

(preamble to ‘9-11’) PLATO’S “REPUBLIC” & THE ZODIAC: I

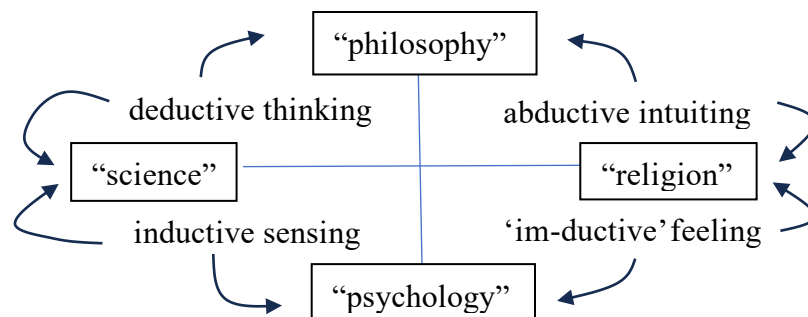
**PHILOSOPHY OF POLITICS: semi-sufficient**

Plato composed his “Republic” in the 4<sup>th</sup> C B.C.E. Through the subsequent 2½ millennia, the consensus amongst philosophers has been that it is (if not the, then) one of the high point(s) of political philosophy. It is still highly regarded in the 21<sup>st</sup> C... but not so highly regarded that it is taken to heart by citizens who vote/stand-for or occupy offices of authority. We don’t see any 21<sup>st</sup> C governments – whether they see themselves as plutocracies, democracies or tyrannies – passing pedagogic laws that would assist their incoming generations to understand why democracy (i) is inherently fragile, (ii) because of this fragility, devolves into tyranny, and (iii) in the longer run, would serve itself best if the democratic majority voted in a system that could withstand the slings & arrows of ‘-isms’ (e.g. populism), namely Plato’s system of “philosopher-kings”.

The reason that governments don’t look to change the system usually traces to epistemology, “Plato may have claimed that he knew what democracies should do, but how did he know that he knew what they should do?”. With (i) Plato constructing his answer upon his “(Plato’s) cave” (= the non-observable archetypal realm), and (ii) the widely held (& 50% incorrect) 21<sup>st</sup> C view that archetypes are whimsical inventions of the human psyche, we see why today’s democratic majorities balk at Plato’s political formula. Just as Sophocles found himself ordered to death for “corrupting the young”, so do 21<sup>st</sup> C Platonists risk being “cancelled” for going into bat in a similar ballpark,

This cancelation-risk is, however, less than the reward that is on offer when the zodiac-mandala is applied to Plato’s “Republic” in ways that could re-invigorate both. Not only does the zodiac geometrically display the set of unobservable archetypes, but it also displays a 12-stepful ‘order’ (call it, ‘meta-archetype’) that invokes the idea of ‘archetypal sequencing’ that, in turn, gives the Platonist a renewed access to ‘patterns’ of political devolution &/or evolution. And, with Platonists already sensitized to being rejected in the 21<sup>st</sup> C, we expect them to be in touch with the ‘feeling value’ of holding a “benevolent skeptical” attitude toward the zodiac (it is rare in the 21<sup>st</sup> C). To be sure, benevolence drops away in step with incoherency, so we keep this in mind as we take...

The first step of this journey, as noted above, is a step into epistemology. Rather than set off with the zodiac, we begin with a simpler quadrant pattern that helps us to ‘equalize’ the (4) epistemological tools & ‘locate’ their (4) ‘partaking disciplines’...



... because it is a pattern can be posited & worked with irrespective of whether the positer-worker is accepting of or rejecting of the existence of an archetypal realm. The (4) disciplines are encased in inverted commas because (i) “what is philosophy?”

is a philosophical question, & (ii) answering it has much to do with answering, “what is science?”, “what is psychology?”, “what is religion?” FA’s answers are as follows...

& (i) “science”; “scientists” have, by & large, narrowed their definition of how knowledge is accrued to a combination of inductive evidence, achieved with sensation, and deductive reasoning, achieved with thinking; they often tacitly take the view that intuition & feeling are not epistemologically valuable (indeed, that these may not even exist) but, problematically for the philosopher, this view is reached via the self-service of thinking; this problem was semi-tackled by the turn of the 20<sup>th</sup>C philosopher, C.S. Peirce, who coined the term, “abduction”, to account for the capacity of the pioneers of “science” to “think (even if it isn’t really ‘thinking, per se’) outside the box”; if there is a “scientist” who fully tackled the self-serving ‘thought circle’ by accounting for the value of feeling in “science”, the first nominee is Jung; he didn’t go so far, however, to translate its function into its epistemological process (= feeling into ‘im-duction’);

& (ii) “religion”; if “science” has helped “religion” over the prior few centuries, it would be in the way that it leads the religious devotee away from functions that tend to be clumsy with the immaterial realm, inductive sensing & deductive reasoning, and toward functions that, if developed, do well in this realm, intuition & feeling; the first challenge for the religious devotee, therefore, is to identify the self-service nonsense of (scientific) thinking and, thus, be unworried by its claim that intuition & feeling either don’t exist or, if they do exist, they have no value; as it happens, the very function that delivers the individual to a ‘valuation’ of immaterial unmeasurable phenomena – love, psyche, “benevolent skepticism” – will be his/her feeling; to be sure, neologisms annoy, but the value of coherency points us, beyond ‘de-’, ‘in-’ and ‘ab-’, to a 4<sup>th</sup> ‘-duction’;

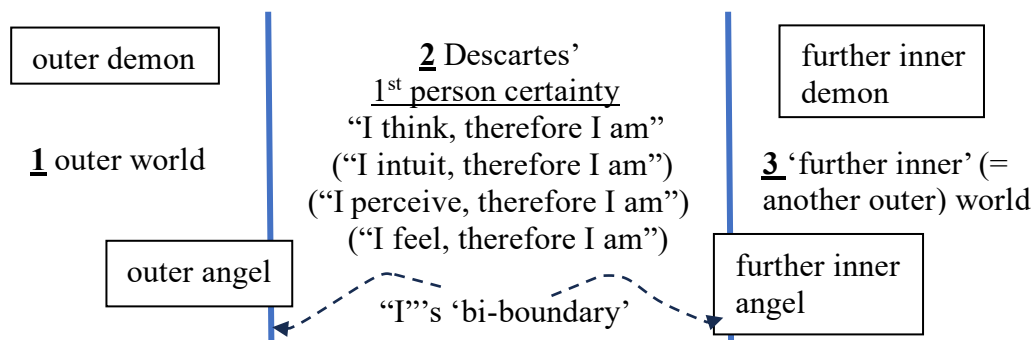
& (iii) “philosophy”; although C.S. Peirce translated the intuitive function into epistemology’s “abduction”, influential philosophers would go on to reduce intuition’s value... and, as FA’s longstanding readers know so well, our go-to example is Bertrand Russell’s essay, “Mysticism & Logic”, although we should add that it is an essay that at least acknowledges the existence of intuition; and to be fully fair, Berty would define “philosophy” as the discipline that is mired in the ‘WWI trench’ between “science” & “religion” open to “attack from both sides”; if Berty had acknowledged that thinking self-serves and becomes biased, he would have (... errr) ‘felt’ “less attacked” from the “religious” side; Berty’s bias not only leaned toward thinking (= away from intuition), it also leaned toward sensing (= further away from intuition); his partiality led him to ‘miss’ feeling... the (4<sup>th</sup>) function that often sits in the unconscious as a coiled serpent;

& (iv) “psychology”; we titled this section “the semi-sufficiency of philosophy” because it the 4-ness of epistemology means that “philosophy” is only ‘half’ of the link between “science” & “religion”... “philosophy” is the ‘overpass’, “(true) psychology” is the ‘underpass’; “true” is bracketed because, these days, many “psychologists” have a tendency to ‘de-value’ the feeling function; and, many of this many would reject any translation of feeling into epistemological (let’s call it) ‘im-duction’; the challenge to the “true psychologist” is similar to the challenge to the philosopher insofar as there is a requirement to notice when the scales have tipped too far to sensing (= away from feeling) because, if this occurs, the “psychologist” needs to drop the self-appellation of “psychologist” and return to just calling him/herself a “scientist”; the ‘phobosopher’, blind to his/her ‘short-circuiting’ thinking, becomes the epistemological “conflater”.

## THE “PHILOSOPHER KING”: also semi-sufficient

Hopefully, FA’s readers are now intuiting “whereto this essay is going” and, by their intuitions, they are realizing that the “philosopher-king” is an insufficient term. In its place, some kind of early consideration needs to be given to the advantages that a “philosopher-psychologist king” might have over Plato’s republican ruler. Although we could go straight to the zodiac to explain some of these advantages, it may be worth staying with a simpler pattern that helps to clarify the ‘value’ of psychology when it is inclusive of philosophy. Just because philosophers have, throughout history, sidelined (true) psychology, it won’t mean that (true) psychologists are ‘right’ to return serve...

OK, so let’s run forward a couple of millennia to philosopher Rene Descartes, who saw the value of “skepticism” without worrying over its “benevolent”, “neutral” or “malevolent” subdivisions. This is worth doing because it points to a psychological problem that was insufficiently addressed by Plato, the “psychological bi-boundary”. We can schematize Plato’s insufficiency with the following “triplistic” pattern...



... and, as our readers digest this pattern, we also hope that they can intuit in a direction that allows them to grasp two more post-Platonic-“modern” philosophical insufficiencies, (i) “dualism” is an over-reductive term; given that Bertrand Russell & co. proved that the ‘further inner (= archetypal) realm’ is a 50/50 proposition, there is a need in psychology to spend 50% of its time proceeding “as if” it exists and, during this time, it needs to recognize its basis in a “triplistic philosophy”; this means that it also needs to ignore the semi-millennium of post-Descartes philosophical writings that have made a case for “monistic physicalism”, “monistic mysticism” or “dualism”; (ii) “Cartesian epistemology”: it is one of history’s interesting ironies that Rene Descartes also gave us the “co-ordinate axes” because, as per the centre of our schema, one could place the 4 epistemological functions in the quadrants that appear when “co-ordinate axes” are drawn; to be sure, the “1<sup>st</sup> person” remains uncertain that what s/he thinks, feels, intuit &/or senses about the bi-outer world is “true”, but s/he can take the view that an “angel” could be ‘balancing’ the actions of the “demon” by advising this “1<sup>st</sup> person” that the wisest way to deal with the “demon” is to construct “bi-psychological boundaries” that are (iia) not so rigid that they would deny the existence of either or both of the outer worlds, & (iib) not so porous that they would too easily give credence to the information that is making its way through either or both of the “boundaries”.

In accordance with avoiding rigidity, we could say that, by & large, the ‘outer angel’ visits our “scientific” side – Galileo’s angel told him to drop a couple of stones off the Tower of Pisa – and, by & large, the ‘further inner angel’ visits our “religions”

side – Jung’s angel told him to write the following, “the aim of individuation is nothing less than to divest the self of the false wrappings of the ‘persona’ on the one hand, and of the suggestive power (+ *the false wrappings*) of the ‘primordial images’ on the other” (*italics ours*). The road from Rene’s “individual” to C.G.’s “individuation” is the road from “philosophy” to “psychology” and it is a road that has proved itself to be far less-travelled than the much-written-about roads from “religion” to “science”. Indeed, the early 20<sup>th</sup>C philosophers (call ‘em ‘phobosophers’) threw nails onto the less-travelled road by trying to prove that there was no such phenomenon as “the unconscious” and, so, there are no emergent “personas” &/or “primordial images” (&/or *false wrapping*). Never mind, the early 21<sup>st</sup>C phobosophers would go on to propose that (not only “the unconscious” but also) “consciousness” is an illusion. From nails to roadside bombs?

If Plato were alive in Jung’s time, he might have translated Jung’s psychology (back) into philosophy by declaring that “persona-(lity)” relates to the philosopher’s interest in “appearance vs. reality”. The trouble is, however, that the psychologist goes a step further than the philosopher by noticing the positive value of (mere) appearance and, so, s/he would discourage Plato’s translation and stick to psychology. Specifically, the “persona” sets up a view of the outer world that is not “true” (the psychological astrologer would view it as “1/12<sup>th</sup> true”) but, in this phase of the developmental spiral, “truth” is less important than the capacity of the “persona” to “extravert” the psyche that has (perhaps) become over-aligned to “introversion”. To put it in layman’s terms, the “persona” has the uber-valuable role of helping the individual to “get a life” that, by virtue of it being “not true for everyone” (or, “11/12<sup>th</sup>s false”), tells him/her to take “individuality” seriously and, if the “persona” is built well, it points the individual to his/her unique destiny. When the individual begins to close in on his/her destiny, s/he accesses his/her breadth-of-mind in a more objective way than s/he had during his/her earlier (“getting a”) life and, therefore, s/he can now usefully ponder the philosophical level of “t/Truth” & “r/Reality”. Thus, in terms of Plato’s cave, Freudastrology argues “against Plato” because, for us, it is a “good” thing that the cave’s prisoners are forced to keep their gaze upon the shadows... if a prisoner were to ‘do a 180°’ without having sufficient developmental ‘prep’, s/he would become too vulnerable to the “suggestive power of the primordial images”. Thus, FA is (not Jungastrology, but) Freudastrology.

If Plato had remained alive into the 21<sup>st</sup>C, he might have noticed the connection from Jung’s “(11/12<sup>th</sup>s false) persona” and the work of the evolutionary psychologist, Donald Hoffman, that suggests that evolution proceeds in a way that “splits” survival from truth. For Hoffman, organisms survive because they have narrowed their sights on that part of the outer world that serves survival... and, because of it, their attention is drawn away from attaining broader “truths” about the world that have nothing to offer the organism in its task of surviving for long enough to (i) reach its reproductive age, & (ii) care for offspring until their offspring reach their own reproductive age...

At this juncture, some readers may be wondering if we have resolved to mount an overall argument against Plato’s “Republic”, but it is more a case of distinguishing between Plato’s baby and Plato’s bathwater. After all, the developmental psychologist will take the view that, whomever a “philosopher-king” turns out to be, s/he will need to recall his/her (gestation)-infancy-(childhood) and, as s/he does so, understand how things that went down ‘then’ have a bearing on both ‘now’ and on the ‘(near) future’...

### **BRIEF SCIENTIFIC HISTORIES OF TIME: also semi-sufficient**

Policy has strong links to the flow of time. The makers of policy are interested in what worked in the past (perhaps, in the deep past, one's state was in a much better 'state', even "ideal") and how policies that are stamped in the present may reverberate into the future e.g. Plato thought that states degenerated through timocracy, oligarchy & democracy to arrive at a tyranny. The individual might be facing certain death, but can an ideal 'state' access time's 'stasis' to, then, protect all incoming generations?

How, then, are we to know (and, know-that-we-know) what time is? For Plato, time is archetypal, but how did he know that it was? What function was he using? We can be almost certain that he had applied his sensation/perception to phenomena such as heartbeats, pulses, lengthening shadows etc.... but, to what extent would Plato have been imposing something artificial over time's ('true') 'nature'? What, say, about the feeling that time passes slowly when we are bored and quickly when we are excited? What about the child's feeling when s/he is told to wait a year for a much-desired thing against the adult's feeling when s/he is told the same? Is the child's year 'longer' than the adult's year? Well, it is likely to 'feel' longer. OK then, so what about Einstein?

Freud famously said, "time doesn't pass in the unconscious". By this, he meant that something that happened decades ago might just as well have happened one hour ago insofar as the "freshness" of the reaction declares the "freshness" of the memory. The difference between Freud and subsequent "scientists of consciousness", however, is that Freud realized that the most relevant memories don't 'enter' "consciousness". Reactions, "fresh" or not, are species of reliving, not species of remembering. Indeed, Freud would go far further... the most relevant memories are 'blocked' from entering "consciousness" and this 'blocking' can persist for a full lifetime. This means that the unconscious has something dyadic about it... it contains contents that want to sprout & it contains contents that want to remain in hibernation. If Plato had known this, he would have connected this to the pre-Socratic tension between Parmenidean temporal stasis & Heraclitean temporal dynamism. If Plato had attained a copy of the Hebraic Torah (= the first 5 books of the Bible), he would have enriched his sense of the tension between Parmenides & Heraclitus... the "resistance" to the latter has something to do with the inevitability of (entropy &) death. There is little, therefore, that stands in the way of realizing why humans "resist" entering the flow of time. Desires for 'stasis' (in 'pre-birth'), as Freud saw, not only persist for a lifetime but they also remain "fresh".

OK, so is there something else in the unconscious that might help the individual to deal with this Parmenides-Heraclitus tension? The answer, "yes, between temporal stasis and linear degeneration there is time-flow without degeneration... time's cycle". There is a sense that, if the newborn can get used to the flow of time without worrying too much about the fateful shift from order to disorder, s/he can, later on, take a more mature attitude to the problem of linear inevitability. The individual who is in the best position to assist the newborn to attain this 'time mediation' is his/her mother. Trying to find a philosopher who saw the importance of this in the whole 2½ millennia history of philosophical writing is like trying to find a needle in a haystack. Plato was not the only one, by far. Philosophers are ever-keen to leave their 'im-ductions' at the door.

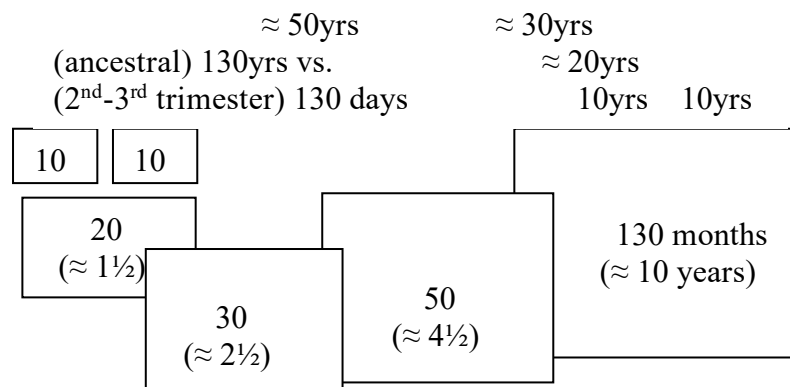
OK, so what about applying thinking &/or intuition to time? It might be simple to think about time in the clockwork sense but, the more one thinks about time beyond this sense (e.g. the Michaelson-Morley experiment), the more one has cause to return

to the 17<sup>th</sup>C and wonder if Rene’s demon was at work. In respect of intuition, however, the fact that it focuses on “becoming” means that, by definition, Rene’s doubt is part of intuition’s process. One simply has to wait for an intuition to become true or become false ( $\pm$  become somewhere in betwixt) before it is becoming knowledge. Meanwhile...

Not a few 21<sup>st</sup>C physicists are wondering if time is an illusion or, if it does exist, if it isn’t a fundamental property of existence (= time is “emergent”). They make sense when we notice that Big Bang cosmologists have told us that, if matter “emerges” from the super-hot energy of the Big Bang (via  $E = MC^2$ ), then why not (space &) time? We could describe this qualitatively by saying that a “Grand Unified Energy” ‘sacrificed’ Itself to become 3-(4) kinds of energy, 3 kinds of matter, 3 kinds of space & 3 kinds of time, and, that this ‘sacrifice’ unfolded through a ‘meta-archetypal’ ‘extra-temporal’ process... if, indeed, the word, “process”, can sit in a sentence with “extra-temporal”.

Where, then, is the Archimedean point that might give one the opportunity to hold these various ‘tensions of time’? Perhaps time can be ‘held’ with the Pythagorean attitude of ‘translating’ concepts into numbers, arithmetic & geometry? For example, we could look for way to connect ‘step-by-step’ numerical addition, that correlates to the “tick-tock” aspect of now, to multiplication-like leaps across the number line, that correlates to the (perhaps, far) future & past. Then, we can shift to the 2D realm and ‘triangulate’ leaps into the future & past that ‘feel’ like leaps toward temporal ‘stasis’.

We can also upgrade to the 3D realm. Pythagoras was interested, as many 21<sup>st</sup>C Platonists are, in the “Golden Ratio” that is approximated with the leaping Fibonacci number series (= 1-2-3-5-8-13-21...), because (i) it does not leap forward as rapidly as, say, the exponential (= 2-4-8-16-32...) number series, and (ii) it (... errr) ‘crops’ up in complex 3D biological systems e.g. whereas asexual organisms multiply exponentially, sexual organisms multiply in a Fibonacci-ish way. Thus, a 3D geometer looks for ways to “integrate” time’s stasis, cycles & lines within a 3D spiral, especially if is sympathetic to Einstein’s image of a planet spiraling through spacetime so that it won’t bump into itself when it completes its orbit. If the 3D-time geometer is also sympathetic to Freud, s/he will link it to the reproductive development of complex Homo sapiens, like so...

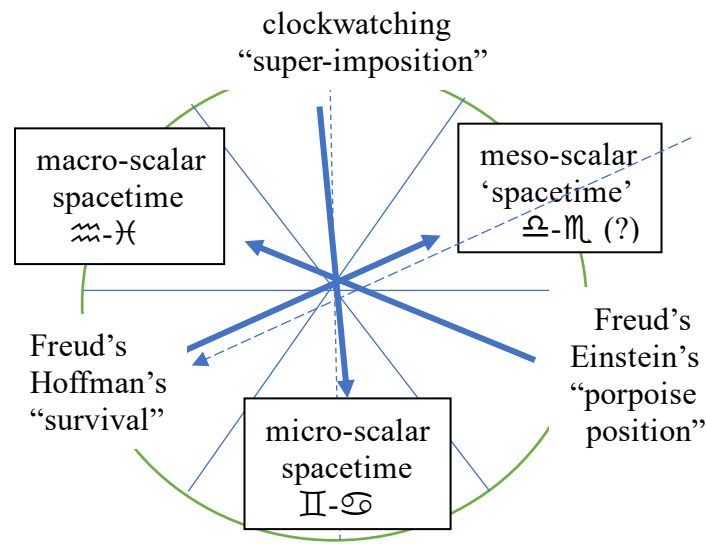


... even if, with the human newborn experiencing time more intensely than the infant, child & adult, there would also be a sense in which the geometer might agree to re-equalize the ‘area sizes’ of the geometric segments. As developmental astrologer, Howard Sasportas, said it, “a slight cut in a sapling becomes a gash in a tree-trunk”.

## THE ZODIAC'S '4-PRONGED' EPISTEMOLOGY OF TIME

The fact of the “Golden ratio” still fascinating 21<sup>st</sup>C mathematicians is not only due to its applicability... it is also due to the pure mathematical way that the Fibonacci number series converges onto it by virtue of its ‘step-ful order’. Earlier, we had made our case that the zodiac is also a ‘step-ful order’ (= a ‘meta-archetype’) that has many applications. And, just as the Fibonacci sequence never ‘reaches’ the “Golden ratio”, so the zodiac never ‘proves’ its applications, despite the fact that the more the “Golden ratio” & the zodiac are pondered the more that applications will appear. As interesting as the “Golden ratio” is (da Vinci was fascinated), FA-ers take the view that the zodiac is more interesting because it offers more when the (... errr) time comes to know about (the knowing of) time. Agreed, time may appear to be a separate phenomenon to space (&/or spatial patterning) but, as was pointed out in our prior section, “what about?...”

Einstein may have said it best, “what does a fish know about the water in which it swims all its life?”. He would go on, of course, to be enough of a porpoise to be able to jump out of the water for long enough to get an idea of the differences & similarities between/of watery time & airy space (E=MC<sup>2</sup> had given him the idea of the differences & similarities between fiery energy & earthy matter). His view was that the differing ‘types’ of time have more in common with the spatial scales in which they operate than they have with each other. Specifically, the ‘non-passing time’ of large-scale space is best viewed as an extra dimension of space rather than as a phenomenon that ‘passes through’ sentient beings; similarly, nuclear physicists devised a 2D spacetime to help with the micro-scale realm. Although sentient beings, the ‘occupiers’ of the meso-scale, are lacking in urges to devise a meso-spacetime, astrologers (i) attracted to symmetry + coherency as they are, (ii) noting that the Aquarius-Pisces pair symbolizes Einstein’s spacetime & (ii) the Gemini-Cancer pair symbolizes the micro-2D-spacetime diagram, will expect to see something symbolically spacetime-ish in Libra-Scorpio’s pairing...



... especially if they are able to see the part that (what we would call) ‘diametric epistemology’ can play in the (full) “knowing” of what time is. As indicated above, we can assume that a Solar system might be obeying the laws that Einstein unfurled, but

the Solar system's partakers are too dunked in these laws to "know" that they are, in fact, "fish" in Einstein's "water"... and, so, in order for "knowledge" of this to emerge, a sentient being will need to occupy an intuitive-sensing 'diametric objective position' (in the zodiac, Leo-Virgo) to, thereby, bring all 4 epistemological functions to the table.

Similarly, we can see how 'diametric epistemology' could bring consciousness to the Adam-Eve story insofar as the first sentient couple, symbolizing the first zodiac coupling, Aries-Taurus, by virtue of their diametric contact to sign of thermodynamic necessity, (Libra)-Scorpio, are able to "know" that they have been barred from eating of the Tree of ('time-stasis') Life. In addition to being evicted, they are faced with the task of developing their respective "individualities", through the lower hemisphere, so that they might 'get' the importance of the mother's time-cycle input (see above) and, having 'gotten' it, give themselves the chance to develop into the Einsteinian-Freudian "porpoise position" that helps them to understand the "Eden-ness" of Aquarius-Pisces ... and, why God may not like "regression" to "Eden" e.g. if humans were to "regress", they might become lazy about incarnating a "soul" and, then, transforming a "spirit".

If the mother is a little out-of-touch with her own Cancerian time-cycle, she has the opportunity to use external clocks to help her with her 'mediation task' (see above) from '11-12's time stasis to '7-8's linear time-flow. Astrologers will have little trouble linking our view that such an out-of-touch mother, in seeking help from a clock, would have become a 'diametric epistemologist', using (Sagittarian)-Capricornian-Chronos time until she herself reaches the time when she is, once again, in touch with her own Cancerian time. Hopefully, the mother looks forward to regaining her Cancerian-ness because helps to 'naturalize' her child's incarnate 'time challenge'. Given Capricorn's "artificial clock", mothers do well to be encouraged to look so forward. Unfortunately, in the decades and centuries after the introduction of the Newtonian "clockwork Solar system", too many mothers would receive too much advice from "scientific (not really) psychologists" to give priority to clocks. As Freud tells us, this may not only last a full lifetime, it also can reverberate through the generations and become a "family curse".

The sharp-eyed digester of the above-depicted zodiac will notice that, in respect of the Aries-Taurus-to-Libra-Scorpio diameter, we have added a dotted arrow leading in the counter-direction. This addition helps us to "reflect" on the symbolic fact that, although Adam & Eve are wizened to the fact of their respective mortalities, they are not able to contextualize their (respective) survival struggles until they have developed around to Libra-Scorpio... once arrived, however, they are now able to contextualize their "newborn" states of mind that go something like, "survive!... if all you've got in your kitbag is squealing, then squeal". This "reflection" ties in with Freud's view that prospective analysts need to undergo "training analysis" because, without having fully reflected upon his/her own newborn-state-of-mind, as it were, 'from Libra-(Scorpio)', s/he won't be able to explore another's. Thus, most prospective analysts are aged 30+.

Another reason for our double-arrows the most-horizontal of the diametric perspectives is the subject of "Republic", justice, is closely related to the 7<sup>th</sup> sign of the zodiac, Libra. The overall gist of Plato's discourse is that, for a politic to be operating in a just way, its citizens each need to have developed, one-by-one, their sense of justice within (their souls). For Plato, this is the reason that education of the young would be his "Republic"'s highest value... but, education about what? More than semantics?...



## **APPLYING THE ZODIAC TO “REPUBLIC: BOOK I”**

**Plato, a protégé of Socrates, liked to present his philosophy with the proverbial “Socratic” approach. Rather than stake his own position, Socrates would invite others to stake their positions and, as Socrates examined them for faults and inconsistencies, he would, as in the Fibonacci series, converge on his own “Golden position”. To be fair to Plato-the-philosopher, therefore, we do to admit that he wasn’t averse to psychology insofar as a significant part of the psychoanalyst’s task is to discover the positions that his/her analysand is “awarely” (= a more accurate term than “consciously”) holding, not the least because this is critical in helping the analyst interpret his/her analysand’s unconscious... as expressed in his/her symptoms, parapraxes, relationships & dreams.**

**Another indication of Plato’s psychological sophistication is that he introduces the “Socratic” approach with the most effective defense against it... refusal to engage (in the 21<sup>st</sup>C, we might call this “cancelling”). When Socrates spots the inconsistencies in old-man Cephalus’ definition of “justice” – giving to each citizen what s/he is owed – Cephalus decides to leave the scene to allow the younger members of the round-table discussion to pick up the baton. Plato has the “Kleinian” understanding that it is near impossible to change someone’s mind if they have built their “identity” on that mind. And, the older the individual is, the more entrenched such an “identity” will be – there is always a ‘superego-ic’ reputation to maintain – and, in turn, the more the individual engages psychological “defenses” (leaving a scene is a psychological “defense”) in the face of mind-changing information because the information is not really information anymore... it is “identity annihilation”. How often do we hear the political (especially older) individual make a statement such as, “I (& my ‘group’) am (is) determined to defeat the opposition or die trying”? This might look like it is about ideas but, in fact, it is about ‘mis’-understanding how to healthily build (grow, actually) an “identity”.**

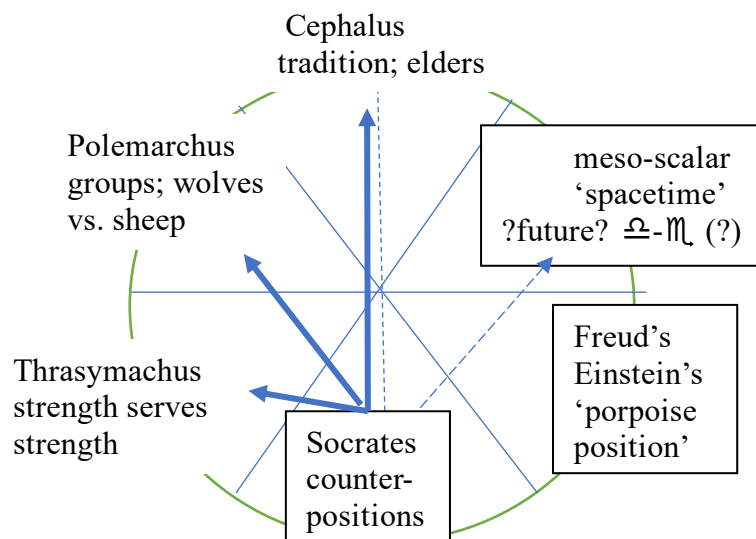
**In this shuttling back-n-forth between philosophy & psychology, we can, here, insert a ‘science interlude’ insofar as, in his 1962 treatise, “The Structure of Scientific Revolutions”, Thomas Kuhn notes that, as it were, Melanie Klein’s “paranoid schizoid position” is occupied by scientists who have worked in the “established-but-becoming-derelict” paradigm in “defense” against the “new-and-promising” paradigm. Indeed, the “new paradigm scientist” has little choice but to wait for “old paradigm scientists” to die because, (even) in science, rationality isn’t as applied as the scientific community would have the general population believe. It is a sad-but-true circumstance that even Einstein would have to die for “God’s dice” to get the acceptance that they deserve.**

**Meanwhile, back at the philosopher-(psychologist)’s ranch, Socrates next deals with the view of justice held by Cephalus’ son, Polemarchus, that justice is doing good by one’s friends and harm to one’s enemies. You won’t need to be Plato to understand this as a paraphrase for corruption... but, you’ve at least got to give Polemarchus his due for being honest about the human condition. Indeed, if Polemarchus were to time-machine into the 20<sup>th</sup>-21<sup>st</sup>C, he would be sure to receive support from Darwinists who expect to identify genes in the D.N.A. of Homo sapiens (and, thus, of other primates... “2001: A Space Odyssey” and all that) that transmit survival advantage through the urge for individuals to form groups. Socrates or Plato didn’t need to know anything about Darwinism, however, to realize that (i) friends can be wolves in sheep’s clothing, (ii) harming one’s enemies will make the long-term civil situation less just... unless, of course, the harming is “complete” (e.g. guillotine, genocide etc.) & (iii) sooner or later,**

the so-called “narcissism of small differences” gets under the skin of the members of the surviving (prevailing) group and, as many civil war survivors will attest, civil wars often reveal themselves to be a lot nastier than international wars and, as a result, one finds oneself recoiling to earlier questions that had (not?) dealt with wolves & sheep.

The next cab off the semantics rank is Thrasymachus who thinks, in effect, that justice is a pie-in-the-sky idea that doesn't deserve the scrutiny that Socrates is giving it. If justice, as Thrasymachus sees it, serves the advantage of the stronger, there really is no need to coin the term, “justice”, at all. One might as well become fully Darwinian and say, “strength serves the stronger” and, in effect, this is what Socrates means when he counters Thrasymachus' view by pointing out that increase in (his) “justice” would lead to increase in injustice. Agreed, Thrasymachus does have the past (= history) on his side, but it is ‘right’ to conclude that history always goes from “tragedy-to-farce”?

If Socrates were to keep wondering, he might have stumbled upon the zodiac's implication of past & future. Those who are familiar with the symbolic associations of the zodiac won't have too much trouble agreeing with the following alignments...



... and one only needs a dash of maturity to agree with us that, although “for every argument there will always be a counterargument”, simply accusing another of having succumbed to cherry-picking his/her reasons & data (in the 21<sup>st</sup>C, the familiar term is “confirmation bias”) without offering the cherry-pick-less alternative is to be little more than an annoying spoilsport. The fact that “Republic” goes on for another 9 books gives Platonists hope that Socrates is ready to enter his-(our) ‘future’ in a way that shows not only self-overcoming of unjust(!) personal bias but also how it is done.

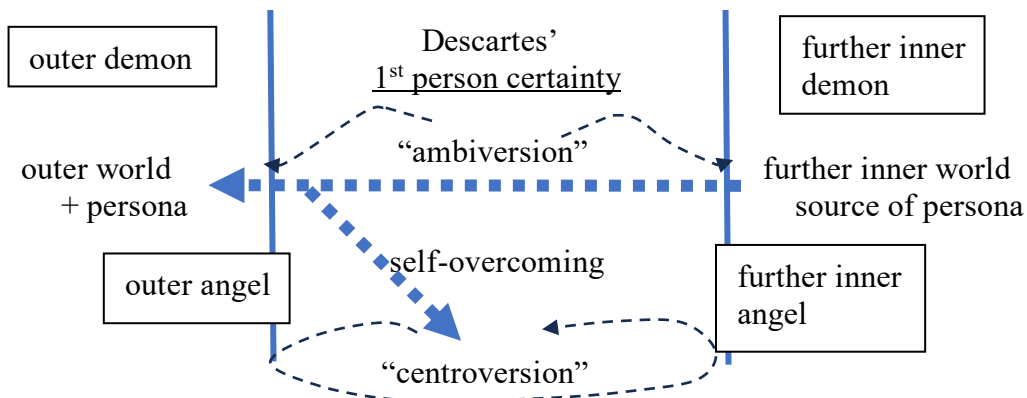
With Thrasymachus also taking the “Cephalus defense” of leaving the scene, we get a sense of a pessimism that lingers around the fringes of Plato's “Republic”. As was noted at the outset, the (democratic) majority of sentient beings would rather live a lie than admit that more “thinking-feeling-intuiting-sensing” is needed. And, with it being difficult to admit to 4 epistemological processes, it may be impossible to admit to 12 epistemological processes. Awww, this is philosophy! we need to give it a go...

## PLATO'S "REPUBLIC" & THE ZODIAC: II

### ORBITING THE "PHILOSOPHER-PSYCHOLOGIST KING"

Another hint that psychology is never far away in Platonic political philosophy is found in the delayed presentation of his "cave"... it isn't discussed until "Book VII". Earlier, Socrates prepares the way for the contemplation of the archetypal realm with psychological considerations such as the differing qualities of life for the young versus the old. Socrates may have no modern Jungian terms such as "persona-(lity)", but he does reveal his cognizance of the nature of the "persona" at the beginning of "Book I" through the confession of old-man Cephalus that, although it (outwardly) appears to the young that the dissipation of passion in elders is a regrettable-negative occurrence, Cephalus' 1<sup>st</sup> personal (inner) experience of this dissipation is, in fact, a positive in the way that it helps him to focus on the afterlife. This is a restatement of what was stated in our first chapter... bodily-emotional passions serve the "persona" as it goes about "getting a life" but, once life is "got", the hitherto helpful passions begin to get in the way. Between the "getting" and the "got" lies the heroic (and seemingly paradoxical) challenge of self-overcoming one's "persona-(self)" (and whatever is 'behind' it). This is too much for Thrasymachus to handle and, so, he departs before Socrates is able to find out if Thrasymachus' mind is of the "can't (handle)" or "won't (handle)" 'type'.

The departure of Thrasymachus might not have been such a bad thing because, if he had trouble grasping the paradoxes of self-overcoming, he would have had more trouble grasping the fact of the "persona" being a "slice" cut from the "further inner-(outer) world" that, nonetheless, has the function of dealing with the outer world. If we apply the Rene Cartesian schema from our prior chapter, this plays out as...



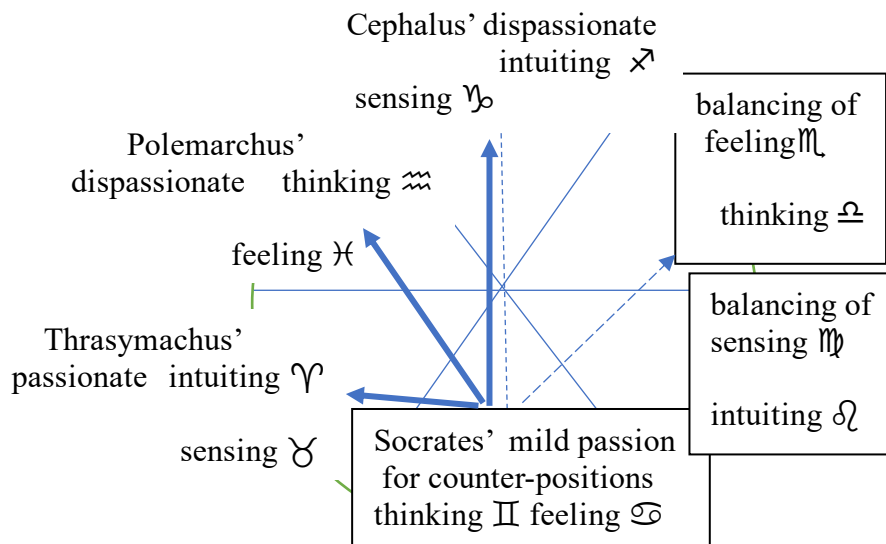
... even in the 21<sup>st</sup>C, the psychologist is reluctant to make a distinction between the capacity of the "persona-(self)" to alternate between introversion & extraversion without worrying about "angels & demons" (= "ambiversion") and the capacity of the organ that forms behind the "self" (= the "centroverted ego"), to consider the quality of the balances within & the balances between the bi-winged psychological boundary.

Although we had begun this chapter on a positive note about Plato's sympathy for psychology, we can't go too far... a 21<sup>st</sup>C Jungian would have advised Socrates to bypass refutation of Thrasymachus' Darwinian argument (refutation makes an angry man angrier) and focus on the upside of Thrasymachus' Darwinian argument, "could it be the case, Thrasymachus, that strength is 'just' for young men such as you because

the initiative & intentionality that goes with strength helps to overcome the laziness & apathy common in young men? whereas, in the case of an elder man who has overcome his laziness, ‘unjust’ cracks begin to appear if he continues to apply strength?” With this kind of phrasing & questioning, the philosopher is more likely to keep the dialogue alive... because there is always a ‘baby’ to be rescued from the ‘bathwater’, however weak a particular ‘baby wash’ at first appears to be. To refute might be the job of the philosopher, but it is the job of the psychologist to discover wherefrom any argument, however strong, weak &/or easily refutable it may be, has arisen. Thrasymachus is not given the chance to learn that his argument had arisen from his “ambiversion”.

To put this in plainer terms, the attention that the individual invests in his/her organ of attention, his/her “persona”, needs to be “strong enough” to overcome his/her background feeling that (i) flowing time is an illusion & (ii) suffering through decades of illusion is absurd. The problem with the “persona” is that, when the individual has drawn on the “strength” that the “persona” provides, s/he is at risk of believing that establishing it is a “triumph” that equates to completion of the “heroic journey”. Any ‘full-True’ “heroic journey”, however, will be “centred” around some kind of defeat.

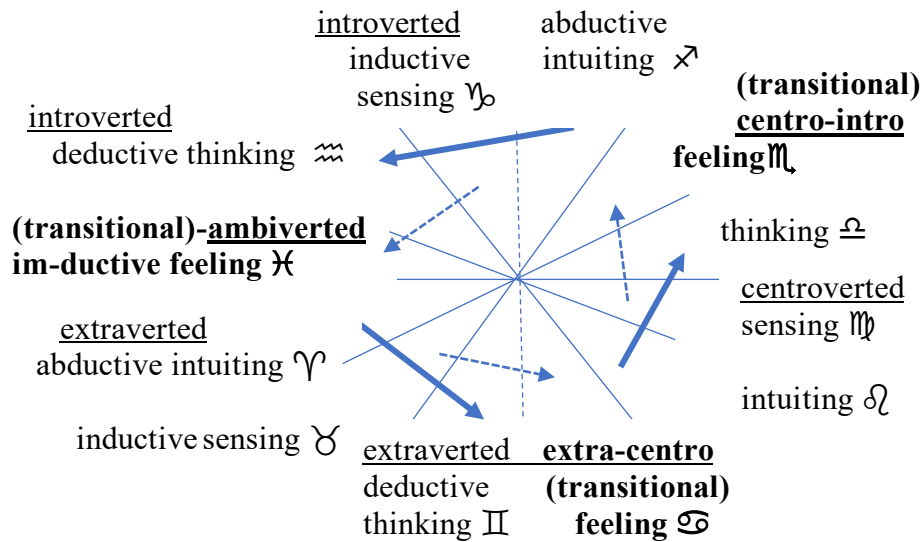
Returning, now, to old-man Cephalus, we might also inquire, “is it also possible to be too dispassionate? are Cephalus & Thrasymachus two sides of a coin?” One way to answer this is with the zodiac and, so, let’s update our schema from ‘Chapter 1’.



... and longstanding readers will notice that we have substituted “introverted” with “dispassionate (intuiting, sensing, thinking and feeling)”, and “extraverted” with “passionate” (intuiting & sensing), while not denying that there would be a degree of passion in Socrates’ for him to have the urge to risk Thrasymachus’ ire by positing his refutation. If Socrates’ passion is to be contrasted to Thrasymachus’ passion, however, we would do so by arguing that Socrates is better placed to (anti-clockwisely) grow in the direction of (i) a genuine balance between the dispassionate and passionate aspects of the (was 4-ed... now, through 8-ed, into 12-ed) epistemological process, & (ii) a more consistent perspective of what, in the long run, “justice” might (truly) turn out to be.

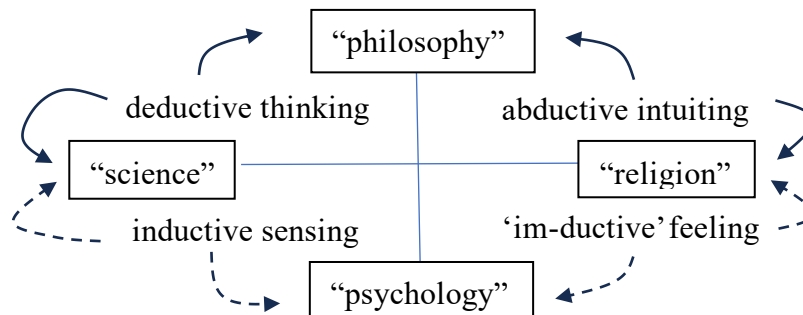
**ORBITING “EPISTEMOLOGICAL ORDER” Pt.1**

Longstanding readers will be familiar with our ‘pre-substituted’ schema...



... although we are now tweaking our overview of water-feeling-‘im-duction’: it is more an element of transition than an element that is embedded in the ‘-version’ that it ‘concludes’. For example, ♆ Pisces is less the sign of introverted water and more the sign of introvert-to-extravert transition. Readers who have read (i) through Jung’s details of introversion/extraversion where his “introverted feeling” sounds more like ♏ Scorpio than it sounds like ♆ Pisces, & (ii) our own notes, from ‘Chapter 1’, on the significant role that ♋ Cancerian maternity plays in the transition from extraversion to centroversion, will understand why ‘im-duction’ is better conceived as transitional.

A second adjustment to our familiar schema is the pair of overlapping arrows: the solid arrows link the epistemological functions that are aligned with philosophy & the dotted arrows link the epistemological functions that are aligned with psychology, recalling our ‘overpass vs. underpass’ metaphor from ‘Chapter 1’...



... we are now able to expand on the questions “what is philosophy?”, “what is psychology?” by seeing 3 (perhaps 6 or 12) aspects of philosophy & psychology...

♆ Sagittarius to ♁ Aquarius “introverted philosophy”: has a straightforward connection to Plato; FA hopes that it has made its earlier argument clear enough that readers are already aware that Platonists are ever at risk of floating around in the sky

to the point of ignoring the need to become grounded &/or ensouled; the importance of “individuality-into-individuation” fails to be acknowledged; Jungian psychologist, Erich Neumann, said it best in his “The Origin & History of Consciousness” when he noted that, from a psychological perspective, the philosopher who is preoccupied with the big picture “has something suspicious about him/her” (a suspicion that multiplies when ‘doubled up’ with ‘10 superego-ic’ Capricornian “regression”); Freud knew that philosophers often cherry pick data & ideas and quickly become “unintelligible”; and, then, Melanie Klein followed up with overviews of the link between the inaccessibility of “secondary (pathological) narcissism” and her own “paranoid schizoid position”.

♄ Capricorn to ♋ Pisces “introverted/ambiverted psychology”: is not enough to deal with the problems that are par for the course in “introverted philosophy”, not the least because (i) the more Capricorn strives in one direction, the longer its shadow will extend in the opposite direction, and (ii) Pisces is the sign of “confusion” that gives the “introverted big picture philosopher” his/her ‘reason’ to avoid all the phenomena that are linked to Pisces; because, however, Pisces is “ambiverted” (Pisces’ double fish symbolism points to both “ambiversion” & “progression-regression”), the analyst has some chance of gaining access (= a “real relationship”) to an “introverted” analysand and, if this occurs, the analyst has some chance to direct his/her analysand towards...

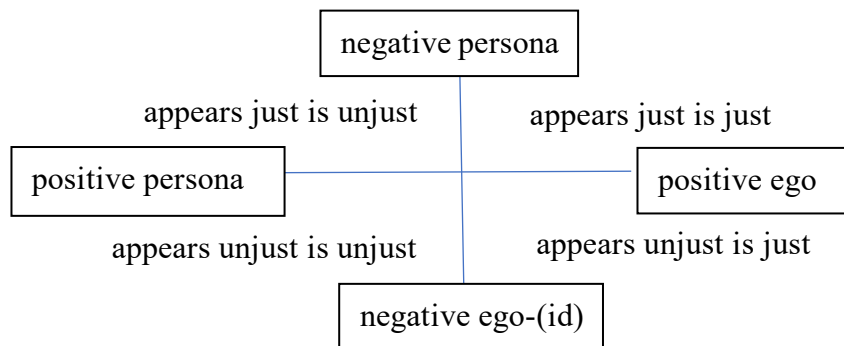
♈ Aries to ♊ Gemini “extraverted philosophy”: insofar as “I” is in the process of taking over from “we”, we notice a straightforward connection to Rene Descartes; centuries of interest in the “Cogito” sources to the fact that an individual can say one thing (via his/her “persona”) and think something else... the air signs on both sides of Aries, Aquarius & Gemini, link to “the trickster” (these two signs are even “trickier” in “regressive” scenarios); although we had aligned Plato to the Sagittarius-Aquarius pairing, we find that one of Plato’s ‘adversaries’, Glaucon, drags Plato down into this 2<sup>nd</sup> philosophical ‘phase’ and, therefore, Glaucon becomes a ‘transitional philosopher’ who has the post-Thrasymachean skill to ‘deliver’ “introverted philosophy” from big picture musing to “extraverted philosophy” (we will return to Glaucon’s challenges to Socrates in the next section); it is also the case that nature has its Mercurial “trickster” aspect and, in line with this, post-Descartes science realized the importance of testing theory by experiment; the “trick” that is inherent in experimentation – measurement does not work very well with “consciousness” – was not dealt with (and in many cases, unrecognized) by post-Descartes science. With the “success” of science in the centuries that followed, the qualitative psychological circumstance has only become “trickier”;

♉ Taurus to ♋ Cancer “extraverted to transitional psychology”: is in a better place to bring about individual healing & growth but, as noted in ‘Chapter 1’, one has a need to hold to the maternal ‘value’ of Cancer lest Gemini tricks the individual into over-reducing phenomena that are best assessed quaternally+ (e.g. epistemology!); as useful as Descartes is for the beginning of psychological understanding is as useless as Descartes is for the middle and end of psychological understanding; as we shall see in upcoming sections, Plato realized the need to keep psychology planted firmly in (what Pythagoras had deemed) the “square-ness” of the “soul”, lest the “triangle-ness” of the mind does a “reverse Glaucon” and pulls philosophy from Gemini all the way back up from “extraversion” to “introversion”; before musing on “centroverted philosophy & psychology”, we need to consider a detail in the 1<sup>st</sup> part of “Republic: Book II”...

### THE TOLKIEN CONNECTION of “REPUBLIC: BOOK II” (1<sup>st</sup> part)

If it was proved that J.R.R. Tolkien had never read Glaucon’s story, “the Ring of Gyges”, about a man who discovers a ring that, when worn, confers invisibility, we would be surprised. Either way, no-one needs to read J.R.R.’s “Lord of the Rings” or Plato’s “Republic” to understand that the “persona” is very like the “ring” that is the subject of both stories. Glaucon’s story is especially appealing to Freudians insofar as the ring-finder, a shepherd in service to the king of Lydia, uses the ring to seduce the queen & kill the king. Unlike Oedipus, however, the shepherd “knows what he does”. Glaucon suggests to Socrates that the shepherd, rather than being an example of evil, is just another dude like any other acting in accord with “human nature”. Glaucon’s line of thought comes out of his view that justice is not both “good now & good later”, as, for example, exercise can be enjoyable now &, later, it is good for long-term health. Rather, justice is “bad now & good later”, as, in the example of the shepherd, he would need to suffer suppression of his Oedipal urges if he wanted to maintain the kingdom in an incorrupt ‘state’ so that his children (“& his children’s children & his children’s children’s children”... “c’mon Stan, don’t labour the point!”) will get the opportunity to inhabit a better world. The trouble is, of course, that the ring-wearer has no trouble “rationalizing” that the king to be deposed is more corrupt than he, never considering the possibility that he “projected” his corrupt mentality onto the king. Thus, as Freud would essay it, “human-natural psychological defenses” often “seal on both sides”.

“The Ring of Gyges” forces philosophers to bring in psychology... they need to expand the dyad, “appearance vs. reality”, and muse over the consequent quadratic...



... and, in doing so, we ask our readers can recall our earlier discussion of the role of “personas” in “getting a life”. Yes, no doubt about it, the selfishness that is on show when an individual is staking out his/her territory can be as unjust as it appears. Far more worrying for political philosophers, however, are those who, via dishonesty (&/or delusion), manage to convince their electorates (&/or him/herself) that s/he is as just-(good) as s/he appears. Reciprocally, Glaucon makes a case for the poor soul who is just-(good) but appears to the electorate as unjust-(evil), with the implicit idea that such a poor soul deserves what s/he gets for being in “denial” about “human nature”.

In the last section of our ‘Chapter 1’, we admitted that Polemarchus deserved some credit for being honest about “human nature” and, so, we view Glaucon as the inheritor of Polemarchus’ argument. Despite the solidity of Glaucon’s argument (that pre-dates Freud’s own argument, presented in “Totem & Taboo”, that, in the mists of pre-history, early man eventually came to the realization that, if a group of males were

smart enough to bond together in order to overthrow the dominant male, they would also be smart enough to pre-pass a “just” law that, post-overthrow, their members are each to take equal shares in the ‘dominance vacuum’), it still leaves room for counter. Socrates’ counter is based in the idea that the just individual doesn’t really care about “appears unjust” because the inner experience of “is just” outweighs the plethora of slings, arrows & crosses that descend upon him/her from the outside world. Indeed, if s/he is to be a “hero/ine”, s/he will be faced with the additional task of proving to others that, despite the privations that usually occur when one “appears unjust is just”, it is worth it to tolerate them for long enough to “appear just & be just”. Glaucon’s legacy would be famously taken up in the 2<sup>nd</sup> millennium by Machiavelli, the “godfather” of the democracies and plutocracies that would multiply like weeds in the “modern” era. With the digestion of this interlude, we anticipate that our readers are ready to return to the link between the zodiac and the 3<sup>rd</sup> versions of philosophy & psychology...

♌ Leo to ♎ Libra “centroverted philosophy”: readers with recall of ‘Chapter 1’ will likely be intuiting-thinking that the coiner of the term, “abduction”, C.S. Peirce, is the best example of post-Descartes “centroverted philosophy”. Another philosopher who gains consideration is G. Harman, who coined the pithy phrase, “inference of the best explanation”, that qualifies “abduction”; although C.G. Jung was a psychologist who did not count himself as a philosopher, he came close to occupying the 5<sup>th</sup> position that allows the philosopher to compare & contrast the 4 epistemological processes; he made it clear, in ways that Plato didn’t, that “centres” are what “intuiters” care about most because they are a kind of target toward which the individual can aim (the “axis” is a target toward which the individual can align); when the “centre” is truly occupied, the philosopher’s thinking will revolve around it and, if the thinking is close enough to the “centre”, it will see all sides of the thought without too much delay; the critical issues, however, are (i) is there “inflation” (via “identification” with the centre)? or (ii) is Descartes’ demon whispering to the thinker that s/he is “centred” when s/he isn’t?

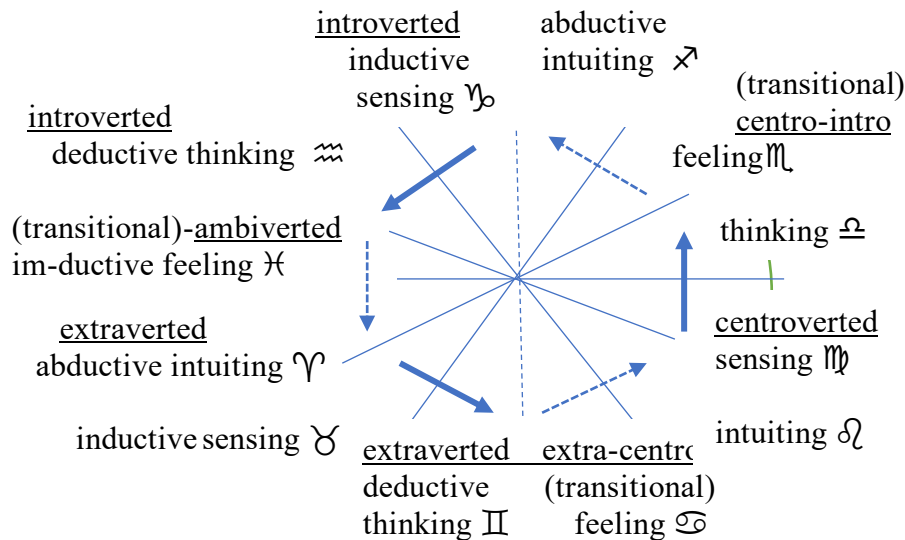
♍ Virgo to ♏ Scorpio “centroverted to transitional psychology”: is the answer to Descartes’ whispering demon; the situation in respect of the outer and further inner realms is handed over to Descartes’ angels & demons, then, the individual is asked to be honest with him/herself about the degree of ‘completion’ of his/her incarnation’; if s/he believes’ that s/he is psychically healthy when s/he isn’t, the body becomes a signal from the outer world, ‘calling’ him/her down-into another round of experience... in order to build towards a “t/Truer centre” than that which was thus far whispered; for the “centred intuiter”, this is nicely symbolized by the myth of Demeter & Persephone wherein Demeter’s grief for her daughter is the equivalent of her ‘call’ for Persephone to return to her; Demeter succeeds in ‘calling’ because she attains the realization that she has more to learn about the “ego”; the “ego”, that way too many “spiritual” people claim “is to be shed”, is not to be shed. Rather, it is an organ to be better “centred” & “balanced” before any whispering consideration is given over to the ego’s “sacrifice”;

To be fully fair to Plato, the latter part of “Republic: Book II” gives an implicit sense of the importance of “centres” but there is scant to read about the “appearance vs. reality” issue in relation to “centres” and this may be part of the reason why there are rather too many proselytes out there telling us to discard “egos” in favour of the big picture; the less “centre” there is, the more crazily “eccentric” thinking becomes...



## ORBITING 'EPISTEMOLOGICAL ORDER' Pt.II

With this preamble, we can now fruitfully (re)-consider the well-trodden path-(bridge) from “science” to “religion” in light of the zodiac’s ‘meta-archetypal order’...



... the relevant adjustments to the diagram being our ‘hexagonalization’ of the zodiac that shows the oft-deemed “opposed” disciplines now placed in an alternating sequence that features (i) sensing-thinking “science” indicated by solid anti-clockwise arrows, & (ii) feeling-intuiting “religion” indicated by dotted anti-clockwise arrows...

♄ Capricorn to ♋ Aquarius “introverted science”: has straightforward links to cosmology but it also applies to any scientific discipline that uses mathematics more than experimental testing; cosmologists can’t ‘test’ our universe against the “control” of another universe in the multiverse... they can only speculate with mathematics and observations; with “reasonable” mathematics seeming to be “unreasonably effective” in its capacity to describe our universe, many cosmologists are “deists” (e.g. Einstein) or, at least, agnostic. To arrive at an atheist cosmology, one would have to be frightened of our next category to the point of “over-reducing” it (and, thus, they ‘mis’-represent it... in this case, the anti-clockwise arrow, lamentably, begins to turn clockwise); it is unfortunate that atheist Freud lived in an era of “over-reduction”... he was a very old man before the philosophers would begin to grapple the puzzles of quantum physics;

♉ Pisces to ♈ Aries “extraverted religion”: extraversion is a huge problem for religion insofar as proselytism can easily turn to force (e.g. the Inquisition); the West has the, if disobeyed, fortune of a 3½ millennium history forbidding mortal force and, to be fair to the (disobedient) Jews, Judaism itself does have the advantage of not being proselytizing in comparison to Christianity & Islam; there is a sense in which the West links more to Aries than to Pisces & the East links more to Pisces than to Aries; thus, West-to-East “spiritual tourists” need to confront their respective “regression” risks;

♉ Taurus to ♊ Gemini “extraverted science”: to its degree, this is a phase of science that offers itself as a semi-healer of “regressive extraverted religion” because, unlike “introverted science”, it is the phase of this discipline wherein testing against a “control” and/or “alternative histories” is feasible; in depth psychology, a well-known

example is the first section of M. Scott Peck's "the Road Less Travelled", wherein he titles the first section of his book, "dedication to reality"; although this type of science has its upside, the downside of "over-reduction" still haunts it; because it is mixed up in the "persona" & the mind behind the "persona" that can think something different to what is said, it is the phase of concern for "scientific fraud"; this haunting may not be healed until a development has made its way 'around-up' to Scorpio-Sagittarius;

☉ Cancer to ♌ Leo "centroverted religion/spirituality"; even if many modern individuals are wont to claim, "I'm not religious, I'm spiritual", neither philosophers nor psychologists would sign off on this claim without first examining the details; the most expectable & sympathetic reason for this claim is the sorry history of religion & the cascading hypocrisies that have flooded the world... yet, many modern individuals remain dissatisfied with the atheism-deism of science wherein "teleology" has become its gargantuan "no-no"; the zodiac's significant offering in this regard is that, if 'Leo' is authentically occupied, it will have very worthwhile 'diametric intuitions' about the ideological problems that abound in the psyche that is dominated by Aquarian mind-sets, not the least of which is the importance of the myth of Prometheus-Epimetheus-Pandora; we made our case for the importance of occupying Cancer in 'Chapter 1';

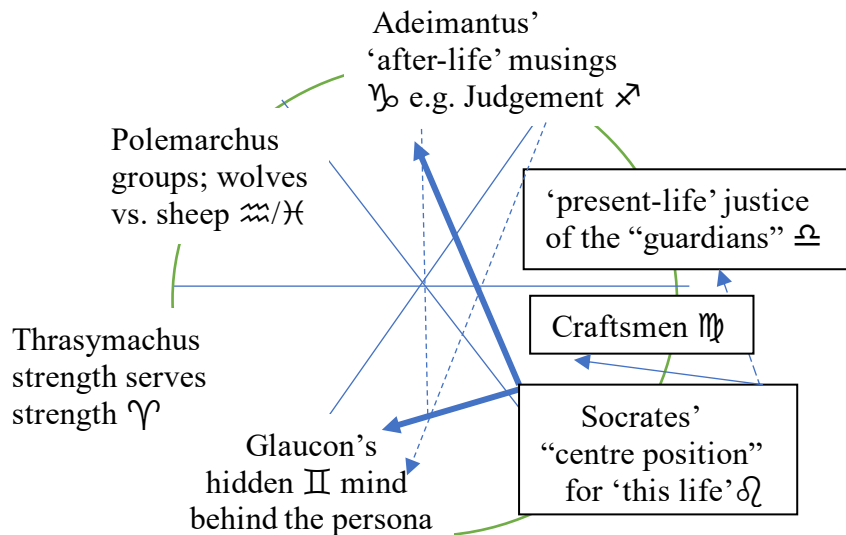
♍ Virgo to ♎ Libra "centroverted science": is, by our definition, the "science" that is rightfully worried about "over-reduction" and, by extension, "reduction-ism" as a guiding ideology; if there is any ideology in this 3<sup>rd</sup> phase of science it is "toleration of complexity"; it builds its "tolerance" on its toleration of C.S. Peirce's introduction of "abduction" & Freud's "repression"; we do see agreement between Freud & science that psychoanalysis is ill suited to statistical dis/confirmation but, nonetheless, it is an "empirical" activity with a body of experience that leans into coherence in a way that is not dissimilar to the way that math, without proving anything through comparisons to a "control universe", leans coherently into its Big Bang model of the universe; with Virgo-Libra's 'diametric objective' perspective of Pisces-Aries, Virgo-Libra's "teleo-science" is well placed to assess "over-reduction" (often dubbed, "fundamentalism") in "extraverted proselytizing-into-forceful religion"; "teleo-science" is a 'prep' for...

♏ Scorpio to ♐ Sagittarius "intro-supra-verted religion": although reasoning with a "tolerance of complexity" can carry us a good deal around the zodiac, one needs to have developed his/her 'im-ductive' feeling to see the irreducible nature of Scorpio's dichotomy of physical-entropy/spiritual-extropy; one example of useful reasoning is Abraham Maslow's "hierarchy of needs" that places the transcendence of self and ego to something greater than organs that deal in flowing time... eventually, there will be a need to be more "religious" because, without this, there is likely to be a "conflation" of 'further inner (archetypal) realms' and 'further upper (transcendent) realms'; the intuition that "truth will win out in the end" (e.g. 'diametric objectivity' can suss out the abovementioned "scientific fraud") does best when there is no concern for it to be revealed before one dies; this is symbolized by Sagittarius following on from Scorpio;

This is good juncture to address a complaint that is common in 'developmental astrology'... are we implying that the right hemisphere is more "mature" than the left hemisphere? A: not quite (i) the Sun or Moon in a left hemispheric sign will "mature" that sign, (ii) the spirality of development means that, for example, Aries can be "more mature" than Libra, & (iii) Sun in Aquarius is, in any case, Earth in heliocentric Leo;

**APPLYING THE ZODIAC TO “REPUBLIC: (2<sup>nd</sup> part of) BOOK II”**

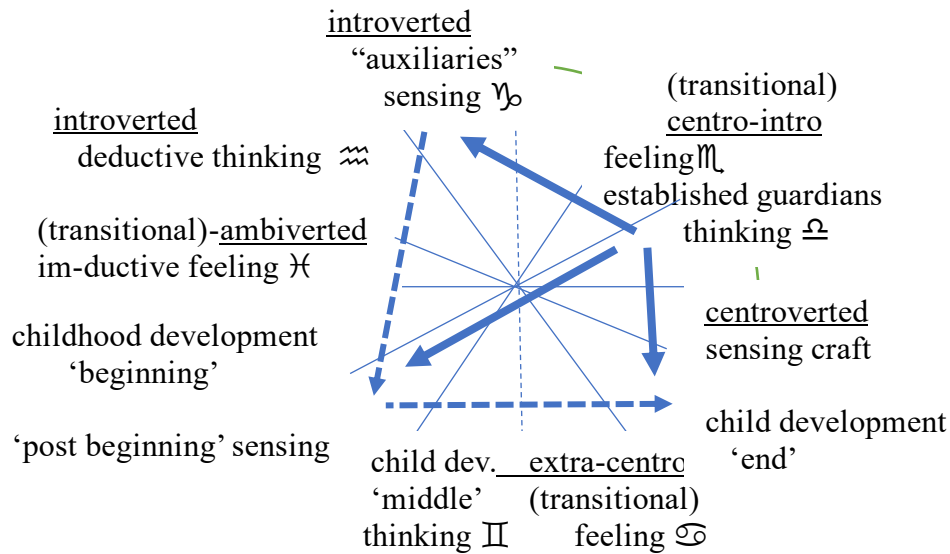
After Socrates is challenged by Glaucon, he is further challenged by Glaucon’s brother, Adeimantus, who has inherited Cephalus’ focus on the afterlife. Adeimantus doesn’t see the point in tolerating difficulty in light of the fact that, in the end, the gods will forgive everyone (2,000+yrs later, Protestants inherited Adeimantus’ complaint in their criticism of Catholic confessionals). The strength of Adeimantus’ argument lies in the way that forgiveness undercuts feelings of “spiritual superiority” that, in turn, cast long & destructive shadows. With Glaucon’s & Adeimantus’ challenge, Socrates realizes that it is time to do better than be the fault-finding spoilsport... meaning that he needed to shift forward from counter-pointing Gemini to centre-making Leo. From this vantage point, Socrates can explain that (i) there are two ‘levels’ of justice, human & divine, & (ii) whatever happens in the after-life, it is still worth clarifying the nature of justice in the present-life. The zodiac is very supportive to this idea, as follows,...



... 101 astrologers are aware that the horoscope’s 7<sup>th</sup> house, part of the ‘Libran’ 7<sup>th</sup> archetype, symbolizes the lower court & the 9<sup>th</sup> house, part of the ‘Sagittarian’ 9<sup>th</sup> archetype, symbolizes the higher court. It is clear to anyone who occupies the “centre position” that a city will do better when it (i) has a way of helping craftsmen to become better craftsmen (e.g. specialization; identification of talent for craft in children), and (ii) has a way of protecting the craftsmen from ‘pre-developed’, impatient cities that would like to plunder the advantages that, over time, have accrued in a developed city (e.g. a system of guardian “philosopher-kings” supported by guardian “auxiliaries”).

Identifying ‘talented’ children for (future) “guardianship” will be subtler than identifying every child’s talent for a craft. Thus, developed cities need to give this task a very high priority if it is to prevail against the various threats from without & within. Socrates might not have used the term, “child psychology”, but the need for developed cities to have high standards of “child psychology” is implied. Socrates also realizes that even the ‘talented’ (future) guardian will have psychical “(unconscious) pockets” of hard-to-shift immaturity that, later, bring forth corruption and, therefore, Socrates realizes the need for established guardians to censor material that has the capacity to

corrupt the talented future guardians. In this light, we begin to see why Socrates is no fan of the tales of the gods who carry on like entitled infants (OK, when the individual human dies, s/he will be forgiven... but will this assist in the ongoing management of ‘present-life’ cities?). At this point, we are ready to return to the zodiac and fill in the ‘pattern of observation’ (the solid arrows, below) of the established “guardians”...



... and, although astrologers won't be staunchly opposed to our translation of Plato into this ‘meta-archetypal’ ordering, there is likely to be a significant fraction of readers who are greatly worried about the idea that censorship, in any shape or form, is a just pursuit. After all, we have now had many centuries of dubious censorship...

A significant source of the “wisdom” of a guardian would be his/her dedication to drawing on his/her own biography and the path s/he took from corruptibility to (at least, relative) incorruptibility. If his/her recall is long enough and broad enough, s/he will have the sense of how it was easier take sides with the “bad guy” at a younger age than at an older age. One needs to remember, here, censorship is not directed toward the wider “craft” population... it is narrowed to those who need to protect the function of a city (only “a few good men”). Being the movie fans that we are, FA would look to a movie that had been seen twice or three times (say, as a 12yrs old, as a 22yrs old, as a 32yrs old), and take note of how one feels differently now to how one felt at the prior viewing(s). One obvious example is “The Godfather”, a movie wherein it is possible to be very sympathetic to some of the characters that may not deserve sympathy. A 32yrs old individual is likely to have a more “balanced” view of the characters than the same individual at the age of 12yrs will, irrespective of the level of “talent for guardianship” that has been identified in him/her by established guardians. When “The Godfather” came out (I was 15yrs old), many were talking about it but, in 1972, it was restricted to 18yrs or older (there was no internet or video). It is a movie that I have seen maybe every 10yrs or so since I first say it in the late 1970s and, while I am still corruptible, I do realize that I had become significantly less corruptible when I saw it in the 1970s. In any case, I became more the craftsmen and less politician as the decades span out.

(to be continued at “the ‘9-3 interaction”)

(now, to)...

## THE '9-11 INTERACTION'

The FA-er takes a 'respectful > fearful' (call it, 'cautious') view of interactions that pick up "transpersonal" archetypes. With what we see during, say, '10 Saturn' to '12 Neptune' conjunctions-squares-oppositions, many will agree with our view. When, however, we consider '9 expansion' (e.g. benefic Jupiter) interacting with '11 ease' (e.g. technological Uranus), agreements may begin to '11 fracture'. In our movie examples below, we do see hints of '9-11's downside but, with these, we won't deny that '9-11's upside remains ever hard to resist. For example, by the time the 'experiencer' of a '9-11 interaction' spots the downside, s/he may have already reached the conclusion that it was "worth it" due to the '9 meaning' that is its (arche)-typical accompaniment. Converse a while with the Uranus in Sagittarius generation (1982-1989) and you will likely find this is the case, especially if the conversationalist is a 'philo-sophy-phile'...

The question, "what is philosophy?", is a philosophical question. The question, "who was the 20<sup>th</sup>C's most influential philosopher?", is also a philosophical question. To (begin to) answer the first question, FA goes to the second question and argues that, through his high-profile political stances, Bertrand Russell is at least the 20<sup>th</sup>C's most famous philosopher. Freudastrology takes extra interest in Bertrand because his natal chart demonstrates (what FA sees as) 'the' archetypal interaction 'of' philosophy, '11-9' i.e. Bertrand's chart has a Uranus-Jupiter conjunction in Cancer in his 9<sup>th</sup> house.

Bertrand's answer to the question, "what is philosophy?", points us not only to his 9<sup>th</sup> house but also to his Saturn in the 3<sup>rd</sup> house (in Capricorn opposite his Uranus-Jupiter conjunction = '10 defensive 3 thoughts' feeding into '9-11') insofar as he places philosophy in the "no man's land" between science & religion, exposed to "attack from both sides". And, more than being the most famous philosopher of the 20<sup>th</sup>C, Bertrand may have been the most typical of 20<sup>th</sup>C philosophers insofar as he made no mention of depth psychology when answering "what is philosophy?", despite the fact that both Freud & Jung were, by then, famous for "attacking" philosophy from the (its) 3<sup>rd</sup> side, psychology, the side that Bertrand wouldn't (or, for the sympath, couldn't) see.

FA's longstanding readers will know that we agree with Freud & Jung because the philosopher who can't see his/(her) own individual (confirmation} bias can't really be called a philosopher at all (hence, our neologism, "phobosopher"). Or, if you "have a philosophy" without caring to place it in the context of your individual psychological bias, you are, in fact, just another opinionated punter. This is why FA doesn't shy from putting up its natal chart for all to peruse e.g. FA's '9-11' picture includes Jupiter in Virgo in the 3<sup>rd</sup> house opposite Uranus in Pisces in the 9<sup>th</sup> house (it is wide, but we take it to be narrowed by virtue of its sextile-trine aspect to Saturn in Cancer). Rather than face up to their respective individual biases, Freud noted that philosophers tend to "go onto the attack" against psychology and, in so doing, become "unintelligible". Out of this intellectual trench warfare, a new question appears... "to what extent did 'Freud-the-midwife' throw the philosophical baby out with the phobosophical bathwater?"

Any answer to (any of) the questions that we have posed thus far in this article will be open to doubt. Although doubt was systematized by Rene Descartes, the issue of doubt is likely to have been around ever since Homo sapiens learned to talk e.g. "I doubt that 'X' is telling truth"; "I doubt that 'lying-X' knows that s/he is lying (= s/he is deluded by his/her own b.s.)". With Freud's (re)-discovery of the "unconscious", the

time had come for astrologers to doubt astrology: do the (post-Mesmer) deniers of the “reality of psyche” (= they say, “psyche is mere epiphenomenon”) have ‘value’? is there any point ‘valuing’ astrology? is there ‘good’ & ‘bad’ astrology? even if astrology is ‘bad’, is there ‘value’ in making ‘bad’ correlations because these will at least remind us that causation needs to be doubted? is there a ‘value’ to statistical surveys showing the % who, having learned astrology properly, subsequently drop away because there was simply ‘insufficient correlation’. If so, questions relating to (i) statistical reliability & (ii) the ‘value’ of statistics when “individuation” becomes “central”, appear...

Just as doubt was an issue long before Rene, so was ‘doubt’s sibling’, reliability. Indeed, reliability was at the core of Bertrand’s ‘de-valuing’ of intuition & his decision to ‘lead’ with thinking (the astrologer might say that his Uranus won the day over his Jupiter). What Bertrand didn’t emphasize enough in our view was that the intuition is more likely to be inclusive (and, therefore, “integrative”) of thinking & feeling than thinking will be inclusive of intuition & feeling (at thinking’s best, it “de-conflates”, at worst, it “splits/ignores/eliminates”). Because of this, Bertrand’s views on (how-do-I-know-that-I-know) epistemology are “unjustified, untrue & not-to-be-believed” (the astrologer will say BR’s Saturn had won the day over both his Uranus & his Jupiter).

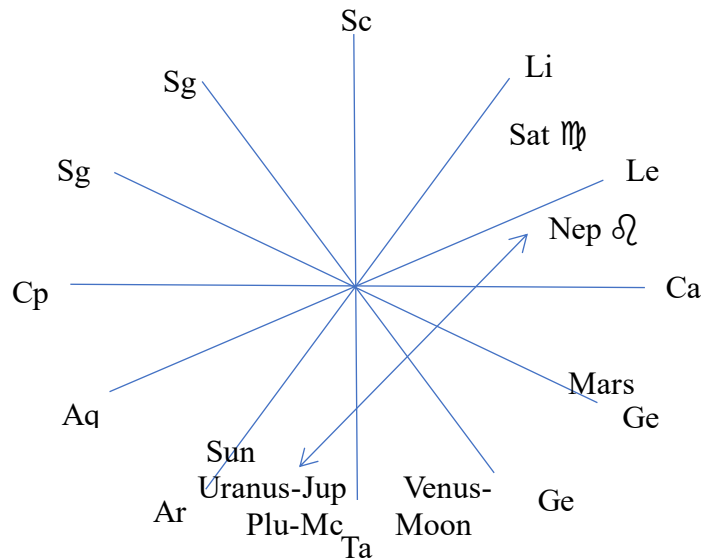
OK, with this long preamble, what can we say about the upcoming conjunction of Jupiter & Uranus in Taurus on 21/4/2024. Before going to this, there are always two things to say about any conjunction (i) it is often a ‘seed moment’ that ‘flowers’ at the opposition (in this Jupiter-Uranus case, one would need to wait the 7 years it takes for Jupiter to ‘sweep’ through the Taurus-to-Sagittarius arc of the zodiac, after which it will enter its 20/1/31 opposition to Uranus in Gemini) & (ii) even if there is an element of ‘flowering’ at the conjunction, it won’t be easy to interpret without a knowledge of the house in which the conjunction ‘lands’; if Bertrand & Sigmund were alive today, we would be considering the possibility of some philosophical ‘seed/flowering’ in their respective 7<sup>th</sup>-1<sup>st</sup> houses, that would reach expression as either ‘7 partnership’ or, if there was a lack of rounded, quaternal development in either or both, ‘7 open enmity’.

Our broad (= ‘9 Jupiterian’) goal of ‘philosophizing Bertrand’ is to transform the war between science & religion into the peace between science & religion. For FA, this requires two new ‘fields’ (not trenches, we hope) of study (i) intuition introduced to science (call it, “teleo-science”) that would be a science that doesn’t have to conform to Popper’s principle of “falsifiability”; there is just too much interesting information that is ‘necessarily’ ruled out by Popper’s definition (... err, Freud & astrology) & (ii) benevolent skeptical thinking introduced into religion (call it, “Jungian psychology”); there is just too much interesting information that is ‘necessarily’ ruled out when the “further inner-(archetypal) world” is rejected with automatic prejudice by a religious devotee who harbours untouchable ideas about the transcendent ‘level’ of the ‘further (inner)-upper world’. Whatever this case, we need to admit that the prior conjunction of Jupiter & Uranus in Taurus was not nearly enough to prevent WWII into WWII.

One essay that was delivered during the prior conjunction of Uranus & Jupiter in Taurus during WWII (1941) and is well worth some scrutiny in 2024, is Jung’s essay on the problem that was first articulated by Plato, “one, two, three... but, where is the fourth?” not the least because, for FA, it is a more satisfying philosophical read than just about anything that had been composed prior to it, going all the way back to...

EXAMPLE BOOK XXIII: DISCOURSE ON (THE) METHOD (1637)

Rene Descartes  
31/3/1596 2.00am  
Descartes, France



“Modern” philosophy ‘1 began’ with Rene’s systematic doubt and, so, the fact that his Uranus-Jupiter conjunction was in the sign of beginnings would at least force history’s benevolent-skeptical philosophers to ‘keep considering’ astrology, especially in the 19<sup>th</sup>-21<sup>st</sup>C phase when it would have been realized that Rene’s “Cogito ergo sum” coincided with Uranus’ transit through his 9<sup>th</sup> house running to its midlife opposition. We take a gloomier view of the ‘phobosophers’ of the 20<sup>th</sup>-to-21<sup>st</sup>C because, unlike the 17<sup>th</sup>-to-19<sup>th</sup>C philosophers, they have had every opportunity to take an account of Le Bon & Freud, the latter drew on the former when he formulated “compensation”.

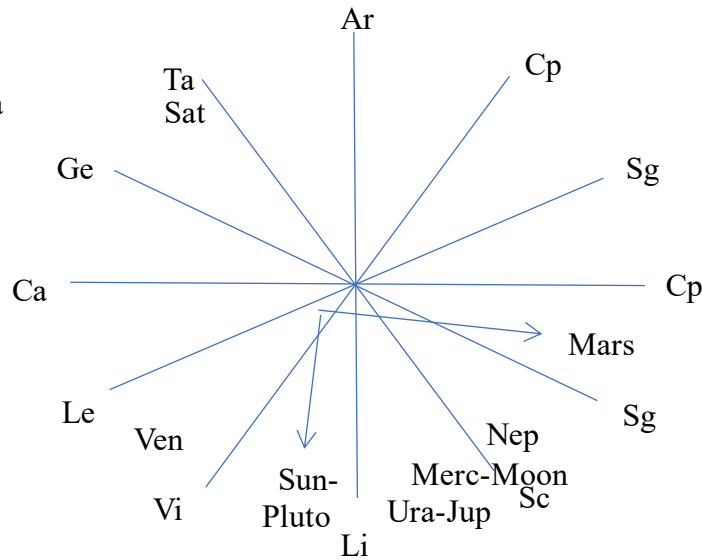
The fact that everything can be doubted – we can even doubt the experience of the 1<sup>st</sup> person insofar as one could ask, “am I thinking? or, is something thinking me?” – reminds us that “modern” psychology ‘1 begins’ with the “reaction (formation)” to doubt, “compensation”. In other words, there is little point studying the philosophers who came in the wake of Rene without the knowledge of the degree to which they were “compensating”... and, the only way to access this is to have access to their respective dream material, something that, via their desire to appear wise, they deliberately hide. Because of their moral cowardice, Freud didn’t care to waste time with philosophers. Jung, however, took interest, especially in “crazy compensator”, Friedrich Nietzsche.

If we can doubt everything, the concept of “falsification” is a nonsense because one can doubt that one has, indeed, “falsified” something. This means that the scientist too is suffering moral cowardice if s/he deliberately hides dream material that points to “compensation” (against, say, the deeper belief that s/he has been wounded enough in life that s/he “feels” that s/he has the “right” to take an eliminative attitude toward the 1<sup>st</sup> personal “soul” and any moral demands that might be spilling up out of it).

OK, so what are we to do? Are we all to throw our hands in the air and succumb to “post-modern” skepticism of science? After all, as history is revealing, this is what is happening, more or less. Perhaps, like the hero of the movie we are about to discuss, we can use a ‘high’ vantage point and try to redeem our ‘low’ imprisoned fathers...

EXAMPLE FILM 23A: PARASITE (2019) ☉☉☉

Bong Joon-ho  
14/9/1969 ??11.30  
Daegu, South Korea



In the late twenty teenties, jet-black comedies had become so in vogue that even a foreign language couldn't prevent one from winning a "Best Picture". The climactic scenes of Bong Joon-ho's musing on the clash between haves & have-nots brings back memories of Monty Python's "Peckinpah garden party". From the Freudastrological perspective, however, "Parasite" sparks FA's interest because of Joon-ho's sensitivity to the 'house = psyche' metaphor. Any psychotherapist who has worked for a year or two will have noticed that dreams of houses being renovated are as common as muck.

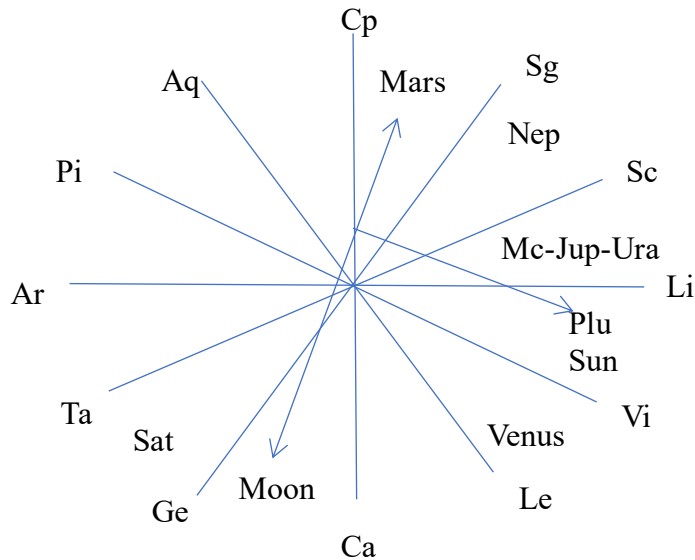
The hero of the tale, "Kim Ki-woo" (Choi Woo-shik), the son on of parents who are out of work, is given the opportunity to tutor the daughter, "Da-hye" (Jung Ji-so), of a wealthy family. One of the interesting dualities of "benefic" '9 Jupiter' is that one doesn't find gold being thrown into one's lap... a Jupiter transit usually does no more than present an interesting opportunity for expansion that may (or, more often, may not) lead to golden laps. This aligns with '9's primary interest in transcendence of the material world. Nonetheless, in the film, the opportunity does lead Ki-woo's family to considerable financial gain... after he applies his Uranian-Mercurial trickery against his employer, naïve "Park Yeon-gyo" (Cho Yeo-jeong)... Yeon-gyo is blind to trickster Kim's plan to bring in his sister, "Ki-jung" (Park So-dam), as "art therapist".

Ki-Jung, like her brother, is given the chance to trick the Parks into employing her father, "Ki-taek" (Song Kang-ho), as their chauffeur. It looks like a 'redemption' of the father by the daughter but neither child is aware that there are deeper levels of the/ir unconscious looking for expression. The Kim residence is a semi-basement that nicely reflects the semi-(un)-consciousness of "family romantic" ties but, upon moving into the Park residence, the Kims discover that the time has come to confront a deeper level of "family romantic" unconsciousness, a level into which Ki-taek will be lost and, in turn, in need of a 'deeper redemption'. Instead of hoping for easy Jupiterian escape, Kim plans a Saturnian labour. The Park residence isn't only deep... it is also 3- stories high and, from a higher vantage point still, Kim envisions his journey to atonement.



**EXAMPLE FILM 23B: MARRIAGE STORY (2019) ☹️☹️**

Noah Baumbach  
3/9/1969 ????  
Brooklyn NY



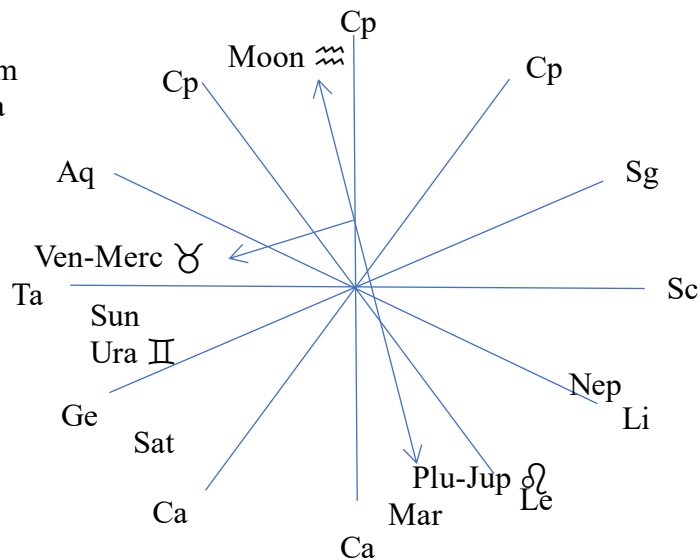
**You, dear reader, may have already spotted, from the birth dates, that Noah is a few days older than Joon-ho and, therefore, that their natal “complexes” are similar, the plainest difference being the Moon: Noah’s Moon waning toward the Sun in Virgo (picking up the ‘fighting Mars-Sun-Pluto’ square) & Joon-ho’s Moon waxing from the Sun. Although they both made successful films in 2019, Noah’s has the odder title... but, yes, if he had called his film, “Divorce Story”, it would have a reduced box office.**

**We don’t need to know Noah’s ascendant to realize that, in his life, the ‘tension’ between bachelor-spinster attitude of Virgo and the marrying attitude of Libra would be “a thing”. For the analyst, this movie is a slightly frustrating experience insofar as we get to see more of the family of origin of “Nicole” (Scarlett Johansson) than we do of the family of origin of “Charlie” (Adam Driver) who seems to be the more damaged of the married pair going through the divorce. Although Saturn is the first planet that the Freudastrologer would go to when interest turns to the “compensating” superego, we don’t want to dilly-dally too much before attending to the superego-ic ‘high-ness’ of perfectionist Uranus & moralizing Jupiter that, in Noah’s chart, are placed together in the sign that, in theory, is looking for the ‘flat-ness’ of harmony and equality. Noah went through his own divorce during his midlife Uranus-opposite-Uranus transit.**

**The frequency, sadness and ugliness of divorce makes one wonder if the world might be better off if, in the same way that the buyer of a car needs to secure a safety certificate before registration, betrothed couples need to secure a couple of “P.T.S.D. reports” before being given marital registration. Part of Charlie’s & Nicole’s reports would, no doubt, point out that Charlie’s professional position, as the director of plays in which Nicole acts, means that the relationship is ‘vertical’ for most of the time. This means that superego issues would be extremely difficult to ‘sift’ out of the relationship and the end of the working day. One wonders how much time little Charlie had spent trying to control the (non)-relationship of his parents, especially when they had shown to Charlie that they didn’t care to develop themselves into examples of self-control...**

## HEROES OF DIRECTION XXIII: GEORGE LUCAS

George Lucas  
14 May 1944 5.40am  
Modesto, California



When “anthropological astrologers” conceive generations, generational spans are measured in terms of transiting outer planets through zodiac signs and, therefore, overall, they will be briefer than an academic anthropologist’s measure of generational duration. Nonetheless, there will be occasional concordances. For example, with Pluto now beginning its 20yrs transit through Aquarius, we know that there will be a future span when the “Pluto in Aquarius generation” will be parenting the “Pluto in Pisces generation”. With Pluto’s transit through Leo also 20yrs in duration (1938-1958), we can say the same for George Lucas’ “Pluto in Leo generation”. George can be said to be more ‘in touch’ with his “Pluto generation” than others insofar as his natal Pluto is in aspect to his natal Jupiter, Mars, Moon, “chart ruling” Venus & Mercury. At his conclusion-of-WWII birth, therefore, the depth astrologer could have predicted that, if his inner life was relatively untraumatized, he would eventually become ‘8 intensely’ interested in ‘5 kingly heroes’ more than most others of his “Pluto in Leo generation”.

When an anthropological astrologer considers Uranus, the word, “generation”, does well to be adjusted to, say, ‘mini-generation’. Given that George Lucas was born during the ‘7yrs-long Uranus-in-Gemini mini-generation’, the depth astrologer would also have predicted that, if he was to avoid trauma in his infancy, that he would have an ‘intelligence’ in respect of ‘3’s (what astrologers call) “concrete mind”, especially in the years of his Taurus Sun “progressing” through Gemini & across Uranus (in his case, the late 1950s). Because George’s Solar “progression” was destined to coincide with the transit of Uranus through the T-square noted in our opening paragraph, there was always going to be the chance that his “concrete mind” would be pumping on all cylinders during his mid-teens and, in turn, his intelligence would have been overt. At least, those who mattered in respect of George’s destiny saw his smarts. Accordingly, they ‘directed’ him, among other things, to anthropology at Modesto Junior College.

Sometimes, however, intelligence can lead to problems. The standout problem in his teenage years was his love of cars and ‘11 speed’. On 12/6/1962, George crashed his soup-ed up car and was lucky to survive the crash, luckier than, say, James Dean.

At the time, retrograde transiting Saturn in Aquarius had very recently run across his natal Moon in '11 Aquarius' in his 10<sup>th</sup> house and, so, astrologers are not surprised to learn that this angsty time led to (i) changes in the direction of George's ambition, and (ii) a flood of memories to be fleshed out into a screenplay. Astrologers and film-goers alike wouldn't have been the least bit surprised to hear "Steve" (Ron Howard) going into authority mode and emphatically exclaiming to "Curt" (Richard Dreyfuss), "you can't remain 17 all your life!!" in George's Saturn-return directorial breakthrough...

Like the later, "Grease" and "The Wanderers", "American Graffiti" is another 1970s exercise in 'double-triple-quadruple nostalgia'. To watch it now, the audience is taken back to the times that (i) they may have first seen it (e.g. someone born in 1980 may have seen it in the mid-1990s), (ii) the year it was made (1973), (iii) the era that it was depicting ("where were you in '62?") and (iv) the four male characters' baulking at maturation because, as infants in post-WW 40-50s "baby boom", they had not made the most of their respective developmental "windows", partly because their respective parents had seen so much of war that they didn't want to see their sons fight. Fighting, however, doesn't have to mean the loss of life. And, of course, a lack of fight can often lead to "build ups" in the unconscious that volcanically burst into life-loss situations, a fate that was drawing closer for the "Pluto in Leos" that were heading to Vietnam.

As longstanding readers are aware, FA is ever keen on films with 4 characters. The fact that "American Graffiti" is so re-watchable because of the music, therefore, is a bonus. We like George's Saturn-return movie because it brings Erich Neumann's, "The Origin & History of Consciousness" into (re)-view, specifically Erich's point that the hero needs to overcome both "the mothers" and "the fathers". Because there are (at least) two aspects to each parent archetype, it is satisfying to watch four characters struggling with the transition to manhood. (To be sure, this film is open to critical eyes that, in the feminist spirit of the times, would have hoped for George to give equal air-time to the female characters... something that also goes for "Star Wars", see below).

In respect of characters in "American Graffiti" struggling with "the mothers", we have "Terry" (Charles Martin Smith), the character who loves cars more for their Venusian-Taurean beauty than their Martian-Aries "soup" and, so, we find him using his wheels to attract "Debbie" (Candy Clark) who, if she were to take a ride with him, would 'round out' his picture of beauty. On the surface, Debbie is not very maternal but, insofar as Terry cares more about impressing, we know that Terry is "projecting" parent onto Debbie and that he will only be able to properly retrieve his "projection" after he learns more about himself and, in learning so, realizes that he needs a partner who would "call" on him to desist trying to impress and to "be himself"; then, we have "Steve" (Ron Howard), who is "aware" (not conscious) that he is in a situation of being too close to the mother archetype and, as a result, he looks forward to heading off to a different college to "Laurie" (Cindy Williams) hoping to meet a girl who might break the maternal, emotional Lunar spell. The trouble is that, without "consciousness", he is likely to run straight into that which he is running from, meaning that he first needs to learn how to mother himself and understand, as Jung would say it, "the conspiracy of mother and son to betray life" and that this may mean embracing "the wasteland".

In respect of characters in "American Graffiti" struggling with "the fathers", we see "Curt" (Richard Dreyfuss), who is baulking at going to college because it may, we assume, have the effect of making him too much the conformist. This assumption

is affirmed when Curt is ‘abducted’ by a group of delinquent teens, “The Pharaohs”, and realizes that, in order to avoid a beating, needs to conform to their unquestioned values. Like Debbie, the Pharaohs might not seem to be very parental but the fact that “fathers” can have a castrating effect on a thinking hero’s uniqueness (that is ‘meant’, in turn, to bring creativity) tells us that it is a cinch to “displace” father “projections” onto “group-think” institutions; meanwhile Curt’s female phantasying remains stuck in a ‘distant’ mother-whore dyad; and, last but not least, we have “John” (Paul le Mat) who is more interested in the fiery-Martial “soup” of cars and that, with them, he can compete with other Martial-Aries types, specifically “Bob” (Harrison Ford), a “soup-head” from out of town; John’s female phantasying is curtailed by underage “Carol” (McKenzie Phillips) with whom he banter in the manner of petty sibling rivalry.

Let’s not get carried away with the partitioning of the characters into one-sided struggles with gender. The nature of opposites tells us that, sooner or later, and usually sooner, the struggle with the opposite “surfaces”. We get a sense of Curt’s upcoming struggle with “the mothers” when we see the white car heading in the same direction as his plane ride to adulthood. John’s struggles with “the mothers” is hinted at insofar as Laurie decides to become the ‘erstwhile wife’ of Bob, the father with whom he wants to compete, despite his world-weary feelings that he needs to give drag racing away.

Reciprocally, we can see Terry’s upcoming struggle with “the fathers” through his m.i.a.-fate in Vietnam and Steve’s struggle hinted at by the sheer fact of seeing his biological father in the penultimate scene of Steve, through somewhat clenched teeth, declaring to Curt that he will be indulging a “gap year”, hoping not to be a “gap life”.

One of the most astrologically interesting aspects of “Star Wars” is that George filmed the 4<sup>th</sup> part of the saga first. This is because 1977 was a time when Jupiter had run through Taurus-(Gemini) and formed a square-(trine) to Saturn running through Leo. In other words, through the 1970s, Jupiter was ‘catching up’ to Saturn transiting the (what for FA is) the lower, “heroic” hemisphere of the zodiac – recalling, here, that this was now a Saturn semi-cycle post George’s hot-rod crash – to form a conjunction in Libra in 1980. This aligns with the fact that the “Luke” trilogy deals with the second of the gender challenges – the 5<sup>th</sup> archetype refers to “the fathers” – and the “Anakin” trilogy deals with the first of the gender challenges – the 4<sup>th</sup> archetype (Saturn was in Cancer in 2005) refers to “the mothers”. Therefore, we could say that Luke overcomes both “the fathers” and “the mothers” insofar as his reconciliation with his father also means a once-removed reconciliation with his mother. (Luke, unconsciously, would be expected to harbour some anger toward his mother, Padme, even if her abandonment of him was not her conscious fault). In our prior discussions of “Star Wars”, we made the point that there are three (or four) ‘phases’ to the hero myth and, therefore, having made only two trilogies, George had on (or two) more trilogies to go...

A quarter Saturn cycle after “Star Wars III: the Revenge of the Sith”, in 2012, George crossed the Rubicon and handed over “Star Wars VII, VIII & IX” to Disney. Despite his “feminine” ascendant and natal Sun, George’s interest in telling a story of a heroine – turning out to be “Rey” (Daisy Ridley) struggling with her “grand/father”; Rey is the granddaughter of “Emperor Palpatine” (Ian McDiarmid) – who confronts the dyad of ‘resurrection vs. reincarnation’, didn’t thrill George enough to hang onto the reins. By 2012, the planet that cares for ‘8-9-10-11-12-1’, Jupiter, was in Gemini.

## GEORGE LUCAS' (PSYCHOLOGICAL) "TOP 5"

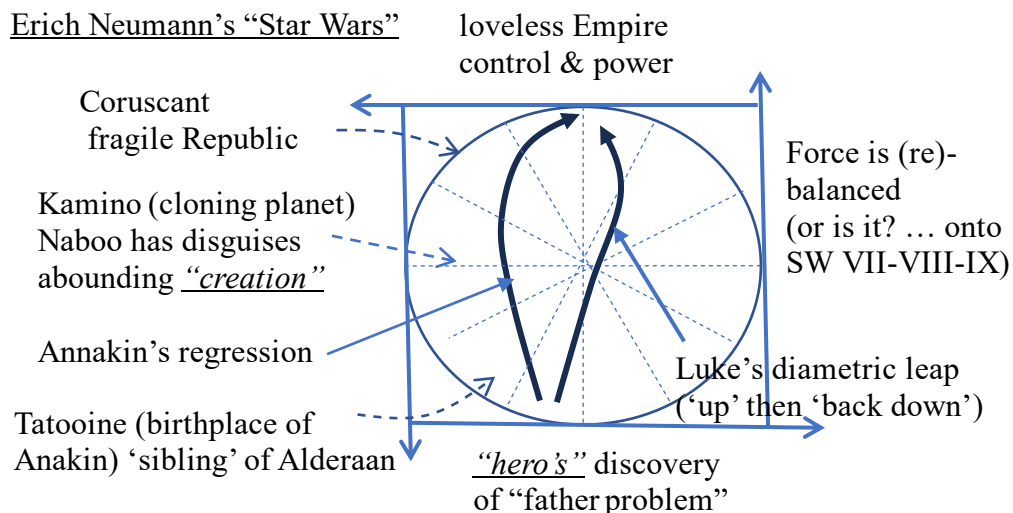
Insofar as George handed on the director's chair for a couple of his episodes of "Star Wars", we can assume that he cares more for going down in cinema history as a producer than a director. This may have something to do with the fact that his first directed movie, made for Zoetrope, wasn't a success whereas his first produced movie, "American Graffiti", was a success. He has directed only 6 films, 5 of which are...

### 1: AMERICAN GRAFFITI (1973) ☹️☹️☹️

Graffiti, the 'artform' of youthful rebellion against conservatism, has its upside and its downside. We could say that this movie 'connects' Marlon Brando's youthful rebel of "The Wild One" (1953: "what are you rebelling against?"... "whatya' got?") & James Dean's causeless rebel (1955) to the trio of "Easy Rider" (1969). Considering George's overall natal picture, we do get a strong sense of rebellion's downside insofar as we see a weighting of natal planets in the left hemisphere (both zodiac & horoscope). Jupiter in Leo in George's 4<sup>th</sup> house, the 'leading edge' of his heroic instinct, looks to have played its part in his self-mocking of his own teen experience. The fact that (most) of the tale occurs between midnight and dawn tells us that there is a lot of gestational "refusals of calls". The super soundtrack has more than 40 songs. 40 "refusals"?

### GEORGE'S "SKYWALKER SAGA"

In an earlier article, we discussed the zodiac-pattern that can be superimposed over George's full "Star Wars" 6-part saga. Now that the saga has been stretched to 9 parts, we will begin this review with a schematic summary of the earlier article...



### 2: STAR WARS I: THE PHANTOM MENACE (1999) ☹️☹️

Complaints about "Jar Jar Binks" (Ahmed Best) came thick & fast but, for FA, the most off-putting character is Ewan McGregor's "(young) Obe Wan Kanobe"... if George (or, after casting, Ewan) had studied David Lean's "Great Expectations" – a film featuring a young Alec Guinness – Jar-Jar complaints may not have been so shrill. (the "making of" stuff wants to tell us that this happened! FA doesn't believe it). More appealing, however, is the contrast between the '11 techno-planet', Coruscant, the '12

culture-planet', Naboo, the '1 disguised Princess Amidala' & the '2 earth-like planet', Tatooine. Thus, the first trilogy is more focused more on Neumann's "creation myth".

### **3: STAR WARS II: THE ATTACK OF THE CLONES (2002) ☹☹**

"Regression" into the 4<sup>th</sup> quadrant – from the 1<sup>st</sup> half of "creation" mythology to the 2<sup>nd</sup> half of "reincarnation" myth – is invoked here through, (i) Anakin revealing his attachment to the mother archetype and the audience's, at turns, sympathy for his 'can't' and anger for his 'won't', (ii) more action on the 11<sup>th</sup> archetypal techno-planet, Coruscant, (iii) the 'viral' reproduction of clones 'incubated' on an even 'more watery' planet than Naboo, Kamino, and (iv) the 'crucifixion-like' near-execution of the (soon-to-be) anti-heroic parents, Luke & Leia. Was Joaquin Phoenix too old for the part?

### **4: STAR WARS III: THE REVENGE OF THE SITH (2005:8) ☹☹☹☹**

Yes, we are something of the heretic... for us, this installment is better than the next (see below) because it 'saves' the franchise. Atonement with the dark father might have been played out in 1983's "Return of the Jedi" but this is the episode that allows George's fans to atone with him. Unsurprisingly, upon recalling that filming began in 1975, the astrologer notices that his involvement stretches across a Saturn cycle from Cancer-Leo in the mid-70s to Cancer-Leo in the mid-00s. In terms of the "regression" theme, however, Padme being pregnant indicates that the psychological tale spins out of the diametric signs, 'gestational' Capricorn-Aquarius. Republics are wombs.

### **5: STAR WARS IV: A NEW HOPE: (1977:2) ☹☹☹☹**

George's decision to make 'Pt.IV' (of a 6-part saga) first might have been made through his financial concerns but, for the hero myth psychologist, this decision would have been the right decision irrespective of finances because 'resonance' with the hero myth is strongest when the sibling theme is at the forefront and the audience is unsure about their "family romantic" status. Resonance is whetted via the antics of "C-3PO" (Anthony Daniels) & "R2-D2" (Kenny Baker) and, then, the 'human' sibling dynamic is introduced, in the first instance, psychologically insofar as "Princess Leia" (Carrie Fisher) & "Han Solo" (Harrison Ford) aren't genetic sibs but, nonetheless, they carry on as if they are. The introduction of second version of human siblinghood, the genetic, was wittily delayed by George so that his audiences would fall for the "identification-joke" of feeling sorry for "Luke Skywalker" (Mark Hamill) as he was losing out in the romantic stakes against psychological brother, Han. Novice astrologers might also like the fact that the sibling theme spreads out over 3+ characters because, after all, the sign that invokes sibling themes, Gemini, is the 3<sup>rd</sup> sign. The redeemability of Annakin is foreseen by his escape from the "Death Star", the '9-10-11 tower' in which "animus-haunted" "Princess Leia" (Carrie Fisher) is imprisoned. In a zodiacal sense, then, the plot diametrically 'jumps' from '3' to '9' & across to '10'... ready for the empire to...

### **SW V/VI: THE EMPIRE STRIKES BACK/RETURN OF THE JEDI ☹☹☹**

Did Irvin Kershner & Richard Marquand help to make George's franchise into a 'republic'... or into an 'empire'? George's sell off to Disney hasn't gone down well. Somewhere in the multiverse, at least, there is a universe where George didn't sell.