

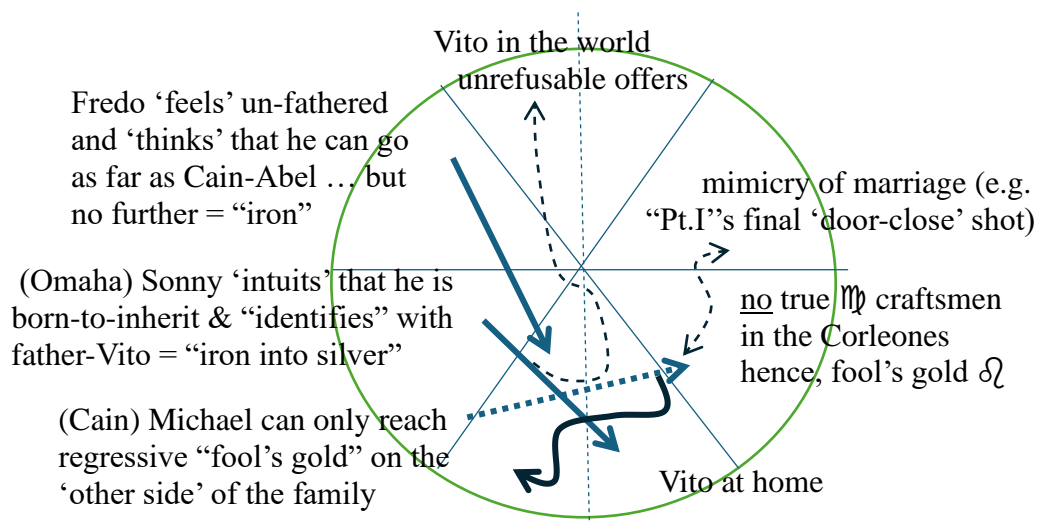
PLATO'S "REPUBLIC" & THE ZODIAC: III

THE MARIO PUZO CONNECTION of "REPUBLIC: BOOK III"

"The Godfather" may not appear, at first, to be linkable to Plato's "Republic" but, if we leap ahead to the end of "Republic: Book III", connections do appear on the horizon; for example (i) no matter how well the children of a developing (or ideal) city are educated, education alone isn't enough to stem "human nature" e.g. the problem of a "blood is thicker than water" "guardian father" not (self)-overcoming his biases in respect of his (educated-for-guardianship) sons... and, so, he incorrectly evaluates their "souls". It had become evident long before Ancient Greece that "wisdom" is not inherited, yet fathers ignore this and 'mis'-takenly hand power over to sons. In short, Glaucon's challenge to Socrates is beginning to look like the better argument but, as we shall see, Socrates argues against Glaucon's hard-bitten take on "human nature".

Let's consider another connection between "The Godfather"'s problem-laden story of inherited authority & "Republic"; (ii) "Don Corleone" (Marlon Brando) does have a rudimentary understanding of "Republic" insofar as he views his three sons as exemplifying, more or less, Plato's three social(= soul) divisions: specifically, "Sonny" (James Caan) has a relatively "silver soul" that is pointing him in "auxiliary" (to the "guardians") directions, "Fredo" (John Cazale) has a relatively "iron soul" that points him in "craft-worker" directions & "Michael" (Al Pacino) has a relatively "gold soul" that is pointing him in "guardian" directions... noting that "relative" is the key term. Relative to the "guardian" as depicted in "Republic", we eventually see that Michael's "soul" is of the "fool's gold" variety. Michael tells his fiancé, "Kaye" (Dianne Keaton), "that's my family, Kaye, not me", but the couple don't have to wait long before they discover that they are both deluded. Vito suffers too much family bias to see Michael's flaws and, if, dear reader, you are young enough to see all this as tragic, you may view Vito as lucky insofar as he dies before witnessing what goes down in/after his wake.

For the FA-er, one coherent way to 'translate' Vito's sons into the zodiac is...



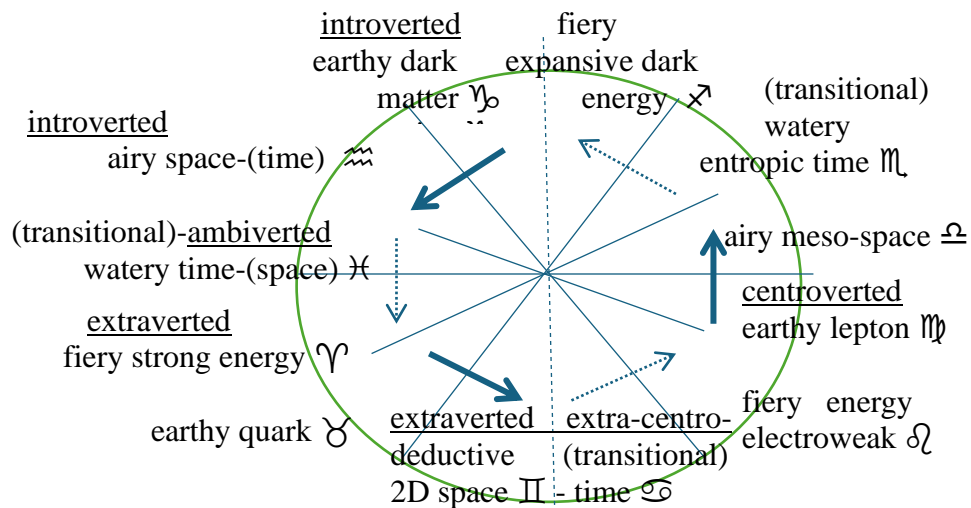
... and, as this pattern is digested, it is well worthwhile recalling Freud's image of the basic "self" as a marine core that, having fought its way to the ('Omaha') beach, needs to establish an initial depot upon it, from which further incursions can be made

(toward ‘Berlin’)... and, if the depot is not yet properly supplied and the inland fight is proving to be too self-destructive, the core may need recourse to its set off point.

Further, don’t forget that Vito also has a daughter, “Connie” (Talia Shire), who brings us to “one, two, three... but where is the fourth?” from “Timaeus”. Although this question is asked in respect of a missing guest, it also hints at a depth psychological issue and, so, “Timaeus” deserves to be read as an important ally of “Republic”...

Just as it is widely accepted that Plato significantly influenced Christianity, so it is also widely accepted that Judaism had a minimal influence upon Plato. The Judaic God Who declared “let there be light” (that would shine onto the formless earthly void & heavenly wind-blown waters) is assumed to be unknown to Plato when he composed “Timaeus”, his own account of creation. Instead of being an ‘allower of light’, Plato’s world-creating “demiurge” is more the pro-active ‘6 craftsman’ of the 4 elements that were identified by 5thC BC Empedocles, a philosopher who is often deemed to be the ‘link’ between 4thC BC Plato and the 6thC BC number-geometry-phile, Pythagoras.

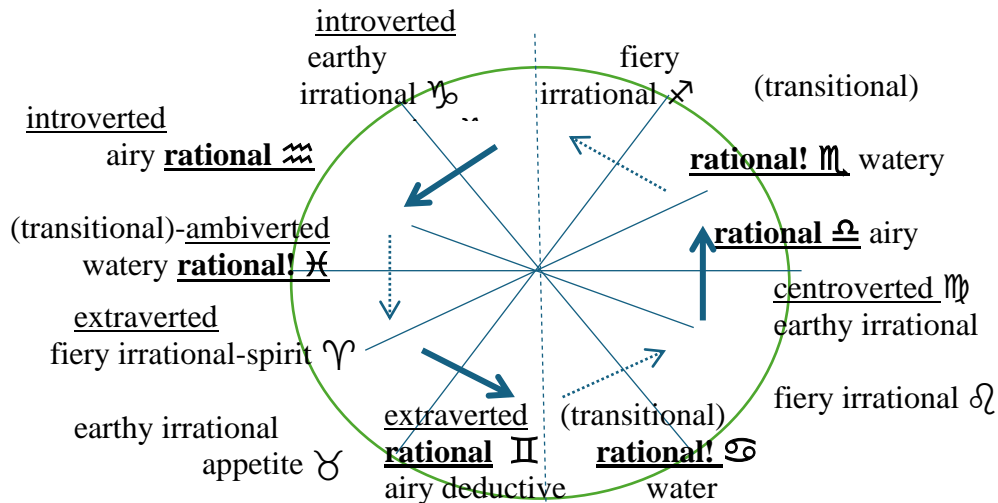
Pythagoras, if not the first, was the key philosopher who brought to philosophy its undaunting fascination for noumena that are “not predicted by” but, nonetheless, “emerge from” the 1D number line (e.g. “Golden ratio”), the 2D realm of shapes (e.g. “rational Pythagorean triples” of some right-angle triangles) & the 3D realm of solids (e.g. “Platonic solids”). Although the 4D realm of spacetime objects (e.g. “tesseract”) was 2,500yrs in the distance, Pythagoras, partly because of his $3^2 + 4^2 = 5^2$, $5^2 + (3 \times 4)^2 = 13^2$. his ‘1 + 2 + 3 + 4’ triangular “tetractys” & the “perfect intervals” of the musical scale (they sound “in tune” when a string is perfectly divided by 2, 3 or 4), went on to conclude that ‘1’, ‘2’, ‘3’ & ‘4’ (& ‘5’) are the ‘ordering principles’ of the world. Thus, Empedocles, perhaps noticing the effect of “fire” on ice-water-steam, concluded that the fire, earth-(substantial ice), water & air (insubstantial steam) were the “elemental foundations” with which all that is tangible is made (the quintessence is the intangible source). 2,500yrs of history revealed that Empedocles wasn’t very far off the mark...



... and the “philosopher king” knows why... the demiurge, having fashioned both the psyche & universe out of the same stuff, declares “let there be resonance”.

PLATO'S "CONFLATION" & "REPUBLIC: (2nd part of) BOOK III"

Nonetheless, as we have discussed in prior chapters, the "philosopher-king" is an insufficient term. The wiser "philosopher-psychologist king" would go on to notice that the zodiac weighs into the Empedoclean-into-Platonic perspective by expanding '3 & 4' out to '3 x 4' (= 12) and, thereupon, notice (i) Plato's 'tripartite' soul (appetite, spirit, reason) is insufficiently divided & (ii) the "rational" '3rd' of the Platonic soul is, in fact, more than 1/3rd of the soul because, via Jung, depth psychologists have learned that half-1/2 of the soul is "rational"... both thinking & feeling are "rational" functions. In other words, Plato's query, "one, two, three...?" is answered, "the fourth, feeling, is hidden inside a thinking-feeling conflation"; the details in the zodiac are below...

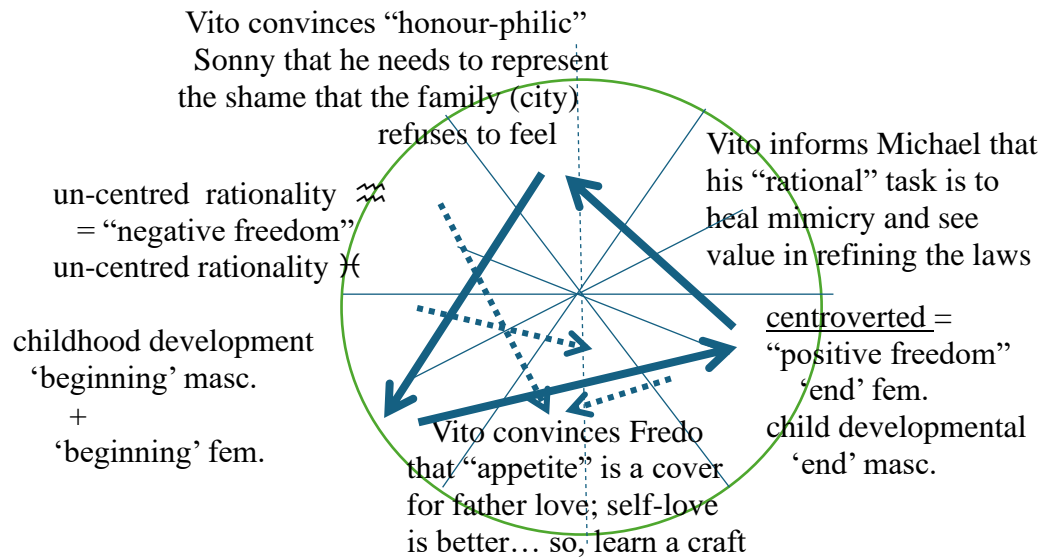


... and, so, Plato was in need of going past his declaration that, to be a guardian, the rational, appetitive & spirited '3rds' of the soul will have to be in good relationship with each other & be 'headed' by the rational aspect... Plato also needed to arrive at the view that a soul's rational thinking needs to be on good terms with a soul's rational feeling before worrying about 'heading' its spirited & appetitive '3rds'. Hereupon, the philosopher realizes the need to bring in Freud e.g. "dissociation" & "rationalization".

In any event, it was clear to Socrates that "family bonds" are the major troublemaker for the city that is developing towards "justice". And, so, as "Book III" reaches its climax, Socrates wonders if the state might use "noble lie" to loosen these troubling bonds. This "lie" – what many would today call a "white lie" (= it protects rather than takes advantage of) – is to tell young citizens that they are less children of their parents & more children of the earth upon which their city has been built and, therefore, they do well to deal with all others of their generation as their siblings, irrespective of their genetic truth. With this proposal, Socrates opens a couple of Pandora's boxes (i) can any kind of "lie" be counted as "noble" in the long run? & (ii) as it is in "Genesis" & "The Godfather", sibling motivation & behaviour is certainly nothing to write home about. And, so, is this Platonic 'bathwater'? We will return to this in the last section.

Rather more 'baby-ish' from the psychological point of view is the related-yet-different proposal that the state should undercut the dodgy incentives that play havoc with "human nature" – desires to be wealthy & to be honoured – and, for starters, the

state would pass laws that forbid guardians to gather wealth, live luxuriously &/or be celebrated at any stage during his/her life. This proposal highlights Plato's tri-partite view of the soul that could be described in terms of a "healed Corleone family"...

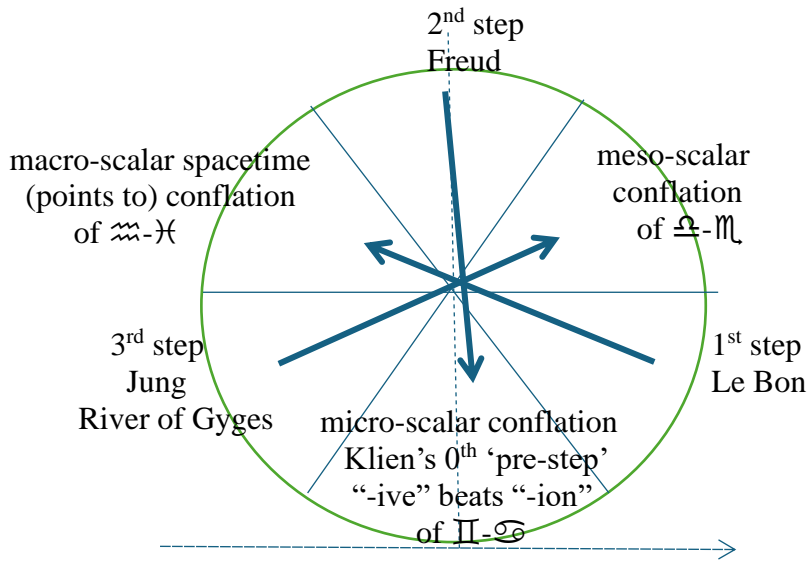


... the 3 dotted arrows are reminders of Vito's three sons' 'psychological arcs' as depicted in the films; the solid arrows are proposals of what would have happened had Vito been "wise". In respect of Sonny, Vito would need to have 'self-overcome' to the degree that he could see that his urge to use force to keep the family's "status" was an admission that he was emotionally-spiritually immature. Agreed, most other U.S.A. folk would not have had Vito's experience of violent execution of his family in Sicily and, so, they wouldn't understand Vito's P.T.S.D... hence, he had some right to reject the laws of the state in which he lived, especially in light of the corruption of the laws. Sooner or later, however, Vito would be (... errr) 'forced' to realize that families don't thrive in an environment of force and, therefore, it would be Sonny's task to represent his family's shame for refusing to acknowledge this and, therefore, there is nothing to celebrate or honour. Moving along to Fredo, Vito would need to have spotted Fredo's "compensation" and the fact of Fredo living inside the fiction that Vito would love him more if he succeeded in proving himself as a guardian. In other words, Vito needed to convince Fredo that self-love is more important than father-love and that the best way to self-love is to '6 refine' one's practical talent. Indeed, even Michael could use some development of practical talent before taking up a guardian position because every soul, whether it is iron, silver or gold, has its allotment of all three metals. All of Vito's children can be assumed to have far too much iron & far too little silver & gold. They are all motivated by their appetites and fears. Whatever rational soul they have, it will be of the "uncentred" variety that leads to "dissociation", "confusion" & "regression".

The first task of a "philosopher-psychologist king", therefore, is to 'de-conflate' thinking & feeling. Unless this is achieved, the "king" finds that he can't make "right hemispheric headway"... he can't "integrate" his '5 Leo' (he remains a lion-beast) &, as for balancing '7 justice', (as your local mafia hitman will tell you) "forget about it".

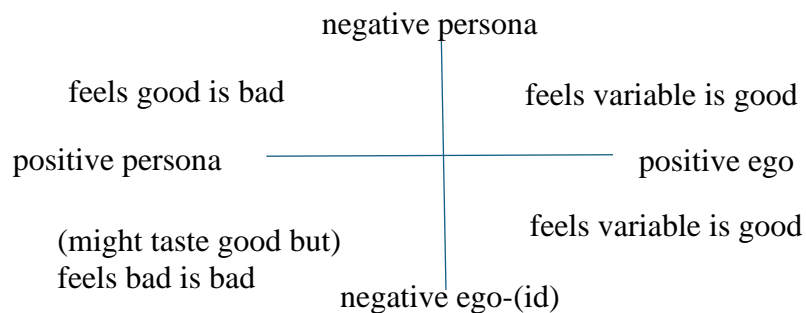
‘DE-CONFLATION’ OF THE RATIONAL 1/3rd (1/2nd) OF THE SOUL: Pt.1

If, dear reader, you are still with us, you will be anticipating that ‘de-conflation’ of the rational aspect of Plato’s soul is a 3-step process. We don’t stop at ‘3’, however... from “Timaeus”, we take that step of adding a 4th (that might be better called, the 0th) step. As we do so, we use the ‘diametric (irrational) epistemic’ approach of ‘Ch.1’...



... and, instead of using ‘diametric (irrational) epistemology’ to assess time, we have here applied this template in a way that illustrates the ‘de-conflation’ of thinking & feeling (so that feeling can be better understood); we apply the word, “understood”, because the 0th ‘pre-step’ is Melanie Klein’s “understanding” of Freud, as follows...

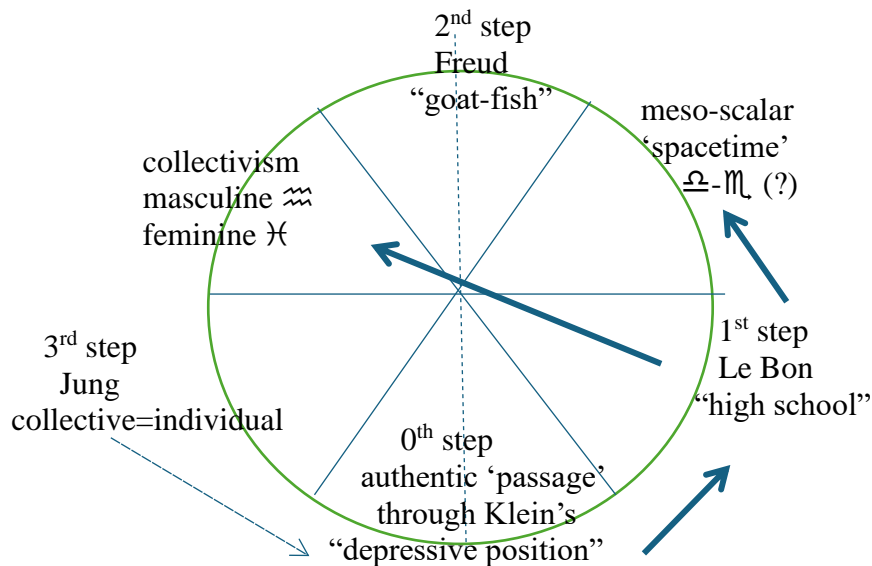
& 0th step: before concerning ourselves with the 1st step of applying ‘diametric epistemology’ to ‘de-conflate’ ♊ Aquarian collective thinking & ♈ Piscean collective feeling, we need to consider an individual’s capacity to say something different to what s/he is thinking (there are “black lies” & “white lies”); then, as we cycle into-through ‘4 ♋ Cancer’s feeling values, we recall the quaternal pattern (of ‘Ch.2’) that expands Plato’s “justice” (e.g. “appears unjust, is just”) and give it a tweak; as follows...



... and, from this pattern, reader will notice that, in addition to exchanging the words, “feels” & “good/bad”, for “just” & “unjust”, we have also exchanged the word, “variable”, for the word, “bad/good”, on the right side of the quaternion. The latter

exchange emphasizes the feeling value of maternal mediation, outlined in 'Ch.1', that 'delivers' the analysand from the uber-comfort of his/her 'time-static', 'Eden-ish' womb to the questionable comforts of existential thermodynamic linear inevitability. Melanie Klein would call her developmental phase the "depressive position" because, typically, confronting one's "family romance" is "depressing" & often uncomfortable; to be comfortable, the analysand would have to self-overcome a good deal of "disgust" in respect of his/her endogamous, murderous urges that, up until his/her analysis, had been "displaced" onto figures beyond his/her family e.g. "opposing" political leaders. If the analysand comes to "understand" his/her "defenses", s/he will be able to proceed through the lower hemisphere and, upon entering the 2nd half of the 2nd quadrant, s/he develops 'diametric epistemological' skills that brings him/her to an understanding of '-isms' e.g. communism, socialism, populism and one key aspect of democracy; at what age will the young individual be able to take on such an understanding? A: if Freudian phases are surmounted, the answer is "during Virgoan post-puberty (= high school)"

& 1st step (a): Aquarius & ♃ Pisces are, respectively, the masculine & feminine faces of collectivism & idealism... but, because they are also, respectively, expressions of "opposing" functions, thinking & feeling, these 2 tend toward "mutual exclusivity" e.g. when a "masculine idealist", 'from high', watches the "populist" shenanigans of a 'low' "feminine idealist", the 'high idealist' feels his/her 'height' to have more value; but, how can we say that thinking Aquarius 'feels'? Answer: if Aquarius is to evaluate something (e.g. the 'bad-ness' of "populism"), it will draw on an adjacent sign... Pisces is the obvious candidate but, then again, with Capricorn's link to the "goat-fish", the '1st stepper' can't immediately favour one over another. To make his/her decision, s/he needs to develop through the 0th rational step & draw on Leo-Virgo's 'irrationality'...

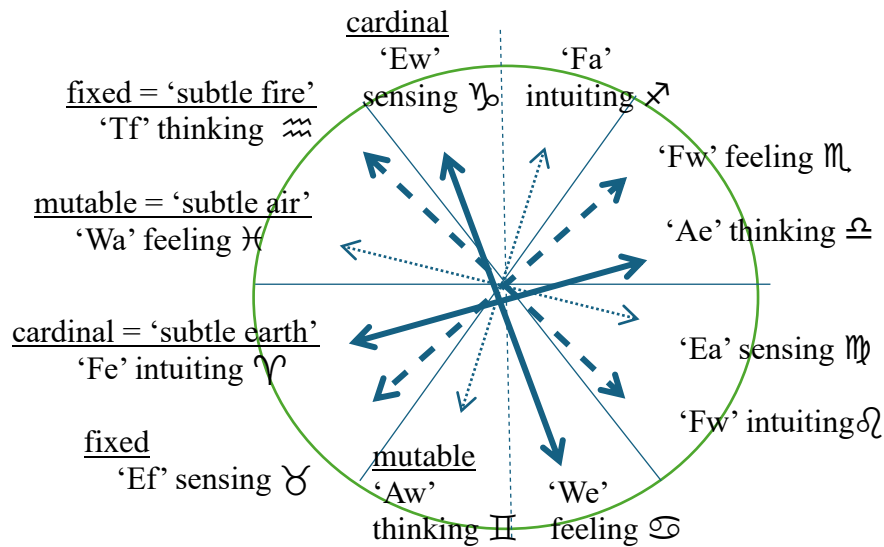


... meaning that the soul will have generated a strong-yet-flexible-&-discerning psychological bi-boundary; because high school students can 'get' this, it would only take a generation or two for a democracy to vote for a Platonic-style "republic".

INTERLUDE: ASTROLO-GENETICS

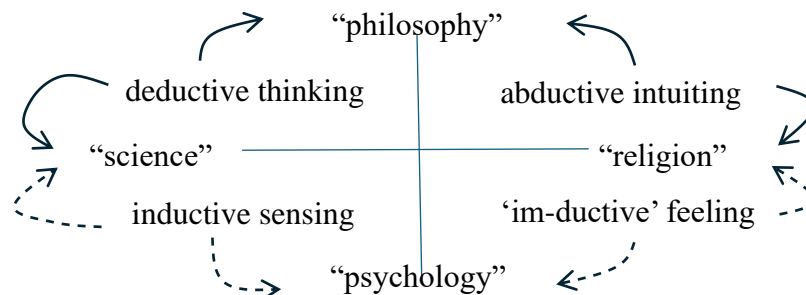
Before we move along to 2nd & 3rd steps of ‘de-conflating’ the rational aspect of the “soul”, let’s look a bit closer to what Capricorn’s “goat fish” might be pointing: is there something ‘watery’ about (what is often seen as) the “earthy-est” of earth signs?

FA’s answer: yes, although Capricorn’s “earth” is ‘dominant’, the astrologer could take a ‘genetic’ view and take Capricorn to be the “watery-est” of the (3) “earth signs” (with ♑ Capricorn’s “water” being ‘recessive’ it could be denoted as ‘Ew’); this means that, for the sake of coherency, the astrologer would be justified in viewing, say, ♉ Taurus as the “fiery-est” of the “earth signs” (‘Ef’) and ♍ Virgo as the “airy-est” of the “earth signs” (‘Ea’). In words that the astrologer is more familiar with, we are proposing that the “cardinal” cross of signs can be ‘translated’ into ‘recessive earth’, the “fixed” cross of signs can be ‘translated’ into ‘recessive fire’ & the “mutable” cross of signs can be ‘translated’ to ‘recessive air’; the ‘genetic zodiac’ plays out as follows...

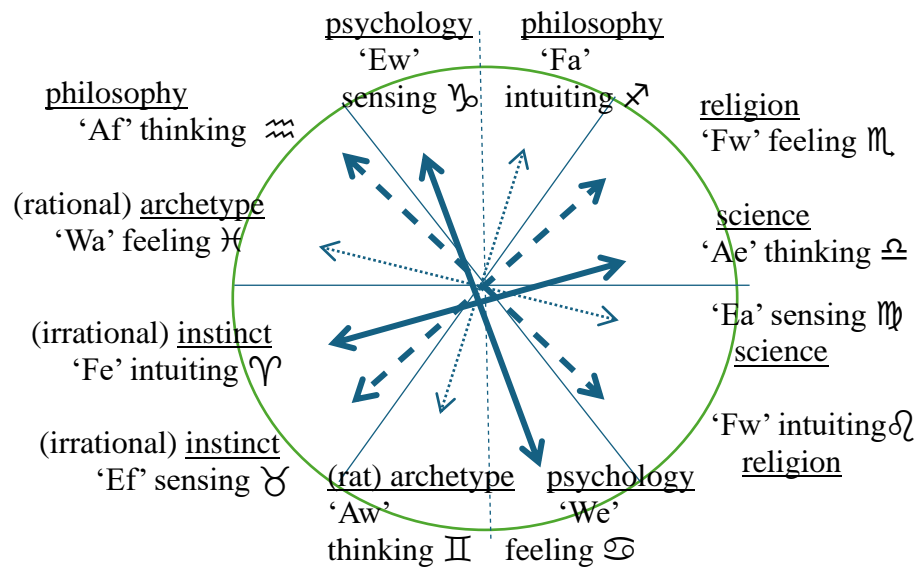


... noting that (ia) the “cardinal signs” are grouped with a solid-thick cross, (ib) the “fixed” signs are grouped with a dashed-thick cross, & (ic) the “mutable” signs are grouped with a dotted-thin cross, & (ii) instead of having doubled-up ‘genes’, we place water in the places where doubling up would have occurred e.g. instead of being ‘Earth-earth’ (many astrologers might prefer this, but), Capricorn is ‘Earth-water’.

At this point, we can recall the ‘epistemology pattern’ of our 4 disciplines...



... and apply them to the individual signs of the zodiac; for example, Capricorn 'Ew', in partaking of ('dominant') sensing & ('recessive') feeling and Cancer 'We', in partaking of ('dominant') feeling & ('recessive') sensing, are the two signs that align to "psychology"; the full picture of the 4 disciplines (+ 2) schematizes as follows...



... from this schema, we advance zodiac epistemology again, as (again) follows:

& (i) philosophy: although we have described an extraverted & a centrovverted philosophy, there is a tendency for philosophers to "regress" into and, then, 'hole up' in the 'superego-ic' zone of the zodiac; this means that the examination of the degree to which the philosopher is a "compensator" is the first assessment to be made before any consideration is to be given to his/her espoused philosophy; doesn't happen!

& (ii) psychology: because the Cancerian wing of psychology has 'feeling' as its 'dominant gene', it needs to 'underpin' anything that comes out of Capricorn's wing, lest the balance tips too much toward sensation, perception & tangible brain matter

& (iii) religion: with religion being 'at home' in the right hemisphere, it is clear that psychological development out of one's individuality into one's "individuation" is the key that renders the claim, "I'm both religious & spiritual", justified true & believable

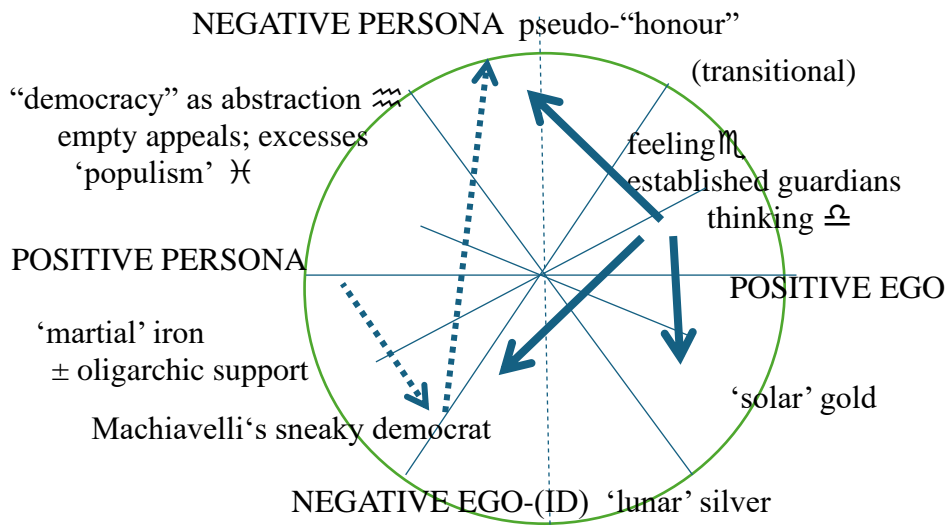
& (iv) science: with science being 'at home' in the right hemisphere, it is clear that psychological development through one's individuality into one's "individuation" is the key that helps "reductive scientists" mature into 'teleo-scientists' and, thereafter, there is a chance for "integrative" peace to break out between "science" & "religion"

& (v) quintessential observation of the "instinct-archetype" dyad; it was C.G. Jung who proposed that "instinct", that links to the irrational functions, 'F' & 'E', & "archetype", that links to the rational functions, 'A' & 'W', are two (identifiable) ends of a spectrum; the occupier of the centre of the zodiac, in a sense, is also the occupier of the centre of this spectrum; with Freud's interest having swung across to "instinct" and Jung's interest have swung across to "archetype", it is clear that your local 21stC post-Freudian-Jungian would do well to 'triangulate' him/herself to, thereby, hold an objective view of the spectra of depth psychology; meanwhile, back at the ranch of ...

‘DE-CONFLATION’ OF THE RATIONAL ASPECT OF THE SOUL: Pt.2

& 1st step (b): the democratic majority of high school students would have no trouble understanding the content of Gustave Le Bon’s “The Crowd” (1895); prior to Freud & Jung, Le Bon had painted a picture of the “average man” showing no sign of psychosis during his everyday life yet, when infected by a mob psychosis, the singular man’s sanity soon dissolves; if the high schooler reads Le Bon’s book, s/he will fill out his/her growing picture of how an abstract ideal can be over-valued by a mob and, in turn, s/he will see how political division marches into revolution and international war. Eventually, the high schooler sees that “average men” are those who are yet to develop into the 2nd quadrant ego-ic foundation, wherein ‘diametric objectivity’ avails; so, to...

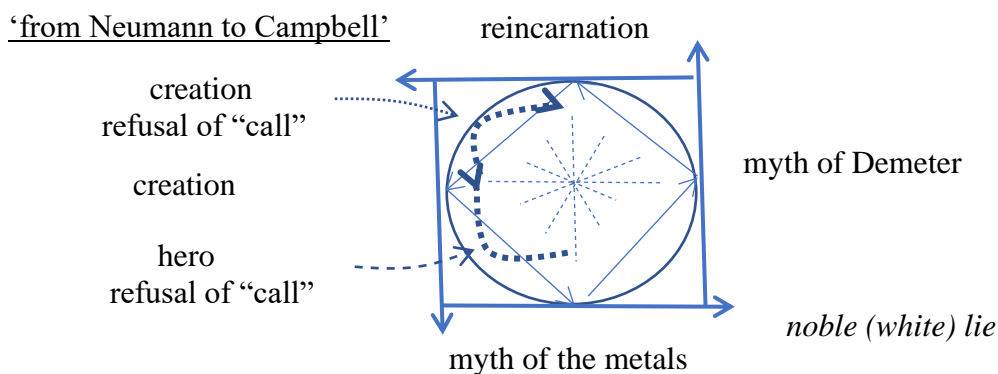
& 2nd step: Freud had seen through the “mesmerism” of Mesmer & Charcot to realize that individuals only ‘fully heal’ if they ‘talk through’ their “family romantic” 2nd quadrants (much better than remaining asleep in their 4th quadrants and following orders). For it to be a “talking cure”, it also needs to be (i) accurate to the individual’s unique set of circumstances & (ii) emotionally cathartic; yes, no doubt, there are many emotional campaigning politicians but they don’t/won’t/can’t address the individual; indeed, emotional, fist-thump politicians, as noted earlier, won’t want voters to learn that they are “displacing” their personal circumstance onto opposition figures; to ‘get’ this, voters would need to ‘de-conflate’ their rational Geminian talking-thinking from (yes, rational) Cancerian emotion-feeling; Freud also realized that the superego is the location of the classic “defense”, “compensation”; here, high school students won’t be troubled realizing that “compensation” has two versions, (i) “under-compensation” is a near synonym of “denial” insofar as the problem is not recognized to be a problem, & (ii) “over-compensation” is a near synonym of “paranoid reaction (formation)” in which, yes, the problem is recognized... but, in remaining ‘outside’, “projections” are the result; if the high schooler has some development of his/her intuition, s/he is able to see how “reaction formation” & “projection” combine in democratic processes...



... although FA-ers agree with the critics of communism & socialism that these systems have an infantilizing + gestationalizing effect on its citizens and, by extension, its cities, the majority of high school students are able to realize that the mob mentality

of a democracy is not enough of an advance; yep, democracy (& capitalism) can have the effect of shifting gestational aspects of the psyche '(down)-into' the infantile... but, it won't have the effect of shifting the infantile aspects of the psyche to the ("come ye, as little") high-school-age-child aspect of the psyche. Democracy's 'maturation block' effect is exacerbated when those who stand for office, (i) can only do so when they are supported by an oligarch or three, & (ii) think of elections as competitions to be won & celebrated rather than processes that are admissions, by the city, that too many of its citizens are too immature to balance themselves and, so, they need to be subjected to policed-external laws; as Socrates explains, if the citizens of a city had, one-by-one, developed justice within their respective souls, there would be no need for this external system; the pair of dotted arrows drawn over the zodiac above symbolizes the path of the sneaky democrat who realizes that s/he needs to (i) use his/her "positive persona" to win office (truth is a casualty) and (ii) use the "negative persona" to conduct & keep office after it has been crazily 'won' (truth is now "a casualty from the other side")...

& 3rd step: the use of "positive persona" by a democrat on the campaign trail is usually doused in some kind of appeal to the opposite of the "shame that a collective refuses to feel"... the opposite being the "pride that the voters have for their city", not the least being appeals to the city's hero myth. The politician's tendency to 'mis'-apply myths to his/her own end (in Judeo-Christianity, 'Tony Blairs' call it "breaking the 3rd Commandment") supports Plato gloomy view that myths may corrupt more than they foster maturity; still, if we are to 'de-conflate' rational Libra from (yes, it is!!) rational Scorpio, we need to experience the most irrational signs of the zodiac, muster Aries-(Taurus)' intuitive muscle and apply myth in a healthy way; one very fine interpreter of myth is Jungian, Erich Neuman (natal Jupiter in Aries); to our familiar schema...



... but, here, we substitute the very 'mis'-understood term, "hero", for Plato's "noble lie" of the "myth of the metals"... rather than be heroic, future guardians may be better off imagining themselves as children of the earth with a greater proportion of gold than they have of silver or iron. Although this myth appears, at first, to be just as open to 'mis'-interpretation as the "hero myth", it does at least point the individual 'down' into the earthiness of the lower hemisphere (= 2 earth signs & the "earthy-est" of the water & fire signs). If this myth is combined with the Demeter myth (see above), we also have a way of (scientifically) testing the degree to which the soul's incarnation has 'filled out'. Is it enough to be a genuine candidate for spiritual "transformation"?

PLATO'S "REPUBLIC" & THE ZODIAC: IV

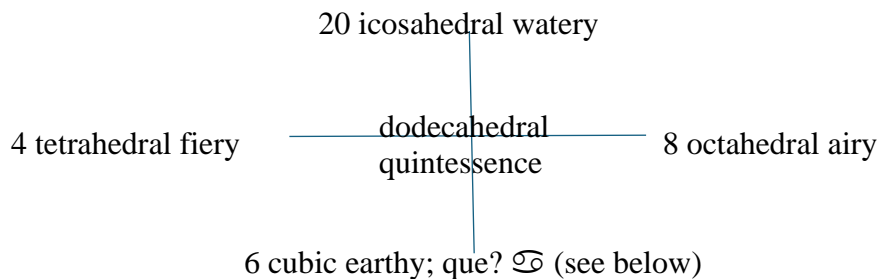
'(RE)-INTEGRATION' OF THE SOUL'S RATIONAL 1/3rd (1/2nd, actually)

In a similar way that Einstein had depended on contemporary mathematicians, such as Hermann Minkowski and Albert's own 1st wife, Mileva Maric, Plato depended on contemporary mathematicians, such as Theaetetus. Pythagoras might have known that there were a small number of polygonal solids with congruent faces, but modern geometers qualify them with the adjective, "Platonic", because it was a contemporary of Plato, Theaetetus, who proved that there are only 5. In this way, we have yet another geometrical fact that "emerges" within the 'step up' from the 2D realm of shapes into the 3D realm of solids, a fact that re-introduces Pythagoras' view of the universe being founded on the first 5 numbers. The 5th solid, the dodecahedron, is unique insofar as it has pentagonal faces (not triangles or squares) and, so, it is awarded a 'foundational' (in fact "quintessential") role in the universe's formation of the unobservable 'meta-archetype'. Now, even if '1', '2', '3', '4' & '5' continue to be 'seen' in 3D, the 'step up' to 3D brings '6', '8', '12' & '20' to the table (Paul Davies, a modern cosmologist, notes that '6 x 2 = 12' pops up in the universe's equations more than one might expect). So...

At the end of "Republic & the Zodiac: III", we observed the zodiac across '6' signs via our proposal of the lower hemispheric 'hex', from ♈ Aries to ♍ Virgo, being 'relatively earthy' in comparison, say, to the upper hemisphere. To be sure, your local Pythagorean might balk at our heximal perspective – '6' (& '7', '8', '9', '10', '11' & '12') are, at best, 'secondary foundations' of the universe – but the 'secondary' status of a number isn't enough to prevent an FA-er's interest in what could "emerge"...

'6' is a frequently encountered number in the Platonic solids. The most obvious encounter is through the cube... the faces of a cube might be squares but it has 6 faces. Less obvious yet, in any case, still easy to encounter is through the tetrahedron... the tetrahedron might have 4 triangular faces but it has 6 edges. Even less obvious yet, in any case, still easy to encounter is through the octahedron... it might have 8 triangular faces, but it has 6 vertices. And, even if there is no obviousness at all, we still encounter '6' in the icosahedron... it might have 20 triangular faces, but it has 5 x 6 (= 30) edges. Therefore, there is nothing here to 'block' astrologers from taking the zodiac in groups of 6 e.g. 6 rational-6 irrational functions, 6 masculine-6 feminine signs, hemispheres.

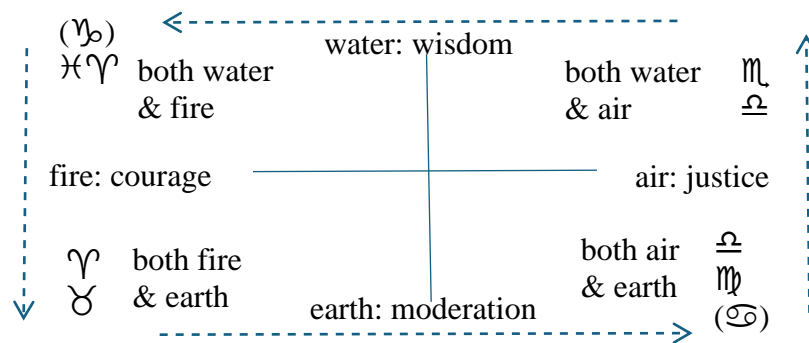
Before going to the zodiac, let's review the Empedocles-to-Plato connections...



... noting that, in accordance with the discussion at the end of 'Ch.3', we have placed 'cubic earthy' in the lower hemisphere, 'against' the fact of 'watery ♋ Cancer' being the cardinal midpoint of the lower hemisphere. Our reason for doing this might

not be satisfying to everyone but, for the developmental astrologer who is aligned with the anti-clockwise-ness of development, the numerical sequence of ‘4’ faces, ‘6’ faces, ‘8’ faces & ‘20 faces’ will have its satisfactions (not forgetting that the lower and upper hemispheres, respectively, have 2 earth & 2 water signs embedded within them).

From this set of extended Pythagorean-Empedoclean-Platonic connections, we can now connect the “‘3’ into ‘4’” puzzle, posed in “Timaeus” but also nicely at home in “Republic”, of the 3 parts of a soul – rational, spirited & appetitive – having to deal with 4 virtues – wisdom, courage, moderation & justice. Although we have taken our argument forward with our ‘de-conflation’ of rationality – rational water & air are to be seen as distinct – we have yet to explore how all this fits into the city’s development. Our intuitive readers will have guessed that FA envisions the development of courage, moderation, justice & wisdom occurring across 6 signs. This means that FA embraces the issues (and potential problems) of ‘overlapping quadrants’; numerically, the signs of the zodiac can be grouped in overlapping, ‘sweeping’ sets of (3 & 6) as follows...



... to specify this with words, we can say that, although “courage” is ‘focused’ at ‘(map) west’, it will, in any case, both (i) ‘draw on’ the prior hemisphere & quadrant (= ‘north west’) and (ii) ‘feed forward’ into the upcoming hemisphere & quadrant (= ‘south west’), so that it can be understood in a full developmental context that, in turn, helps creators & maintainers of the healthy city to remain healthy; similarly, we can say that, although “moderation” is ‘focused’ at ‘(map) south’, it will, in any case, both (i) ‘draw on’ the prior hemisphere & quadrant (= ‘south west’) & (ii) ‘feed across’ into the upcoming hemisphere & quadrant (= ‘south east’), so that it can be understood in a full developmental context that, in turn, helps creators & maintainers of the healthy city to remain healthy; similarly again, we can say that, although “justice” is ‘focused’ at ‘(map) east’, it will, in any case, both (i) ‘draw on’ the prior hemisphere & quadrant (= ‘south east’) and (ii) ‘feed forward’ into the upcoming hemisphere & quadrant (= ‘north east’), so that it can be understood in a full developmental context that, in turn, helps creators & maintainers of the healthy city to remain healthy; and, not the least, we can say that, although “wisdom” is ‘focused’ at ‘(map) north’, it will, in any case, both (i) ‘draw on’ the prior hemisphere & quadrant (= ‘north east’) & (ii) ‘feed across’ to the upcoming hemisphere & quadrant (= ‘north west’) so that it can be understood in a (metaphysical) developmental context that, in turn, helps creators & maintainers of the healthy city to remain healthy; as we shall see, “justice” takes on a unique role that sets it apart from the others but, before riffing on it, let’s consider the first three...

PLATONIC VIRTUE I: COURAGE (& THE ZODIAC)

1st archetypal Aries symbolizes beginnings. The most profound beginning that human beings experience is birth, but we don't envision it as the most straightforward beginning because another beginning, conception, precedes it. The Pythagoreans and Ancient Greeks realized that musing over '1-ness' might be straightforward for God, but it isn't straightforward for humans... thus, the Greeks first number is '2' and, in turn, '3' is the first odd number. To (try to) "reduce" experience to a "mono-" would be tantamount to making oneself into a god (or God). Hubris is never recommended.

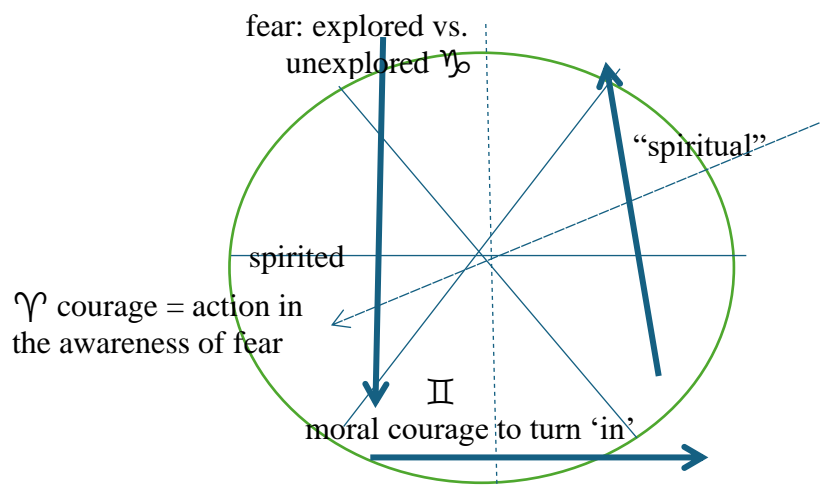
As all longstanding readers of FA know so well, even "reducing" experience to a "duo-" is only recommended insofar as the individual is ever-ready to re-expand and look for the Jungian '3rd thing' (and keep going to the '4th'... & to the "quintessence"). For example, if we consider the dyad of conception & birth, we would do well to direct some attention towards being "twice born". To do so, it won't be necessary to become a reincarnationist... it is possible to be "twice born" in the present life. Indeed, some will say that every morning awakening is a "birth", and, in this way, we are delivered to one of Plato's favourite dyads, "the one & the many". Yes, the Universe may indeed "be one", but the individual will keep from playing (being!) g/God when s/he bypasses the declaration "we are all one" to declare something more 'humanly developmental', such as, "we are all connected"... unlike the former declaration, the latter declaration invokes the "how? where? when? & why?". Those who have absorbed the last section of "Republic: Book IV", will be aware that Plato cared much for that which sits behind seemingly 'singular' concepts. For example, "courage" seems to be 1st archetypal, but it is not 'singular' because it implies that, in the background, there exists a fear to be overcome by it. Even "initiative", another 1st archetypal association, is predicated on the background existence of inertia. Thus, we have our reason for discussing ♀ Aries (& ♀, ♂) in terms of the hemispheres/quadrants that precede and flow forth from it.

In "Republic: Book IV", Socrates becomes less "Socratic". There is still some banter but, overall, Socrates has become more the "positivist" about his own views on the nature of a just city e.g. a just city has two classes of leaders, (i) the guardian rulers have the senatorial role of devising and refining the rules & (ii) the auxiliary guardians have the policing role. Plato makes it clear that '(ii)' are not to be devisers & refiners of laws because they are chosen for their "spirited-ness"... a quality that allows them to be "courageous" but, because this quality also urges them to pursue "honour", they have too much of a tendency toward pride, short-sightedness and corruption. Recall, here, the problem of democracy is that the "fiery" campaigner seeks to 'win' an office & 'celebrate' if s/he manages to do so. Democracy turns the world upside down, inside out, back to front, over & over enough that half the world thinks that it is worth killing & dying for (or, at least, worth sending someone else's sons to the valleys of death).

Turning to the zodiac-mandala, we now consider the details of the input of the hemisphere & quadrant that precedes "spirited" Aries. The auxiliary guardians need to have a deep enough appreciation of fear that, as the saying goes, they are not fearing fear itself. Indeed, the auxiliaries will have an intuitive appreciation of the prominent role that fear plays in criminality. Not only Freud but also any experienced policeman knew/knows that, by virtue of their respective "dissociations" from their own fears (= a version of fear of fear-itself), criminals leave clues behind them that will eventually lead to their convictions. Freud/police also knew/know that, although the committing

of a crime might appear to be “courageous”, it is more appearance than anything else; the more accurate term is “compensation against fear”... somewhere in the criminal’s unconscious, there is a feared (= unacknowledged) fear that is pulling him/her back & away from “getting a life” and, then, a “pseudo-courageous” act “seals it on the other side”... a sealing that, in turn, will be disguised by “rationalizations” about the unfair nature of life. Of course, in a corrupt democracy, the criminal can point to the systemic corruption to “seal” his/her “Godfather rationalization” on the other side and, having done so, s/he will “cancel” the value of personal “defeat” that sparks “individuation”.

For reasons such as these, the FA-er spreads Socrates’ depiction of “courage” in 2 directions, (i) back up from Aries to the sign that is linked to fear, Capricorn (not a “bad” sign if fear is not feared), & (ii) forward down from Aries to the sign that, if we care about “arrest/regression”, links to “rationalization”, Gemini; schematically...



... yet, there will be some readers who, upon recalling that there are 2 fire signs in the 2nd & 3rd quadrants, will be wondering why we have not aligned the “spirited” part of Plato’s soul with the lower or right hemispheres. Our answer to this is indicated in the schema; specifically, Aries is “spirited” – full of attention, intention, initiative, personality – but this “Ram spirit” deals with entry into the ‘scientific’ tangible world; Leo & Sagittarius, by contrast, are “spiritual” – full of integrative creativity, centering & musing upon how to transcend the suffering of the tangible world... and, so, in light of Plato’s interest in the formation of a city in the ‘present life’, we can see why Aries is the more relevant fire sign. We can, however, link Aries to Leo insofar as the lessons that are learned through the journey from Capricorn to Gemini go on to assist in the “shift of courage” from its ∇ existential-ontological to its ∂ psychological aspect. The wo/man who, as Jung says it, “becomes a problem to him/herself”, has taken a critical step into his/her moral courage. It can’t/won’t be taken if there is no preceding defeat.

FA’s longstanding readers are aware that we extend Leo’s connection to centres to the realm of axes e.g. a geocentric Sun in Aries is also a heliocentric Sun-(Moon) in Libra. This is the basis for viewing Aries as a sign that not only ‘draws’ on Capricorn ‘behind’ it but also a sign that draws on Libra (that is ‘behind’ Capricorn). This points us in “spiritual” directions, but we won’t expand on this now. Here, let’s go to...

PLATONIC VIRTUE II: MODERATION (& THE ZODIAC)

From the outside, a squealing newborn might be 'locatable' inside a soma but, from the inside squealing position, the soma doesn't quite yet exist. Over the first days & months of life, a baby's handling by his/her mother leads to an awareness of his/her soma "from within" and, in the first months & years of life, this soma will become the physical boundary through which information of the outside is transferred. That some perceptual information is more enjoyable than other information is 'registered' before the mind can step in to consider the possible 'value' of setting a limit against enjoyable perception. Determining this 'value' will only become murkier when physical 'hunger' is yet to be differentiated from emotional 'hunger'. Whilever this situation is ignored by rulers (guardians) – whether they be timocratic, oligarchic, democratic, tyrannical or Platonic – there will always be a need for psychotherapists (unless, of course, brain scientists invent a wonder drug that can convince brains that they will be able to have their cake and eat it too... or, as in the case, of the "ascetic Dianas" of the world, reject their cake and not eat it too). The trouble with capitalism, of course, is that it discards ideas about making a moderate profit and go for everything. Unsurprisingly, the game of Monopoly was not for sale in the U.S.S.R.. The trouble with communism, of course, is that it discards ideas about "human nature" that, via Socrates/Glaucon, precedes both Smith & Marx by a couple of millennia. Both systems lack a sense of the middle.

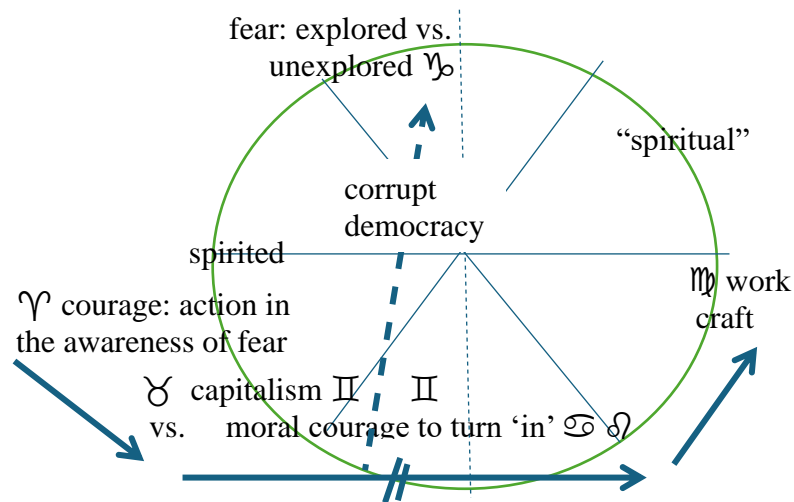
How important is moderation? For Plato it could be the most important virtue because the majority of citizens will be worker-craftsmen. For this group, moderation will be, both emotionally (and eventually, physically), 'worth' more to them than will courage & wisdom... the latter two are being taken care of by the "philosopher-kings" and auxiliaries. It would be from this large group that democratic decisions in respect of changing the system from democracy to the "philosopher kings" would occur. How, then, would a 21stC Platonist go about appealing to a democratic majority? Science?...

The latest thinking about biogenesis is that, instead of Darwin's "warm pond", life seems to have begun near the volcanic vents on the ocean floor. Irrespective of the truth of this set off, biodiversity is most obvious in nature's 'middle zone' between the ocean floor & the waterless desert... many a high school student will recall excursions to the sea-shore to study how the ebbing-flow tide allows creatures to get the most out of what sea, air & land have to offer. Then, the students go back to the textbooks and to questions such as "what is life (anyway)?". A significant part of the answer involves (what biologists call) "homeostasis"... for example, lungs & kidneys have the role of maintaining the acid-base balance of the organism's "inner sea" by ebbing the "inner tide" when it flows too much and flowing the "inner tide" when it ebbs too much.

The high school student of Plato's "Republic" would also learn about 'tides' in the psyche. ☼ Cancerian understanding has a "tidal" quality... too much of anything is not going to be "good". Even something that is deemed "good" by wide consensus can easily yin-yang to "bad" if it is over-indulged. The epitome of immoderation is the individual who cares about profits & bank balances at the expense of skillful enaction, the oligarch. Such an individual can declare that his/her understanding of economics is a kind of skill, but Plato would counter by refining his definition of the word, "skill", to enaction that serves the 'city-as-a-whole' and, as we shall discuss further in future chapters, the oligarch doesn't care a zot for 'wholes'. Here again, our readers do well to recall that, for Plato, oligarchy is the immediate prequel to democracy-(-on-its-way-

to-tyranny). Tyrants, like oligarchs and honour-seeking timocrats, don't care a zot for dodecahedral 'wholes'... they are unable to (... errr) see that their (... errr) blindness to 'wholes' is why they are wasting their lives away in Damoclean dread.

One of the most interesting facts contained in the anti-clockwise zodiac is that the sign of "capital", Taurus, precedes the sign of "work", Virgo. Schematically...



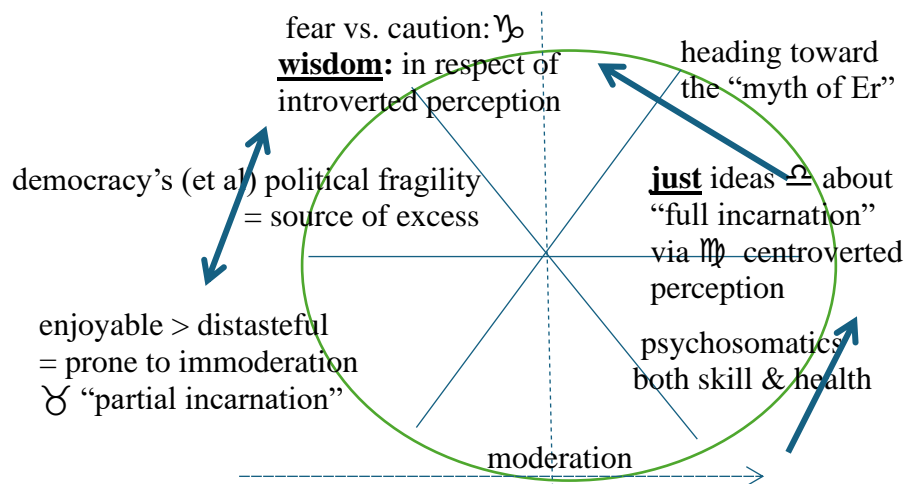
... the desire to indulge Taurus' perceptual preoccupation in a way that doesn't care a zot for the refinement of the 'centroverted perception' of a developed Virgoan skill is commonly known as hedonism but, it doesn't take much intuitive (... errr) skill to notice the link from hedonism to "physicalism" that underpins "reductive science". It also won't take much intuitive skill to realize that the world is in the sorry state that it is in because the oligarchic "Wolves of Wall St." have taken over the running of the world that, itself, has been built on centuries of post-Newtonian "physicalism". In the same way that an oligarch likes to show off that s/he has way more than s/he needs, so the "reductive physicalistic scientist" likes to show off – if not "prove", then "affirm" – that "reductive physicalism" is all anyone ever needs to explain existence. Not every rich individual is a show-off. Indeed, every rich individual's richness, show-off or not, depends on his/her hiding the 'how' of economic-politics from the majority, the poor. If the majority were clued in, they would vote in ways that could "stem the tide". How, then, might a 21stC Platonist go about appealing to a democratic majority in respect of bringing Platonic economic-political ideas into the 3rd millennium? Adam Smith?...

The main thing that ties Plato to Adam Smith is the virtue of moderation. Smith might have been an apologist for capitalism, but he was only so with the proviso that it helps to slow down the timocracy-oligarchy-democracy-tyranny process by drawing successful capitalists (oligarchs) back up into timocracy. Sooner or later, the successful capitalist will become philanthropic, especially if s/he is honoured for being so. If FA was around in the 18thC, we would have cautioned Adam that this was a formula for "regression" that morphs Plato's political series into oligarchy-timocracy-democracy-tyranny. As Marx could have said it, timocracy is a 'cover' for the evils of oligarchy. To give Smith his credit, however, he did see, as did Plato, that specialization is a generator of wealth... but, in this latter case, Taurus is anti-clockwising to Virgo.

PLATONIC VIRTUE III: WISDOM (& THE ZODIAC)

We hope that our readers, having digested our prior essay on moderation, have already intuited “whereto our depiction of Capricorn is going”... the 10th sign will be “wise” when it is the 10th sign (not the –2nd sign). Another way to put this: if Capricorn is drawing on Libra-(Scorpio), it will be more likely to act wisely than if it is drawing on Aries-(Taurus). This idea aligns with FA’s view of Plato’s “Republic” insofar as the (recalling-Capricorn)-Aries-to-Gemini “auxiliary guardians”, to perform their duties responsibly, need to draw upon the ‘centred-ness’ & ‘whole-ness’ that the ☿-Cancer-into-♌-Libra-into-♍-Sagittarius “ruling guardians” have been developing. The only “wisdom” that “auxiliary guardians” need is the inner realization that “courage” does not transfer to policy-making... even if it does confer a capacity to “consult & heed”.

Part of this heed comes from the guardians’ advanced understanding that ideas of reincarnation are valuable in respect of justice (even if it were proved that there is no such thing as reincarnation), not the least because “incarnation” means much more than simple extraverted perception... it means being aware (conscious) that one needs to advance one’s perceptions, thoughts, feelings & intuitions ‘forward’ to the realm of centroverted ♀-perception that, in itself, has the quality (definitely not a measurable quantity) of uniqueness. Recall, in this context, our notes on the Demeter-Persephone myth and the way that it lends itself to Plato’s “one & the many” in respect of the ‘one physical birth’ having ‘many (1000s of) psychological reincarnations’ spilling out from it as the individual wakes into each morning. In the zodiac, this pattern looks thus...



... noting, as indicated at ‘(map) west’, the guardians can inform the auxiliaries that, if there is a sense of political fragility in the city, this means that “individuation” is not yet sufficiently understood by its citizens (the pathognomonic sign of this will be the individual citizen declaring that a collectivism – e.g. democracy, communism – is the correct political goal) and, therefore, another round of education will be required. Whereas collectivist who breaks the law is imprisoned (without physical punishment), the collectivist who obeys the law is sent to (hopefully, enjoyable) school.

The collectivist might chant “freedom” but, for the Platonist, this chant, most usually, would be a “conflation” of “negative freedom” & “positive freedom”. A good example of this “conflation” is the French Revolution... the “freedom” that was trying

to be attained by French citizens simply led to counter-revolution and to a new species of tyranny. “Positive freedom” arrives via (i) humility that sources to admissions that “individuation” is not yet understood, and (ii) walking the path of “individuation”. If we go to our Solar system – that realm upon which Homo sapiens has “projected” its psychological “resonance” with the zodiac – we notice that the French Revolutionists who had some astrological literacy did not have the chance to understand “conflation” in respect of ‘im-ductive’ feeling as have those who would live in the post-discovery of Pluto era. Post-1931, the astrologically literate individuals had the chance to study the history of Neptune & Pluto and, through this study, become “wiser” about the realms of the psyche to which they are pointing... its unconscious realms. The standard texts are 2 pre-1931 publications, (i) Gustave Le Bon’s “The Crowd” (1895) & (ii) Sigmund Freud’s “Group Psychology and the Analysis of the (*super*)-Ego” (*italics FA*’s).

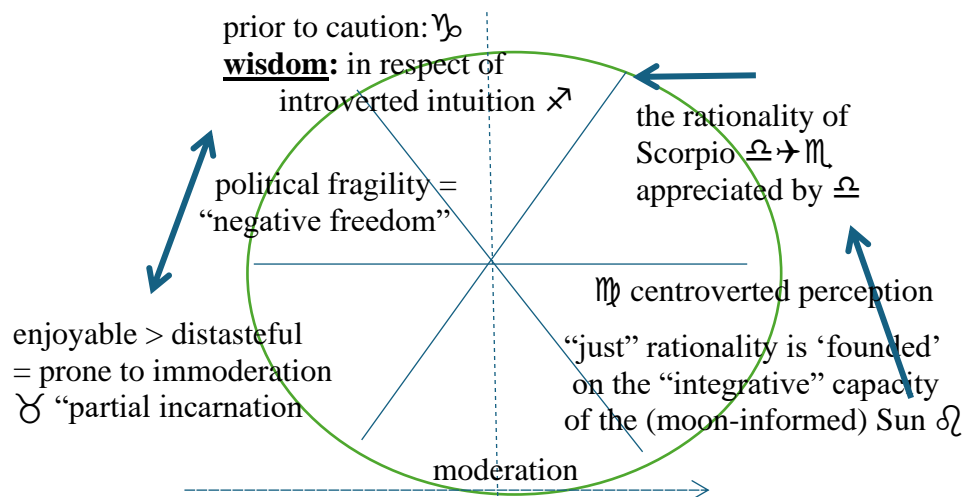
The reason that Capricorn needs to be “wise” is because, as we had indicated at the outset (of ‘Ch.1’) of our discussion of Plato’s “Republic”, is that understanding the subtle paradoxes of “introverted sensing” is not at all easy. The citizen only has to read C.G. Jung’s essay on this function (“introverted induction” is the epistemological equivalent) in his “Psychological Types” to ‘get’ what we mean by subtle paradox. Our readers, however, won’t struggle to imagine the parallel of Capricorn to (what is called) “dark matter” – the bulkiest chunk of the universe’s matter – and understand why “introverted sensing” can lead the psyche into “compensation” against something that isn’t-there-yet-is-there. In other words, in order to deal with “compensation” in a “wise” way, the citizen needs to approach it from a “centred” vantage point. And, if our reader doesn’t have much imagination, s/he can go to the gazillion tales that have been told about disastrous (= disa-‘star’) “compensation”, beginning with the myth of Chaos-Ouranos-Chronos-Zeus, that tells of how the 0th (12th) archetype “regresses” to the –1st (11th) archetype & continues the “regression” back-to the –2nd (10th) archetype on the way to the –3rd (9th) archetype, in the nastiest ways imaginable (as an aside, let’s note that dodecahedrons have $10 + 2 = 12$ faces, each of which is a $10 \div 2 = 5$ pentagon), and ending with Melanie Klein’s description of the “paranoid schizoid position” that is the home of the undeveloped (and, eventually, tyrannical) monists & dualists.

In the first section of our first chapter, we had made the point that (perceptual) induction tends to be clumsy with the introverted realm. With what we have outlined in this section of this chapter, the reason for the clumsiness becomes clear. Clumsiness in respect of the “religious” side of introverted sensation (e.g. authoritarian anti-love) most usually becomes a “(projection) screen” for those occupying the “scientific” side of introverted knowing because the latter also easily succumbs to “compensated” fear even if it mightn’t be as obvious as it often is for the religious devotee. Indeed, it is the very obviousness of the former that gives the latter the opportunity to ‘get away with’ the “projection”. A “wise ruler”, therefore, realizes the need to (i) accept the existence of the unconscious and, in turn, (ii) withdraw the “projection” and, with his/her “*mea culpa*”, declare to the collective that s/he is the “personification of the shame that the collective is refusing to ‘feel’”. A compassionate self-punishment would be his/her first step... and Plato is in tune with this insofar as the ruler will not permit him/herself to enjoy the fruits of the lower hemisphere until such a time that s/he & his/her electorate have learned how to place a “use by date” on the authority that s/he is stewarding.

PLATONIC VIRTUE IV: JUSTICE (& THE ZODIAC)

The 21stC meaning of justice – impartial actions that bring human interactions closer to fairness &/or equity – is not quite the same as Socrates’ meaning. To be sure, the “modern” world & Socrates aren’t too far apart either but, in the case of the latter, a few assumptions are included (i) the existence of the “soul” (ii) the “tripart-ness” of the “soul”, and (iii) the need for the “soul” to make a correct internal evaluation prior to evaluating human interactions in the external world (at the beginning of “Ch.III”, we gave the example of “Vito Corleone” not going far enough in the evaluation of the family-bias in his “soul”... leading to unwise assessments of his sons’ “souls”). Agreed, even if the individual makes a correct (= honest) evaluation of his/her own “soul”, this won’t mean that s/he can then correctly evaluate another’s “soul” – only God knows who are the “can’t-evaluate” (sheep) and the “won’t-evaluate” (wolves) – but a correct internal evaluation puts him/her in a better place to circumambulate what God knows.

A big part of understanding what Socrates means by justice, therefore, requires a close consideration of the word “evaluate”. For FA, this requires close consideration of Jung’s view that the two “rational” functions, thinking & feeling, are “evaluators”. The first act of this close consideration is to realize that it is uncommonly difficult to fully “evaluate” anything because, as Jung tells us, the rational functions are “opposed” and, so, when attention turns to one “type” of evaluation, the other will be left behind (as it were, “in the unconscious”). With, in the anti-clockwise scenario, thinking preceding feeling, this “leaving behind” is significant... with the water signs already full of the symbology of the unconscious, the precedent thinking sign will have a ‘doubling up’ effect. This is why airy Libra depends on the input of the underpinning irrational signs, ♌-Leo & ♍-Virgo. Let’s sum this up with the following schema...



... and, in doing so, we are emphasizing our principle of the “sign of the virtue” (in this case, Libra as the “sign of justice”) only being ready to function if it has good recall of the quadrant & hemisphere prior to it (and, to be discussed below, has a sense of the quadrant and hemisphere ahead of it). Although Cancer, as was noted in respect of “Vito Corleone”, is the sign that, in theory, could hold development ‘down’ in family bias, the fact remains that the ruler of Leo, the Sun, draws on the ruler of Cancer, the Moon, as it goes about its “life-affirming”, “centre-making”, “integrative” function.

Thus, if Libra is drawing on Leo's "integrative" capacity, there is an additional sense in which Libra draws on Cancer's "reflective" capacity, at least in respect of Leo. The recent eclipse of the Sun by the Moon (and 2 weeks either side, vice versa) symbolized the lack of interactive "light" that, under usual circumstances, passes between them... thus, astrologers throughout history have taken a gloomy view of this "light-lack".

One of the reasons that philosophers have a hard time accepting feeling as the 2nd "rational" function is that the femininity of feeling tends to mix itself up with the femininity of sensing. This mixture is known in everyday parlance as "emotion". The Jungian function-ologist has no qualms with this tendency because the development of feeling out of sensation is not dissimilar to the "de-conflating" development of feeling out of thinking (as per, "Plato's Republic & the Zodiac III"). From the Libran perspective that absorbs the integrative gifts of Leo, there is nothing to prevent it from viewing Cancer as the 'earthy-est' (= most sensual) of the water signs and, thereupon, as Libra looks ahead to Sagittarius, there is nothing to prevent it from viewing Scorpio as the 'fiery-est' of the water signs. In other words, Scorpio is the phase wherein any '(recessive) earth' that is clinging to Cancerian water will be 'burnt off', so that, later, 'rationality' can 'come home' to its 'airy-est' (= 'doubly rational') location, Pisces. The 12th & last sign, Pisces, has been linked to "wisdom" but, of course, a Freudastrologer would only concur in the case of the individual entering Pisces having had a full upper hemispheric experience. Without this, Pisces becomes the "unwise" home of the "soul" that is "trapped" in matter rather than in the "wise" home of the "soul" seeking out more matter so that it can be better incarnated than it had been in a prior (day, month, year, planetary transit e.g. 12yr Jupiterian, life) cycle. If, worse still, Pisces is entered from the 1st quadrant, it becomes a place of boundaryless immersion of the individual "soul" in the "collective soul" to the point of chaos, delusion and addiction.

With Libra looking forward to the remaining 3 "rational" signs of the zodiac's upper hemisphere, Scorpio, Aquarius & Pisces (& the 'recessive' "rational" influence of air & water on Sagittarius & Capricorn), the issue of the immateriality of the "soul" presses front & centre of the Libran intellect. Then, as Libran "teleo-science" is placed in the rearview mirror and the cycle moves into Scorpio, intellectual pondering about the "soul" is left behind and the direct experience of the "soul" becomes the issue. The individual who has maintained a "soul-less", "materialistic" view of existence and/or has come to view the world in an overly sentimental way won't find the experience of Scorpio edifying... whereas, by contrast, the individual who cares to know more about the "emotional/feeling truth" of what I/Love is (or, is not), will be at home. If the individual has the breadth of vision to see the "t/Truth" of I/Love in the fullest context of existence, s/he will, upon arriving in Sagittarius, become the 'half-not-bad' religious philosopher... for example, s/he will be pondering reincarnation in a fuller way than s/he had been doing so in Libra. The "soul" will be now experienced as "primary" and the "soma" and the thoughts that rattle around inside the soma will be "secondary".

As we head into "Republic: Book V", wherein Socrates takes on the issue of the family and gender, we note here that the word, "philo-sopher", sources to two words (i) "philo-" means love, and (ii) "-sophia" means wisdom. For the FA-er, it is important that one keeps in mind that Sophia, the goddess of wisdom, is a goddess and not a god. The 1st step for FA is to value (not so much women as) "the Feminine"...

(to be continued in '9-3', but now...)

THE '3-11 INTERACTION'

For '3 Mercury', May-into-June 2024 is an active, 'homecoming' time. After it turned anterograde in mid-April 2024, Mercury enters Taurus in mid-May. Then, on 31/5/2024, it will form a conjunction with Uranus. Then, in June, Mercury, returning to its 'Gemini home', will form conjunctions with Jupiter, Moon, Sun & Venus. Thus, Mercury will be 'picking up' (if not "impersonal", then) "transpersonal" '11 Uranian' information & delivering it to "personal" planets in Mercury's "personal" sign. Later, '3 Mercury's' waning square to '11 Uranus' on 7/9/2024 will provide extra information that can help to clarify differences between '11 collective' & '3 individual' thinking.

One of the first clarifying cabs of FA's '11-3' rank goes as follows: '11 ideology' is not the same as '(2)-3 reductive science'. In other words, if a reductive scientist takes an ideological attitude to outer world observation, s/he will be "conflating" '11' & '(2)-3'. Until s/he 'gets' what s/he is doing, s/he risks "narcissistic regression" from '(2)-3' to '(1-12)-11-10'. Of itself, this is no big deal but, if s/he were to have influence over a powerful politician, the deal gets bigger because forward steps into '4-5 soul-spirit' aren't a part of political power planning. The seeds of catastrophe are being sewn and, unfortunately, with the level of scientific arrogance that we see today, any blossoming of these seeds won't be pretty. One reason that we 'like' Mercury's delivery of Uranus-in-Taurus information in June 2024 is that, concurrent with its delivery to '3 Gemini's' "concrete thinking", it will inform Jupiterian-Lunar-Solar-Venusian 'soul-spirit'.

At this point, some readers might be baulking at our application of "concrete" to Gemini's thinking. Just because the 3rd house is associated with the "concrete mind" it doesn't mean that Gemini is "concrete". Yes, we agree, but this term helps to clarify the difference between Gemini's thinking & Sagittarius' symbolic 'thinking'. In myth, of course, Hermes is Zeus' messenger and, so, it might be more accurate to depict the Twins as "translators" (= from "symbolic" to "concrete"), a depiction that might well be affirmed by what happens when Mercury conjoins Jupiter on 4/6/2024. At the very least, we hope that a few minutes are spent '7 reflecting' on the '3-11' that is embedded in Descartes' "cogito"... "am I thinking?" or "is something (collective) thinking me?"

The answer to this 'Cartesian question' becomes more "I" and less "collective" when one is aware that the thought has a "taboo" quality. The par excellence example of this is, of course, Freud. Sigmund's Uranus in Taurus seems to have pushed him in 'ideological-physicalistic' directions, but his Mercury in Taurus wouldn't let him settle on "physicalism, per se". As noted in FA's "A Short Course in Mandala-ology", Freud did settle rather too much for "psychologism, per se" and, in doing so, he would close off '9 Jupiterian' insights. Freud's Geminian Moon in his 8th house symbolizes the grip of a back-'n'-forth shuttling in respect of sex's basic dichotomy; endogamy-exogamy.

As it is for any archetypal interaction that occurs across the collective-personal divide, the astrologer does well to wonder if Mercury has more a personalizing effect on Uranus or Uranus has a more (fixed)-collectivizing effect on Mercury. The answer 'is Mercurial' insofar as it is best answered on a case-by-case basis. We won't know in advance if an individual who has natal Mercury in Aquarius will think as an ideologue or as a mind-changer. Indeed, we might even discover something 'doubly Mercurial' such as an individual who is ideological on odd days and mind-changing on even days! This would be a good discovery for the astrologer insofar as it would help him/her to

keep focus on the astrologer's overall need to 'be Mercurial' and not settle on "fixed", "cookbook-style" interpretations of interactions. Let's not forget that '11 Uranus' and '3 Mercury' are leading contenders for "rulership" of astrology... before the discovery of Uranus, Mercury had been thought of as astrology's (own) "ruler". Indeed, it might be the case that these contenders are a big part of the reason why astrologers are often portrayed by religious & scientific establishments as lying tricksters. Of course, these establishments are "projecting" their own respective 'Satan(s)' onto (what they deem to be) easy targets. Agreed, if an astrologer makes a concrete prediction (making "free will" into a mockery), the establishment's "projections" land on a good "hook", but it won't be an "open", '3 Mercurial, it-could-go-this-way-or-that' "hook".

If, perchance, the astrologer does experience collectivistic "projections" during this May-into-June transit of Mercury, we would recommend that s/he looks forward to the conjunction of Mercury & Venus in the 1st degree of Cancer on 17/6/24, because it will remind him/her that astrology, unlike the collective, has the potential to direct us in 1st personal '4-soul' directions... when Mercury enters Cancer, astrologers again have direct contact to the 'zodiacal' aspect of the individual soul e.g. 2½ millennia ago, Pythagoras intuited, "the soul is a square". If an astrologer wanted to read something that riffs on '4's links to "soul" prior to this Mercury-conjunct-Venus, s/he could read Jung's essay that came in the wake of Bertrand Russell's (1931) "proof" that numbers "can't be proved" to be inventions (it's '50% correct' to link numbers to archetypes)...

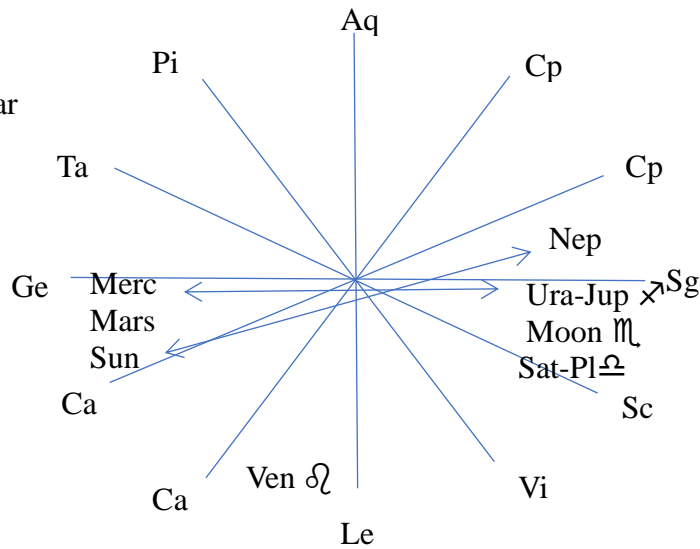
Jung's essay, "A Psychological Approach to the Dogma of the Trinity", focuses on the specifics of the "missing 4th" in the context of the overall issue of the "problem of the spiritual feminine". He concludes, "because of its noetic (intellectual) character, the Trinity expresses the need for a spiritual development that demands independence of thought". By doing so, Jung is implying that Christianity is the religion this is best positioned to generate "individuation". Judaism & Islam are not prohibited from the process of "individuation" yet, stirred toward "independence of thought", a Christian comes up against his/her 'inner Christ/Satan' e.g. "I can think something different to what I can say; my free will to do so is my inner 'Satanic' temptation". To lie, however, requires a quaternary bi-axial approach because one can be dishonest in two directions (toward others or oneself) and with two motivations (to protect or to take advantage). In short, we need to move into the feminine 4th function beyond thinking – feeling – to be able to internally-watery value our respective Christ/Satan dyads. In turn, we note that the 'inner Satan' lies to protect only himself and to take advantage only of others.

In discussing this issue, Jung had already made note of the fact that (feminine) '2' has the misfortune of receiving the "projection" of "evil" because this is necessary in a circumstance where '1' is "good". If the individual takes the view that '2' has been unfairly lumbered with a negative value, Jung implies that s/he can bring parity back to the first 4 numbers by taking the view that '4' is "good". (FA's longstanding readers will know our view that '2's "evil" side only emerges in a "regression" from '3').

Truth has a "Catch 22-ish" character. Upon building his/her roundly developed ego, the individual becomes secure enough to speak honestly in a way that will prevent others from taking advantage of his/her honesty... but, then again, to build a roundly developed ego, one needs to be honest as a pre-requisite. To '3 think' upon this further, let's consider an individual "soul" who is surviving the cauldron of 'truth-vs.-lie'...

EXAMPLE BOOK/IMAGE 24: C.I.A. DISCLOSURES: JUNE 2013

Edward Snowden
21/6/1983 4.42am
Elizabeth City, N Car



It is difficult to know how Homo sapiens might ‘get past’ its non-understanding of collectivism. Carl Sagan had hypothesized that there might have been many other civilizations in the galaxy & universe, but we don’t know of any (= “Fermi’s paradox”) because, almost by definition, the sophistication that allows for the capacity to civilize goes hand in hand with the development of technology that destroys civilization. Earth has been in this situation since the development of the H-Bomb in the early 1950s.

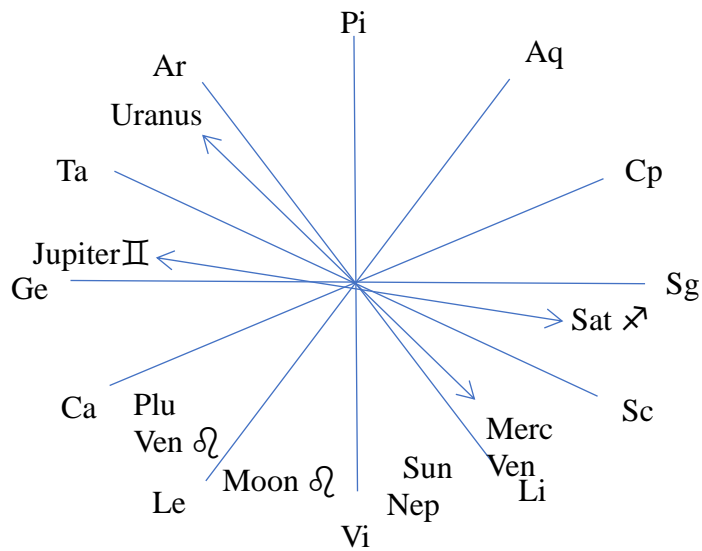
Yes, we’re “Trekkie-enough” to accept the possibility of a galactic civilization surviving this phase and going on to form a ‘federation’ that holds the directive to not interfere with Earth-like “primitive” planets until the Earthlings have learned to ‘get past’ their political sterility. Who knows? ... maybe Le Bon, Freud & Jung were secret emissaries of the “Galactic Federation” that decide it was time to “push gently”?

Try and tell a democrat that democracy is a collectivism and s/he will refer you to the democratic authority that, in turn, will want to silence you for being, in its view, some kind of anarchist. Indeed, the democratic authority will be keen to discover who you are before you are speaking about democracy and, as a result, it will (if this is the word) “be happy” that technology is developing ‘hand-in-hand’ in order to do so. The authority will choose its members for their (if this is the word) “talent” for sneakiness, which is the “talent” for hiding behind the “mask” of being the protector of its citizens against other nations. So “talented” that their leader might get a “Nobel Peace Prize”.

These are the kinds of thoughts that swirled around Edward Snowden’s psyche when he decided to make known that the C.I.A. had been building information banks on everyone because, after all, anyone could be radicalized into “freedom fighting” or “terrorism”. Ed has one of the most Mercurial charts in astrology’s information banks and, so, he might not like the fact that astrologers have a window into his psyche. Fair enough, but we don’t want to take advantage of you, Ed. We only want to understand you a bit better and learn more about how you self-overcame your national idealism without (perhaps) going on to self-overcome your idealistic attitude to collectivism.

EXAMPLE FILM 24A: BEING THERE (1979) ☹☹

Hal Ashby
2/9/1929 12.10am
Ogden, Utah



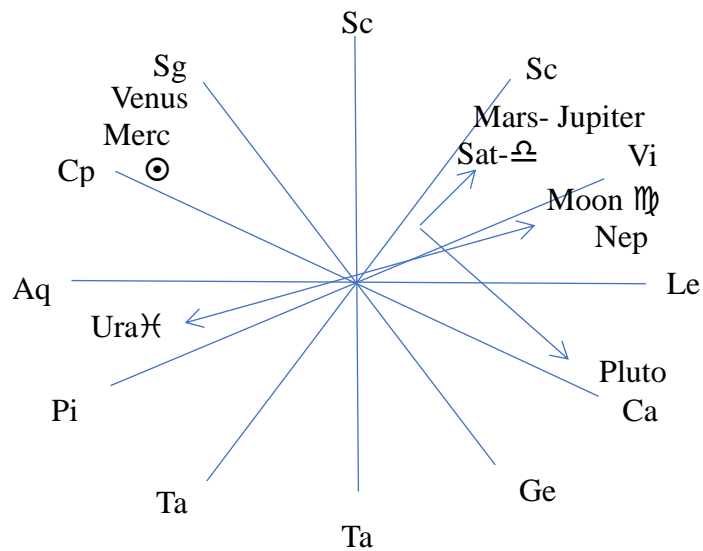
Hal Ashby was one of the “new Hollywood” directors with a light that shone as brightly as Scorsese’s & Spielberg’s in the 1970s. Perhaps Hal’s light had shone a bit too brightly, however, for he would become un-employable when, for the second time, Saturn rolled through his 4th house. The late 70s was a time when Hal needed to forge a better ‘under’-standing of impact of his father’s suicide... it appears, however, that Mercury – not only Hal’s “chart ruler” but also his “Sun ruler” – located in opposition to Uranus in the 11th house had brought the level of rebelliousness to his outlook that didn’t want to be pinned ‘under’ any ‘under...’, especially when ‘12’ was activated.

Film fans notice Hal’s rebelliousness in his black comedy, “Harold & Maude” (☹☹☹) – his father’s suicide sitting in the background of a youth freaking his mother out with a series of fake suicides – and his sepia biography, a biopic of Woody Guthrie, “Bound for Glory” (☹☹), but “Being There” is his ‘beige comedy’ that highlights the need for “individuation” as the qualifier for political office because, when collectivism is the underlying qualifier – as it is in democracy – the collective, sooner or later, will wind up under the whim of an individualist who only cares about keeping office rather than “do what is best” for the collective. All this is brought to light when “Chance, the gardener” (Peter Sellers), proves that anyone can become the president of a powerful nation... all this anyone needs to do is to utter familiar homilies and manicure a mask that appears wise, even if, over the recent decade, mask-manicuring has proved passe.

At this point, some readers of Jung will say that “Chance” is “individuating” because “individuation” can occur “unconsciously” e.g. a lion cub becomes a lion and won’t ‘know’ that it is becoming a lion. This is a fair point and, so, we would ‘qualify’ our ‘qualifier’ by adding “conscious” to the term, “individuation”. To be “conscious” in the Jungian sense is to take one’s “unconscious” into account. To be a “conscious” leader in the Jungian sense, then, is to have taken sufficient account of one’s “personal unconscious” that one can wisely take account of the “collective unconscious”, a realm that spreads beyond (way, way beyond) one’s electorate, nation and religion.

EXAMPLE FILM 24B: THE STING (1973) ☹☹

George Roy Hill
20/12/1921 9.58am
Minneapolis, Minn



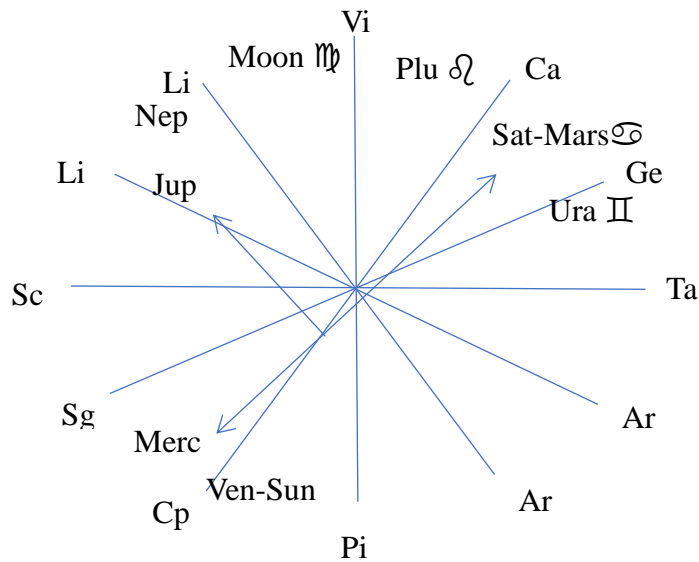
If George Roy Hill's birth chart was to be summed up in a sentence, we would first go for something like, "light and airy Sagittarius & Aquarius verbs & nouns with a dark-gloomy Saturn-square-Pluto exclamation point". When we go to George Roy's filmography, we notice that his light & airy '9' & '11' (& '3 Mercury', the ruler of the 5th house, in amongst it) influence came to the fore, especially with "Butch Cassidy & the Sundance Kid" (1969: ☹☹☹) & "The World According to Garp" (1982: ☹☹). His light & airy style – during his youth, George Roy was a keen flyer – won out over "The Exorcist"'s doom & gloom in 1973's awards season. Jupiter in Aquarius, after all, had formed a grand trine with Saturn in Gemini and Uranus in Libra. Air-air-air!

As P.T. Barnum made clear, there is one born every minute. When trickstering becomes too easy, however, boredom looms and, eventually, con-men will begin to take a chance on pairing up (and, then, grouping up) and aim for the Holy Grail of cons... conning a super-con in such a way that he won't (& never will) realize that he has been conned. George and his producers knew that the key that opened the door to success for "The Sting" would be the casting of full-on movie stars in the roles of psychological brothers, "Henry" (Paul Newman) & "Johnny" (Robert Redford), because the story was less about the cleverness of the trick and more about the charisma that, for the trick to be successful, would have to underpin it. In the same year, Peter Bogdanovich had a similar hit movie about tricksters – in his case, a movie-star and his daughter – who come to rely on charisma more than genius. George also did well to keep charisma in his mind as he cast the villain, "Doyle" (Robert Shaw), because 'negative charisma' is still charisma. With the story "sealed on both sides" in this way, the audiences would feel more comfortable "identifying" with the glamorous Commandment breakers.

The Castor & Pollux theme – one sib lives, one sib dies – is common in sibling tales and, in "The Sting", we find it playing out early on with the hit on Johnny's sib, "Luther" (Robert Earl Jones), but the theme keeps on keeping on... first with a "soror fatale" and, at the audience-tricking conclusion, with a fake Cain-Abel "frater fatale".

HEROES OF DIRECTION XXIV: DAVID LYNCH

David Lynch
20/1/1946 3.00am
Missoula, Mon



It is odd that some film directors are identified as “surrealists” because, when we think over the meaning of the word, “surreal” (e.g. “an irrational juxtaposition of imagery”), this would apply to anyone who has ever “cut” abruptly from one scene to another and, so, virtually all directors are “surrealists”. Nonetheless, this description is usually tied to directors who take their cues from the passively experienced dream (night) more than an actively experienced dream (day). Although the daydream might be partly under the control of the dreamer’s active “will”, it is never as “free (willed)” as s/he might believe. This leads us to Neptune and the 12th archetype-in-general and, upon inspecting the horoscope of (as Dennis Hopper calls him) “American Surrealist”, David Lynch, we do notice that Neptune (i) is natally placed in his 4th quadrant, & (ii) during his formative teenage years, transited into his 12th house. It is not unreasonable to assume that, during his teens, David was asking the “usual suspect” 12th archetypal questions: to what extent is the world spun by Maya’s web of illusion? if, say, a winner of a jitterbug competition goes to Hollywood to chase Hollywood’s dream, is s/he right to do so because, hey!, it is all a dream anyway!? does Maya spin in both directions?

Although David’s natal Sun is in the sign of Capricorn (and, not forgetting that ‘10’ links to ‘12’ in via the symbol of the goatfish), we note that his Solar “progression” into Pisces coincided with the release of his first feature (Stanley Kubrick’s favourite!) film, “Eraserhead”. David’s Capricorn & Piscean sides come together biographically when we note that his father (Sun/I.C.) was an agricultural scientist whose career had led his family to fluid changes of domicile. Like another “surrealist”, Terrence Malick (with whom David would share friendship with production designer, Jack Fisk), David set a number of his films in the ‘50s “baby boomer” American mid-zone, most notably “Blue Velvet”, “Straight Story” and, if Washington is mid-enough, “Twin Peaks”.

After rolling through his 12th house, Neptune reached David’s (Scorpio on the ascendant in the mid-1960s. A transit of Neptune over one’s ascendant isn’t a bad time to ask the 3rd of the questions posed at the end of our opening paragraph – does Maya spin in both directions? – insofar as Neptune is now both casting ‘back’ from where it

had emerged (the 12th house), and ‘forward’ to the cusp-&-house that is straddled by ‘12 Pisces’ (in David’s case, the 4th house). We are not implying here that Neptune is the asker... this job would fall to Mercury. When considering the “illusory” aspect of Neptune’s ‘birth’ into a client’s 1st house, the psychological astrologer won’t shy from taking account of the ascendant’s sign (in David’s Case, Scorpio) because this quality will also be playing its part. With Scorpio as the sign that speaks to looking “behind” things (especially illusory things; recall that Freud had Scorpio rising), there is every chance that David won’t be satisfied with simple answers to any of Maya’s questions.

David’s Scorpio rising reminds us that Freud & Jung had differing approaches to the interpretation of dreams, the latter was less inclined to see dreams as Freud did, as disguised wishes. We prefer Freud’s approach because, if an analysand is disguising his/her outer world behind his/her “projections”, it is likely that s/he is doing the same to his/her inner world. Freud was ever keen to remind us that interpreting one’s own dreams is to throw gasoline on the fire of their capacity for disguise. Hence, the analyst has his/her own analyst. David’s films lend support to Freud’s view that, even if night-dreams are disguised (in part, to help sleepers to get their 8hrs), they yet might be less disguised than day-dreams and, therefore, it is easier to interpret the psyche through the analysand’s night-dreams than through his/her day-dreams. This view is affirmed in light of the fact that the analysand (i) may be reluctant, in any case, to share his/her day-dreams, especially if they have already been rejected by other members of his/her family (ii) having “projected” his/her day-dreams onto suitable hooks, is less inclined to accept that s/he is making the outer world more illusory than s/he has made his/her (further) inner world. Scorpio-on-the-ascendant individuals expect to discover “dark truths” hidden behind “light illusions” and, so, despite the risk, s/he will travel ‘down-out-into’ the outer world to discover them... for no other reason than to have one less thing in the world that might want to kill him/her. In terms of David’s horoscope, we note another reason for entry ‘down-out-into’ the outer world... David has natal Sun in Capricorn two houses (and signs) ahead. When (if) David ‘reaches’ his 3rd housed Sun, he would then have a chance to add, to his ‘8 ascendant feeling’, “I must survive”, the ‘5 intuition’, “my sense of 1st personal purpose & fulfilment are on the up”,

If a film is many years in its making, the astrologer would, therefore, not to get too focused on the transits of the year in which it was released. Nonetheless, given that, one chapter ago, we had made a case for George Lucas’ “A New Hope” being relevant to Saturn’s transit through Leo, we can do the same for “Eraserhead”... although, in the latter case, Saturn’s effect is more “undercompensating” insofar as “Henry” (Jack Nance) has no new hope of being Skywalking-ly heroic. In 1977, Saturn, David’s “Sun ruler”, having had recently completed its 8th house return, made its way to natal Pluto in his 9th house. It is, therefore, no surprise that, in “Eraserhead”, we are asked to ask: is everything as “fine” in Heaven as Heaven’s paper-mache-flower-cheek mother likes to sing it? It appears that Henry’s soul is not so fine at the Gates of Heaven because it is “judged” to be as sick as its lever-pulling, pock-marked “judge”. In David’s Saturn-Pluto in the 9th house view of Heaven’s gate, we remain uncertain as to whether souls are ‘leveraged’ back down to Earth for the sake of their healing or for the sake of their punishment. Whatever the answer, non-heroic Henry is unable to discover it because his head has ‘erased’ the path to its discovery. Whatever Henry is going to learn about the soul, he is going to learn about it “the hard way”. Even that part of his soul that

he has sired winds up laughing at him... before it reveals that it has inherited Henry's 'volcanic testicles'. By no means are we insisting here that Henry's mutant baby is an expression of his soul. David would be the first to remind us that "surrealists" express in the way that they do so that audiences are forced away from narrow interpretations and toward ever-expanding smorgasbords of possibility. Somewhere, underneath all of Henry's (& David's) befuddlement about becoming a father, the absurdity of sheer existence percolates through the pool of milk into which lustful Henry sinks.

One of David's unique-making characteristics is his interest in all forms of art and media. His interest in painting would have led him to an interest in Van Gogh and, in turn, it would have led him to ideas about the thin line between genius and madness, most famously exemplified by Vincent's self-mutilation. Should we fuss over Vincent's madness when garden variety psychopaths with no artistic ability are just as prone to lop off an ear? Many art lovers become annoyed by the linking of Vincent's genius to his mental state (although it is difficult to not to make the link when he self-portraited his earlessness on canvas). David might be versed in many psychoanalytic theories about Vincent, the foremost of which was-(is) that his self-mutilation was an upward "displacement" of his castration anxiety... he aimed to "make it real" without "being final" about the "reality". A look at Vincent's natal horoscope tends to support this view insofar as Mars in Aquarius in his 8th house had rolled into opposition-square to his pre-midlife (= 36yrs) Saturn-square-Saturn in his 2nd & 11th houses. For David, the question, "why is genius strange?" morphs into two questions, "why is the world strange?" ("it's a strange world!") "why are there people like Frank?" in his 4th film, "Blue Velvet" (1986), a study in "displacement" and its inevitable dead-end.

David begins "Blue Velvet" by contrasting the human world against the insect world – "Jeffrey"'s (Kyle MacLachlan) father suffers a heart attack, falls and breaks his neck as he crashes onto his insect-laden lawn – and, with it, poses the question, "do humans habitually shield themselves from the 'bigger biological picture'?" All Jeffrey needs is a (Van-Gogh-ish) psychoanalytic mystery to make him search for the answer. Soon, he finds himself confronting "Frank Booth" (Dennis Hopper) who has an insect's level of empathy for those who are standing in his way. Jeffrey learns that Frank is psychologically castrated and is only able to fake his rape fantasy. Frank has fetishized blue velvet probably because "blue" points to the "depression" he won't or can't experience (he would find this to be even more annihilating than his impotence) and "velvet" points to the "teasing" nature of sexual frustration (a memory of the feel of velvet is the poorest substitute for a real world feeling of velvet). Jeffrey also learns that "Dorothy" (Isabella Rossellini), the singer of "Blue Velvet" & the mother of a son kidnapped by Frank, is more potent than Frank but her hunting and mating instincts can't be said to be in any sort of 6th archetypal '6 order'. The suffering that Dorothy is put through isn't in deserved but it does appear to have developmental antecedents.

The greatness of "Blue Velvet" has much to do with tempo... 'descent' into the crazy 'full biological picture' is gradual enough to give the audience a chance to chew on the "strangeness" before it is asked to digest it. David's sense of gradual-ness is also evident in his comic ability... the "stranger" the world gets, the "funnier" it gets. The audience is "strangely redeemed" by noticing that it can do what Frank-the-insect (or insects-in-general) can't do... laugh. Hence, the laughing robin at the end of the tale.

DAVID LYNCH'S (PSYCHOLOGICAL) "TOP 5"

If the film-buff counts "Dune" (in some ways, it isn't really David's) s/he counts 10 feature films and, so, we could have compiled a "top 10". We have reduced this list to 5, however, because, in our view, some of his films are much better at demonstrating his balance between the realist & the surrealist approaches than others. We like to sit at the mid-point of anticipating well & being clueless about what might happen next.

1: MULHOLLAND DRIVE (2001:2) ☹☹☹☹

Billy Wilder's "Sunset Boulevard" meeting Ingmar Bergman's "Persona" was David's recipe for his own Hollywood success... bought with the Hollywood failure of his dream (anti)-heroines, "Diane/Betty" (Naomi Watts), "Rita" (Laura Harring) & "Camilla" (Melissa George). We don't discover that these three are different aspects of the same woman until the concluding section when Diane – who up until that time, the audience had known as "Betty" – greets Rita by calling her "Camilla" and, in the next shot, being horrified by the fact that she is looking at herself. It is also noteworthy that, up until that point, David's audience doesn't know that Diane/Betty is mixed her day-dreams up with her night-dreams. A problem for all actors is that their "masks" are 'doubled-up' insofar as, to win a role, they first need to put on their 'under-mask', the "wannabe actor". Sooner or later, the actor's superego begins to judge this second "mask" that, in effect, sits 'in between' the actor's inner world and the role that s/he is hopes to be cast for. Therefore, the actor looks forward to the day when s/he becomes "big" enough (or the pictures will have become "small" enough) that s/he won't have to play the 'in between' role. When that day appears to have a zero chance of arrival, the "black dog" looms on the psychological horizon. Kleinian analysis or "silencio"?

2: BLUE VELVET (1986:5) ☹☹☹☹

For the Freudastrologer, a lower hemispheric sign on the ascendant symbolizes an urge to develop to the 'house-of-the-sign' e.g. Gemini on the ascendant symbolizes the urge to develop 'down-out-into' the 3rd house. When, however, we notice an upper hemispheric sign on the ascendant, urges are more complex. Having noted that David has Scorpio rising, we can propose three pathways to 'reach' his 8th house (i) through the lower hemisphere and 7th house, (ii) a "regression" through the 10th house, and/or (iii) a 'diametric leap' from the 2nd house. With David's Mercury sitting in opposition to a (uber)-tight Saturn-Mars conjunction in Cancer in the 8th house, David possesses a capacity in David to jump back-'n'-forth across '2-8' to, then, proceed to his Sun in Capricorn/3rd house and write a script. Psychopaths, irrespective of whether they are 'cinema psychopaths' – from Norman Bates to Frank Booth – or 'real psychopaths', are haunted by unconscious feelings of powerlessness. All a psychopath is 'aware' of, however, is his desire for power: "what do powerful men, want? more power". Frank might be 'aware' of his physical impotence but not of its psychological counterpart.

3: ERASERHEAD (1977) ☹☹☹

Like many first features, David's first is more obviously biographical than his later films. Talk to any surrealist film-maker and s/he would likely say that one of the most important accessories is contraceptives... but, David found himself married with a child at the tender age of 22yrs and would have to disentangle the demands of being

a father-provider and father-creator. It is easy for the audience to reach the conclusion that, because of where “Eraserhead”’s success would lead him (initially to Mel Brooks, then to the film-world), David succeeded in the task... but, his marriage didn’t thrive in the way that his career did, so we are left to wonder. As it is for most up-and-coming financially challenged film-makers, black & white stock would be David’s go to... but, as film history reveals time after time, it is impossible to imagine that these films would stand the same test of time if they had been made in colour e.g. the shot of eraser-head dust swept off the table (with, arguably, cinema’s greatest sound effects track) into the blankness of “Henry”’s (Jack Nance) gaze. Did God make our souls with non-material stuff because, if they were material, we would be too horrified to try to redeem them?

4: THE ELEPHANT MAN (1980) 🐘🐘🐘

If the David fan is happy enough to suffer our interpretation of “Eraserhead” (see above), s/he might view this film as its sequel insofar as it explores the horror (not of the soul behind beautiful flesh, but) of the flesh in front of beautiful soul. As is it in many films, but this one more than most, we re-confront the idea that the soul might make a “contract” prior to being born that, if completed, serves to ‘round out’ our (or God’s) experience of the universe... but could a soul really ‘choose’ something so dire? One of the answers goes something like, “eternity is very long, life is so short that, to the soul, it is a blink of an eye... and, so, having the appearance of an elephant is but a grain of sand to be flushed in an instant”. We don’t know if “Madge Kendall” (Anne Bancroft), England’s most lauded actress at the time, held this view, she at least offers the handkerchief to wipe the temporary tear to help “John Merrick” (John Hurt) see his way to the finish line. The most interesting “soul story”, however, belongs to “Dr. Treves” (Anthony Hopkins) who, for most of the tale, takes himself to be more humane than those around him... but, eventually, John forces him to question his motives.

5: LOST HIGHWAY (1997) 🐘🐘

In one sense, David is cinema’s quantum physicist insofar as one interpretation is never enough. For example, there will be a “wave” explanation of “Lost Highway”’s narrative and a “particle” explanation... not to mention its “Jungian” 3rd explanation. The fact that “Fred” (Bill Pullman) informs himself at the bookends of the narrative, “Dick Laurent is dead”, and the fact that it makes no difference to what unfolds tells us that part of the interpretation involves “the illusion of free will”. It is, after all, the virtual epitome of “free will” to transform oneself into someone else in order to escape a death sentence and, indeed, this is exactly what Fred is able to do... into young punk “Pete” (Balthazar Getty). Fred uses his “will” to kill “Dick Laurent” (Robert Loggia) because, so it seems to Fred (and us), this act will dissipate his urge to kill his wife.

STRAIGHT STORY/WILD AT HEART/INLAND EMPIRE 🐘🐘/🐘

If you, dear reader, want to have a strange experience in a strange David Lynch world, watch all of his films over a short-ish stretch of time, leaving “Straight Story” for last. The expectation of the surreal emerging at some point in the two hours or so of watching and, then, not experiencing any surrealism is a kind of surreal experience in itself. We like T.V.’s “Twin Peaks” more than “Wild at Heart” & “Inland Empire”.