries-to-Cancer/Leo 'sweep'. Here, as was hinted in 'Figure 2c', we now wonder if the genesis of 'consciousness' can, in astrological terms, be spread across the Aries-to-Leo-to-Sagittarius 'sweep'. The first question that deserves to be raised, of course, is whether conscio-genesis is a matter that belongs more to philosophy than to science. If so, it would need to be skipped over in this section.

It is likely that the reader has already worked out that, if science can make good headway in the related puzzles of universo-genesis and stello-genesis, it won't shrink away from puzzling over biogenesis and conscio-genesis. It is also likely that the reader of 'popular science' will know about the 'SETI' exploration that receives support from high profilers such as Carl Sagan. Indeed, if life and/or consciousness were to be found springing up all over the cosmos, the scientists, now having access to statistically significant samples of these geneses, could research them in the tried and true scientific manner. Then again, there are other scientists (e.g. Stephen Jay Gould) who have suggested that both life and consciousness are freak one-time only universal events. Now, of course, this latter view, having no chance of being proved correct whilst having some chance of being proved incorrect, is not the kind of horse that many would want to back and, so, you've got to give scientists like Gould a few brownie points for their chutzpah. Interestingly, the one-time-only idea lines up with the intuitive's general assumption that s/he (i.e. his/her uniqueness) is, by definition, a one-time-only event. Nor is it uninteresting that the money spent on 'SETI' could, arguably, be better spent on solving public health problems.

Many of our readers will already know that we date Earthly 'conscio-genesis' less to Homo sapiens' 'specio-genesis' (i.e. somewhere between 200-100,000years ago, we appeared 'anatomically' and, by 50,000 years ago, we were probably speaking to each other, albeit in that present tense-locked, 'sentient' kind of way... let's call this 'sentio-genesis') and more to Homo sapiens' 'Plato-genesis' (i.e. our new capacity to objectify ourselves that, if not beginning with Plato, at least heated up with him). In terms of the astrological 'ages', all this corresponds to the 'end' of the Age of Aries ('sidereal Pisces') but we can always wonder to what extent 'conscio-genesis' drew on prior bio-cultural pre-womb experiences of Libra and Virgo i.e. 14,000 years ago and 40,000 years ago. (In this light, it is worth noting that, during the prior "Age of Aries (Pisces)", 25,000 years ago, we were 'pioneering' our way into the New World across the Bering Strait).

As, at least, we have defined it, 'consciousness' requires a grasp of an ego that stretches from a well remembered past to a well intuited future and, in this way, it is something that 'belongs' to the right hemisphere. One of mankind's most important 'time-line-dependent' realizations was that a man needs a memory that could at least span 'back' 9 months and 'forward' 20years... (human) paternity.

(back) FROM 'OUTER ENERGY' TO 'INNER INTUITION'

Having discussed the trinity of time ('Ch.6: Time'), we are now in a position to expand on the symbol of the arrow that is central to Sagittarius.

Recall here that, strictly speaking, Scorpio's line of time is not really a part of theoretical physics i.e. there are no mathematical equations or abstracted laws that describe the passage of time from the past to the future (i.e. the equations of physics are "time symmetric"). In fact, the idea that time might 'flow' in any direction (say, through Scorpio) is not built into the physicist's mind-set i.e. macro-scalar 'events' could be stacked like plates – lined up in their observed order of overall increase in entropy (i.e. disorder) – without necessarily having any phenomenon (e.g. time) flow over them. As Einstein would have said it, "it is consciousness (not time) that flows" i.e. "consciousness" is a meta-scientific. Scientists need to keep their mouths shut.

When we drop down to the micro-scalar Cancerian level of time, there is also a kind of 'time symmetry' that precludes any 'knowledge' that, in reality, the past is different from the future. Although the atomic physicist can observe the arrival of a particular photon or electron onto a detector in the present, this information doesn't tell us anything about how it might have got there. In other words, a small particle's history is no more 'knowable' than is its future. All the same, we acknowledge that small-scale science can, to some degree, control the history of experimental particles (e.g. the "Large Hadron Collider") but, as Einstein found out to his dismay, the way that the discoveries might be exploited in the future aren't so control-able.

No less complicated is the interaction of energy and time in the medium-scale realm because, when we think of electromagnetic energy as a spectrum of waves, we are incorporating the concept of time in an intrinsic way. In other words, at one end of the spectrum, we say that radio waves have a low number of wave-crests passing a particular point every second and, at the other end, we say that gamma rays have a high number of wave-crests passing a particular point every second, but who is to say that a second is the same for both ends of the spectrum? We could just as easily say that time 'flows' more slowly for gamma rays than it does for radio waves which is why so many more gamma wave-crests pass a particular point per sec than radio waves (i.e. it is the wavelength that is the same). If this were 'true', then we can say that energy has an inverse relationship to time-flow and, in turn, we begin to wonder if the energy that existed at the commencement of the Big Bang 'sacrificed' itself, not only into matter (i.e. $E = MC^2$), but also into time. If energy sacrifices into time then, insofar as time is a dimension of space, energy must have sacrificed itself into space as well. From 'Pauli's exclusion principle' (i.e. two particles of matter cannot occupy the same space) we can see another way that energy – through matter – continues its self-sacrifice into space, as it were, 'from the other side'.

Now, let's suppose that energy has the 'will' to resist its own 'sacrifice' in the 'now'. Would this provide it with 'intuitions' about where and how it might interact with the future? Moreover, could this provide it with 'retro-intuitions' about where and how it might have reached/tapped its concretized 'now'? In other words, is there something in energy-intuition-abduction that grasps the arrow of time in ways that matter-sensing-induction loses as it sinks down onto the concrete? This is the kind of question that leads to the well-known 'collision' between science and divination i.e. although a few scientists are happy enough with the 'now', most scientists predicate

their self-value on the fact that they can predict the future (at least, in that % based way e.g. if the lipids in your blood are above 'X' your chance of a heart attack is 'Y %') and anyone who comes along claiming that s/he has an intuition about what is going to happen threatens to steal science's thunder.

But, what about astrology? Is it a 'science' or a tool for 'divination'? Does it have a foot in each camp to, thereby, work as a kind of bridge between the two? On the scientific side of the river (of time) we can say that astrology has at least planted its little toe through Michel Gauquelin's statistical work (e.g. "The Tenacious Mars Effect"). However, on the intuitive side of the river, our first impression is that there is no bridging insofar as any self-respecting intuitive will insist that astrology, tarot cards, crystal balls etc. are a kind of 'proof' that the intuition must be flagging if it finds itself in need of a concrete tool.

The key counter-argument to this latter charge is that, if astrology were used in a way that played down the concretistic aspect, it could 'balance' its Gauquelinic situation. As has been discussed in 'Pt.1: Philosophy', non-concretistic divination is possible if 'reality' is conceived in terms of archetypes rather than of "ene-ma-spa-ti". In fact, so far as the intuitive goes, 'successful' divination often has more to do with the avoidance of 'events' than it does with predicting 'events' i.e. if something shitty can be 'lived out' in the imagination, there will be no need for it to be 'lived out' in the concrete ("two standard deviations from the mean") world.

Of course, to the intuitive, the earthy-sensation type will ask, "how on earth can you be happy with the imaginative level of life? how could it fully measure up to the richness of the physical experience of life?"

The answer to this question revolves around the issue of how far suffering can be split into its necessary and unnecessary forms. In terms of infant psychology, it is clear that experience of a time-cycle that ebbs-flows between instinctual frustration and satisfaction is 'fate'. It is the infant's 'destiny' to be subjected to a certain level of instinctual frustration so that s/he might 'cook' an interest in the outer world that seems to be the 'cause' of his/her frustration. What is less clear, however, is whether or not an extreme form of the frustration-satisfaction cycle is 'necessary'. Indeed, as far as many psychologically orientated intuitives are concerned, a lot of the extreme time-cycles involve "projection" by the powerful few (i.e. their anti-intuitive 'inner infants') onto the power-less many e.g. the infantile dictator punishing his populace with extremes of starvation, torture etc. etc.. Uncreative, concretistic "projection" is virtually synonymous with "unnecessary suffering".

It is important that the reader distinguishes the progressive (i.e. 'normal') 'extraversion' that is a big part of a intuitive's creativity ('into' the world) from the regressive ('pathological') 'unsuccessful' sensation that folds back onto the 'wrong intuition'... 'projecting extraversion'. For example, the scientist who supplements his/her sensing-thinking achievement 'forward' (through feeling) to the next (and, hopefully, developing) intuitive function avoids destructive aspects of 'prediction'. If, however, 'from' (thinking)-sensing, the scientist regresses, there is every chance for a quantum physicist to plot a probability curve leaning toward unnecessary suffering. Science, therefore, is no insurance against 'unnecessary suffering'... and, as for that oxymoron we call "political science", aaaarggggh, heaven help us.

Chapter 8: MATTER – GOD PARTICLE or DEMIURGE PARTICLE?

FROM ‘INNER’ ORGANICS to ‘OUTER’ INORGANICS

The senser’s path to maturity is based on an increasingly ‘refined’ attitude to what is ‘owned’. An individual’s basic ‘possession’ is that which houses his/her sense organs i.e. his/her body. In order that an individual’s ‘consciousness’ might be made aware of this fact, the (greater) psyche ‘arranges’ for the loss of extraneous material clutter (e.g. irrelevant-meaningless wealth). Eventually, of course, the body itself gets in the way of consciousness’ need to ‘see’ the (status of the) soul in all those necessary ways (e.g. is material ‘karma’ supplanted by ‘transformation’ of the soul?). However ironic they may be, there are ways that “we do take it with us”.

Unlike feeling and intuiting, sensing pushes to the front & centre of scientific endeavour. Consequently, the un-experimentable realm of karma is, like astrology, a source of crescendo irritation to scientists and, to be fair to their irritations, there is enough straightforward scientific material available to us that we really don’t have to resort to metaphysics to fill our essay. We’ll stay with physics for the time being.

Over the course of ‘Pt.2: Science’ small numbers, especially 3 and 4 (& 5, 6, 7... 12), have permeated our proceedings. In ‘Ch.5: Space’, we saw how, in addition to the 3 spatial scales, the 3 spatial directionalities (e.g. latitude, longitude, altitude) combine with a spatial version of time to become 4 dimensions (string theory could run this number up to 11). In ‘Ch.6: Time’, we saw that, along with the trinities of cycle-arrow-stasis and past-present-future, philosopher-scientists dare to propose a 4th ultra-time (transcendental time?!?) that helps us to conceive the ‘multiverse’. In ‘Ch.7: Energy’, in addition to the 4-down-to-3 (in 1967) universal set, we could also see energy in terms of a kinetic-chemical-potential trinity. In this way, expectations will surely be strong that matter is going to present itself through a number that is less than the number of senses (5+) with which we register it. Even a scientist might approve of our interest in ‘reducing’ the “10,000 (perceptible) things”.

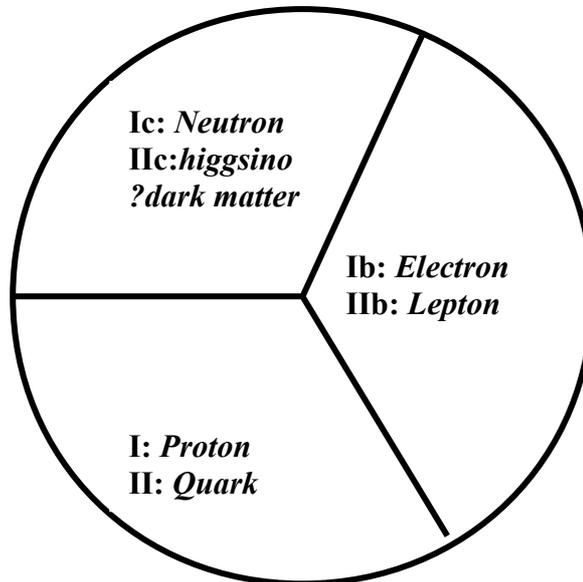
Empedocles’ familiar material quaternary – air-water-fire-earth – is another expression of ‘3-4 tension’ insofar as it interacts with the pre-Greek realization that water could shift between vapour-liquid-ice. Did this mean that the ‘element’ that is used to transform this trinity – fire – deserves its own special (har, har) category? It took $E = MC^2$ to reach an answer... “no”. Prior to the French Revolution, chemists (they were to alchemists as physicists were to metaphysicists) were lumbering under the assumption that heatful “phlogiston” was an element not unlike Oxygen or Iron. Not long before the bloodthirsty revolution claimed his life, Anton Lavoisier decided to question this assumption by doing something “mercurial”. Like many alchemists before him, he burned the element Mercury ‘both ways’. By burning it ‘one way’ he created mercuric oxide and by burning mercuric oxide the ‘other way’ he went on to create Mercury. Upon measuring the before & after weight no extra Mercury weight was found i.e. ‘burning’, per se (‘fire’), contributed no extra mass.

Unlike the alchemists, the chemists weren’t trying to create gold out of lead. They were simply trying to build a coherent theory of matter. Still, as noted, science slashes both ways into the bowels of its own irony... the conclusion of 19thC chemists – that energy was massless – was ‘wrong’, despite the fact that, as the century wore on, Mendeleev and his followers would fail to plot any kind of ‘fire’ on the periodic

table. As the 20th century got under way, Einstein showed that energy and matter are the same thing. In a way, then, we can say that energy is to matter as time is to space i.e. it is a kind of 4th dimension. 1945 dispelled the doubts.

In the 4 decades between the ‘annus mirabilis’ and the ‘annus miserabilis’ the small numbers of 3 and 4 came back to front and centre of a chemists’ outlook, like so;

FIGURE 2d



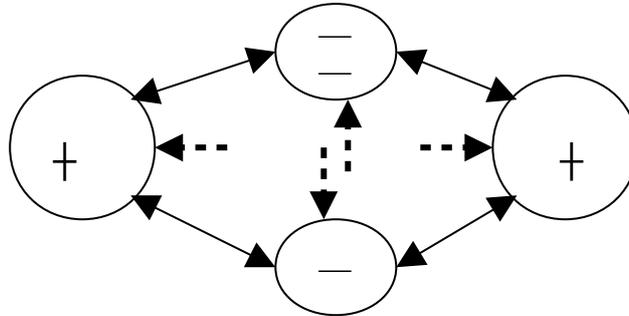
In fact, as shown in ‘II’ above, the second half of the 20th century unfolded in a not dissimilar way to the 2nd half of the 19th century... for a while, it looked as if the sub-sub-atomic world (i.e. that revealed by high energy atom smashers) was indeed a “10,000-thinged” realm but, eventually, the dust would clear to reveal the trinity as noted above.

At this point, we need to note that Capricorn’s sub-sub-particle, the neutrino, has yet to be detected by our sensation-supplementing particle accelerators. There is, however, a chance for detection of the Higgs particle... in 2008’s LHC. Whatever the case, given that the neutrino is almost as difficult to detect as karma, this awards us ‘grounds’ for a ‘scientific’ investigation of a Hindu-type of perspective with regards to matter (NB* the words ‘matter’ and ‘mother’ share etymological parentage). A scientist might ‘complain’ that, unlike the neutrino and karma, the neutron is fairly easy to detect but, then again, being made up of quarks, the neutron seems to have one foot prudently placed in Taurus in any case.

Our reason, then, for placing the detectable neutron in Capricorn is based on the astrological ‘grounds’ upon which astrologers ‘detect’ (personal) karma. Ho, ho, surprise, surprise... there are 3 of them (i) planets placed in Capricorn’s 30° sector (ii) planets placed in the (yet to be discussed) 10th house (iii) (planets in aspect to) the planet that your local etymologist-astrologer would dub the “wandering face of the 10th archetype” – Saturn. (Actually, Buddhism expands this trinity; we’ll come back to this later). Here, however, we now ask: how neutral is karma? What do we mean when we declare that we are taking a “positive attitude” to karma?

♉: the PROTON of TAURUS

The word 'proton' is derived from the Greek word for 'first'. Taurus might not be the first sign of the zodiac but it is usually taken to be the first earth sign. In any event, most high school graduates will associate the proton with the (arbitrary) 'positive' valence i.e. not only does it provide a sense of dichotomy but there is also a hint of a quaternion insofar as the interaction of two protons can pair itself 'against' the interaction between a proton and the particle that it attracts, the electron, as per the following schema;



The reader will surely have no trouble seeing parallels here to the interactive attitude of the functions of consciousness i.e. the 'auxiliary' functions attract and the 'opposing' functions repel. Then again, we need to remember that the 1st archetypal energy, the strong nuclear force, is pre-existent and, therefore, is able to hold two or more protons together in the nucleus without the need of an electron's 'auxiliation'. Clearly, the SN force parallels the 'unity' of (i) the mother-infant bond and (ii) the effect of Aries, Mars, conjunctions (and ascendant) in the attraction of the irrational (i.e. 'positive') types – the intuitive and the sensitive – in the sphere of sensual/sexual relationship (who would otherwise want to have little to do with each other). It also tells us why many 'relationships' continue to have significant chunks of unprocessed 'pre-relationship' (e.g. identity and identifications) lurking in their corners.

One of the most interesting aspects of the term 'positive' is (as expanded on in 'Internal Philosophy') that it is used by philosophers to pigeon-hole scientists. In our view, of course, philosophers reveal an epistemological clumsiness here i.e. 'thinking' philosophers are already 'positivistic' about their slasher function and, so, scientists need to be dubbed 'double positivists'. Either way, because it rejects the existence of autonomous will, purpose, teleology, intuition etc., science never 'gets' the chance to embrace any realm of 'triple positivism' (and, as for 'quaternary, quintessential (etc.) positivism'... forget about it) and, so, science is another Humpty Dumpty in need of a reparation way beyond its own wonderland.

Then again, when it comes to the wonders of quantum dichotomy, the proton turns out to be a something of a disappointment i.e. it is so massive that its particle aspect almost completely dominates its wave aspect and any talk of wave-particle duality is rather premature. Later, at Virgo's electron, the dichotomy of a 'matter' particle becomes a serious issue. Perhaps this is fair enough too when we realize that Gemini is still one sign ahead of Taurus and Virgo is a mercurial 'sib' of Gemini. In any event, the whole issue of massive-ness has its own serious side i.e. physicists have yet to establish how mass or its related 'dynamic concept', inertia, comes about so

that, in turn, the human perceptive apparatus can sense, say, one's toe tripping on a step. As hinted in the introduction, physics does appear to be on the verge of taking a few giant (non-tripping) strides over this problem when data starts to spill from the 'Large Hadron Collider' that has been built on the border territories of France and Switzerland. The term 'hadron' seems to be yet another category of particle (after the fermion) but it isn't really... it is the umbrella particle that refers to the various particles that come out of the various interactions of the quark.

So, moving right along to the quark, the familiar notion of '3-vs.-4 tension' is usurped by '2-vs-3 tension' (after all, this is only the 2nd archetype!). There are only 2 'common' kinds of quark – the 'up quark' and the 'down quark' – that, in any case, come together in 3's. Specifically, the proton has 2 up quarks and 1 down quark and the neutron (i.e. with a foot in both Capricorn & Taurus) has 1 up quark and 2 down quarks. As Stephen Hawking points out, these particles are rather esoteric insofar as they can't exist by themselves but, as Uranus transited Virgo in the 1960's, Murray Gell-Mann 'took' them out of the metaphysical realm into the physical one. If there is anything of a metaphysical nature that is left in this realm of 'heavy' microphysics it is the concept of anti-quarks i.e. it is possible that the 'other side' of our universe (i.e. in areas that are out of range of any speed-of-light access) could be made up of anti-matter... and, as far as the propagation of our species goes, it is just as well too because, as Hawking tells us, if our species were to meet our anti-species, we would all find ourselves zapped into a puff of gamma rays.

In 'Ch.6: Time' we had noted that the earth signs are geometrically (rather than elementally) opposite the water signs and, therefore, they operate in mutually complementary ways. Here, instead of re-stating how Taurus complements Scorpio, we need to inquire how Scorpio is able to complement Taurus. Obviously, the most 'concrete' expression of '8-2' complementarity is how the genotype (i.e. the genetic definition of an organism is generated at '8 fertilization') has a close correlation to phenotype (i.e. the newborn organism reveals much of this genetic definition as it separates from the mother... for example, the infant's own DNA-based anti-body systems kick in, rather than continues to rely on those from mother's milk etc.).

The genotype is an expression of an individual's physical inheritance... not only down from his/her mother & father but also from his/her grandparents, great grandparents etc. etc. and, as such, there is a kind of 'fate' at work within it. After all, how could an individual, short of some sort of extreme 'gene therapy', change the 'flesh' out of which s/he is made? If there are genetic weaknesses somewhere in the family tree, the individual would hope that they find themselves in a 'recessive' form as they tumble forward into his/her 'incarnation' because, if so, s/he might be able to avoid (if not a psychical 'family curse', at least) physical 'family karma'.

Nonetheless, the concretistic aspect of Scorpio (e.g. thermodynamic time) is, as we have seen, secondary. The primary aspect of Scorpio is rather figurative and, ultimately, psychological/religious rather than physically quantifiable. As important as 'family karma' might be in a concrete context, it is doubly important when viewed in a spiritual context. Moreover, given that the usual mechanism by which a physical 'recessive' weakness 'returns' to the phenotypic table is that of inbreeding-incest, the problem of spiritual incest is doubly important too...

♃: the ELECTRON of VIRGO

The electron was discovered by J.J. Thomson at the end of the 19th century i.e. before Einstein, in 1905, 'proved' that 'indivisible' atoms existed. In turn, there would have been a certain amount of confusion when it was realized that electrons seemed to 'come out' from the atom. All this was more or less sorted out by Ernest Rutherford in 1911, when he showed that the electron resided at the periphery of the positively charged nucleus of the atom in an analogous way, it appeared, that planets resided at the periphery of the gravitationally 'charged' sun of the solar system.

Planets remain in orbit because orbiting itself provides the centrifugal force that is able to match their sun's gravitational force. In turn, this would lead atomic physicists to search for the 'equivalent' of the centrifugal force for the electron i.e. it would be the counter-balance of the electromagnetic (photon) force that was holding the atom together (in a very similar way that proton repulsion was 'balanced' by the gluonic glue of the strong nuclear force). Although scientists such as Niels Bohr did some interesting theorizing in the 1910's, it would not be until the end of the 1920's that this 'centrifugal-type' force was discovered.

In fact, it wasn't really a force, per se, yet the understanding of the electron was still heavily mixed up in the understanding of Leo's electro-weak force. This is another expression of Neils Bohr's 'reminder' that scientists 'reside' in the medium-scale (Virgo-Libra) realm yet, sometimes, to understand their own residence, they need to risk a 'regression' back-over the Leonic intuitive Rubicon so that they can 'reach/tap' various Geminian small-scale insights. Specifically, if the electro-weak 'quantum' can be deemed a particle just as much as it can be deemed a wave, then the same conclusion can be drawn for the electron i.e. it might have been a particle to Bohr but its (standing) wave nature proved its 'centrifuge-nature' to others.

Although the proton also has its wave nature (i.e. all matter has it) it is the very lightness of the electron that brings out the importance of its wave-like aspect. In short, the superimposition of waves that are out-of-phase leads to wavelessness whereas the superimposition of waves that are in-phase (i.e. their wavelengths are whole number multiples) cause the wave to 'stand' at a distance from the nucleus. Whole numbers, eh? Pythagoras is singing to the beat of one hand clapping...

There are a 'number' of ways that electrons get mixed up in medium scalar affairs. The most 'insubstantial' of these could be called 'intra-atomic' i.e. if the electron jumps between the 'in phase' layers of the atom a photon is produced. In some ways, this non-material (non-earthly) feature might be better associated with Leo (or, more precisely, to the Aquarius-Leo axis) than it would be to Virgo. To be fair, however, we know that high frequency electro-weak radiation – e.g. 'gamma rays' – can have substantial effects on fragile matter such as DNA.

Rather more substantial is a way that could be called 'trans-atomic' i.e. the actual domino-like 'flow' of electrons through conductive media such as metal and water lead to 'effects', such as electrocution, that present a much more immediate threat to the fragile matter of organisms. In astrological terms, an association to the Pisces-Virgo axis is now viable. Also, given that electricity has had a great deal to do with our development of 'labour saving devices', we see some symbolic 'substance' to this association. More substantial still, we encounter a way that could be called 'inter-atomic' i.e. electrons play a key role in the formation of molecules, the most

‘famous’ of which is the ability of Carbon (that, by the way, is the 6th element of the periodic table) to form a hexagonal rings and chains that, in turn, have the stability to maintain life, as it were, ‘against’ the grain of (high frequency) electro-magnetic radiation that tends to break weaker inter-atomic bonds down. Hopefully, readers can step over any anti-intuitive barriers that would seek to reject the symbolic link between Virgoan molecular stability and ‘ego stability’.

When we consider the physical aspect of life, the sign of Virgo has the look of being a linking sign between life’s two (of four) defining characteristics, metabolism and reproduction. At Taurus, the key achievement is to procure the self-recognition to avoid feasting on one’s own tail that, in turn, oversees the need to (‘sadistically’) feast on someone else’s tail (this, of course, is one of the psychodynamics that ‘feeds’ homosexuality/homosensuality). Agreed, an asexual organism reproduces at Gemini – splits into 2, 4, 8, 16, 32, 64, 128, 256, 512, 1,000, 2,000, 4,000, 10,000 clones – but, then again, Gemini, being a mercurial ‘sib’ of Virgo, would be expected to be a link between metabolism and sexual reproduction in any case. Phallic-becomes-genital.

In the last month of summer, the key challenge for metabolism is to get into the chipmunk mode of gathering up enough food so that one won’t have to ‘become Taurean’ out of season. It would be a shame to be ‘judged’ for a reincarnation at ‘9’ only to find that, at ‘12’, not enough work was done 6 months prior and, at ‘1’, the new baby is born malnourished.

Such a winter gestation, of course, is not the result of asexual cloning. Rather, it is the result of two separate (physical & psychical) gene pools re-combining in the sexual union of ‘8’. If sexual development fails to develop ‘beyond’ the perfunctory “think of England” a-ogamous ‘12’ attitude (David Lean’s “Ryan’s Daughter” has a “think of Ireland twist”), the couple may need to put some ‘6-work’ into their sexual relationship to, in turn, give ‘8’ its meaning that goes beyond any test tube. The test tube babies of the world might, one day, become chosen “Neos” i.e. those who ‘see’ that ‘11’ is the sign that needs to increase ‘anti-clockwise-ness’ in the New Age.

In other words, the Virgo sector has the task of shifting the emphasis away from cloning (and food) and toward sex. The sensual aspect of sex is ‘necessary’ in the middle third of life but things are ‘meant’ to shift toward the spiritual aspect as life enters its post-climacteric phase. In this regard, we can apply Jung’s aphorism “sensuality tells me something exists, thinking tells me what it is, (pre-orgasmic-to-post-orgasmic) feeling tells me its value, and intuiting tells me where it is heading”. As indicated in the previous section, ‘8’s ‘family karma’ will be receiving diametric input from the phenotype-ized, physical ‘karma’ of ‘2’.

But, what about ‘6’? The (human) Maiden is a symbol for the physicalization of the ‘impersonal karma’ that flows from (the relatively inhuman) ‘12’. Specifically, the individual needs to ‘get a (diametric) line’ on ‘12’ because, unlike genetic karma, s/he has an altogether better chance to resolve, or at least ameliorate, any impersonal karma that happens to be flooding about. The well-read reader of myth will hardly need the reflections of this website to ‘get a line’ on the fact that the mythic “Fisher King” is unable to ‘get a line’ on ‘12’. Christ seems to have been too busy ascending from Leo to be able to ‘get a line’ on ‘12’ either. Not only did Freud ‘get his line’, he also had plenty of hooks and some juicy bait...

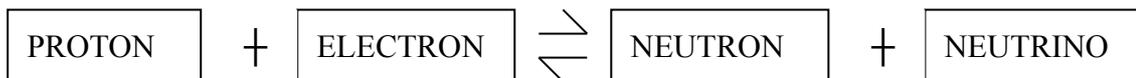
ν_0 : the NEUTRAL particle of CAPRICORN

Insofar as matter absorbs photons (i.e. light) all 3 types of matter are ‘dark’. Yet, as scientific advance rolled out of Newton’s work on optics, science’s catechism eventually came to see that, because almost all matter reflects light to some degree, 19thC scientists could only ever call it ‘darkish’.

The developments of the 20th century changed all that. After the small-scale world had been opened up by Heisenberg et al. at the end of the 1920’s, it began to dawn on scientists that there was quite a lot of matter about that didn’t have much to do with the absorption and/or reflection of light at all. The first discovery came as early as 1932 – James Chadwick discovered that the nucleus of the atom contained another particle beside the proton that had no electromagnetic charge, the neutron. Neutral particles, because they don’t interact with light, require another version of energy (e.g. gravity) to be ‘seen’ and, in the case of the neutron, its discovery came quickly on the heels of the realization that the nucleus was heavier (i.e. gravity was acting on it more intensely) than the nucleus’ proton content was suggesting that it should have been.

As Neils Bohr reminded us, ‘seeing’ with forces that are beyond the medium-scale is not easy or natural but, eventually, Einstein’s more complete understanding of the large scale led him to ‘see’, with the graviton, that ‘visible’ matter – protons, neutrons and electrons – make up only (perhaps) 5% of the matter in the universe. The most dominant matter in the universe was ‘ultra-dark’.

The search for dark matter has been guided by the discoveries in nuclear physics. One of the most basic micro-chemical equations



hints at the possibility of dark matter having something to do with the ultra-light neutrino and, indeed, a lot of money and man-hours have been spent trying to detect these particles that pass through solid matter as if it wasn’t there.

Since the development of the inflationary model of the Big Bang, however, a new particle has appeared on the horizon that, because it is quite a bit heavier than the neutrino, is probably going to be easier to detect (perhaps in the LHC of 2008), the Higgs-ino. In fact, the initial assessments of the so-called Higgs ‘ocean’ (i.e. a sea of ‘waves’ that constitute the ‘energy-type’ field that these particles, as a group, have generated throughout the universe to, in turn, “make matter massive”) are matching up to measurements i.e. cosmology now has a close-enough correlation between what is theoretically coherent and what has been is measured in the space-time expansion. It seems that by their very choice of the term “Higgsino”, that the particle physicists are subconsciously conceiving the Higgs particle as a variation (e.g. a rolled up ball) on the neutrino...

Meanwhile, back at the ranch of living tissue, we get the feeling that all this exposition of neutral matter has not only no bearing on life but also no bearing on the life of consciousness. This feeling is fair enough too, but only up to a point: if we conceive Capricorn as having symbolic links to the uterus wall onto which the foetus (blastocyst) implants itself, we have to say that the uterus is refraining from taking a

neutral attitude to life. In fact, Capricorn makes best sense as the sign that tries to hold down a sense of material 'memory' of life for any organism that has failed to transcend the universe during the Sagittarian phase. This idea is extended when we consider what surrounds the wall of a uterus i.e. the bony pelvis. Actually, Capricorn 'rules' more than the bones of the pelvis – the Goat 'rules' the knees and, indeed, the whole skeletal structure. Or, if you prefer, it rules that which remains after the living tissue decomposes after death, a symbol of the kind of form that life will be 'ordered' to take when the time comes to make a new attempt at transcendence. Of course, the skull is an 'exoskeleton' for the brain... in this anatomical area, Capricorn = Cancer.

Of course, Capricorn's skeleton stands in direct contrast to the exoskeleton of Cancer's crab. In the stricter sense of Darwinian theory, however, we can't say that '10's evolution is more 'advanced' or 'higher' than '4's simply because a man relates to a goat more than he can a crab (e.g. as a pet) – consciousness is not to be thought of as 'higher'. The point about the endoskeleton is that, during life, it is something that can be only inferred by the way it 'shapes' the matter that lies over it (barring compound fractures and the like) and, in this way, ties in with 'individual karma' (and, of course, the Higgs ocean).

The correlation between endoskeletal "dark matter", Newtonian 'what-goes-up-must-come-down', Darwinism's downplaying of 'evolutionary verticality' and the 'karmic' view that 'causes' in this life lead to 'effects' in the next life is an undoubted curiosity. In turn, the whole idea of East-meets-West spirituality will never be too far away from anyone who has a decent interest in scientific principles and a good sense of the 'Circular'. Most probably, the most 'popular' incarnation of this meeting was hinted at in 'Pt.1: Philosophy', the Wachowski brothers' "Matrix" trilogy (that, for example, astrophysicist Brian Greene is willing to mention in his writings) i.e. even though Judeo-Christian notions dominate the narrative, this domination is undercut by the introduction of a female re-incarnating Indian (next) messiah in the 3rd part. Even "Neo", your bog standard dying and resurrecting god, discovers, at the end of the 1st part, that he is "just another guy" (even if "unique"). As "Trinity" dies (after having skipped past an 'arrested Persephone') in the 2nd part, "Neo" discovers that he is "just another messiah". In the 3rd part that we realize that it is that ol' Mistress of the 2nd law of thermodynamics Herself who draws '3-Smith' to the '7 (+9)' Oracle (who looks after a 'feminized 9-child') to become the 'real' saviour of the Matrices, even if "Neo" provides the typically '5-ish' assistance by charging headlong into the s/Source. Dreamy-headed Morpheus is barred from knowing what is happening but the knowing "Architect" (Archetyp-ect) is aware that the party in "Zion" won't last very long. Still, the little Indian girl symbolizes the (Capricornian) 'hope' that each individual is able to see how his/her apparent inequalities of 'this is this' incarnation as 'already chosen'.

Now, does this automatically mean that, during one's incarnation, there is no point in trying to better one's lot? To be sure, the Westerner has a difficult time of it when trying to understand India's caste system but this could be the whole point i.e. the difficulty in understanding is the necessary mother of invention that leads to, if not a 'higher', then at least a 'broader' integration of duty into ego formation. If so, a 'fall' to a deeper understanding of exoskeletal 'underpinnings' becomes possible.

(from) 'OUTER' INORGANICS to 'INNER' ORGANICS

We have seen that evolutionary biologists have “selective amnesia” about the fact that they are no better off than ‘religious’ theorists in the face of the puzzles of biogenesis. We have also seen that astrologers explain this in light of the fact that the signs of ‘geneses’ are the fiery/intuitive/teleological signs of Aries, Leo & Sagittarius. Genesis might be a fiery phenomenon but scientists pretend that initiating ‘sparks’ are insignificant... the subsequent 3½ billion years that followed biogenesis have got along just fine without ‘purpose’.

Just as FA's 'Pt.2: Science' draws on the 'inorganic' explanations of Stephen Hawking (& Brian Greene) so it is that we also draw on an expert who has inspired us with his 'organic' explanations. The most obvious source for these is Stephen Jay Gould, an evolutionary biologist who made a name for himself due, in part, through his general tolerance toward religion (or, at least, tolerance of religions that preach tolerance). Gould's own religious background, Judaism, places him in the same sort of ‘pool’ as Freud and Einstein, but he still took lots of notice of what was going on in the Vatican.

It is not uninteresting that the Pope officialized the assumption of the Virgin in the same year that he incorporated Christianity into the evolutionary paradigm. From 1950 onwards, Catholics were now free to learn all they liked about hominid evolution because, just as science has so little to say about biogenesis (other than the Pasteurian insight that it is as rare as hen's teeth), science is also incapable of saying anything definitive about the moment of ‘conscio-genesis’... the point when ‘Adam & Eve’ could ‘think’ about why nuclear families can be so forsaken. And, who knows (??), maybe Bishop Ussher's fancy for 4004BC is as good a date as any? Astrologers will probably go for that pre-historic epoch when Homo sapiens began to multiply in continents very far flung from the ‘pitcher's mound’ (the Olduvian gorge) 90-30,000 years ago. Either way, all the Catholic Church-men were now happy to mug for the Darwinian cameras, even if they didn't seem to be too interested in Einstein's insight into the paradoxes of time. And, as for Freud, the best we can say is that their lack of interest has been naughty in the extreme.

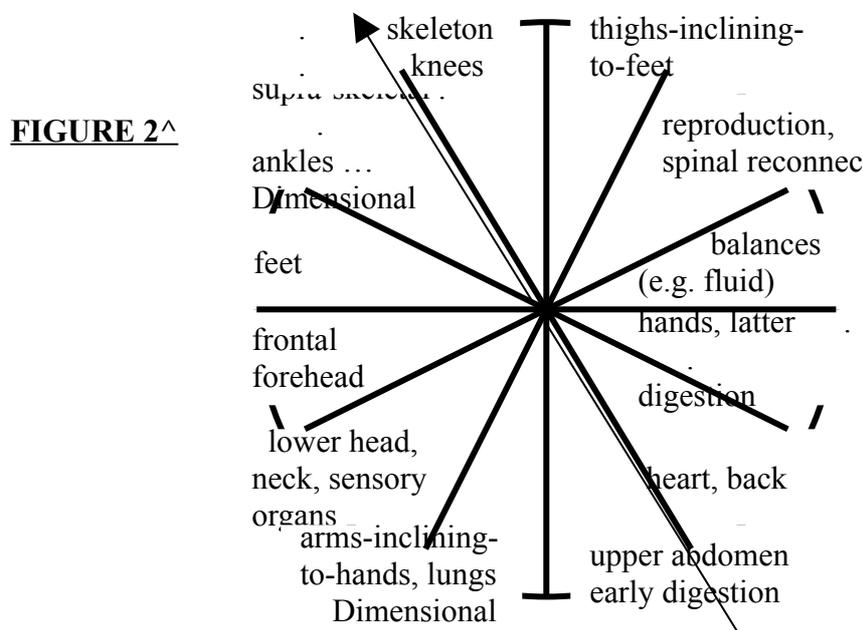
One of the main motivators of Stephen Jay Gould's interest in religious issues had come out of the fact that Hitler saw an ally in Darwin's theory, a potential cause of embarrassment for many evolutionary biologists, especially those, like Gould, who characterize themselves as agnostic Jews. In fact, Hitler was only paying lip service to Darwin... after all, with ‘purpose’ rife through the political agenda, Lamarck, the anti-Christ of evolutionary theory, was the Nazi's 'scientific' source. (Lamarck took evolution to come out of the ‘subconscious’ striving of animals that, in turn, would lead to their domination of the environment e.g. giraffes strove to extend their necks in places where fruit grew high up in the trees etc etc.). As far as Darwin would have (figuratively) seen it, neither ‘will’ (nor any triumph of it), nor being ‘chosen’ (nor any messianic ‘proof’ of it), can tell us whether the Nazis or the Jews would survive. Rather, creeds, like everything else, are ‘subjects’ of chance and necessity.

Lamarckism was identified as such as the Enlightenment got under way but, in an un-named version, it has been around for a whole lot longer than a couple of hundred years. Most likely, it got its start soon after the advent of civilization when animal husbandry moved into the realm of selective breeding. Eventually, selective

breeding spawned that ultra-Lamarckian breeding wherein aesthetics (e.g. pets) is prioritized over utility. (Agreed, ultra-Darwinists could argue that a strong sense of aesthetics will tend to be naturally selected because aesthetic appreciativeness has genetic links to military efficiency but how does one 'reduce' aesthetics to 4 bases? This is an issue to which we return to 'Ch.16: TII – Judgment Day'). Therefore, we see how Hitler saw his Aryan 'group' as a kind of 'petworld'.

To his credit, Gould doesn't dwell on fascism because he could also see that eugenics is alive and well in democracy too. The debates over how far Homo sapiens might interfere with genetics are so well-documented these days that we don't really need to itemize them here. For FA, the question is whether or not Homo sapiens has the capacity to see the 'collective' implications of genetic tinkering. Of course, Freud would have said that this is only a shuffle of the deckchairs on the Titanic... not only is consciousness a tip of an iceberg, it is also a mere puppet of the Atlantic-Id.

Some things are so far 'above our heads' that we can't see the event horizon – i.e. "the point of no return" – before we pass it. Before we try to address this in 'Pt.3: Development', let's leave our scientific 'home', via its door of anatomy...



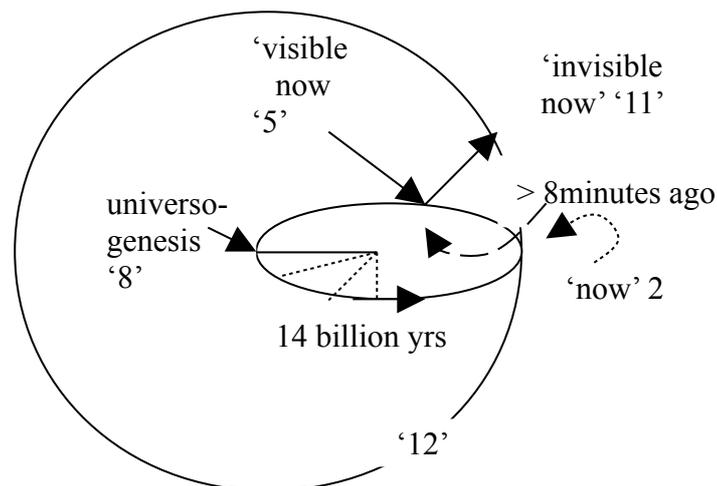
Although Aries rules the forehead and Scorpio rules the genitals, there is a sense that Scorpio's broader link to the 'rising spine' (e.g. the snake) brings it into a contact to Aries. And, although Taurus rules the sensory organs that come thick and fast around mouth, ears and upper neck, there is a sense that Libra's balance helps it to 'rise' from its usual association with the kidneys 'up' to the inner ear. Although Gemini rules the arms and vocalizing airways, there is a sense that Virgo also has a stake in communication (given that the hands are 'raised' e.g. to 'sign'). (The heart is 'already rising' above the upper abdomen). Aquarius, ruling the ankles, appears anatomically uninteresting. Still, goats don't break them because they are able to watch their step as they descend. Goats that have some sort of 'spiritual memory' can do even better... ankles/feet are rendered 'safe' when one walks on the knees.

Interlude II: THE GEOCENTRIC-HELIOCENTRIC PUZZLE

THE SUN-EARTH AXIS

One of the most important 'limits' of Darwin's theory is that it operates only in the physical meso-scale... the scale within which competing species either survive or become extinct. There is no point evolving a sense that perceives the micro-scalar or macro-scalar realms because survival is a meso-scalar issue. Thus, Homo sapiens is unable to 'see' the very small and very large... (yes, OK, scientists have developed tools – electron microscope, Hubble telescope, $E=MC^2$ – that assist a certain level of encroachment). When the 'time' (har, har) comes to 'view' very small and very large phenomena in their own terms (e.g. space 'is' time) fancy scopes are of no use... now it is 'time' (har, har) to employ images. Science might be at a dead loss when it turns to feeling but, when it generates aims to 'integrate' things across a scale, teleological intuitive approaches (to and with mathematics) do sometimes get a look in.

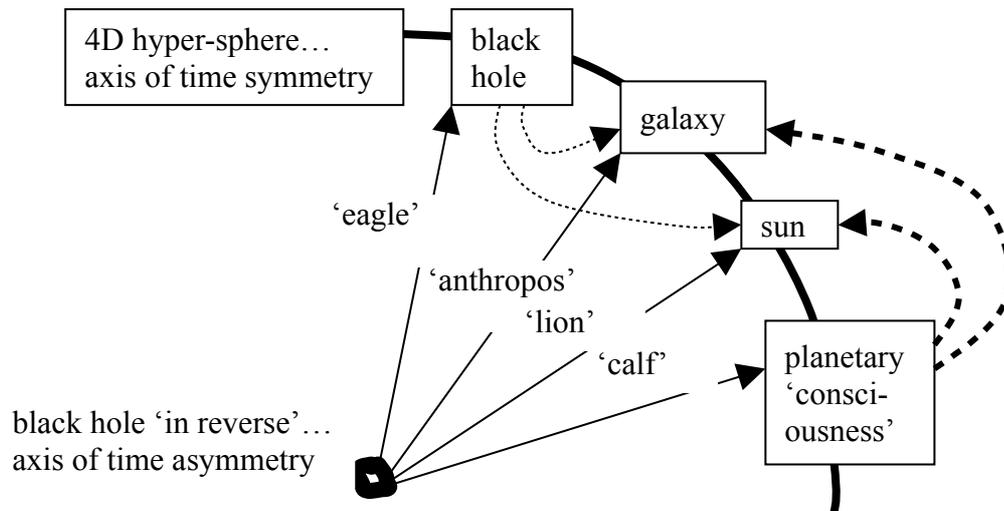
Even Stephen Hawking admits that he has trouble thinking in 4 dimensions. Unsurprisingly, then, he draws (if schematic) images to assist the novice cosmologist 'get' the evolution of the inorganic universe. One useful image is the "hypersphere" whereon the 4D's of space-time become its 'surface'. Although our universe doesn't have a phenomenal centre it retains a noumenal centre. Like so...



At first look, the "hypersphere" – the surface of which corresponds to the 4D overview of cosmic space-time – shows up the trouble that cosmology is having with time i.e. time doesn't 'flow', per se (i.e. Einstein), yet the universe can still be said to be 14,000,000,000yrs old! In other words, in the thermodynamic sense, the universe does have an 'immaterial' centre... Hawking describes the universe as a "black hole in reverse" (there is no 'material' centre... the north/south pole of the hypersphere is too arbitrary to be awarded the status of 'centre' i.e. Stephen's 'no-boundary'). The immaterial centre, of course, is the s/Source of 'acausal' signaling.

It is not uninteresting that some galaxies (including ours, the Milky Way) are 'centred' by a black hole. So, when contemplating large-scale centers (e.g. the centre of an '11' galaxy, the centre of a '5' solar system, the centre of a '2' planet), it is easy to imagine 'acausal' (i.e. synchronous) archetypal signals from the immaterial centre

of the universe being 'relayed' to ("black holes in forward") peripheral centres. In turn, any 'meta-scientific' 'consciousness' can see why the 'precession of equinoxes' could work as a 'warning' with regards to "regression". Like so...



After this is 'imagined', it would come as some relief to realize that our Sun doesn't regress i.e. it is reassuring to find that the symbol for (at least a key aspect of) 'God' takes an anti-clockwise progressive path through the zodiac...

Now, of course, the first thing that an anti-Einsteinian astronomer would say is, "it is the Earth (not the Sun) that takes the progressive path through the zodiac". This perspective is irrelevant to our desire for anti-clockwise reassurance, however, because the Earth's cycle is no less anti-clockwise than the Sun's. Indeed, Southern Hemispheric astrologers will, at first, like the idea that, from the helio-centric point of view, seasons apply 'appropriately' (e.g. the Northern Hemisphere's mid-summer month – August – is the Southern Hemisphere's midwinter month). Hopefully, these same astrologers can begin to 'see' that taking things from a heliocentric perspective runs the risk of "identifying with" the Sun. As helpfully illustrated in Danny Boyle's "Sunshine", those 8 light-minutes give us some valuable 'breathing space'.

As readers of FA will be well aware by now, the problem of Sun-identification is not restricted to those who were born or are living in the Southern Hemisphere. It seems that the 8 light-minute 'breathing space' isn't enough to protect the Northern Hemispherics either. Then again, as sharp as this problem is, psychological astrology doesn't recoil from the importance of understanding the "Sun sign" (the sign that is occupied by the Sun at birth). Some astrologers may even go so far as to declare that the "Icarus risk" is worth taking... whatever happens, it couldn't be worse than the risks that spill from meaninglessness. FA-ers, however, would at least encourage this latter group to add in some 'diametric objectivity' e.g. for ♃... ♀.

Now, at this point a strict senser-thinker (i.e. the skeptical scientist) will want to know why, in any case, astrologers reference things around the moment of birth. Before looking at that, however, it is worth our while to look at the important part that time-space (feeling-thinking) plays in 'healing' the "Icarus risk"...

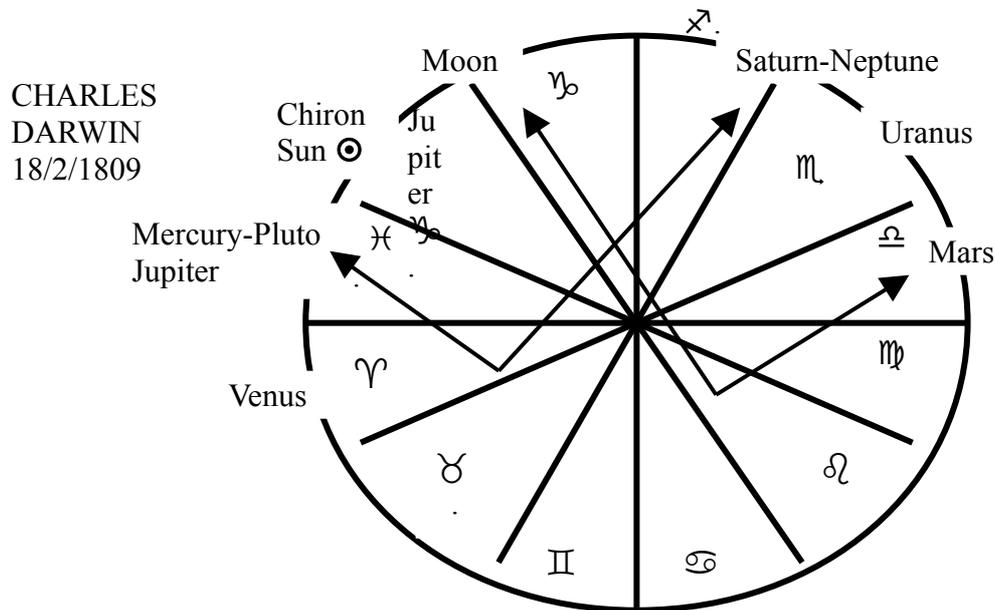
THE PROGRESSED SUN (SUN-EARTH AXIS)

If the individual develops beyond his/her phase of 'primary narcissism' (see 'Interlude III'), s/he becomes able to comprehend the fact that different individuals find "meaning" in different things. In large part, this development is symbolized by the transit of the Sun. For example, a newborn with a Sun in Aquarius, if s/he could 'transcend' his/her narcissism and talk, could say at 3 months of age "OK, I can see why Freud (a sun in Taurus) saw sensation and instinct as meaningful (even though 'Aquarius-me' isn't so interested)".

Because Freudastrologers acknowledge their 'fundamental' conception, "the other 11 signs are in me too", we 'expand' our view of the Sun e.g. the Aquarian Sun individual would admit that s/he needs to be interested in Taurean things and, when the Sun transits the sign of Taurus and Scorpio (don't forget, diametric objectivity – e.g. '8' back to '2' – is more 'golden' than is direct 'immersion'), s/he will have every chance to grasp the meaning of non-Aquarian things.

Agreed, when the Sun 'returns' to its natal position, the individual is likely to experience a shot of meaning that renders some of its pit-stops over the prior cycle a little passé, but it is the experience of these very pit-stops that allows astrologers to contemplate the meaning of what it called the "progressed Sun"... the Earth might spins 365 times every year but an orbit of the Earth is, in its own way, an additional 'spin' that shifts the 'natal Sun' forward by 1 \diamond This "progressed" Solar placement symbolizes the 'self-referential' development of the natal Sun (if only 'in potentia') and, thus, it symbolizes the 'potential healing' of a big chunk of "Icarus risk".

To the strict senser-thinker, all this is likely to seem very strange and, so, an example might help us here...



This is what could be called a "supra-matrix" birth chart. (Some astrologers call it the "0 \diamond ♈ chart"). It charts the position of the planets in the tropical sky at birth but stops short of 'bringing the planets (+ signs) down to earth' i.e. the houses

of the horoscope are yet to be drawn. This kind of chart highlights the phylogenetic 'challenge' that the individual is faced with in 'this life'. We have chosen Darwin's chart because, despite his 'Eden-ic' ontogenetic health problems, he still developed his Solar meaning that, arguably, is still being experienced on the 'other side'.

There were thousands of 'naturalists' shuffling about the flora and fauna of the 19th century. Perhaps the major reason that Darwin singled himself out of these thousands was that had wondered, in a uniquely creative way, about the existence of an ordering principle in nature i.e. things might be less chaotic than they seem to be. Although nature itself is 'based' in the Leo-to-Scorpio meso-scale, the ability to look 'diametrically' at nature (i.e. from Aquarius-to-Taurus) may be the vital ingredient for 'seeing' h/Her abstract and/or overarching laws.

Some people are comforted by religious explanations but, by and large, the individual with the 'difficult' planets of Saturn and Neptune in Sagittarius is likely to look elsewhere for comfort... in other words, in addition to having a Sun in the (often thought of as 'scientific') sign of Aquarius, Darwin was further 'pushed' into his Aquarian-ness by the force of Sagittarian bemusement coming, as it were, from behind him.

Now, if Pluto isn't very well understood, it is easily linked to any phenomena wherein there is a desperate struggle for survival. Obviously, given that unconscious creatures (e.g. fishes, scorpions, even lions) don't understand anything, Pluto can be seen to have a direct link to the life-death struggle of 99.999% of the biosphere. And, in dark light of the fact that 99% of Homo sapiens don't 'get' the 8th archetype, Pluto can be just as easily linked to our own desperate life-death struggles. One reason for men to be interested in the rest of the biosphere is to understand how animal-like we are (or aren't). It will come as no astrological big surprise, therefore, to discover that Darwin's "progressed Sun" progressed over his natal Pluto just before he took off on his Beagle voyage i.e. internal changes were 'setting him up' so that he could see how well-adapted creatures survived and mal-adapted creatures perished (at least, before they could reproduce) and, then, be able to 'synopsise' what he saw.

That Darwin's natal Pluto was in the sign of Pisces is no less meaningful i.e. the Fishes can be linked to certain aspects of 'chaos' and it is with some irony that Darwin's law "necessitates" a pairing with a chaotic principle – random mutation (typically caused by radiation) – if it is to operate over the incredibly long period of time that the geologists had recent 'discovered'... later realized as 3½ billion years. Moreover, the Pluto-Mercury "conjunction" (i.e. Mercury, also 'in Pisces', was very close to Darwin's Pluto at birth) carries its own slab of meaning... because Mercury is interested in communicating, Darwin would have experienced yet another 'push' in the direction of publishing his findings.

Yet, as all historians of science know so well, Charles' Mercurial push wasn't all that strong after all i.e. it would take not only the greater part of 30 years but also the threat of being gazumped (by Wallace) before Darwin would come to publishing his findings. Indeed, after publishing his "On the Origin of Species" – with the natal Sun now progressed into Aries – Darwin seemed happy enough for another scientist, Thomas Huxley, to fight the scientific fight. Now, lets go back to the question of why the 'birth chart' gets the status of 'reference chart'...

FROM '5' to '7': ACAUSAL-CAUSAL BALANCE

One thing that Darwin didn't seem to pay very much attention to as his Sun progressed through Aries was biogenesis. Given that biogenesis (and, of course, all the other geneses) is primarily an Arien issue, this should spark a Freudastrologer's interest...

In some ways, we can say that science 'begins' (not in Aries or Taurus but in) Gemini. Although there is some experimental evidence that newborn babies 'notice' the movements of their own limbs etc., this doesn't mean that they are curious about cause-effect. By contrast, the 'terrible two's' toddler reveals a great deal of curiosity around his/her ability to 'cause' things to be 'effected'. The "risk" of this, of course, is that, in doing so, s/he is dabbling in a kind of "regression" i.e. his/her fascination is more directed toward Taurean matter-instinct than Cancerian emotion. Then again, if our little proto-scientist were to keep regressing, s/he would soon re-enter a sign (a function) that lacks scientific clout – Arien 'purpose' – and, by rights, should be non-plussed enough by 'teleos' to 'turn back' and head for Cancer.

This seems reasonable enough but, then again (again), science's rejection of feeling could make Aries an easier place to reside than Cancer. Thereafter, 'from Aries', science could begin to operate in the manner of an 'Aries army' i.e. strive for the hypocritical goal of Lamarckian 'progress' (even 'triumph'). Unfortunately, the background regression renders this situation extremely toxic... most clearly seen in the way that scientists are rather too inclined to be employed by nasty governments (the Nazi-type regime is not the only type that invests in cause-effect). Whatever the case for science-governmental collusion, surely the most fruit-loop scientific group is that which, Huxley-like, proselytizes Darwin's theory... the preaching of Darwinism is a dishonest exercise in sneaky Lamarckism (hail Hitler!!). "When there's no more room in hell..."

In order to 'balance' itself against acausality, Geminian cause-effect curiosity needs to 'develop' in an anti-clockwise way around to Libra. The 7th sign, of course, has an inbuilt 'diametric objective' capacity to reflect upon Aries and it is with this capacity that Libra is able to differentiate 'good' (i.e. "direct") Aries from 'bad' (i.e. "retrograde") Aries... 'good' Aries channels its raw libido toward the zones of one-individual-at-a-time self-knowledge ('5' & '6'), 'bad' Aries goes on attack on behalf of collective regression, repulsion and repression ('12', '11', '10').

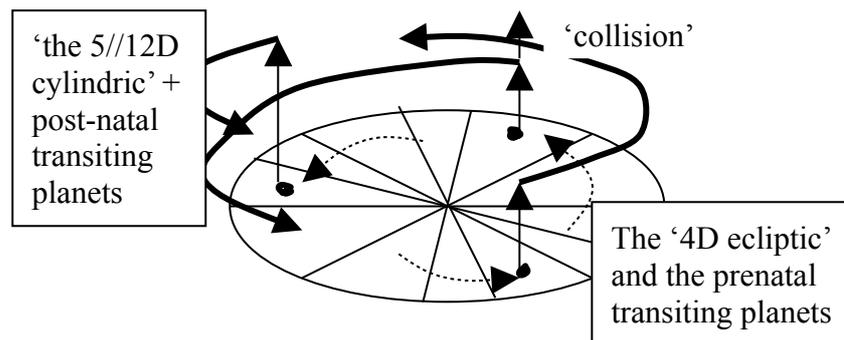
In addition, Libra is in a (diametric) position to see that Aries has a key role to play in acausality i.e. because Aries symbolizes birth, the Ram has a key part to play in the 'creation' of the astrologer's archetypal reference item, the birth (natal) chart. It is, after all, 'birth' that brings a spaced-out gestation down to Earth.

On further reflection, it should also be apparent that Libra needs the help of Scorpio (i.e. ♏ has a 'diametric objective' insight into ♈) to fully grasp why "good" Aries needs to inject ("sacrifice") a portion of its goodness into Taurus so that it can be a "good" Bull... by and large, 'earthing' promotes ontogenetic development more than phylogenetic development (we'll look at the house system later).

Ultimately, however, '7 Libra' and '8 Scorpio' will require the assistance of '9 Sagittarius' to fully grasp the value of a "good" Gemini i.e. the twin who is prepared to take on Cancer's feeling struggle. Without it, "bad" Gemini – the "deceiver" who connives for the 'material' fruits that "regression" promises in spades – manages to

outsmart only itself. Typically, self-deception is partnered to an unbalanced attitude to the causality-acausality dyad... so here we are again, emphasizing the importance of the '3-4-5-6-7' development.

One way to balance causality with acausality and 'explain' the importance of the moment of birth is to use a "hypersphere-like" image. Having one foot in Bell's greater-than-light-speed metaphysic, we can't explain the importance of the birth moment with reductive logic. What we could do, however, is to look at science and philosophy 'integratively' e.g. birth is an 'add-1-dimension' phenomenon. That is, take a circle to symbolize the sensing-thinking-(feeling) realm of Einstein (Lorenz and Bohr) and apply a perpendicular to symbolize 'good' Aries' intuition to make a spiral out of a wheel. Let's call it the "hyper-cylinder"...



Here, the reader can see that, prior to birth, an Einstein-ian view of our solar system is all one needs (i.e. the zodiac 'reduces' Einstein's 4D overview down to 2D). Birth is symbolized by the influx of an additional dimension that 'cylindrizes' the (nearly) 2D zodiac/ecliptic (i.e. the schema above is 're-expanded up' to 3D). In this way, we see (i) birth being symbolized by the switch from the dotted curved arrows into solid vertical arrows and (ii) post-natal planetary transits being symbolized by the 'collisions' of the solid curved arrows around-into the solid vertical arrows. The reason that the pre-fix '5-12D' is employed for the cylindric system is due to current cosmological thinking that is expanding Einstein's 4D universe into an 11D universe i.e. if cosmology stays at only 4D, the cylinder's elongating dimension works as the 5th dimension; if cosmology 'proves' that the universe is indeed an 11D item, then the astrolo-metaphysician needs see the perpendicular as the 12th dimension. Either way, this added dimension sets up the 'step ladder' of Bell-ian 'acausal meaning'.

If, dear reader, you take steps to 'integrate' the previous two sections of this article, you might 'complain' that the Sun progresses so slowly that it never reaches its diametric-opposition in a lifetime. For example, Darwin's Sun in Aquarius only made it as far as the early degrees of Taurus before he died (appropriately, he was studying earthworms). Even so, as noted earlier, the 'axial' nature of the Sun-Earth polarity gives the individual a sniff of not only the mid-term goal – for Darwin, this 'goal' would be Leo – but also (late in life, via its progression & transformation) the Sun-Earth polarity gives the individual a sniff of the 180-270◊realm of the zodiac – for Darwin, Taurus-to-Scorpio. To explain further, an overview may help...

NATAL SUN in AN AIR SIGN

From the perspective of anti-clockwise development, the air signs are faced with the problem of traversing the 'opposing' element (i.e. water) prior to reaching the auxiliary elements (i.e. fire and earth). This is one of the key factors that sets up a regression. Even so, because the Sun has a 'synopsizing' capacity, the chances of a Sun-in-air seeing to the 'other side' of the water sign are good. For example, because Darwin could see that his theory would eventually require a grounding in an earthy Taurean context (of course, he didn't conceive it in quite these terms), he was able to endure the threat of Piscean chaos. Indeed, as his Sun progressed through the latter degrees of Taurus, his theory found its 'ground' Mendelian genetics.... subsequently confirmed by 10,000 Geminian experiments. All through his life, Darwin had a sniff of the complex interrelationships of the biosphere i.e. the value of having millions of different, 'individual' species. As his Sun progressed into Leo (i.e. 1970's) his sense of the importance of biodiversity came 'home' to the meso-scale. This constitutes a kind of 'resurrection' of Darwin. Although we noted elsewhere that JC had "returned" to the world at around 1,000AD, if 'science' were to choose its own messiah, they don't have to look very far. What a shame we can't be so 'positive' about 98% of the other Sun in Aquarius individuals.

Despite the plethora of 'bad Aquarians', I have to admit that the challenge of dealing with Pisces so soon forces me to take a relatively forgiving attitude. Gemini's challenge of dealing with Cancer so soon is no picnic either. As shall be considered in much more detail in 'Pt.6: Religion', the Sun in Gemini individual is always close to the archetypal "hero". After all, somewhere between ages 30-60yrs, his/her Sun will have progressed to Leo. Part of the 'trickery' of the Twins is the fact that the 3rd (i.e. the triplet) is never far away... later, when we come to discuss "Star Wars", we will see that Han works as a kind of 3rd to Luke-Leia. As Cain's lament explains so well, the key for the Geminian "hero" is to 'keep in touch' with his/her 'twin' (sib, friend, even parent/spouse) who is 'meant' to remind him/her that s/he is, in all likelihood, still 'living inside and idea' of heroism. One of the world's most insightful Geminis, Billy Wilder – "Double Indemnity", "Sunset Boulevard", "Some Like it Hot", "The Apartment" – knew all about tricky liaisons. Norma Desmond reckoned she could trust the opposite sign, Sagittarius... 2% of the time, maybe.

Because of Libra's links to 'adult' items such as 'fair governance', 'balanced decision-making' etc. etc., the individual with a natal Sun in Libra is often in danger of skipping over the 'child' aspect of the Sun. Then again, in that May-to-September 'romantic' waning phase of the yearly cycle, there will always be an opportunity to re-visit childhood. We have already made note of Libra's role in the 'judgement' of "good/bad" Aries and how the progressed Libra Sun (into Scorpio) is able to do the same for Taurus. The trouble is, however, that an autumnal Sun will be struggling so much with its immersion in Scorpio that it might not be able to generate interest in Taurean things. To use a Libran term, such disinterest could be (fairly) argued to be fair. Our above-mentioned synchronicity-ophilic, post/punk ex-cop was stung by this one... upon 'going public' with his concerns for the biggest hive of biodiversity – the rainforests of the Amazon – he would soon discover how easy it is to be pilloried for his Icarus-ish political viewpoint. "Poets, priests and politicians..."

NATAL SUN in A WATER SIGN

There is a time and place for everything, so they say. Many of this “they” will go on to say that Piscean time – Einstein’s fluxless time – is not the kind of time that is 'good' for Homo sapiens i.e. all living beings need to “get a (thermodynamic) life”. Still, we have seen (see ‘Ch.2: Feeling’) that Pisces does have a key role ‘connecting’ the upper hemisphere ‘back down’ to the ego-building lower hemisphere. In turn, we begin to see that Pisces is ‘good’ when it is dissolving all that ‘9-(10)-11’ rubbish that prevents individuals from looking at their individual debt. (Every time another ‘TV-talkinghead’ starts gasbagging about some ideal or another, another dose of karma is unnecessarily thrown on the spinning wheel, “♪♪ ba-doo-bump-bump; and you may ask yourself!”). The Sun in Pisces individual, therefore, is well able to be “good” but, more importantly, s/he can be even “good-er” when s/he gets that diametric 'sniff' of Virgoan (internal) boundaries. As the Sun progresses through Aries and Taurus, s/he may even get a 'sniff' of the deeper meanings of Persephone mythology.

It is not uninteresting to developmental astrologers that water signs have the advantage of progressing through both auxiliary signs before reaching the opposite function (thinking). For example, Cancer finds ‘auxiliation’ in Leo and Virgo before winding up in Libra. In some ways, this allows the individual with a Sun in Cancer to chart a fairly relaxed path through life... indeed, s/he could treat life as a ‘cycle’ rather than as a ‘spiritual helix’ for a decade or three. Eventually, however, even if it is late in life, the Solar Crab needs to ‘think’ about some sort of entry into Libra. To doing so, s/he may do well to draw on whatever 'sniffs' s/he has diametrically drawn from his/her Goat i.e. regarding ‘duty’. This challenge is nicely illustrated in Nordic ‘bluesman’, Ingmar Bergman. So many of his movies of the 60’s and 70’s seemed to revolve around the theme of mother-love but with his final masterpiece, “Fanny and Alexander”, we got a “Darth Vader” that would have surely have impressed Joseph Campbell.

The Sun’s placement in Scorpio is what FA calls a ‘5-8 interaction’... we take it to be a ‘key’ interaction, describing a coming together of the ‘spiritual masculine’ and ‘spiritual feminine’ principles. Being ‘key’, however, doesn’t make it 'easy'. The individual with a natal Sun in Scorpio needs to find an intimate way of dealing with life-death issues. In ‘adulthood’, this is usually achieved via a ‘sacred’ marriage but what is a child to do in the meantime? In large part, the answer is seen in one of FA’s favorite themes, ‘diametric objectivity’ i.e. if Pisces has been successful in its duty to dissolve things down-into Taurus, the Bull is then able to receive Scorpio’s diametric message (to make the most of the ‘flesh’s’ journey through ‘inner’ realms that exist, as it were, ‘behind’ the flesh). As is the case with Cancer, Scorpio won’t have to rush about delving into the deepest of mysteries. Indeed, Sun-Scorpio’s progress through Sagittarius will provide a ‘supraverting’ interregnum. Moreover, the steady passage into Capricorn (often around midlife) reminds the Sun-Scorpion that another ‘fall’ is on the way... to, of course, Taurus, Scorpio’s initial sphere of (diametric) interest. Astrology can exemplify all this with one of their own; the most famous gatherer of astrological statistics, Michel Gauquelin, had a Sun in Scorpio. He was aware that there was something mysterious going on in astrology even at the level of ‘concrete’ expression. His demise was a little sad. Next life for his sacred marriage, Jim.

THE NATAL SUN in A FIRE SIGN

Having raised the issue of ‘archetypal interaction’, we now note that the Sun placed in a fire sign constitutes a ‘doubling up’ of the element in question – fire. In turn, astrologers aren’t off the mark to ‘warn’ fiery Sun individuals that the Solar risks are doubled accordingly. And, if a Sun in Aries individual fails to understand that s/he is a human ‘faller’ (not a divine ‘riser’), the risk may even be quadrupled. ‘Fortunately’, a Ram Sun individual often has the intuitive nous to see many of the traps that snare the more peaceable elements. Moreover, a Ram Sun’s sniff of Libra often helps him/her to snare a spouse who is able to re-balance the tendency toward hubris. (Yes, the bachelor/spinster Ram might be able to access an ‘inner partner’). As noted in ‘Pt.1: Epistemology’, one of the important ‘mid-life’ challenges for Aries is to gain a fuller appreciation of how polarities have a penchant for reversal. To our eyes, the ‘classic’ Arien character of the world stage is Elton John... just as well he’s got that piano to bash his days away on. It is a percussion instrument, after all. He seems more mellow these days.

As our longstanding readers know so well, when it comes to famous (Sun in) Leos, FA’s example-seeking aspect goes straight for Stanley Kubrick. His biography makes it pretty clear that he would rather have abandoned movie-making than put up with another “Spartacus” experience (“I’m Kirk Douglas, I’m Kirk Douglas, I’m Kirk Douglas...”). Stanley wanted to express himself (“I’m Stanley Kubrick... and you other rebels can just keep your mouths shut!!”). As noted, however, the journey into self-hood carries “Icarus risk”; in Stanley’s next film “Lolita”, when asked if he believes in God, James Mason’s anti-ihero guffaws, “the question is, does He believe in me?!” Of course, the question for anti-sublimating Humbert Humbert was “can I transform the hero?” Or, in astrology-speak, “can I heal my Sun by investing more deeply in its progression into Libra and Scorpio?” In all likelihood, this achievement will require another ‘fall’ back to Aries and, then, a re-imagining. With some irony, perhaps, a re-passage through Aries has every chance of generating vital diametric sniffs of Libra... Leo can ‘integrate’ his special-ness in a more balanced way.

The natal Sun-Sagittarius individual is often characterized as imperious and hot-headed. Now, being one myself, I’m probably too close, in that Libran-objective kind of way, to be ‘objective’ about it. However, we’ve already described ‘9-anger’ as a product of being tantalized by transcendence i.e. having to deal with the “other 11 (signs)”. Unlike the progressed Sun in Leo, the progressed Sagittarian Sun begins to ‘fall’ before the Saturn return (i.e. 30th year) so the Archer’s ‘corrective formula’ for his/her imperious-ness – i.e. to ‘get real’ (at least, in that Capricornian kind of way) – often arrives in good time. Later, any ‘fall’ to Taurus will be assisted by diametric reference to the sign that follows on the Bull’s heels, Gemini. If this doesn’t happen, the progressing Archer Sun might have to wait until it ‘reaches/taps’ Pisces before ‘Zeus’ begins to calm down. Although it is difficult to disagree that the world’s most famous Sagittarius is Steven Spielberg, I have a bigger ‘spiritual feminine’ soft-spot for Terrence Malick (whose masterwork, the adaptation of James Jones’ “The Thin Red Line”, twinned Steven’s “Saving Private Ryan”). As his Twin-ish philosophers utter it, “w/Who’s doin’ this? mockin’ us with a sight of what we might have known ... let me feel the lack... a glance from Your Eyes and my life will be Yours”.

THE NATAL SUN in EARTH SIGNS

And, so, at last, we come to Freud's Sun sign, Taurus. Although my scientific side knows that one '2-swallow' doesn't make a '5-summer', it is still fair to take the view that, if there is another Sun sign that evokes 'archetypal heroism' (i.e. besides Π), it is the Sun in Taurus. If, dear reader, you are a Bull, don't get carried away... you might have to live 75 years (more or less) before your Sun progresses to Leo. In the meantime, you might have to do with the diametric 'sniffs' that are on offer in Scorpio. Now, even though I don't have a problem with Venus being the 'ruler' of Taurus, it is worth noting that the Bull also has 'esoteric' links to Gaia. And, if you do take a heliocentric-Scorpio sniff of Gaia, you will notice that Gaia-Moon can be taken as a 'double planet' (i.e. always "conjunct"). In this regard, most astrologers' imagination will jump to the ruler of Scorpio – Pluto – noting that it is too a 'double planet(oid)' (i.e. Pluto and Charon are always "conjunct"). We are bringing in these associations to emphasize the 'Charon' type role that Cancer/Moon/4th house plays in delivering Taurus to Leo... or, if you prefer, from Gaia to the Sun. We'll pick up these threads in 'Interlude III'...

The above discussion of Sun in Taurus applies in a not dissimilar way to the Sun in Virgo. In the second half of life (or, at least, after the 30th birthday), the man or woman with this placement will be 'abducted' into Scorpio... wherein s/he will be able to get a different kind of diametric sniff of Taurus. Hopefully the reader has, by now, worked out that some of Freud's 'blocked nose' toward the Scorpio issue of the soul's 'immaterial', 'immortal' nature can be 'cleared' by some of Virgo's vapor-rub. This probably what C.G. Jung would have hoped for... indeed, Jung went so far as to see himself as a 'great-great-grandson' of Sun in Virgo Goethe (there is plenty of evidence that Freud also closely examined "Faust"). Although Freud had no planets in Virgo, we do note that, at least, he did have a Scorpio ascendant and a Taurus Sun (opposite)... looking at Goethe, as it were, 'from the other side'.

Although I don't want to put words in all the mouths of all those with Sun in Capricorn, but 'resonating' with Christ must annoy a lot of them (Mel Gibson could well be in this group). But, how does one deal with it? Repressing 'resonance' is not a good idea... as Freud made clear, repressions always "return" sooner or later. Before such a return, there may be the odd, if obtuse-symbolic, revealing symptom. Perhaps the most helpful astrological observance for the natal Sun in Capricorn individual is the progressed Moon (i.e. the ruler of the diametric 'sniff'). I have already proposed that if JC's Moon was in Gemini, h/He would have been able to 'feel' h/His Mother's comfort during the last difficult days. As FA's readers are now aware, we are aligned with Hindu notions of personal karma but, unlike that well-known soccer coach, we don't go concluding that a Capricorn Sun individual is suffering because of past life transgressions. Rather, we assume that the individual 'soul' had begun to wonder (in the pleroma) how much karmic debt might be payable in 'one shot'... more secretly, the Goat Sun individual is asking whether s/he can 'carry' the 'gift' of authority. It may take until his/her Sun has progressed into Pisces but there will be a good chance s/he'll get an answer... you know, 'good cops', 'bad cops' and all that hypnotic jazz. I wonder what Stephen Hawking thinks about Christ when all the scientists have left the room?

