

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

### **COLLECTIVATION I: "THE WAY" through 'APPEARS BAD, IS GOOD'**

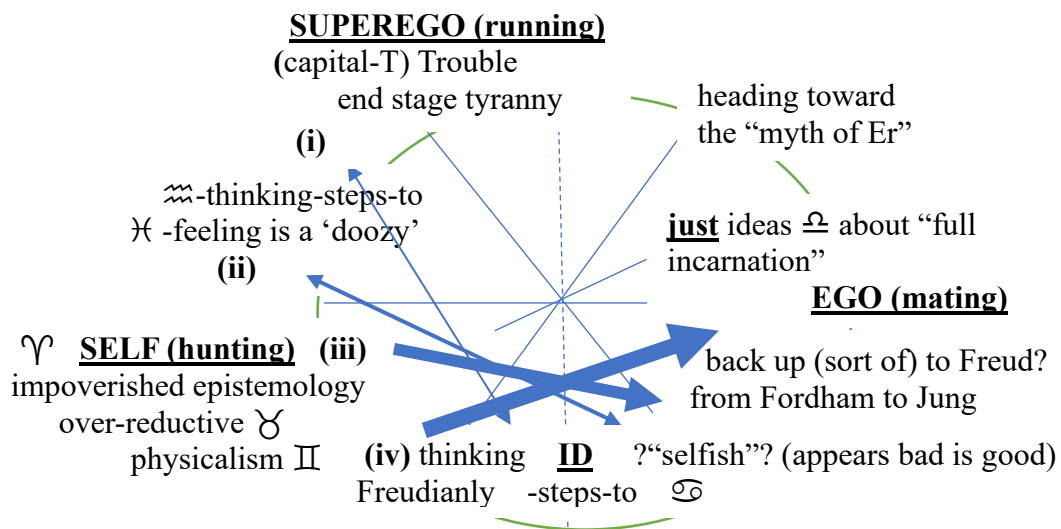
Plato's term, "philosopher king", has no traction in the plutocratic-democratic 21<sup>st</sup>C. Earlier, we had wondered if a time-travelling Plato might have also realized this and, so that he might be taken more seriously in our era, translated it to, "philosopher president". As it turned out, 20<sup>th</sup>-21<sup>st</sup>C philosophers did it for him and coined the term, "intellectual aristocracy". We like this translation insofar as it emphasizes Plato's lop-sided epistemology... he had obscured feeling (epistemologically, 'im-duction') inside a "conflation" of the rational functions, intellect & feeling. Of course, the philosopher might complain, here, that, if we are adding a function (that philosophers are reluctant to add), how are we to determine if we should only stop at one addition? FA's answer: yes, we would be open to a 5<sup>th</sup>, 6<sup>th</sup> etc. function... but, to acknowledge their existences, we would want to see the same level of coherency that (we believe that) we had applied to the expansion from 3 out to 4. The philosopher, no doubt, renders him/herself more philosophical when s/he engages the search for more 'ob-la-di--ob-la-da-ductions'. It is, after all, the philosopher's "job description" to concern him/herself with that which no one, not even the staunchest atheist, could "deny", "possibilities". If you care about Stephen Hawking's question, "w/What breathed fire (into the equations)?" then you qualify as a philosopher. Great... but, to be a political philosopher, you are faced with taking the extra step of asking, "when does water (threaten to) put out the fire?"...

In light of Plato's (& philosophy-in-general's) ignorance of feeling, the FA-er bypasses "intellectual aristocracy" for "collectivational aristocracy". This means that s/he is now leaving Freud behind him/her & heading towards Jung. FA's longstanding readers are aware that we have a model, "Jungian" Michael Fordham, who had come up against the 'block' of not being able to pursue Jungian training in Switzerland and, as destiny decreed, he found himself in Freud-Kleinian training back in the U.K.. This path is familiar to me... I too had intentions of pursuing Jung's path but, over time, I would realize that, if I were to do so, I would have become "as stuck" in my 'upper hemisphere' as any other scientific, religions &/or political "philosopher" you care to name. Without years of analysis of "family romance", I would have been just another miserable victim of the 'heights'. Moreover, with "the stars" being 'high', astrologers are also sitters for this pathology, even if they do have the advantage of those 3 x 30° '4-8-12' undeniable arcs of 'water' ... by rights, there is no "astrological denial", yet...

What does it take for an astrologer to 'drop to his/her I.C.'? We have implicitly answered this question throughout this Plato-into-zodiac series, but now, nearing our conclusion, we will be more explicit. For FA, the key zodiacal fact is that, in the anti-clockwise/developmental sense, the water signs immediately follow the air signs and, therefore, the zodiac speaks to (what Jung might have dubbed) "a lack of auxiliatio" as developmental steps are taken from thinking to feeling. This is why FA-ers focus on the transiting & "progressing" Moon ( $\pm$  Pluto) in any interpretational watershed and especially for a future guardian to be (diametric) objective with 'M.C. wisdom'.

The first Lunar thinking-to-feeling step is the Moon's transit from Aquarius to Pisces. For FA, this step is a doozy (recall our notes on "The Fool"). To make adequate sense of this 'Jungian' step, it is FA's view that the 'future guardian' has to consider it 'in parallel' with the Gemini to Cancer 'Freudian' step, especially given, (i) astrology's

own “rulers”, Uranus & Mercury, being the “rulers” of Aquarius & Gemini & (ii) the “ruler” of Cancer, the Moon, reflecting Sun-(not star)-light, can ‘feel’ when thinking has taken over. If this parallelling is done, Aries-&-Taurus’ betwixt “compensations”, spiritual credulity & physicalism, are avoided. There are 3 more ‘parallels’, like so...



... and, via our ever-thickening arrows, we are indicating that we don’t “deny” the valuable role that ‘1 Aries’ & ‘2 Taurus’ ‘play forward’ as the “ego” is built up out of the I.C./Cancer into the descendant/Libra. Going to the details of the 4 arrows...

& thinking parallel (thinnest arrow); the zodiac is ‘11 Aquarian’ insofar as it expresses as a ‘meta-archetype’ that ‘descends’ from a ‘supra-conscious’ m/Mind into human awareness; the zodiac becomes ‘3 Geminian’ when it is realized that there are 10,000 interactions (= 12 x 12 interpenetrations) and, when there is a left hemispheric ‘3-11 short circuit’, the ‘4/5 soul/spirit’ is “reduced” by a ‘3-back-to-(9)-11 ideology’

& feeling parallel (thin arrow); the zodiac is also ‘12 Piscean’ insofar as it has both ‘11 quantitative’ (= rational-measurable geometry) & ‘12 qualitative (= rational-non-measurable) aspects; to reductive scientists, Piscean “qualia” are “mystical” tides of mud to be rejected, but “true” psychology (not reductive science) & developmental astrology looks down-ahead, from ‘Mesmeric’ Pisces to ‘Freudian’ Cancer and, then, as noted, they overlay this with a “Fordhamian” translation of Klein-across-to-Jung;

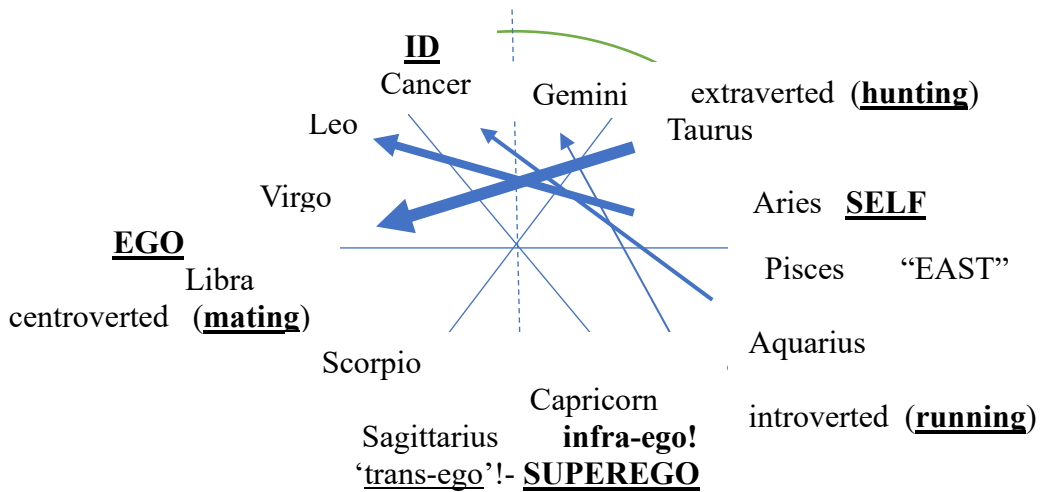
& intuiting parallel (thick arrow); in “reductive psychology” (contradiction in terms), the shift from “self” to “ego” often appears to be a shift from “selfish-ness” to “worse selfish-ness” (as in Plato’s ‘appears bad, is good’) but, if there is a development of intuition – e.g. ‘1 Mars’ admits that it cycles the ‘5 Sun’, not vice versa – the intuitive (= developmental) psychologists will spot the ‘mis’-take of “reducing” from ‘5’ to ‘1’;

& sensing parallel (thicker arrow); the idea of the zodiac entering the psyche from both ‘below’ & ‘above’ – from the immaterial “collective (supra)-unconscious” – would have annoyed Freud even further; yet, Freud may also have been puzzled by the idea that his ‘5 Sun’ in ‘2 Taurus’ speaks to his talent for (i) “getting real” in terms of the flesh & (ii) (with his Solar “progression” to ‘4 Cancer’), interpreting the “family romantic” arc of the psyche that, when uninterpreted, leads to all kinds of trouble...

**COLLECTIVATION II: “THE WAY” into ‘APPEARS GOOD, IS GOOD’**

In our depiction of the zodiac in ‘Collectivation I’ (scroll up), we had included a thick arrow (sense-perception development from Taurus to Virgo) that indicates the psyche’s chance to become (diametric)-objective in respect of the “mystical mud” 30° of zodiac, Pisces, the sign that symbolizes the “qualia” of the “collective unconscious”. As a corollary, we could propose that Freud’s rejection of “mystical mud” was a result of insufficient Cancer-over-to-Virgo development. The challenge of convincing Freud that he might refrain from his rejection until he had ‘6 Virgo’s diametric objectivity can be taken as a template for the challenge of convincing future guardians to endure development through their 2<sup>nd</sup> quadrants, Cancer-Leo-Virgo, to reach “just” ‘7 Libra’ and, therefore, to reach the realm of “appears good, is good”. Freud is also a helpful example insofar as his ‘8 Scorpio’ on the ‘1 ascendant’ (= >120° of ‘zodiac-horoscope-phase-shift’) highlights the problems that multiply around the dyad, ‘rising/falling’...

Critics of this essay series will likely take issue with our (apparently) arbitrary symbolic linkages. For example, FA’s linking of “the Fall” to the ‘descent’, from Aries (Adam) & Taurus (Eve) to murderous Gemini-Cancer (sibling-into-family romance), depends on an (apparent) arbitrary placement of Aries to the ‘map-west’ of the zodiac. Because of the link between dawn & the spring equinox, some zodiac-philes will prefer to orientate the zodiac in a way that reflects map-drawing (= Aries is ‘east’), like so...

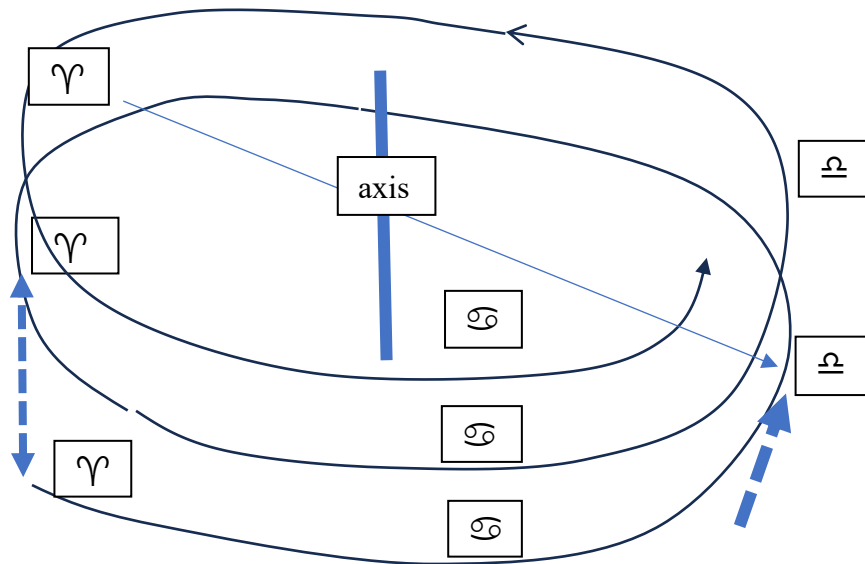


... and, in turn, FA’s link of Aries-Taurus-Gemini-Cancer to “the Fall” begins to lose (apparent) coherency. Moreover, Freud may well have ‘liked’ this re-drawing because it would place the superego in its ‘correct’ position: the superego, for the most part, is unconscious... even the conscious part of the superego, the “conscience”, can’t be seen as “conscious” (until it knows its level of “compensation”, it is merely ‘aware’). Another appealing aspect of this re-drawing is that the “ego”, the organ that, having been developed, becomes ‘fit’ for (i) anti-clockwise ‘descent’ into the ‘8 unconscious’, then (ii) close inspection of the types/degrees of ‘10 compensation’, (iii) making proper sense of the “collective un-(supra)-conscious” & (iv) readiness to do so. Indeed, ‘likers’ of the mythology of Demeter & Persephone, Freudian or not, will ‘like’ this re-drawing because Virgoan maiden Persephone is dragged ‘down’ – we could call this a variant of a “f/Fall” into Hades-Scorpio. Indeed again, the descent into Hades is precisely the

Freudastrological rub. because it is in Scorpio that one learns about the problems that source to one-sided-ness. In other words, we can only take our idea of “the (Biblical) f/Fall” being align-able to ‘1-2-3-4 hunting extraversion’ so far... how far? A: 50%.

The issue that resides underneath ‘maxing out at 50%’ (see above paragraph) is that, once this limit has been acknowledged, the Jungian will ask us to find, between the 50-50, the linking ‘3<sup>rd</sup>’. In terms of our 2D ‘rotating zodiacs’, the place to look for a ‘3<sup>rd</sup>’ might require a step-up to 3D, wherein we begin thinking about spirals. Having begun, we soon notice greater complexity around “the f/Fall” because, now, instead of a centre, we have an axis, a complexity that points us to Jung’s “ego-Self axis”...

If the dyad, ‘rising-vs.-falling’, is itself (... errr) ‘raised’ from 2D to 3D, we find that we can longer make simple claims such as, for example, “Cancer always ‘rises’ to Libra”. When we consider development couched in a spiraling context, we soon realize that, for example, “map-west Aries” could ‘fall’ to “map-east Libra”, schematically...

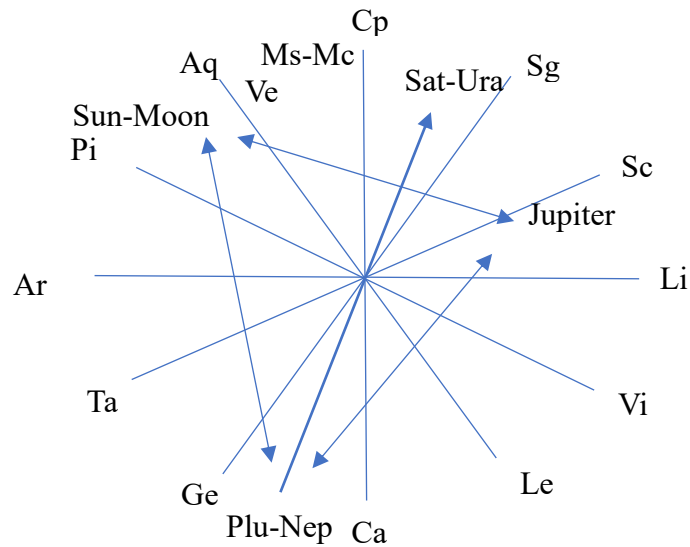


... and, having done so, those who want to criticize this geometry will point out that we have arbitrarily chosen to spiral ‘up’ with ‘anti-clockwising’. Thus, it happens again that we have an irreducible dichotomy that will be on the lookout for a ‘3<sup>rd</sup>’ and, in pursuing our lookout, we fully expect that the ‘3<sup>rd</sup>’ to be uncovered is very likely to throw up yet another dichotomy... and, yet another ‘3<sup>rd</sup>’. As Jung explains, salvation ‘begins’ with irreducibility and proceeds to its ‘middle’, wherein life is felt as enriched through its “complexio oppositorum” and, later, it ends with a sense of gratitude that, although things might be simpler in Heaven, things are a tad more boring there too.

If someone gave you a puzzle for your birthday and, upon opening it, you find that the puzzle had been solved, would you not wonder why you were given this gift? The natal horoscope is your unsolved birthday puzzle. Agreed, life is full of suffering, (i) necessary 1<sup>st</sup> personal, (ii) necessary 2<sup>nd</sup> ± 3<sup>rd</sup> personal, (iii) unnecessary 1<sup>st</sup> personal & (iv) unnecessary 2<sup>nd</sup> ± 3<sup>rd</sup> personal but, before railing against it, the individual does well to quaternalize it in this way. We anticipate, dear reader, that you realize that this essay series is about ‘(iii)’ & ‘(iv)’. Before we discuss ‘(i)’ & ‘(ii)’, however, let’s go to...

### EXAMPLE E: REVOLUTIONARY RUSSIAN TRILOGY (+ before & after)

Sergei Eisenstein  
10/1/1898 ???  
Riga, Latvia



The question posed in our opening section, “what does it take for an astrologer to ‘drop’ to his/her I.C.?” depends on his/her capacity & willingness to give priority to individual feeling over “cookbook” techniques. OK, so what about non-astrologers? What are we to ‘feel’ if the non-astrologer doesn’t know his/her birth time? Answer: there is still something to gain explaining the ‘overall human (phylogenetic)’ value of ‘dropping to Cancer’. (Why otherwise would we worry at all about Plato’s “Republic” & the Zodiac?). Indeed, when our attention turns to collectivist, Sergei Eisenstein, we are even more inclined to see the gain in discussing this ‘drop’... because (i) he has the “Chinese New Year” conjunction of Sun-Moon in ‘11 Aquarius’, (ii) his Sun & Moon, in order to reach their respective ‘archetypal homes’, Cancer & Leo, need to find their way through the natal Pluto-Neptune-Saturn-Uranus oppositional “complex”, & (iii) he could have read (maybe he did read?) Gustave Le Bon “The Crowd” &/or Freud’s “Group Psychology and the Analysis of the (*super*)-Ego” (*italics ours*). There is a (iv)...

Italy’s shift to fascism in 1922 (see: our ‘Ch.VII’ essay on Bernardo Bertolucci), occurred 5 years after Russia’s shift to socialism in 1917 and, therefore, an argument can be made that Italy’s shift was a “reaction formation” against the threat that what had happened in Russia could happen anywhere. The counter-revolution of the White Russians was the “reaction formation” within Russia itself. In this spirit, we could call Sergei’s films ‘counter-counter-revolutionary propaganda’. Whatever the correct call, the Soviets were impressed enough with Sergei’s talent (“Glumov’s Diary” 1923) that they handed him the funds to make films about their shift to socialism, “Strike” (1925: ☉☉), “The Battleship Potemkin” (1925: ☉☉☉) & “October, 10 Days that Shook the World” (1928: ☉☉). Unlike Bernardo Bertolucci’s scholarly recollection of revolution, Sergei didn’t need scholarly history... he was on its front line. So, although not having Sergei’s birth data is unfortunate, he is high on the list of “key political directors”.

If there is something fortunate about Russia, it is that we do have the birth data of the Soviet who matters most to the world these days, Vladimir Putin, because, with it, we are able to build a sense of his “phylogenetic”, bigger-picture ideas (how humans

might go about organizing society) being ‘haunted’ by his 1<sup>st</sup> person “ontogenetic” life. For the FA-er, this is symbolized by (what we call) the ‘zodiac-horoscope-phase-shift’. Specifically, we see that Putin has Aquarius on his ‘me-in-here I.C.’ and, so, if he were to ‘drop to his I.C.’ in a “reaction formational” way – indeed, this happened in 2022 – things would likely to still have something ‘unborn’ about them. We will pick up these threads (scroll down) after we have considered various details of the films of a director who (at first, at least) made propagandist movies ‘for’ the collective. Take for example, Sergei’s unironic, unworried intertitle insertion at the front of “Battleship Potemkin”, “individual personality, having hardly the time to become conscious of itself, dissolved in the mass, and the mass itself became dissolved in the revolutionary elan”...

One of the reasons that FA ‘likes’ the idea of ‘spiralling through reincarnations’ is that, until proven otherwise, the individual does best to deal with his/her ontogenetic situation (= his/her “shadowy” house development, from his/her ascendant through to his/her descendant) before worrying over the phylogenetic big picture (= humanity’s ‘next layer’ of Aries-to-Libra development). If a ‘structural ego’ is insufficiently built into the horoscope’s 2<sup>nd</sup> quadrant, the individual is likely to hold a lop-sided view of “what humanity should do”. Therefore, if the soul knows the degree & sign of the I.C. (not the case for Sergei), the soul can delay the study of the house-(cusp) straddled by Cancer... rather, s/he does better to ponder his/her I.C. In ‘reincarnational’ words, it would be better to focus one’s ‘1<sup>st</sup> life’ on the I.C. and, when the time arrives for a ‘2<sup>nd</sup> life’ (e.g. “born again”), there may be an opportunity to ‘correct’ bias and, as Socrates would concur, ponder ‘4 Cancer’ with a “Good, True & Beautiful” sense of ‘7 justice’.

Now, back at the Russian Revolution, we ask: what is the “most positive” thing about the (political) philosophy of Karl Marx? For FA, the answer is that Karl was not very proscriptive... from Hegel, Marx had derived the view that it did not matter what anyone was thinking about politics because history would swing back-‘n’-forth from side-to-side irrespective of what civilization’s leaders & economic thinkers were trying to do. For Marx, industrial society, at some Hegelian point in the future, is fated to break-down under capitalism’s ‘(internal) law’... “capitalists need their consumers to pay more than what it cost to make a product but, because the consumers are also the producers, inflation & unemployment increase to the point that the capitalist system breaks down into revolution”. (Marx’s ‘mis’-take was his timing... he thought that all this unfolds relatively quickly, but Marx had not taken capitalism’s rearguard smarts – e.g. hire purchase – into sufficient consideration). The odd thing, however, is that Marx was describing industrial society... so, how then did the Marxist revolution occur in what was predominantly pre-industrial, feudal Russia? This weird historical quirk was overlooked by Sergei Eisenstein in his 1<sup>st</sup> film, “Strike”, insofar as it focused on the strike of a group of factory workers. (To be sure, we do have some rustic scenes of gathering strikers who are composing their “letter of demands”, but there was no rustic scenery at all in “Battleship Potemkin”). What, then, was going on?

The answer to Sergei’s industrial bias is that he was paying more attention to the very much more proscriptive Vladimir Lenin. “Strike” begins with a Lenin quote invoking the familiar exhortation, “workers of the world, unite!!” Although, as noted in our essay on Bernardo Bertolucci, the far left can be aligned with feminine ‘10’ & ‘12’, it is never very long before rest of the left hemisphere – e.g. unreflected ‘11’ & ‘1’ – is getting ‘involved’. And, yes, when we look to Sergei’s chart, we see that ‘11’ was

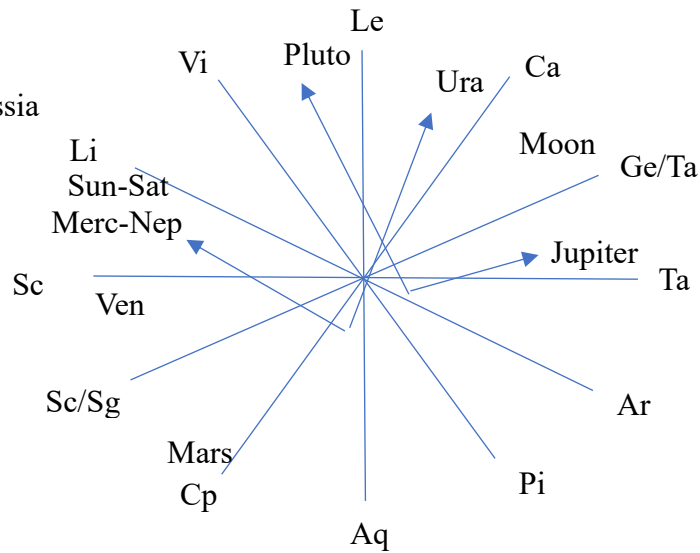
**‘involved’ right from the get-go. Notice that ‘12’ gets involved by virtue of the Icarus Sun’s “progression” into Pisces, thereby bringing a sense of the ‘11-12 interaction’. In “Strike” there is a nice reference to the abutting of ‘11’ & ‘12’ in the scenes wherein “the strikers” merge with “the rabble” and, then, the whole shebang degenerates into a tragic death-a-thon. In throwing up the need for ‘11’ to be kept separate from ‘12’, Sergei throws up one of FA’s themes... the need for the porpoise position of ‘5’ & ‘6’, a position that Sergei may have begun to adopt when Stalin became annoyed with him over his depiction of “Ivan the Terrible Pt.1” (1943: ☹☹) and, then, prevented Sergei from expanding this film into a trilogy (“Pt.II”, as it happened, would appear in 1958). It is our view that Lenin never came close to a porpoise position, as depicted by Sergei in “October: 10 Days that Shook the World”. Not only did Lenin inherit, without any questioning, the physicalist philosophy of the prior few centuries, he had also shown zippo interest in the psychological cycles of humanity of the prior few millennia... that had demonstrated, time & time again, that, in amongst its phases of growth, there are always phases of decay. Decay occurs when the exoteric authorities, leaning too much into empiricism, lose touch with their esoteric source. If Lenin had taken interest, he would have seen that socialism is so physicalistic that it doesn’t even have an esoteric source to lose touch with and, therefore, “decay” was going to occur even more quickly than had already been the case in the ‘overall 2<sup>nd</sup> Millennium’, when the authorities (popes & kings) had already badly placed the exoteric cart before the esoteric horse.**

**The ‘cart-before-the-horse-ness’ of the Russian revolution has things to tell us about all kinds of ‘cart-before-horse-ness-es’. Our readers only have to hark back one chapter to our notes on running after “spirit” before the “soul” is adequately attached and incarnated. If ‘9’ is the ‘horse’, then the cart would be ‘(10)-11-12-1-2-3’. When we go forward from ‘3’ into ‘4-5-6-(7-8-9)’ sequence’, we notice a ‘cart-before-horse’ scenario when ‘3 magic’ has not absorbed ‘4-5’ in its attempt to make a meaningful ‘6 ritual’. In non-zodiac words, the individual who enacts a ritual emptily (i.e. it is hoped that ritual – e.g. taking the bread & wine – will somehow “rub on” without any need to invest any interest in the psychological processes that had given birth to the ritual) is taking a ‘magical’ attitude to it. Agreed, if s/he takes this without a concomitant wish for the demise of another/others, it is “white (not black) magic”, but white magic still ‘hogs the light’ that could be much more healingly applied in other directions.**

**We also see how science gets religion wrong over this ‘cart-before-horse-ness’ because the scientist “projects” his/her own “shadow” onto religion and the best place to “hook” the “shadow” is onto those who take a ‘magical attitude’... and there is so much of this these days that “reductive science” ‘gets away with’ its “projection”. The only way for the “reductive scientist” to retrieve this “projection” would be for them to acknowledge the existence of ‘non-magical’ devotees who partake of rituals ‘out of’ the ‘immaterial psyche’, a phenomenon which nuclear physics deems necessary (don’t take our word for it, see Henry Stapp’s, “Mindful Universe: Quantum Mechanics & the Participating Observer”... he sees how to ‘heal’ ‘magical attitudes’ with science). Because nuclear physics is ‘entangled’ with the world’s “unnecessary suffering”, let’s not discuss what Plato had to say about “necessary suffering” until we have covered some additional political aspects of ‘our’ 21<sup>st</sup>C that has yet to make adequate sense of its Eisenstein-like interpenetration of ‘11-(1-2-3-4) nationalism’ & ‘10-12 socialism’...**

**A CENTURY AFTER EISENSTEIN, came... OPPENHEIMER (2023)**

Vladimir Putin  
7/10/1952 9.30am  
St. Petersburg, Russia



The epitome of “unnecessary suffering” would surely be nuclear war. It is still a matter of hot debate in whether bombing Hiroshima & Nagasaki was a ‘worthwhile’ path to follow. For example, somewhere in multiverse, Truman may have decided to ‘demonstrate’ the U.S.’s newly acquired weapon of mass destruction and the Japanese may have been suitably impressed. There have been, perhaps, 4 ‘advances’ in weapons that fall under the “w.(o).m.d.” moniker, (i) cannon, early in the 2<sup>nd</sup> millennium, (ii) bio-warfare (although it was “unconscious”, the South American conquest by Europe in the mid-2<sup>nd</sup>-millennium was hastened by the diseases that were brought along for the ride), (iii) the ‘gatling gun’ of the mid-19<sup>th</sup>C (timed, unfortunately, with increases in nationalistic & imperialistic fervor) & (iv) Oppenheimer’s gatling gun of the mid-20<sup>th</sup>C underwent its own ‘internal advance’ from “atomic” to “hydrogen” in that span, and was an ‘advance’ that was a key plotline in Christopher Nolan’s celebrated film.

Although it is too ‘neat’ to characterize the “atomic” as the (anti)-right weapon & the “hydrogen” as the (anti)-left weapon (e.g. India & Pakistan have their ‘religious’ nuclear stand-off), there is no denying that Christopher Nolan, a director with a talent for ‘time’, was on the money with his ‘timing’ (call it, “synchronicity”, if you like) of “Oppenheimer”. In 2021, when the movie rags had learned of the topic of his follow-up to “Tenet” (2020), there was a lot of “why is he dealing with this ‘old hat’ theme?” going on... but, in February of 2022, with Saturn transiting through mid-Aquarius & rolling into conjunction/opposition to Vladimir Putin’s I.C/M.C. axis, Russia attacked Ukraine and warned (Ukraine wanting to join) NATO that “nuclear weapons were on the table” and the “doomsday clock” was brought forward to 11.58+pm. And, so, the brickbat doubters of 2021 became the bouquet throwers of 2023. As is Christopher’s preference, he would tell his story with a lot of time-jumps (at the, ... errrr, ‘time’, I thought that there were too many... so, maybe I need to see it again and re-assess).

Over the 7 years prior to Putin’s (Russia’s) attack, he (she) had been concerned about the ex-Soviet countries and Ukraine in particular... Crimea had been annexed in 2014. One of the reasons that we had planned an essay on Oliver Stone’s natal chart



in this series was that Oliver would interview Putin through 2015-17 so that the latter had the chance to tell his side of the story to the citizens of NATO countries, wherein, amongst other things, Oliver convinced Putin to watch Stanley's "Dr. Strangelove: or, How I Learned to Stop Worrying & Love the Bomb" (1964)... Christopher's film can be seen as its 2<sup>nd</sup> Saturn return 'double bill'. As, dear reader, you can see above (scroll up) and can recall from earlier essays, all three – Oliver, Putin, Stanley – are Scorpio-ascendant+Leo-M.C. people. Since our earlier guess of Scorpio on the ascendant for Christopher, we have since "astrotheme"'s 'C rated' chart with Libra rising... and, if this is the case, we can at least claim that the 'zodiac-horoscope-phase-shift' is similar.

At this point, no doubt, many of our close readers will be narrowing their focus on FA's 'Christian psychological' claim that it is worth pondering Oliver Stone's natal chart because it might help the ponderer to 'be Christianly forgiving' towards Oliver. With their focus narrowed, they will want to know about 'Christian forgiveness' as it might apply to Putin. How forgiving can anyone be in the face of the destruction that he instigated? The answer, as always, has most to do with "walking in another's shoes" so that some idea of the individual's capacity to understand his (or, indeed, any) soul is availed. The fact of Putin wanting to go down in Russia's history as a "saviour" tells us that he cares more for nations than souls (whether they be individual or collective) and, to that extent, Putin is a product of the 2<sup>nd</sup> millennial shift toward physicalism & 'causality'. For example, it is likely that he "conflates" religion & spirituality and, so, he has no time for the individual spirit because of his perception that "religion is the opiate of the masses". There is a fair bit in all this that points to a low capacity to 'see' his own soul because, if he were to look for it, he would worry that this would take his (tangible) 'eyes' off the ball of (what he sees as) his solitary "responsibility", Russia.

When the astrologer looks to Putin's M.C., s/he might notice the intuitive Leo straddling it and declare that this could symbolize an interest in bringing "individual intuitive spirit" into Russia... but, for the FA-er, such an interpretation is way too pat. Hopefully, by now, our readers realize the need to place the interpretation of the M.C. in a (much) wider interpretative context, not the least of which is that the M.C. is the angle of fear and, with chart-"ruling", life-&-death-dealing Pluto in tight conjunction with the M.C., the only individual spirit that Putin can conceive would be one of pure suspicion against anything that threatens his '5 kingdom'. Recall, here, FA's view that the 4<sup>th</sup> quadrant is introverted, so the suspicions are, first, directed inwards (e.g. onto one's own soul) before, via their "compensatory flips", they spill outward to the world. This means that he is even less likely to 'tolerate' the idea of his soul (his own or anyone else's) than political opposition coming at him from without... and, it is pretty obvious that he is very intolerant of opposition coming at him from without. By "without", we mean both opposition within Russia and opposition coming from outside Russia.

Now, we arrive at one of the reasons that FA is 'happy' that astrology has been sidelined in the post-Oppenheimer political world... a powerful individual in the West could read our interpretation and 'incorrectly' conclude that, because Putin is without any capacity to 'see' his soul and, therefore, intends to "go down in Russian history or die trying", he needs to be removed... and, so, an assassination plot is hatched. This is 'incorrect' not the least because the 'next authoritarian ruler up' after Putin's removal might have a 'worse chart' than Putin's. With (i) God 'wanting' humankind to divest itself of (artificial) 'physicalism & causalism' and (re)-introduce the 'acausal', natural

growth of the soul, He might find Himself 'standing aside' so that humankind "learns the hard way" (that trying to solve the problem of physicalism & causalism with more physicalism & causalism is the definition of insanity). As the joke goes, "first, we need to get rid of all the lawyers" becomes, "first, we need to be rid of reductive scientists".

Well, maybe there is no need to be rid of all the reductive scientists... but there is a need for reductive scientists to "repent". Perhaps the most famous "repent" heard from a reductive scientist was Oppenheimer's "now I am become death, the destroyer of worlds". Reductive scientists are all a bit like Putin... their 'eyes' become so fixed on the tangible world that, eventually, they become "paranoid-schizoid" in the face of any threat from 'intangibles within' (that, via "compensation", 'flip' into coming from without). In other words, God might 'like' the fact that Putin is 'there' because he is a perfect 'representative of the shame that reductive scientists refuse to feel (for having made no effort to develop their respective souls)'. Whatever this case, only God knows which reductive scientists are "wolves" & which reductive scientists are "sheep".

The first "repentance overdue" decade in reductive science was the decade of the breakthrough in nuclear physics, the 1930s (the word, "quantum", was introduced by Max Planck three decades earlier). In 1930, the thermodynamic 'time' arrived to discard deterministic Newtonian "billiard balls" for "probabilities". Not only had the "improbable" taken its rightful place in science but also "consciousness" would take its rightful place in science when it was realized that one needs to have "consciousness" to ask the nuclear physics questions that will be answered in "probabilistic" terms. If you are going to be a quantum physicist, you have to assume that "consciousness" is leading the process (= it is not an "epi-phenomenon"). The scientist who says otherwise is to be 'judged' (with Putin) as being "irresponsible" to humankind and, if the bombs do go off, the "unnecessary sufferer" has every right to point the finger at him/her as s/he believes that s/he would have when pointing the finger at Putin, even though the FA-er adds that, in not knowing who are sheep & who are wolves, there will be a point at which the finger pointer needs to consider the "nuclear physicist within". The 'good fortune', if that is the phrase, for the psychological astrologer who cares about nuclear physics is that s/he has "the Way" to look within that grows soulful fruit. Every 'time' the Moon rolls up from your I.C. to your descendant, you have the chance to remove one more Shrek-&-Donkey onion skin layer of your reluctance to fully incarnate and, in doing so, you place yourself in a better stead if the bombs begin to explode because, as quantum physics has taught us, "consciousness" "was there" before the bombs were made and will "still be there" after the bombs complete their physical annihilation.

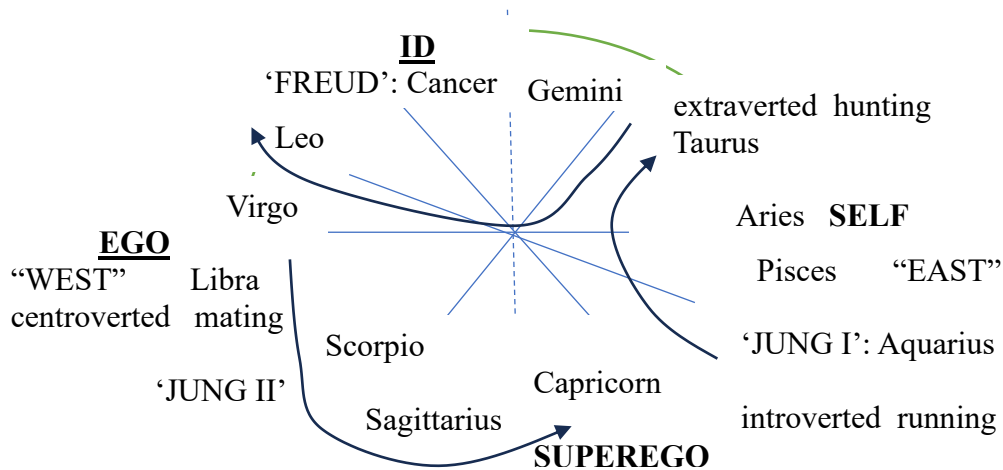
OK, so whereto does an "unrepentant" Putin &/or an "unrepentant" reductive scientist go? There are four "possibilities", (i) nothing-ness: is the answer given by the physicalist who 'believes' in coherency... it's more appealing than (ii) Hell: is the likely destination for wolves... perhaps "wolves in sheep's clothing" (the hypocritical priest) will land in a deeper pit than your B-flat physicalistic wolf (iii) Purgatory: it is possible that this is the Christian equivalent of additional incarnations, meaning that there are many mansions in Purgatory, some better than others... but, we always liked, "Homer Simpson's" "ironic punishment division", & (iv) Heaven, it may well be "Good, True & Beautiful", but it may also be a place wherein "soul lessons" are hungered for. It is no wonder, then, that Plato completes "Republic" with a myth about an N.D.E.-er...

PLATO'S "REPUBLIC" & THE ZODIAC: X

**COLLECTIVATION III: 'JUNG I' to 'FREUD' to 'JUNG II'**

In the final book of Plato's "Republic", Plato implicitly acknowledges the fact that political "courage", "moderation", "justice" & "wisdom" is nothing compared to the "necessary suffering" that occurs even when the 4 virtues are in full swing. He also implies that over-interest in politics easily becomes a 'cover' for impotence in the face of "necessary" loss, disease, degeneration, & death. In this way, Plato is advising civil groups that are genuine about minimizing "unnecessary suffering" to be "wiser" and keep the issue of "necessary suffering" in psychological play. Whereas Sigmund Freud rounded off his lifelong discussion of the myth of Oedipus with autumnal discussions of the "compensation" dynamic's response to "necessary suffering" (e.g. "The Future of an Illusion"), Plato rounded off his discussion with the "myth of Er", a soldier who had visited the "other side" (= an N.D.E.) and returned to "this side" with an explicit story to tell about what, in the 2<sup>nd</sup> millennium, had become known as the "mind-body problem"... a phrase that, itself, is a bastardization of what esoteric philosophers dub the "soul-body (&/or spirit-body) problem". Whatever the dub, "mind", "soul" & "spirit" are conceived as 'opposed' to "matter"... hence, as the 2<sup>nd</sup> millennium shifted over to its physicalistic philosophy, the unconscious mind would become the repository of "mind", "soul" & "spirit". This doesn't have to "negative" but if, in addition, these 3 are "repressed", the path to the "negative" is paved with "vulgar gold". It happened.

Returning now to the zodiac, we can re-draw in the manner of our 'Ch.IX' yet, here, make the point that "life & death" can also be depicted in 'trinitarian' terms...



... that illustrates the idea that Jung's psychology can be seen as 'bookending' Freud's psychology; the upside-down-ness of the zodiac helps us discuss the details...

& 'JUNG I': Aquarius: when an interviewer asked Jung about "fear of death", he replied that, in many instances, it would be better called "fear of life" (this phrase was amusingly riffed on in David Fincher's "Fight Club" when "Tyler Durden" (Brad Pitt) makes fun of 'himself' (Ed Norton) over his "near life experience"). Having been born in a 'womby' condition (neoteny), the human will have gained certain intellectual (and, in turn, evolutionary) advantages, but s/he pays the price for this with a resulting "fear of life" revealed in the way that the individual "pushes life away" with a retreat

into authority e.g. “gestation is not only ‘right’ for me, I’ll make it ‘right’ for you too!” (... errr, no-o); in the Aquarian Age, Jung’s daughter, Gret, saw that Pisces on the 2<sup>nd</sup> house cusp means that the problem that was bad-enough already will ‘double up’; the paradox of “life & death” in our ‘Jung I’ is symbolized by the fact that our arrow does not ‘descend’ into (it ‘rises’ through) the ‘12 unconscious’; humanity faces the need to learn how to ‘die into’ Pisces prior to being ‘born into-through’ Aries-Taurus; this not easy task is personified by Jung... having Aquarius on his ascendant, he had the front row seat, as Jung implies in his forward to “The Tibetan Book of the Dead”;

& ‘FREUD’: Gemini: the sign of the 10,000 things doesn’t have to be 10,000; 3 can be sufficient to ‘keep thinking’ up-out-of ‘10-11’s rules, regulations & techniques; when, however, the time comes for psycho-sexual thinking, a higher level – e.g. 12 + 3 (= 15) – of Geminian thinking is needed; the future guardian who runs out of the room screaming at the mention of phenomena such as “psychological incest” is disqualified from his/her position; there needs to be sufficient maturity & patience to understand that a “family romance” is ‘there’ whether one likes it or not, and, thereupon, the only way to deal with it is to hold it up to the ‘light’; “physical incest”, by contrast, is the epitome of ‘darkness’ insofar as it “inflates” sexual-sensual instincts in a way that leads to the “arrest (± regression)” of the overall development; ‘light’ can re-instigate development because it shines across to ‘5 fiery sublimation’ and, thereafter, ‘6 earthy sublimation’; the arrow ‘dips’ into ‘4 Cancer’ to symbolize the heroic descent into the sub-conscious... and even exoteric astrologers associate the I.C. to “death”; the future guardian “stuck” in “academic (not) psychology” is, by definition, also disqualified;

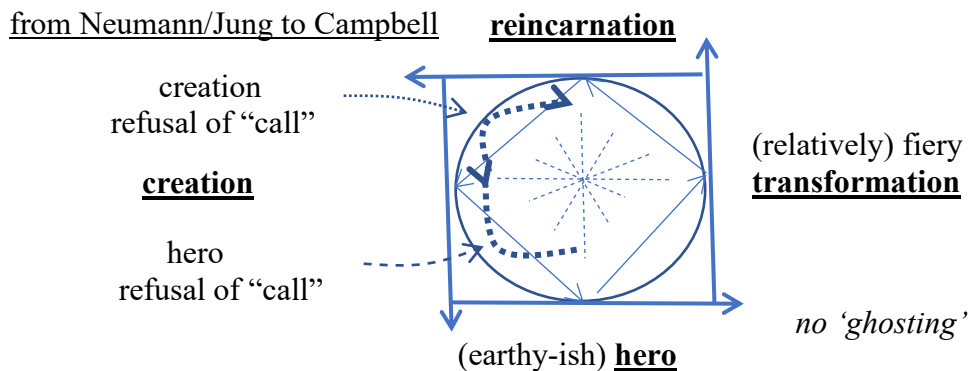
& ‘JUNG II’: Libra: Jung made the point – a point that may have been a result of his natal Jupiter in Libra ‘big picture balance’ – that analytic psychologists are not to breathe a word of the “problem of opposites” to their analysands whenever the latter are dominated by their “family romantic” issues; our upside-down zodiac is presented to assist astrologers who are ‘over-keen’ to ‘transcend’ through the Sagittarian door... because, if they have pursued rather too many “spiritual short-cuts”, a descent into-‘8’ – a ‘deeper’ unconscious layer than had (or, not) been faced in ‘4’ – is liable to open a door into ‘hell’; even if they have bypassed “spiritual short-cuts”, they may discover, in any case, the ‘further inner’ door opening to a version of purgatory e.g. a judgement that s/he needs to re-negotiate the full zodiac round, starting with ‘karmic’ Capricorn; this is where Plato’s “myth of Er” enters... the (note carefully!!) feminine “Fates” decree that the impermanent flesh will certainly be a victim of entropy, the permanent soul becomes a ‘victim’ (if that it is the word) of a re-instigated search for extropy; if a soul ‘backs off’ from this task, it may need a dose of (if this is the word) ‘purgation’.

In that Sagittarian ‘broadest’ sense, therefore, Plato is a vital link between the Eastern & Western religious attitude. Although Westerners acknowledge Plato’s view of the soul’s primacy & permanency, the Westerner will still want to know why Plato’s musings on reincarnation failed to gain a ‘parallel’ grip; the usual reason that comes to the Western psyche is that any g/knowledge that the soul is getting multiple chances to fulfil its purpose could work against the development of the soul; thus, we hear Er explaining that many souls choose a ‘next life’ that is similar to ‘this life’ not to “make it ‘more developmental’ this time” but simply out of “(mere) habit”; in other words, Western ‘one-shot-at-Heaven’ religion did sharpen the idea of “spiritual urgency”...

#### COLLECTIVATION IV: IS NECESSARY SUFFERING a part of politics?

In discussing the 4 virtues, we made some headway in the task of “integrating” the 4 hemispheres e.g. ‘10’, ‘11’, ‘12’, ‘1’, ‘2’ & ‘3’ each make their contribution to the quality, “courage”, that which is also known as “the virtue that guarantees all others”. C.G. Jung can be seen as being “courageous” in the way that he took on ‘12’ and came out the “other side”... although, in this case, the “other side” is not what most would mean by it... rather, it was saying “yes” to “this side”. It was also saying that “yes” is an admission that, because “the I” is biased, “the I” is unable to give advice until “the I” is able to “Truly” walk in another’s shoes. Jung’s admission was written down, long form, in his “Psychological Types”. In being the “introverted thinker” (‘11 Aquarius’ on his ascendant), Jung was coming to understand his split from (‘part centroversed feeler’ & ‘part extraverted senser-thinker’) Freud, who had not worried over “w/Who breathed intuitive fire into the equations to make a universe for them to describe?”

As FA’s longstanding readers know so well, we make much of Erich Neumann’s contribution to “Psychological Types” because it helps to cohere Jung’s psychological astrology. Although ‘earlier Jung’ was an ‘introverted thinker’, he would, as the years unfurled, become more & more the ‘centroversed intuitive’. In ‘Neumann-ian’ words, Jung “created” his positive persona (in doing so, he ‘overcame’ both his 12<sup>th</sup> house & his ‘12-infused’ 2<sup>nd</sup> & 3<sup>rd</sup> houses) and, as he broached midlife, he would oversee his ‘1 self’s’ ‘defeat’ at his (maybe Taurus, maybe Gemini) I.C., in order to avoid ‘ghosting’ through his 2<sup>nd</sup> quadrant and to ‘reach’ his Leo descendant in a way that tapped into his rich ‘centroversed intuitive’ ‘7 platform’ for his spiritual “transformation”. Jung’s version of “squaring the circle” can be illustrated with our oft-reproduced schema...



... and scholars of both Jung & Neumann will be quick to point out that it was Jung (not Neumann) who wrote about the ‘4<sup>th</sup>’ side of the square i.e. Jung’s essays on the “transmigration of souls”. Indeed, this points to why Jung was invited to preface the “The Tibetan Book of the Dead”, an important book insofar as it confirms, from the Eastern side, what Western Jung had learned of the “collective unconscious”... it harbours as many (more?) sharks as it does dolphins and, therefore, it is a ‘noumenon’ not to be approached with clumsiness, especially while holding a position of authority.

Jung explains that the 2<sup>nd</sup> millennium of the Age of the Fishes had overturned whatever ‘gains’ had been made in the 1<sup>st</sup> millennium (= “enantiodromia”). Exoteric religious authority was especially clumsy in the 2<sup>nd</sup> millennium. Why are we using the word, “clumsy”, here rather than calling the Church out for outright “evil”? Answer:

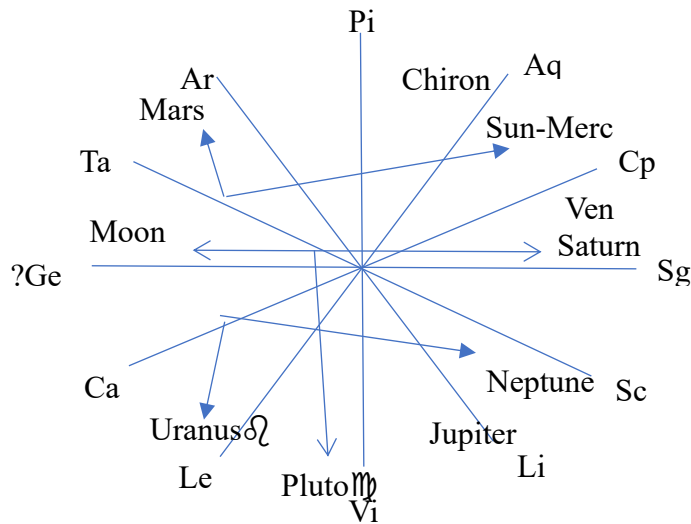
to have succumbed to “evil” is to have the inner opportunity to learn & grow and not take it... and, to be fair, we don’t know about the inner opportunities that were availed to authorities who lived decades and centuries ago. At many junctures in this website, we have been apologetic to those who lived prior to the depth psychological era. Things are rather more touch & go, however, for those who lived (are living) in post-Freudian-Jungian times... especially ‘in light’ of the headway made by Freud in respect of sexual development. That JPII had known of the Church’s problems while arguing against psychoanalysis is, at very, very, very best, extremely clumsy. If a future guardian disqualifies him/herself from the ‘7 guardian enclave’ if s/he can’t hear anything about “psychological incest”, the Platonic Republic hopes that the ‘9 church’ doesn’t console him/her with a frock. ‘Judgements’ to undertake extra rounds of development without torture is Western religion’s chance to redeem itself. It has had access to this ‘Eastern’ view throughout the 2<sup>nd</sup> millennium yet, as the history of the West unfurled, exoteric authority took the clumsiest attitude to Christians who cared about “transmigration of souls”... “(forget the 6<sup>th</sup> commandment!!) Kill ‘em all!! God will know His own!!”.

At this point, we fully expect our readers to be thinking that FA is “projecting” its own “shadow” onto the Church. We agree... but, we do pair our thoughts with our appreciation of Freud’s term, “connected series”. In other words, we have no idea who is who in the exoteric world... at one end of the series are the wolves and, at the other end, are the sheep. The “individuator” who is occupying his/her descendant and, as a result, “withdrawing his/her projections” ‘back-onto’ it (s/he is no longer “retrieving” from the M.C., ascendant or I.C. and, thereby, “inflating” these “organs”), knows that s/he is a “connected series” him/herself, a percentage of his/her ‘inner life’ will still be ‘wolf-ish’. Jung made the point that if this percentage was only 3% (97% ‘sheep-ish’), it would still be better to ‘work ou’ the 3%... for FA, this is an attitude that the Cathars had not developed, even if there are no senses in which their suffering can be put down to being “deserved” or “necessary”... and, so, we arrive at the great argument against the existence of a Loving God: why the “necessary suffering” of disease & death?

The easy answer is to the 2<sup>nd</sup> part, why death? A: if after-life is better than life, then death, while “necessary”, is not to be considered “suffering”. To be sure, there is suffering in those who are left behind but, to this, the answer is also on the easier side: death helps the loved ones to gain a greater understanding of “love” insofar as it needs to be differentiated from “dependency” (a key theme in the depth psychological works of M. Scott Peck). Yes, we are here to love... but we are also here to understand love’s finer details. In 1951, novelist, Graham Greene, wrote, “The End of the Affair” (there is a 1999 film by Neil Jordan), that tells a story of an atheist so angered by his lost love that he ‘hated-God-into-existence’. The difficult answer is to the 1<sup>st</sup> part: why disease? Specifically: in respect of paediatrics, “surely a loving God, being as omnipotent and omniscient as He is, would proscribe His love lessons without resorting to nausea, pain & discomfort?” With answers never far from pat, every answer does well to begin at the sheer mysterium of existence and, perhaps, end there too. Still, “family karma” & “collective karma” may be on the path to resolution and, as in the myths of Tantalus & Atreus, God’s omniscience isn’t ‘complete’ (Jung’s view). “Negative experience” is, arguably, better than “no experience” because there is always a subtle “soul victory” when another minute, hour, day or year of it is endured. But, can a child ‘get’ this?...

**POLYGOLY E: TOY STORY (1996, 1999, 2010, 2019-?2026?) ☺☺☺**

John Lasseter  
12/1/1957 ??  
Hollywood, Calif.



Although, with the “myth of Er”, we are leaving Freud behind us and heading towards Jung, we have, via our ‘Michael Fordham-ian’ side, made our case that Freud needs to be kept in the frame as the ‘bridge’ from ‘Jung I’ to ‘Jung II’. In other words, religion & philosophy may be ‘adult’ concerns, but depth-child psychology is involved. Thus, to an extent, we agree with Freud that ‘God’ is usually “conflated” with ‘mortal parent’ and, if there is to be any authentic spiritual-religious development, a Freudian phase of “de-conflation” is required. If the analyst proceeds delicately, the analysand won’t become ‘so Nietzschean’ that s/he concludes that God is as mortal as any human parent... and, instead, (maybe) begins to see Him as a “Worker in mysterious ways”.

More subtle, perhaps, but no less noteworthy, is the fact that Plato & Socrates saw the pagan gods less as ‘mortal parents’ and more as ‘immortal infants’ (or, at best, ‘immortal children’) and, so, if there had been psychoanalysis in Plato’s & Socrates’ day, the “de-conflation” would have been different. An argument could, therefore, be mounted that the shift from paganism to Judeo-Christianity hints at religion ‘growing up’. Nonetheless, for religious ‘growing up’ to occur well, there is a need for “wisdom” in respect of the phase that sits between infancy & adulthood e.g. “come ye as little...”

Most mortal parents know that the best way to play with an infant-becoming-child is to “suspend disbelief” because most infants-becoming-children embark upon their ‘(12)-1-(2-3) Aries life’ “believing” that they can “animate” the outer world but, of course, they have to learn otherwise. The key to this learning is that it doesn’t occur with P.T.S.D.-ish suddenness... there is a need to ‘4 digest’ the differences between the outer & (further) inner realms and parents do well to lead ‘4 digestion’ by example. The value of ‘4’ is that the ‘5 creativity’ that comes in its wake will teach the child that “loss” isn’t “annihilation”. Rather, the child learns that “loss” can be a clearing of the path that leads to a richer & unique sense of “winning”. Developmental psychologists don’t restrict this potential to humans... dogs will “mock fight” in (what FA-ers would call) a 5<sup>th</sup> archetypal, playful-joyful way. When “Buzz Lightyear” (Tim Allen) learns the bitter truth, he needs “Sheriff Woody” (Tom Hanks) to ‘parent’ him into-through the consolations of what a toy can achieve, even if seems a lot less than a what a “space

ranger” can. Let’s face it, space rangers at Al’s Toy Barn are a dime a dozen, meaning that Buzz needs to notice that, unlike the toys in the Toy Barn, his circumstances have become unique. God may want him to solve a ‘local’ problem and, as in all things with non-local God, He has His ‘timing’ for when He wants His creatures to realize that the unique, individual time has come to the ‘walk-the-walk’ of one’s ‘local-ness’.

Astrologers rarely disagree that the “nadir” of a horoscope symbolizes the set of ‘local circumstances’... not only one’s physical home but also one’s emotional bonds with one’s specific parents. Developmental astrologers take this a step or two further by pointing out that emotional bonds often take the form of (passive) “identification” with one or both parents. For a ‘boy’ such as Buzz, the “identification” usually directs to the father-(figure), such as Woody, even if, in the earlier phase of their relationship, the two had been carrying on like, at turns, naïve and envious siblings. (Earlier in the story, Woody had tried to hide Buzz in a place where Andy, the toys’ owner, would not find him – with the 8-ball behind the desk – only to knock him into the realm of mortal danger in the backyard). You don’t have to be Einstein, dear reader, to work out why astrologers assign a symbolic link of the “trickster-ish sibling” to the 3<sup>rd</sup> house. Thus, we have guessed that “Toy Story”’s director, John Lasseter, has “trickster-ish” Gemini on his ascendant, “trickster-ish” Uranus in Leo on the cusp of his 3<sup>rd</sup> house & “mortal danger-ish” Pluto on his Virgoan I.C.. We need to remember, however, that the scripts for the Pixar films have many handprints on them, so we won’t “believe” in our birth time. When, in any case, a writer is writing with the 5<sup>th</sup> archetype, s/he is “suspending his/her need to believe”. If readers read with ‘5’, they won’t need to believe either.

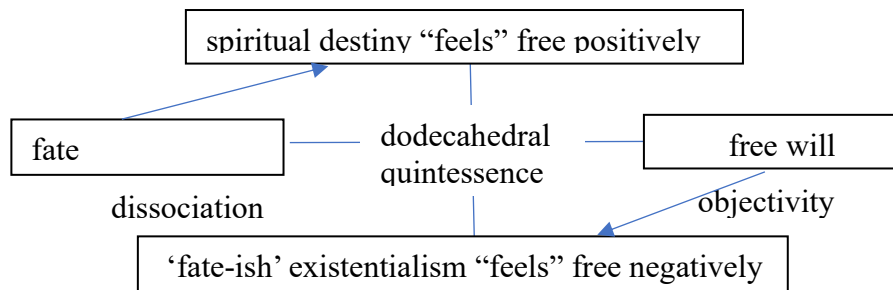
Put it this way: it is better to “half-believe” a birth time so that we continue to feel-intuit-think. For example, Aquarius on John’s ascendant would work well insofar as Buzz begins his tale assuming that he is a space ranger and Woody could easily be seen as the ‘1 Aries’ straddling the 3<sup>rd</sup> house cusp competitive sibling and, later, as the ‘2 Taurus’ on the I.C. 4<sup>th</sup> house father in good touch with “(earth) reality”. Or, in light of Buzz’s sense of responsibility (he is on a “Star Wars-ey” mission to deliver the plans of a “death star”), Aquarius or Uranus could crop up in the 10<sup>th</sup> house. The main thing is that astrology is not a “science” that tries to predict & control... astrology is an art that helps to enrich one’s sense of possibility. Astrology cookbooks are “too scientific”. We need more “philosophy”, more “religion” and, especially, more “psychology”. The last thing astrology needs is the idea that the future can be predicted. We do admit to “archetypal predictability”, the wishy-washy version that, with an assessment of one’s psychological circumstance, some outcomes can be seen as more probable than others; the standout example being 9/11/2001’s Saturn transiting Gemini and running into its opposition to Pluto in Sagittarius pointing to ‘Trouble’ involving, “monism (that isn’t, really)”, “twins” & “religion”. This creative approach to astrology is the correct ‘way’ to advance research “beyond reductive science”... “to (you guessed it) infinity”.

On the surface of “Toy Story”, there is nothing that would hurry us to thinking about Jungian psychology... yet, it won’t take long for Jungian psychologists to notice links to the West’s Monotheistic traditions & problems. In every film John & his team have made we see them tapping their creative gift of appealing to (infants)-children & adults simultaneously. For example, a child won’t know that s/he is being introduced to the philosophical issue of “fate vs. free will” in “Toy Story”, but the philosophically-minded adult will notice that that toys’ collapse to inanimate-ness in Andy’s (= God’s)



presence is a straightforward collapse into “fated-ness”; then, the toys’ re-animation at Andy’s absences speaks to (their) “free will”. Is it our Judeo-Christian “fate” to be a “toy” of the Monotheistic God Who, nonetheless, has imbued us with enough “free will” to make a mess of our world if that is what we choose to do... and, with His Mind “already there”, He also has His choices ‘to-be- or-not-to-be’ involved. One thing that FA-ers can easily claim is that we have made a mess of the “fate vs. free will” dyad...

Philosophers have been struggling for millennia over this issue... half, perhaps, coming down on one side and the other half, perhaps, coming down on the other. The great opportunity arrived with the set of irreducibles that had appeared in philosophy & science in the 20<sup>th</sup>C’s 1<sup>st</sup> half; Werner Heisenberg, John Bell, Kurt Godel, Bertrand Russell et al. proved that humans are unable to be monistic without playing God (and, of course, Freud had shown that the other side of any dyad will be “forming reactions” in the unconscious). These proofs of limitedness (that may not be only human but may also be embedded in the universe, whether humans existed or not) did push the 20<sup>th</sup>C’s 2<sup>nd</sup> half in the “look for the ‘3<sup>rd</sup>’, ‘4<sup>th</sup>’ and ‘5<sup>th</sup>’” direction... but only in a way that led to “post-modern” disorder. For example, out of Nietzsche, came the existentialists who would conclude that humans were “free” but, inside this freedom, we were “fated” to be damned by this very “freedom”; to a ‘4<sup>th</sup>’, the “religious” philosophy would answer existentialism with the view that humans are “free” but it is “split” into “positive” & “negative” versions... the “positive” version being the “destiny” that can “transform” one’s (earlier) sense of being “fated” into a re-born sense of Divine teleology; like so...



... but, even here, the problem of the “intellectual slanging match” continues to haunt ‘quintizing’ impulses because we have not yet ‘reached’ rational “feeling” or anything resembling Solar “circumambulation”. Whenever we witness yet another cherry-pick epistemologist cite the “Libet experiment” – the delay between action & “consciousness” of action – as his/her “proof” of “fate”, we can do no more than hope that God steps in in the manner of the police at the end of “Monty Python & the Holy Grail” and shut all this nonsense down. God laughs at “category mistakes”.

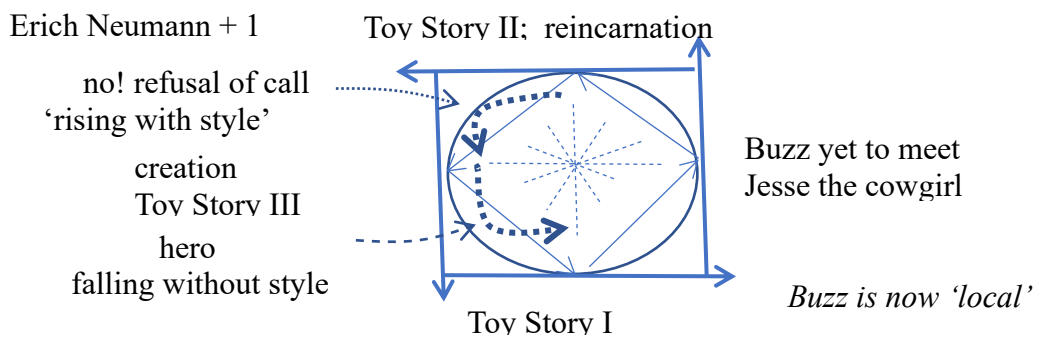
It is worth noting the parallel between Plato’s dissatisfaction with the infantile gods of Ancient Greece and the 21<sup>st</sup>C individual’s dissatisfaction with Plato’s implicit support of the “Good” God of Monotheism. Ask your local secular individual why s/he is secular, and s/he will likely point out that an omnipotent God Who could, therefore, stop suffering with a snap of His fingers isn’t worth worshipping. In turn, Plato’s idea of (divine) “Good” is flawed and, to the extent that the Christian fathers are indebted to Plato, the 21<sup>st</sup>C secularist finds him/herself taking up a stance against Plato. Agreed, we too have taken up a stance against Plato... but only up to a point. The point, then? We can only support ‘21<sup>st</sup>C secularism’ that is strongly grounded in depth psychology,

because it is the key that directs the psyche to the uber-important distinctions between “objectivity” & “dissociation”... those suffering from “dissociation” are unable to be “objective” about anything, let alone about a complex ‘3<sup>rd</sup>’ that could enrich the centre between “fate” & “free will” (or any other irreducible dyad that you care to name)...

Geometrically, the ‘3<sup>rd</sup>’ implies a triangulation... but, if the ‘triangularist’ can realize that the ‘3<sup>rd</sup>’ could have just as easily been achieved on the opposite side of the line, s/he would become a ‘square-ist’. In other words, there is always a ‘how’ aspect to ‘distancing’ that any philosopher (whether s/he be Platonic, Christian, Nietzschean, J.P. Sartre-an, you name it) will likely overlook e.g. when is ‘distancing’ an attempt to be “objective” but only winds up being “dissociative”? to what extent is “dissociation” the path to worshipping that subtle god, the “god of disbelief”? This psychodynamic, important to Jung, was first described by post-Charcot/peri-Freudian, Pierre Janet.

Another obvious Jungian notion that makes its way into “Toy Story” is “Sid”, the ‘little devil’ from next door, who likes to dismember his toys and re-assemble them in horrific ways. In short, Sid is the ‘God of mental illness’ who is not a little mentally ill himself. Jung’s idea is that there is “reality” to this divinity and the result for Jung was that he was “against” the Christian fathers who had taken the view that “Bad” is mere “absence of Good”. Jung took the view that we are more likely to deal creatively with “bad” when it is taken as substantial. The reason that Woody & Buzz fall under Sid’s tyranny traces to a combo of Woody’s envy – the meat & potatoes of the Kleinian analyst – and Buzz’s naivete, the meat & potatoes of the Platonic philosopher insofar as s/he resonates Plato’s depiction of “single ignorance” & “double ignorance”... Buzz doesn’t know that he doesn’t know about “(space ranging) shadows on the cave wall”.

“Double ignorance” is relevant to the “hero myth” insofar as the hero’s success against one gender, say “the Feminine” (= “matriarchate”) breeds a certain ignorance of the other gender, in this case, “the Masculine” (= “patriarchate”). This is why tales of reincarnation (in “Republic”, the “myth of Er”) can be so helpful because it can be the case that the hero needs to have two or more cycles of heroism to fully “integrate” the interplay of the genders. Recall, here, that Jung took “integration” of the “anima-animus syzygy” as the master’s degree of “individuation” (the “shadow”, by contrast, is the apprentice’s degree). At risk of boring FA’s longstanding readers, it is time, once again, to re-draw our Erich Neumann+1 (1 being ‘reincarnation’) zodiacal pattern...



... and, as indicated in the pattern above, “Toy Story III” – by this time, John Lasseter had passed on directing, but he was still a scriptwriter – can be imagined in terms of a ‘3<sup>rd</sup> incarnation’ (assuming that some progress had been made during the

**‘2<sup>nd</sup> incarnation’**’s **“anima-animus differentiation”**) that illustrates the philosophical problem of **“incorrect &/or misleading initial assumption”** (here, the philosopher will apply the term, **“category mistake”**) that has been made by the **“self”** about the **“Self”**. FA’s longstanding readers are well aware that the **“self”** makes **“good”** assumptions in respect of what is **“good”** in the **‘getting-of-an-incarnate-life’** but, unfortunately, it is **“not-so-good”** at grand philosophical overviews that stretch **‘beyond infinity’**...

Because of the **“self”**’s role in the **‘getting-of-an-incarnate-life’**, it is **‘right’** that it plays down the extra-physical realms. In life’s earlier phases, all the **‘mortal parent’** needs to do is let a child know that God will be more important later in life. The things that God decrees for adults (e.g. Commandments) don’t do well being **“Bible bashed”** into children not the least because they point the **‘1 self’** in **“short-cutting”** directions. This could be counted as the **“category mistake”** of parenthood. Mortal parents are at their best when leading by loving example... as nicely illustrated in **“Toy Story III”** at the point of Woody and his fellow toys staring down the prospect of incineration. The trouble with the **‘1 self’** playing down the non-fleshy realms only becomes trouble for the **‘2<sup>nd</sup> half of lifer’**. In this regard, it is interesting that many of the celebrated figures in the history of science made their celebrated breakthroughs in their **‘1<sup>st</sup> halves’**. It is also interesting that the controlling, dictatorial character – most Pixar movies feature one – tends to be drawn as an **‘elder’**. **“I can’t help it... I was drawn that way”**.

It is worth pointing out that **“Toy Story III”** begins with a sequence on a train because, as Freud had seen, **‘trains of thought’** begin in the subconscious and, on their way **‘up’**, they often become distorted by **‘bandits’**... so, when the train of thought has finally made its way into **“consciousness”** (or, to be accurate, into **‘mere awareness’**), there is every chance that it will be **‘mis’-interpreted**. Although Freud could see that dream thoughts are far more likely to be misinterpreted than waking thoughts, he also saw that dream thoughts weren’t so different to waking thoughts... thus, the latter are not to be left off the hook. Indeed, it is possible that waking thoughts are more difficult to interpret than dream thoughts. What, then, are the **‘bandits’** that, in **“Toy Story 3”**, lead Andy’s toys (Woody is the exception), to assume that Andy-God had abandoned them? Answer: earlier, forgotten±**“repressed”** unhealed experiences of abandonment. A big part of the psychoanalyst’s job revolves around **“tell me more”**... because, when the analysand hands more & more half-forgotten information over to the analyst, the latter builds up a sense of the assumptions that the former is making about the analyst. With this understanding of the analysand’s **“projection”** onto the analyst, the **“work”** can move forward. If, for example, an analysand claims that **“there is no Self (God)”**, the analyst would not be able to engage the claim without knowing more about what had happened in the earliest phases of life, when **“God-‘mortal parent’”** had yet to be **“de-conflated”**. And, if there is additional **“repression”**, neither analyst nor analysand will know what this **‘more’** is. Therefore, and although dream interpretation is never easy, both analyst & analysand realize that, for **‘more’**, **‘down’** has to be the next move.

In shifting from Freud to Jung, we notice that the need for individuals to access their (respective) 1<sup>st</sup> personal dreams is paralleled by the need for collectives to access their (respective) myths. The trouble for Monotheism is that, in being mono-, there is no **“plan B religion”**... whereas, in Plato’s era, the individual could shift from, say, the **“myth of Er”** to the **“myth of Orestes”**. If Nietzsche had said that **“Er’s god is dead”**, the ancient devotee would have simply retorted, **“OK, then, I will go and find another**

god". In our (post)-modern era, however, we wind up with the proverbial "God shaped hole". And, what falls into the hole? Answer: "theories-of-everything" that, as Stephen Hawking, Kurt Godel et al. made clear, are very far from "everything". The "scientific T.O.E." chimera may be no big deal to you & I but, then again, science's "physicalism" finds itself providing sorry support for "physicalistic" political "T.O.E."s, Capitalism & Socialism. In "Toy Story III", we have the classic physicalistic action of Buzz being bound and, "One Flew Over the Cuckoo's Nest" lobotomy style, having his circuitry switched over to "demo"... effectively putting him back in Al's Toy Barn. The dictator, "Lotso" (Ned Beatty), may not be a scientist but we see that a few of his lackeys are.

Because Aquarius takes part in superego-ic business (as traditional astrologers like to remind us, Saturn is the "ruler" of both '10' & '11'), Jung's initial, "positive", '11 Aquarian' outlook had a superego-ic flavour. This flavour was strengthened by his (i) ?Scorpio/Sagittarius 10<sup>th</sup> house, (ii) 'Capricorn-y' 11<sup>th</sup> & 12<sup>th</sup> houses & (iii) Saturn in Aquarius in his 1<sup>st</sup> house. Might we guess that Woody also had Aquarius straddling his ascendant? Answer: given Woody's attraction to authority, Aquarius would be on the shortlist but, because he is attracted to the more traditional role of sheriff, we would first go for Capricorn. Experienced astrologers will report encounters with Capricorn rising & ("polite Aries") Libra-M.C. clients as being superego-ic in an appealing way. (If there is a troubled natal Moon, however, the appeal may be harder to find). We do often see Woody wanting to lead from a relatively reasoning Platonic perspective that stands in contrast to "Toy Story 2"'s "Stinky Pete" (Kelsey Grammer) "Toy Story 3"'s Lotso or "Hopper" (Kevin Spacey) from "A Bug's Life" (1998: ☹☹). It would be nice if the world didn't need any authority but that is a pipe dream ("The Simpsons" has that funny joke with the drooling aliens deciding that it is time to attack when humans are playing ring-a-ring-a-rosy). The question is: to what extent can the world generate authority figures who are more Woody and less Stinky-Pete-Lotso-Hopper?

OK, then, to what extent is FA "identified" with Woody? A: to the extent that Woody has a Capricorn ascendant, not so much (FA has Gemini on the ascendant). A reader who is not very enthused with our "Toy Story" interpretation will be thinking that we have "projected" too much of our own psychology onto Pixar's flagship (there is a "Toy Story 5" in the works). And, yep, as we write this, the planet of 'Woody-like' authority, Saturn, is in the midst of its transit across our Sun-Jupiter opposition that straddles Pisces-Virgo. (In 2024, Saturn came close to squaring our ascendant and, in 2025, the transiting square will perfect). This means that we have to concede that, yes, until proven otherwise, we are "projecting" with a variable degree of "compensation", onto Woody something like the 'Christian apologist' (for Andy, the monotheistic God) and, so, at a point in the future (perhaps, at the 2025 perfection noted above), we will begin to "retrieve the projection" in ways that lead us to being more even-handed with our apologetics. For example, we could be more apologetic towards the separation of church & state that, for many, is a valuable starting point of policy-making.

If there is one thing that parents of multiple children of close age will confess, it is that, from a very early age, children have a very acute sense of "it's not fair!", the child's word for "justice". Perhaps we ought not forget that, at one time, both Socrates and Plato were children themselves... and, so, we can conclude that "Republic" had brewed in Plato's subconscious for many years. It had certainly brewed in mine...

## THE '8-11 INTERACTION'

**“Modern astrology” only became ‘deeply modern’ with the discovery of Pluto. “Modern depth astrologers” are ‘extra-interested’ in Pluto’s transits through the signs because Pluto’s “death-rebirth process” educatively highlights the qualities of the sign that it is transiting. In the case of Aquarius, ‘midlife (Jungian) astrologers’ take ‘extra interest’ in ‘8 Pluto’ because transiting-Pluto-square-natal-Pluto brings about a ‘triple up’ of the influence of ‘8’ on ‘11’ And, although these ‘extra-interested’ might not care for FA’s finer points, we don’t expect much dispute over our coarser point that “Brave New Worlds” are ‘dying’ so that “braver new worlds” can be ‘(re)-born’. With this, a \$64,000Q surfaces: will these “new worlds” be utopic or dystopic (or ‘centro-topic’)?**

**Fans of the ephemeris & Aldous Huxley will know that his dystopic vision was published at one of the critical ‘corners’ of ‘8-11’'s inter-cycle... in the early 1930s, the Uranus-Pluto inter-cycle had reached its waning square (Uranus ‘caught up’ to Pluto in 1966). Also, one of the seminal cinematic dystopic visions was prepared for & filmed through this waning square... Chaplin’s “Modern Times”, in which Charlie’s “Little Tramp” gets caught up in the machination of technological “progress” and the politics that “spins” out of it, ever-oblivious to the precipices that skirt its slippery rink. Skates make life easier to live... yet at cost of making it more dangerous, just as H.A.L. makes journeys to Jupiter (yet not beyond!!) easier but not safer. As it is with all interactions involving ‘8’, the desire for power is half of a “complex opposite”, the other half being powerlessness. The fertilization of this “oppositorum” requires the ‘feeling function’ to ‘descend’ along the “ego-Self axis”... and, with ‘11’ being ‘high’, the great challenge of ‘8-11’ is dealing with a ‘high-vs-low’ “opposition”. This challenge is surmounted by love, but this begs 2 x \$32,000,000Qs: how do we define “love” correctly? can someone be talking pretty about “love” but living ugly something else, say, a “cathexis”?**

**In addition to those approaching their midlife ‘8-11-(8) interactions’, let’s not leave out the ‘post-midlife’ group who were born in the late 1970s to early 1980s. The natal Uranus-in-Scorpio (mini)-generation is now swirling about inside ‘11-8-11-(2)’, transiting Uranus will be opposing natal Uranus. Note that, in this case, instead of ‘8-11-8’, we have the ‘11 leaning’ ‘11-8-11’. It is unclear if this is the preferable lean, but, because Uranus is in the lower hemisphere (Taurus), there will be some interest in the growth of the individual’s self-through-to-ego e.g. Freud had natal Uranus in Taurus in the 7<sup>th</sup> house. If Freud were alive, he would be completing his 3<sup>rd</sup> “Uranus return”.**

**When Pluto, Scorpio & the 8<sup>th</sup> house is in the ‘air’, one may hear: “is it possible to have a re-birth without the death?” The Freudastrological answer: “the part of you that needs to die is standing in the way of the growth of your soul; the transit will feel ‘less deathful’ if you are ‘less identified’ with what is dying; yes, this dying part of you might have been serving an important purpose (the body itself falls into this category), but it was never really a part of your ‘grander’ purpose”. More questions follow: “can I measure my ‘identification’ with my 30° of Aquarius? how does one go about ‘de-identifying’ from it prior to Pluto’s transit?” The Freudastrological answers: “because Aquarius is a thinking sign, you might begin by assessing the degree to which you rely on thinking (from the point of view of feeling-intuiting-sensing); if this assessment is proving difficult, then you probably are over-identified with thinking and, therefore, you would do well to (further) develop your other (3) functions; if fate knocks out one**

leg of a table, the table will still work, especially if you are placing your weight on the opposite leg”. Longstanding readers will recall that, for ‘11’, we have coined the term, ‘fractured identity’, to make coherent sense of the space between ‘10’s ‘inert identity’ & ‘12’s “passive identity”. Mending a fracture often requires the use of a surrounding splint... psychologically, then, the ‘splint’ of thinking is feeling-±-intuiting-±-sensing.

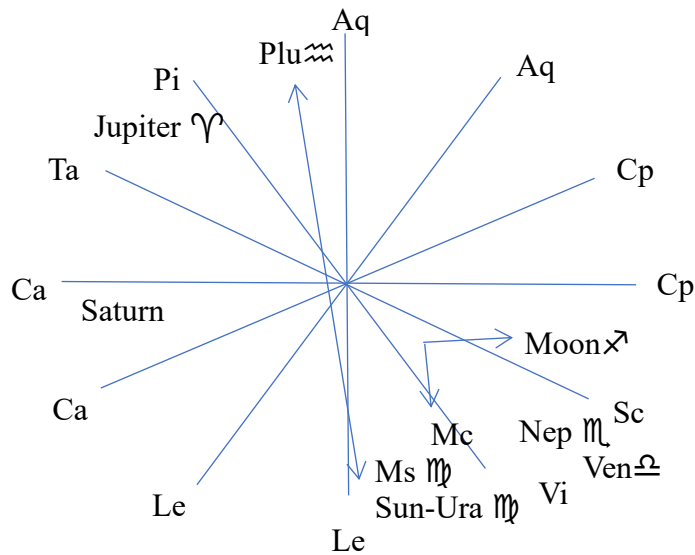
Of the other (3) functions, an FA-er would recommend beginning with intuiting because (i) it is ‘auxiliary’ to thinking, (ii) it (as Jung said it) tells “whereto that which has been sensed, thought & felt is going”, & (iii) dovetails ‘11’s “hopes & wishes” for the future (=“whereto it is going”). Further, in recalling that (i) intuition is “perception via the unconscious” & (ii) there are aspects of intuition (in particular, ‘9’) that deliver us to deeper-broader levels than Freud cared to take us, we also do well to intuit into the “collective (supra)-un-conscious”, beginning with a look at the mythology...

Risking, once more, the stuck record syndrome, we remind our readers that it is wise to see ‘11’ as a “trickster”. Specifically, ‘11’, in comparison to tradition-holding, negativizing ‘10’, tricks us into the belief that breaking tradition is a “positive” action. A closer examination of myth, however, reminds us that ‘11-Ouranos’ is ‘negative’ in respect of his offspring (& especially ‘10-Chronos’) insofar as he stuffs newborns back into the womb. Indeed, it is possible that this mythological episode has more relevance to the world than Freud’s favourite, Oedipus. Most Freudastrologers, at least, will be taking the French Revolution-al outlook that the two myths are (... errr) neck & neck. Whatever that case, we also note that ‘11 Ouranos’ motivation for stuffing sources to his desire for continued ‘cosmic’, ‘perfect’ (not ‘man-made’ ‘imperfect’) ‘order’. The FA-er goes the extra step of seeing this myth arising from the same archetypal source as Freud’s “ego ideal”. In short, ‘11’ often “tricks” us into believing that we are more “positive” than we, in fact, are... and, before you can say, “Epimetheus”, humanity is beelining the next Orwellian dystopia. Adding this summation to 2020s transit of Pluto through Aquarius, we come to the view that Pluto’s urge is to expose the degree to which both individuals & collectives are “identified” with this belief. To get a historical sense of our view, one only needs to go back to 1966’s Pluto-Uranus conjunction and, with it, recall that the ‘11 hopes & wishes’ of the “flower children” eventually ran into its “Big ‘11-ish’ Chill” (see our recent notes on Lawrence Kasdan).

The development of the auxiliary (and, eventually, the opposing) functions is a solid start to dealing well with the harshness of ‘8-11’ but, having started, the middle phase of dealing well with ‘8-11’ is to develop from introversion through extraversion to centroversion. At this point, some may complain that ‘8’s involvement will already be bringing centroversion to the table but longstanding readers will recall that we see the water archetypes as “transitional”, meaning that ‘8’, especially when it is not well understood, “fixedly” leans itself towards introversion, as if it is anticipating the ‘true’ introversion of ‘9-10-11-(regressive)-12’ and desires to indulge it. For this reason, we expect the most challenging years of ‘8-11’s upcoming double decade to be those that feature other outer planets, especially Saturn & Uranus, forming aspects to Pluto. For example, we would take care with the Saturn-square-Pluto of 2028 and Saturn-trine-Pluto running to Uranus in 2031-2032. Although Neptune may not seem to be involved in these cautionary interludes, the fact that ‘11’ is paired to ‘12’ (e.g. spacetime) tells us to keep it in mind. To ‘balance’ this foresight, let’s do some 19<sup>th</sup>C ‘post-sighting’...

**EXAMPLE BOOK/IMAGE XXI: THE MODERN PROMETHEUS (1818)**

Mary Shelley  
30/8/1797 11.20pm  
London U.K.



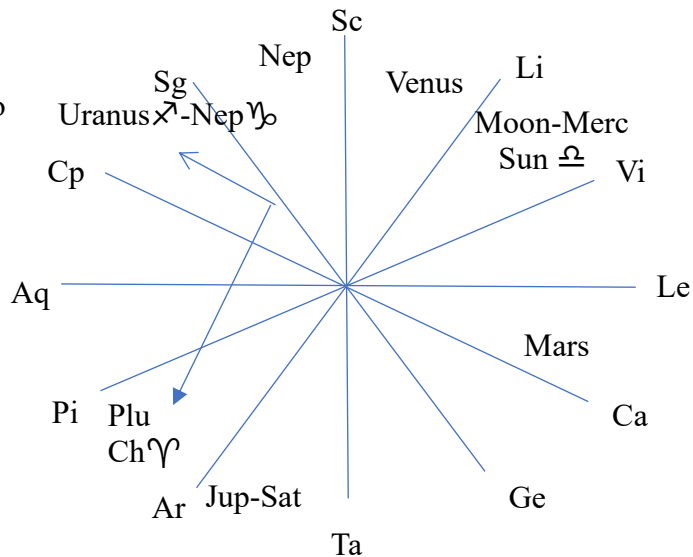
Debate may never cease about “Frankenstein”’s status as the 1<sup>st</sup> science-fiction novel, but there is little doubt that the novel was both a turning point for Mary Shelley and for sci-fi. The story of the famous story goes back a few years to July 28 1814, the date that Mary & Percy eloped... during the week either side of the date, Jupiter was transiting through Mary’s natal Sun-Uranus conjunction in Virgo – she had hoped to ‘9 transcend’ her ‘11 fractious’ relationship with her ‘11 politics-minded’ ‘4-5 father’, William Godwin – and, into the upcoming year, her 5<sup>th</sup> house romantic feelings would develop into an interest in creating her (if abstract) child. It was during the 1815-1818 span that Saturn would transit Aquarius and run up to her Pluto-M.C. in Aquarius.

If Mary had been able to H.G.Wells herself into the 21<sup>st</sup>C to receive the counsel of a Freudastrologer, a session would have been spent on her difficult-looking feeling function i.e. (although she had Cancer rising) Saturn in Cancer the 1<sup>st</sup> house, Uranus in the 4<sup>th</sup> house, Neptune in Scorpio and a Saturn-ruled 8<sup>th</sup> house. Of course, she and (definitely) we would never know how her life would have unfolded if she had decided to ‘watch’ (rather than, ‘react to’) her Jupiter transit through her ‘5-11-ed’ 4<sup>th</sup> house. If so, she would have set up the possibility of marrying when Jupiter (i) transited her descendant, (ii) “reflected” upon her 1<sup>st</sup> house natal Saturn (in concert with the inner planets), & (iii) made its way into Aquarius on the 9<sup>th</sup> (1819). The task of the FA-er is to broaden horizons... not the least of which is to broaden Jupiter’s horizons.

If Mary had queried our focus on Jupiter, we would have referenced the myth that Mary had referenced in subtitling her book, “The Modern Prometheus”. To what extent was Mary ‘stealing’ Jupiter’s energy to energize her elopement? To what extent might God have preferred her to employ Jupiter’s energy to intuit about the difference between endogamous and exogamous unions? If she couldn’t afford the pay the price for Jupiter’s fire (and, so, had to steal it), could she have imagined a way to convince her inner ‘Zeus’ that hire purchase might be the viable compromise? Could she be grateful that her rising Saturn wasn’t intensified by Pluto(?), as was/is the case for...

**EXAMPLE FILM 21A: VIVA VILLA (1934) ☺☺**

Mexico  
27/9/1821 ??3.00pm  
Mexico City, Mexico



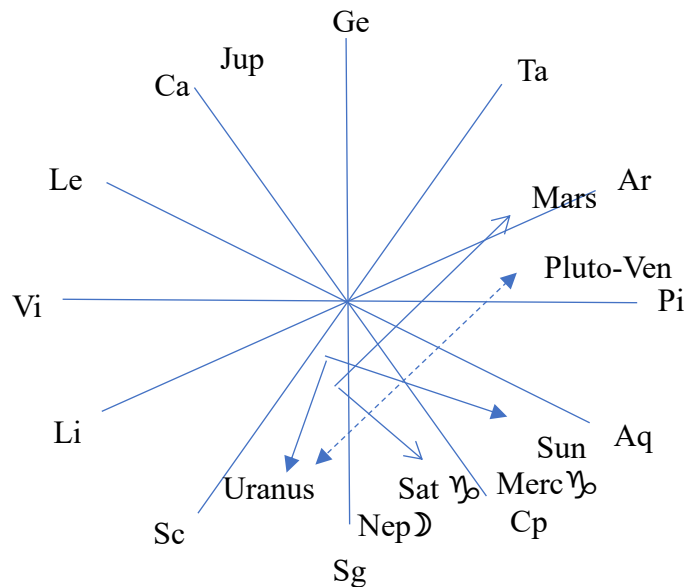
From a psychological perspective, national natal horoscopes can be interpreted along the lines of an un-heroic individual insofar nations have no real capacity for self-overcoming. As the history books, newspapers and news-streams tell us every year-in-year-out day, nations blunder about like toddlers. That special breed of “hero” that is known as the “national hero” is, of course, nowhere near the psychological hero. David O. Selznick, the wonder-producer of the 1930’s, had a good inkling of all this when he decided to produce a film about the trials & tribulations of post-independence Mexico. Say what you like about Wallace Beery’s dodgy acting – of Pancho Villa in David O.’s version (we don’t get too interested in Hollywood directors of the 1930s because, often, films had multiple directors) – he wasn’t too shabby at playing blundering, rebellious toddlers. In Wallace’s natal horoscope, we notice a 120° trine from Pluto in Gemini in his 10<sup>th</sup> house to Uranus in Libra in his (toddling) 2<sup>nd</sup> house.

Unsurprisingly, there was, at the time in Mexico, a backlash against this movie. The fact remains, however, that the film was more about revolutionary nonsense than it was about ‘Mexico, per se’. From the astrological perspective, Mexico is one of the go-to nations when interest turns to revolution because, as her natal horoscope reveals (irrespective of the birth time; FA’s guess is Aquarius rising), Pluto in Pisces is square Uranus in Sagittarius. When the revolution began (1910), Pluto had transited through the 1<sup>st</sup> quadrant to form an opposition to natal Uranus. No surprises that, through the 20<sup>th</sup>C’s teenies, Pancho, who had Pluto square Uranus in his chart, would become the figurehead of the “hopes & wishes” for quick social perfection. His “heroism” sources to his loyalty to Madero, Pluto-square-Uranus leader of the “Anti-Reelectionist Party” (as happens so often in failing states, militaries take charge and cover everything over with sham elections), both in body & in spirit... after Madero was assassinated, exiled Pancho returned and re-ignited the revolution. No surprises either that David O. had, in his natal horoscope, a natal Pluto-Uranus opposition. No surprises that “1934” had Pluto-square-Uranus in its “chart”. Yep, in the mid-30s ‘8-11’ just kept on coming...



## EXAMPLE FILM 21B: A TALE OF TWO CITIES (1935) ☹☹

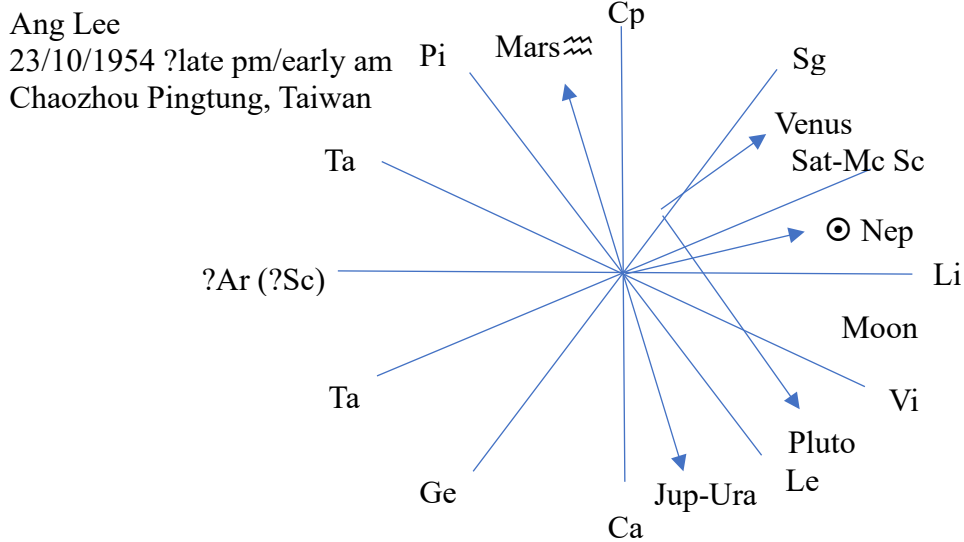
Charles Dickens  
7/2/1812 7.50pm  
Portsmouth, U.K.



David O. Selznick seemed to have gotten the revolution bug in the mid-1930s. In one year, he time-hopped from early-20<sup>th</sup>C Mexico to late-18<sup>th</sup>C France & “the best of times & the worst of times, the age of wisdom & the age of foolishness, the epoch of belief & the epoch of credulity the season of Light & the season of Darkness, the spring of hope & the winter of despair”. Dickens’ quote tells us that you don’t need to know any Kleinian theory to know about “splitting”. Although there is a dispute of Dickens’ birth-time, psychological astrologers who want to make a case for Virgo rising might prefer to check out his 1859 story spun out of his ‘9 expansion’ of Oedipal mythology...

Not only did Dickens have ‘11 Uranus’ in ‘8 Scorpio’, he also had a trine aspect from his ‘11 Uranus’ to ‘8 Pluto-(2/7-Venus)’ in Pisces. This tells us that he would have been “intensely” interested in any revolutionary goings on ‘beyond’ England. Charles could even have titled his book “A Tale of Three Cities” insofar as he would reference the city that was named after George Washington... a father & husband, (apparently) doomed “Charles Darnay” (Donald Woods), speaks of the American Revolution while courting future mother & wife, “Lucie Manette” (Elizabeth Allen). FA’s Virgo rising preference sources to “animus possessed” French revolutionary, “Madame Defarge” (Blanch Yurka), who seeks vengeance for her (3<sup>rd</sup> house) sister who had been a victim of the unfeeling French aristocracy... she may have been based on a real revolutionary who had been known for sitting, knitting & revelling in the orgy of death by guillotine, even if she didn’t get to watch the beheading of Charles Darnay’s voluntary sacrificial stand in, “Sydney Carton” (Ronald Coleman). In Oedipal words, Sydney was the ‘son’ who, having long accepted his own addictive shortcoming, had come to accept that his ‘father’ and ‘mother’ (and ‘sister’) were more deserving of life than he. In astrological words, Sydney was Dickens’ own “projection” of his Neptune-Moon in Sagittarius on his I.C. and Saturn in Capricorn in his 4<sup>th</sup> house. Dickens’ Sagittarian, “whereto ‘8’ is going” intuitions of “far far better rest” took “paternal identification” to a novel place.

## HEROES OF DIRECTION 27/9: ANG LEE



In recent years, Taiwan has become an important player in global politics. The first inklings that this might one day be the case traces to the years around Ang Lee's birth (1954) when tensions in Indo-China were leading up to a war that resembled the recently 'completed' Korean war. With martial Taiwan being the geographical ham in the sandwich between U.S. (Philippines) and China, it landed on the 'war-is-coming' shortlist. Although (or, depending on your political view, because) Taiwan was run by its military, it had prospered its way into the "1<sup>st</sup> world" by the time of Ang's 1<sup>st</sup> Saturn return (1983) but, by then, Ang had already moved to the U.S. to pursue film direction.

Ang's first films – his "Father Knows Best" trilogy – showed his audiences that, although he was living in the U.S., a big slab of his psyche was still back in Taiwan and the memory of his father's disappointment that he wasn't up to pursuing an academic career. He did manage to do the next best thing, however, insofar as, at his 1<sup>st</sup> Saturn return, he married Jane Lin, a molecular biologist. So, does this give the FA-er enough information to hazard a guess at Ang's birth time? The answer is a tentative "yes": if Ang was born in the late afternoon, he would have the planets that point to academic careers, Jupiter & Uranus in the house of the father & the Saturn in Scorpio in either the end of Ang's 7<sup>th</sup> house or the beginning of Ang's 8<sup>th</sup> house speaks to Ang's financial dependence on his spouse in the decade after his marriage. Nonetheless, not knowing Ang's ascendant doesn't prevent us from noting that the 'planet' that points to father, the Sun, squares his Jupiter-Uranus conjunction in the sign of family ties, Cancer, and conjunct Neptune in the sign of balance, Libra. With this information, that astrologer will look for themes such as '7 balance' in '4 families' and "paternal identification"...

It is noteworthy that Ang cast the same actor, Sihung Lung, in the role of father in all three of his "Father Knows Best" trilogy. If there was a "paternal identification", then Sihung looks to have a "hook" for it more than Ang's biological father was. When the father has locked onto a traditionalist outlook, it is often the case that he has placed himself under the thumb of the "matriarchate" (= he is playing a matriarchal role as much or more than a paternal role) and, thereby, damages his son's need to discover

his unique purpose. This dynamic is often “sealed on the other side” when the father, now in his retirement, seeks his son’s care, as it is for “Mr. Chu” (Sihung) in “Pushing Hands” (1991). One of the features of Chinese culture is the obligation of children to be caregivers of their parents as a kind of ‘repayment’ for the parents caring for them when they were young. The son, “Alex” (Bo Z. Wang), confronts the fault-line between Eastern culture and Western individualism (that may or may not be heading toward “individuation”) through his American wife, “Martha” (Deb Snyder). The degree to which Ang was/is “conscious” of reasons why Chinese men want to marry Westerners isn’t clear (recall that Ang’s own wife is Chinese), but he does appear to have a clue.

Whereas Ang had enough impetus for “paternal identification” to establish the ‘traditional’ partnership between a man & a woman in his own life, he has shown that he is sympathetic to men who draw back from the phase of “paternal identification” to, thereby, “objectify” paternity... one of the consequences of which is homosexuality. In the 2<sup>nd</sup> film of his “Father Knows Best” trilogy, “The Wedding Banquet”, the father, “Mr. Gao” (Sihung), might not be dependent like Mr. Chu, but he is yet ‘traditionalist-enough’ to want to see a grandchild to keep the family name in the physical plane for at least one more generation. The trouble is that his son, “Wai-Tung” (Winston Chao), is gay (even if, as audiences eventually learn, ‘incompletely’ so). We also discover that Wai-Tung has “projected” the tradition onto his father and, therefore, doesn’t realize that he is much less the traditionalist than he believes. The narrative irony is that this very “projection” leads to Mr. Gao getting his traditionalist wish. A decade later, Ang re-visited the “paternal objectification” gazumping “paternal identification” theme in what would become his most controversial film, “Brokeback Mountain”. Whether this film brings about greater understanding or greater misunderstanding of the dynamics that bring about gay psychology remains lost in the Brokeback Mountain mist.

In the 3<sup>rd</sup> of his ‘Taiwanese’ films, “Eat, Drink, Man, Woman” (1994), we notice its strong emphasis on fatherhood, family and the struggle from endogamous bonding to exogamous (hopefully, ‘real’) relationship in the frustrations of the three daughters of retired master-chef, “Zhu” (Sihung), who are trying to free themselves from their father’s influence, symbolized by the sumptuous meal that he serves up to them every Sunday. The audience (don’t see this one if you are hungry) witnesses Zhu’s daughters not being the least bit thrilled by the best food in Taipei because, as the zodiac reminds us, the 2<sup>nd</sup> house’s sensual enticements fade into their respective Maslowian ‘hierarchy of needs’ rear-view mirrors when the 4<sup>th</sup> house’s emotional imperatives begin to bite. The key dramatic irony here is that, like Beethoven, Zhu has lost the sense for which he had become famous, taste, meaning that he too needs to leave his paternal-maternal caring in his rear-view mirror... at least until he is staring down the barrel of fathering a child that is young enough to benefit from “paternal identification”. Ang’s sensitivity with Cancerian family dynamics and the need for daughters to move toward exogamy did not go unnoticed by the producers of European films... and, so, we come to...

For FA, “Sense & Sensibility” challenges “Groundhog Day” for “best rom.com of the 1990s”. Like “Groundhog Day”, the adaptation of Jane Austen’s novel deals in figurative death and re-birth but, in the adaptation’s case, there is a stronger link with the Mesopotamian mythic poem, “Inanna’s Descent to the Underworld”, in large part, because the Jane’s heroine, “Elinor” (Emma Thompson), is a heroine (not a hero) and, in not insignificant part, in 1995, Ang found himself in the throes of an ‘8 triple up’ in

respect of his natal Venus: (i) his natal Venus in Scorpio is (ii) square to natal Pluto (in Leo) and Pluto, in transiting his natal Venus by conjunction in 1995, would have led him to empathize with Inanna's (Elinor's) difficult, 'disrobing' journey to the depths.

Whereas in the Mesopotamian myth (that has "collective unconscious" links to the Greek's Demeter-Persephone-Hades), Inanna has to take off one piece of clothing for each gate of her descent – there are 7 gates, and, at the figurative 8<sup>th</sup> gate, Inanna is judged – Elinor has to undergo (at least) 7 privations against her desires for romance and marriage to "Edward" (Hugh Grant) before she is granted the keys to the 'ascent' of her desires. These are (i) the death of her father, "Mr. Dashwood" (Tom Wilkinson), (ii) being cut off from his will and, therefore, not being worth much on the "marriage market" of early 19<sup>th</sup> England, (iii) falling for Edward but not given the chance to find out if there is any "understanding" through the meddling class-continuity prejudices of Edward's sister, "Fanny" (Harriet Walter), (iv) the disappointment of Edward not visiting her in remote Devonshire (and (iva) being made fun of by the hilarious mother & son-in-law landlords, "Mrs. Jennings" (Elizabeth Spriggs) and "Sir John" (Robert Hardy)), (v) discovering that Edward was priorly and ongoingly engaged to a woman, "Lucy" (Imogen Stubbs), from the woman herself who, in turn, asks Elinor to keep it secret, (vi) delivering the offer of a local Devonshire parish to Edward and his (so it is seems) soon-to-be wife because, the offerer, "Colonel Brandon" (Alan Rickman), had thought it best that a friend of Edward deliver it, & (vii) hearing the incomplete news that 'Mr. Ferrars' had married Lucy (and (viii) Elinor's nose will be rubbed into the marriage because of the local-ness of the parish). Although Elinor is fully clothed upon hearing the incomplete news, she 'feels' emotionally naked... a fact that the audience discovers when she breaks into tears at the denouement. This is why Jung thought had seen the feeling function as the accessor and the assessor of "value" (especially of those things that can't be measured with a rod) and why we need (some degree) of privation to be able to "value" something. By contrast, if "value" is gained too easily – as it does for Elinor's sister, "Marianne" (Kate Winslet) – it will be too vulnerable to withstand any close study of why a particular "value", whether it is established in England or in Asia-Taipei, can be as (or more) enduring than any 'rod-measurable' law of nature.

It is noteworthy that, in (for FA, is) Ang's best film, "Crouching Tiger, Hidden Dragon", isn't a family saga but it has, nonetheless, a parallel to "Sense & Sensibility" insofar as lead female characters, "Yu Shu Lien" (Michelle Yeoh) & "Jen Yu" (Zhang Yiyi), call each other, "sister", and it usually is with siblings, they keep a lot of secrets from each other for fear of betrayal. With the word, "Dragon", in the title, this is one of those films that the Westerner goes to expecting a variation on "Enter the Dragon" (Bruce Lee's breakthrough of the 1970s) only to discover that it is as much a variation on Fred & Ginger. Although we admire Clint's movie about female boxing that came along a few years after Ang's movie about female fencing (both feature a suicide at the end), the latter, in our view, is very much more re-watchable. If the Westerner were to pick a slight bone with Ang's film it is that the dialogue paints the heart as a home for crouching tigers and hidden dragons but the emphasis on swords, treachery and death speaks to other organs in the body. Having Mars in Aquarius as he does, we can look to the adrenal glands for crouching-hidden fauna but, yes, "adrenal glands" coming out of the mouths of his lead characters would have sounded a tad too ridiculous.

## ANG LEE'S (PSYCHOLOGICAL) "TOP 5"

To this 2024 day, Ang has directed 14 films. We like to think that he is young enough to expect that his career "top 10" will be comprised of 5 films that he has yet to make. Critics are hoping that he will soon make something a good deal better than his most recent entry, "Gemini Man", that not only features an "astrological title" but also features the possibly most-astrologically-discussed actor, Will Smith, in the lead).

### 1: CROUCHING TIGER, HIDDEN DRAGON (2000) 🐯🐉🐯🐉

This film won us over in the very first scene when "Li Mu Bai" (Chow Yun-fat) declared to "Yu Shu Lien" (Michelle Yeoh) that contemplation on a mountaintop isn't always as "spiritual" as it appears and, instead of bliss, contemplation can bring about sorrow. In other words, Jung's problem of opposites springs into action to reveal that there is no "spiritual formula"... rather, the individual "individuates" by virtue of the step-by-step negotiation of opposites that are as plentiful on mountaintops as they are in corrupt valleys. As the tale unfolds, Li Mu Bai realizes his path is to become a point of balance for the development of talented swordswoman, "Jen Yu" (Zhang Yiyi) who is struggling under the influence of single-minded matriarch, "Jade Fox" (Cheng Pei-pei) and, in turn, her parents who want her to marry for the betterment of her father's career. The overall theme, therefore, is "freedom of the feminine"... not only from the (not really) patriarchal Chinese civilization but also from the matriarchal underbelly of Chinese civilization that is more in control of things that it can ever realize. Jen Yu may not have learned very much about swordplay (notice Ang's Mars-Sun-Neptune-Jupiter-Uranus T-cross) from Li Mu Bai but she seems to have gathered his confidence to have her wish answered and, therefore, avoid the fate of becoming a "lonely ghost".

### 2: LIFE OF PI (2012) 🐘🐘🐘🐘

"Pi" (Irrfan Khan; Suraj Sharma) doesn't want to explain anything... rather, he wants to tell a story that plays down the need for explanation, the need that, for so many others in our scientific age, is more important than story. If Pi explains anything, it is that God prefers stories to explanations. Pi's story is one of coming to terms with his "survival instinct" – the instinct that is, in essence, a synonym of the theologian's "dark side" – is psychoanalytic insofar as its aim is to remember his 'coming to terms' well enough so that he won't find himself being thrown to the hyena of the unconscious reliving of "darkness". Ang's Solar "progression" had, by the time that he had won a deserved Oscar for directing David Magee's supposedly unfilmable novel, reached the final degrees of Sagittarius and, in doing so, was tripping off his natal Uranus-Jupiter-square-Neptune. This points not only to the religious tone but also to Pi's need to have a tour of all the religions before the feline aspect of God put him to the test. One of the best cinematic expressions of the need to put some distance between oneself and those things, of which God is the epitome, that need assessment at an objective distance.

### 3: SENSE & SENSIBILITY (1995) 🐘🐘🐘

Jane Austen begins with two, (practical) "sense" and (emotional) "sensibility", but we count four "Dashwood" ladies (five & then six if we include, daughters-in-law). Thus, the function-ologist begins to look if Jane's four are parcelling out the functions, "sealing" them from the other (3) sides via their respective "projection" mechanisms.

It may appear straightforward to begin by seeing “Elinor” (Emma Thompson) as the representative of earth and “Marianne” (Kate Winslet) as the representative of water (= the feminine functions) but attention soon turns to their mother, “Mrs. Dashwood” (Gemma Jones), as the representative of water. If we do so, Marianne is easier seen as the representation of masculine fire and her little sister, “Margaret” (Emilie Francois), as the representation of tree-climbing, map-reading, (would-be) intellectualizing air. We have a sense, then, in which “Sense” becomes a synonym for “rational” (earth & air are the “rational” elements), and “Sensibility” becomes a synonym for “irrational” (water & fire are the “irrational” elements). The gift of a sibling is that the individual to make some (... errrr) ‘sense’ of that which is laying undeveloped in the unconscious.

#### 4: EAT, DRINK, MAN, WOMAN (1994) ☹☹

Ang seems to have become the director of “Sense & Sensibility” because he had already proven that, with this film, he was adept with family psychodynamics that are part & parcel of families with multiple siblings. With a widowed father & 3 daughters, the function-ologist could again get in on the act... but, here, the attitude-ologist could have an easier time parcelling out the extravert-introvert-centrovert trio to the trio of daughters as follows: (i) “Jia-Chien” (Wu Chien-lien), an airline company executive, can be seen as extraverted insofar as Jung thought that ‘outer’ business success aligns with “extraverted intuition”, (ii) “Jai-Jen” (Yang Kuei-mei), a high school teacher, can be seen as introverted insofar as Jung thought that interest in immaterial spirit aligns with “introverted intuition” and Jai-Jen inner life had shifted from Confucian values to Christianity, and (iii) “Jai-Ning” (Wang Yu-wen), the youngest daughter is not shy of engaging in a love triangles, an activity that, at a point not far down the track, leads the partakers into finding a ‘centre’ so that they can choose how to proceed ‘beyond’ the triangle... this is all very human and, if not centroverted, then it at least points in centroverting directions. The more one develops through a relationship, the more one becomes a chooser (less a pawn of fates). Find out in “Eat, Drink, Man, Woman II”?

#### 5: BILLY LYNN’S LONG HALFTIME WALK (2016) ☹☹

If we were to subcategorize war films, we would begin by noting that there are films that deal with war in more general sense and films that deal with a specific war. Although “The Hurt Locker” & “American Sniper” are set in the Iraq war, they could have been set in any war because they focus on the damage to the psyche that very few soldiers, having taken part, avoid. Ang’s take on the Iraq war (like Paul Greengrass’), however, is a good deal more specific to that war because it focuses on how the soldiers and their families deal with the dubiousness of the whole enterprise. Agreed, all wars are dubious, but the Iraq war was the epitome. Not a few critics panned Ang’s jumping back-‘n’-forth between a Hollywood-esque football game and a battle in Iraq but this is the ‘right’ narrative approach for this subcategory of war film. Plenty of slyly funny scenes help it along, such as the scene of “Wayne” (Tim Blake Nelson), a power broker who is prepared to admit that “WMD” is code for “oil”, being dressed down by “Sgt. Dime” (Garrett Hedlund); and “Shroom” (Vin Diesel) hoping to convince “Billy” (Joe Alwyn) that he doesn’t have to fight for God or country... just something a bit bigger than himself. Shroom is unbeknownst, however, because Billy is already doing it.