

PLATO'S "REPUBLIC" & THE ZODIAC: PART I

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Chapter 1

Jan/2025

Socrates, Plato's mouthpiece of "Republic", implies that there is little point in proposing overall structures and ongoing policies for a proper-functioning republic if, beforehand, its citizens are unable to agree on the meaning of the term, "justice". This dialogue's title, "Republic", could easily have been "Justice". The latter is a word that appears to mean something different to all who use it, so before bandying it about...

Chapter 2

Feb/2025

Philosophy may have "branches" – epistemology, logic, metaphysics, axiology- (ethics) & politics – but the philosopher needs to be something of a 'bird' so that s/he can grasp the possible connections between, say, epistemology & politics. When these connections appear on the horizon, C.G. Jung would say that the philosopher now has a '3rd'... that which leads to creative solutions to "unnecessary (political) suffering"

Chapter 3

Mar/2025

Freudastrolgy may be sitting on Freud's shoulders but, if we see places where Freud needs to be criticized, we will criticize. To the extent that FA is sitting on Plato's shoulders, we adopt the same principle. One of the underlying themes of this full series of essays is that the "rational" epistemological functions, thinking & feeling, have the problem of mutual exclusion on the surface that, at a deeper level, may be "conflated"

Chapter 4

Apr/2025

For Pythagoras, the number '4' might quantitatively be '1 + 1 + 1 + 1', but it also has the quality of "soul-ness". The Bible might talk of the 7 virtues, but Platonists are happy to kick off their set of virtues with a quaternary survey... courage, moderation, justice and wisdom. For FA, "wisdom" closely aligns to "Temperance" because it takes a virtuous level of patience to, first, carefully consider courage, moderation & justice.

Chapter 5

May/2025

Although this is a series of essays on political philosophy that is focused on the 'collective' orientation of the zodiac's '(7)-(8)-9-10-11-12 upper hemisphere', FA-ers maintain that it is impossible to get very far with collectives until the individuals that comprise collectives have adequately dealt with the '(1)-(2)-3-4-5-6 lower hemisphere', in particular the task of delivering their '4 family romances' over to '5 creative places'.

INTRODUCTION: PLATO, POLITICS, FREUD & ASTROLOGY

Although Plato (427-348BC) was not the first philosopher, he has become the 'lens' through which all philosophy before him and all philosophy after him has been 'refracted'. Or, as Alfred North Whitehead wrote it, "Europe's philosophical tradition consists of a series of footnotes to Plato". Yet, as Sigmund Freud (1856-1939AD) would point out, philosophers make up the smallest fraction of Homo sapiens and, therefore, they have no real input into the tides of human affairs, especially political affairs. For Freud, the fact that philosophy has its "political" branch – a branch closer to "ethics" ("axiology") than to "epistemology", "logic" & "metaphysics" – was not to be worried over... rather, the standout worry was/is another human phenomenon that had a very real input into almost all human affairs, especially political affairs, religion. Yet again, and upon recalling that Plato's philosophy had real input into Christianity, the 'post-Freudian' isn't able to dismiss philosophy, or at least Plato, in Freud's manner. Also...

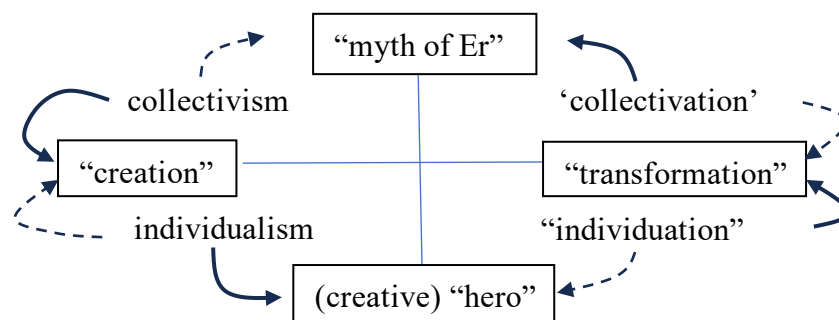
Sigmund Freud may have gone down in the history of psychology as the grand poo-bah of the "depths", but this did not exempt him from gaining recognition within the history of philosophy's "heights". Many philosophers, to be sure, recognize Freud only to refute him... but, at least, they realized that philosophers, by definition, search the realm of "possibility" and, at the very least, "depths" are "possible". In respect of the zodiac (& the astrology that overlays it), however, philosophers have been strongly exemptive. This continued even in the wake of C.G. Jung gaining recognition via his essays on "(semi-symmetric) mandala images" that, rather than being "made up by", (appear-to)-"appear spontaneously in" the psyche. In the same way that symbols point to that which is not directly accessible (e.g. direct access to God is unavailable because it is annihilating), mandalas indicate "possibilities" that could (i) manifest &/or (ii) be (or not be) accessible and, therefore, the study of mandalas lies within the parameters of philosophy. It is (... err) "possible" that Plato's 'cataract' against seeing mandalas-zodiacs played a significant role in this 'gap' in the history (+ future?) of philosophy.

On the more positive side of Plato's philosophical legacy, there has always been an interest in "truth" (Plato went so far as capitalizing the 't'). The recursive question that the philosopher must ask in respect of "truth" is: (although truth is important to philosophy) is it "true" that truth is important to Homo sapiens? In the present day, there are various 'schools' that doubt it. In one of the 'schools' of Darwinian evolution popularized by Donald Hoffman, this doubt surfaces as: "survival" is number one & "truth" runs a very distant second. This fits with the exhortations of political rallies... both exhorters and those who rally behind exhorters don't care for any "truth" that threatens their political "survival". The trouble for this 'school' is recursive absurdity insofar as it sits on the contextual claim, "Darwinism is true", not unlike the paradox of Zeno, "I am lying". Despite this problem, the Freudastrologer won't rush to dismiss it because the present-day political situation illustrates it so well. Philosophy has been absorbing it accordingly e.g. "existentialism", 2 thumbs up for "post-modernism".

Meanwhile back at FA's ranch, the pressing question is: (with the absurdity of present-day "discontented" civilization) is there any point to bringing Plato, "truth" and the zodiac together over the same number of chapters that Plato had resolved to compose on the workings of his "possible" "Republic"? In our "post-modern" context, the answer is "negative"... but, as, dear reader, you have already noted, we have made the same resolution as Plato. Why, then? Answer: it 'feels' better to compose up from

the Freudian “depths” (± down-from the Platonic-Jungian “heights”) than sit through another “Groundhog Day” news report. Post-“October 7”, I found myself watching a news report and an hour went by and I didn’t ‘feel’ so good. I wrote a page of “Plato’s Republic & the Zodiac” and I ‘felt’ better. Rather than watch more news, I spent my hours typing more. All this, no doubt, is pissing into the wind, but, in the Jungian sense of “circumambulation”, I would be learning more about my (and maybe even Plato’s) soul. I am ever keen to re-consider astrological “water” (it aligns with Jung’s “feeling” function of “giving value”). As the essays were taking shape, I saw them as (perhaps) post-able in 2025... but, in noticing that they provide useful context for 2024’s essays, they became add-ons to the 2024 essays. They are now bundled together here (2 parts).

With FA’s readership restricted, by & large, to those few who muster sympathy for both anti-philosophical (specifically, anti-Plato) Freud & (somewhat anti-Platonic) astrology, we expect that only a few of our readers will be interested in what we have to say about Plato’s “Republic”. Nonetheless, we expect that many of our readers are just as critical of (i) Freud’s “psychologism” & (ii) astrologers’ urge to rank prediction above “soul growth” as we are and, in turn, agree that we are “(Platonically) justified” to do so. One schema that helps readers to grasp FA’s overall view of politics follows...



... we expect that our readers will have little difficulty with the terms to the left but may balk at the terms to the right. So, in setting off, let’s clarify our definitions...

& **collectivism**: a political approach wherein the social group is prioritized over the individual; for FA, democracy is located somewhere on the ‘collectivist spectrum’

& **creation**: from Erich Neumann, we define “creation” as something distinct from “creativity” (& “fertility”); the former can be (often is) psychologically traumatic

& **individualism**: the collectivisms near the middle of the ‘spectrum’ have more respect for “human nature” (Freud); thus, they see “o/repression” only as a stop-gap

& **hero**: in order to solve (what appears to be) the irreconcilable opposition of collectivism & individualism, the self-describing psyche will instigate its “hero myth”

& **individuation**: the success of the “hero” leads him/her to exist in a way that not only solves the above opposition but also ‘re-births’ him/her into civil construction

& **transformation**: the “hero/ine” knows, no matter how much s/he is loved by the gods/God, that s/he needs to focus on self-aspects that could do with more ‘work’

& **collectivation**: is a ‘bigger picture’ perspective that says, “the more authentic individuation is present in a collective, the less psychological trauma it will generate”

& **“myth of Er”**: unfortunately for Freud (perhaps, unfortunate for Plato also), humanity needs myths that take pressure off healing political trauma in one lifetime.

PLATO'S REPUBLIC & THE ZODIAC: I

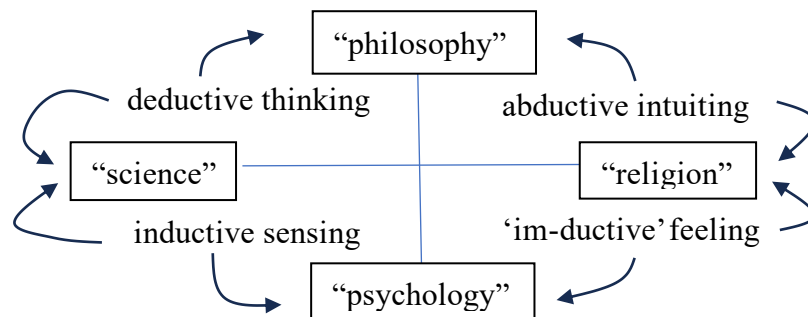
PHILOSOPHY OF POLITICS: semi-sufficient

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

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

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

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



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

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

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

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

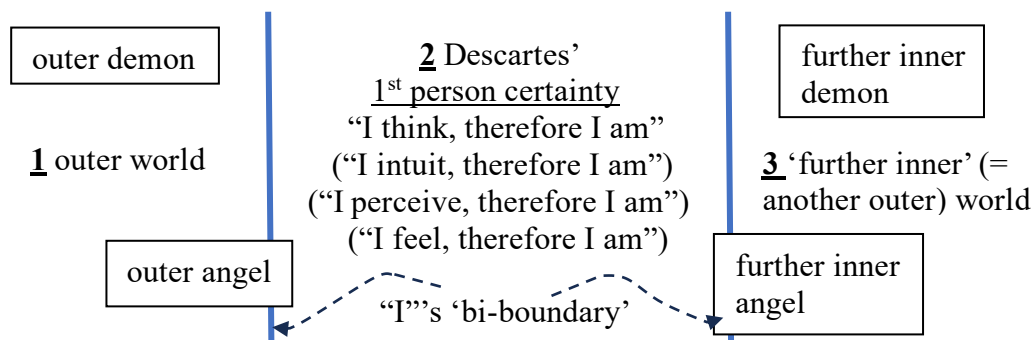
& (iii) “philosophy”; although C.S. Peirce translated the intuitive function into epistemology’s “abduction”, influential philosophers would go on to reduce intuition’s value... and, as FA’s longstanding readers know so well, our go-to example is Bertrand Russell’s essay, “Mysticism & Logic”, although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

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

THE “PHILOSOPHER KING”: also semi-sufficient

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

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



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

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

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

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

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

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

BRIEF SCIENTIFIC HISTORIES OF TIME: also semi-sufficient

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

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

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

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

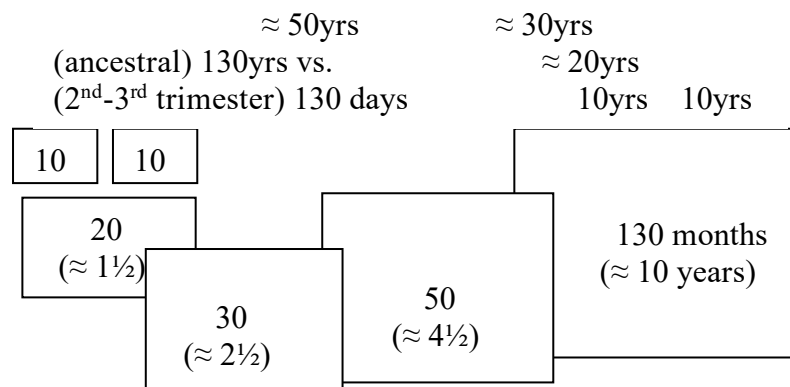
OK, so what about applying thinking &/or intuition to time? It might be simple to think about time in the clockwork sense but, the more one thinks about time beyond this sense (e.g. the Michaelson-Morley experiment), the more one has cause to return

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

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

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

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

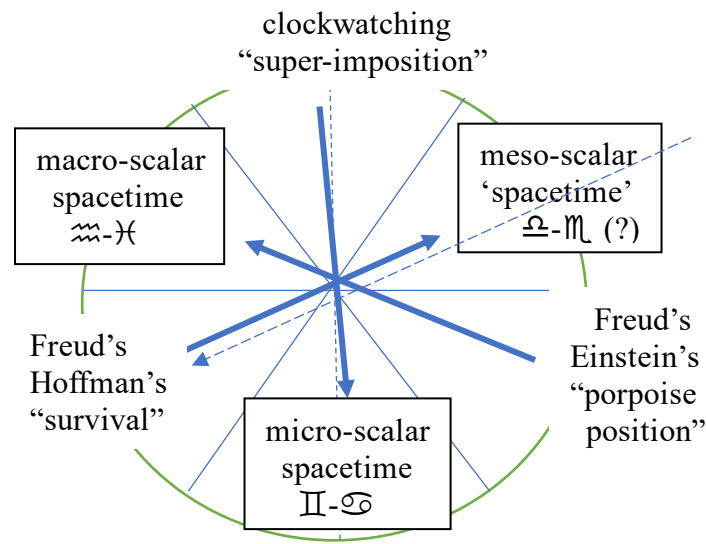


... even if, with the human newborn experiencing time more intensely than the infant, child & adult, there would also be a sense in which the geometer might agree to re-equalize the ‘area sizes’ of the geometric segments. As developmental astrologer, Howard Sasportas, said it, “a slight cut in a sapling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

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

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

Einstein may have said it best, “what does a fish know about the water in which it swims all its life?”. He would go on, of course, to be enough of a porpoise to be able to jump out of the water for long enough to get an idea of the differences & similarities between/of watery time & airy space (E=MC² had given him the idea of the differences & similarities between fiery energy & earthy matter). His view was that the differing ‘types’ of time have more in common with the spatial scales in which they operate than they have with each other. Specifically, the ‘non-passing time’ of large-scale space is best viewed as an extra dimension of space rather than as a phenomenon that ‘passes through’ sentient beings; similarly, nuclear physicists devised a 2D spacetime to help with the micro-scale realm. Although sentient beings, the ‘occupiers’ of the meso-scale, are lacking in urges to devise a meso-spacetime, astrologers (i) attracted to symmetry + coherency as they are, (ii) noting that the Aquarius-Pisces pair symbolizes Einstein’s spacetime & (ii) the Gemini-Cancer pair symbolizes the micro-2D-spacetime diagram, will expect to see something symbolically spacetime-ish in Libra-Scorpio’s pairing...



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

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

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

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

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

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

APPLYING THE ZODIAC TO “REPUBLIC: BOOK I”

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

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

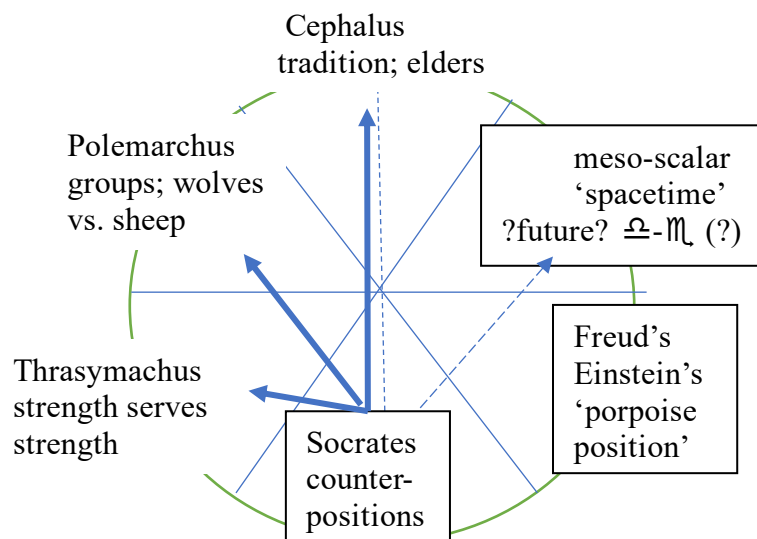
In this shuttling back-n-forth between philosophy & psychology, we can, here, insert a ‘science interlude’ insofar as, in his 1962 treatise, “The Structure of Scientific Revolutions”, Thomas Kuhn notes that, as it were, Melanie Klein’s “paranoid schizoid position” is occupied by scientists who have worked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

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

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

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

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



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

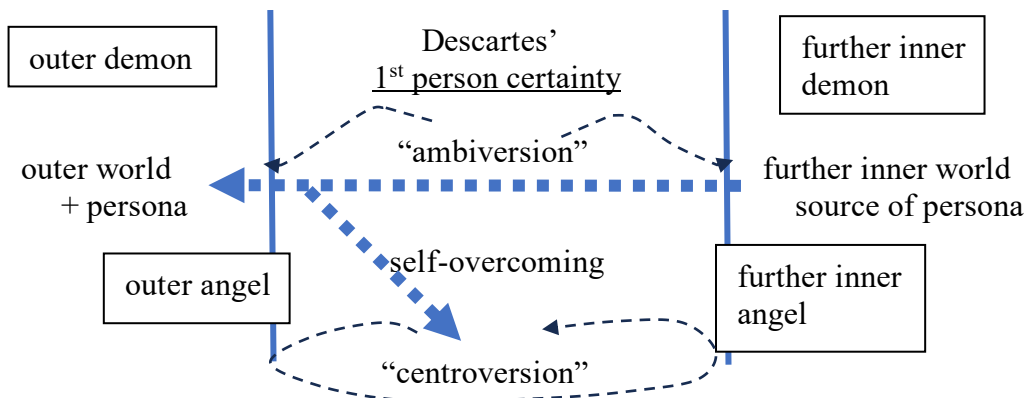
With Thrasymachus also taking the “Cephalus defense” of leaving the scene, we get a sense of a pessimism that lingers around the fringes of Plato's “Republic”. As was noted at the outset, the (democratic) majority of sentient beings would rather live a lie than admit that more “thinking-feeling-intuiting-sensing”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

PLATO'S "REPUBLIC" & THE ZODIAC: II

ORBITING THE "PHILOSOPHER-PSYCHOLOGIST KING"

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

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



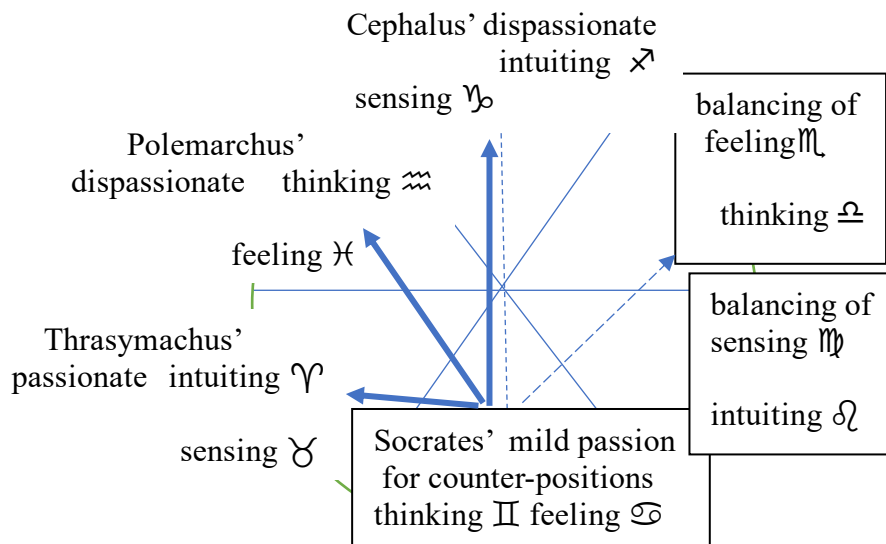
... even in the 21stC, the psychologist is reluctant to make a distinction between the capacity of the "persona-(self)" to alternate between introversion & extraversion without worrying about "angels & demons" (= "ambiversion") and the capacity of the organ that forms behind the "self" (= the "centroverted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

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

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

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

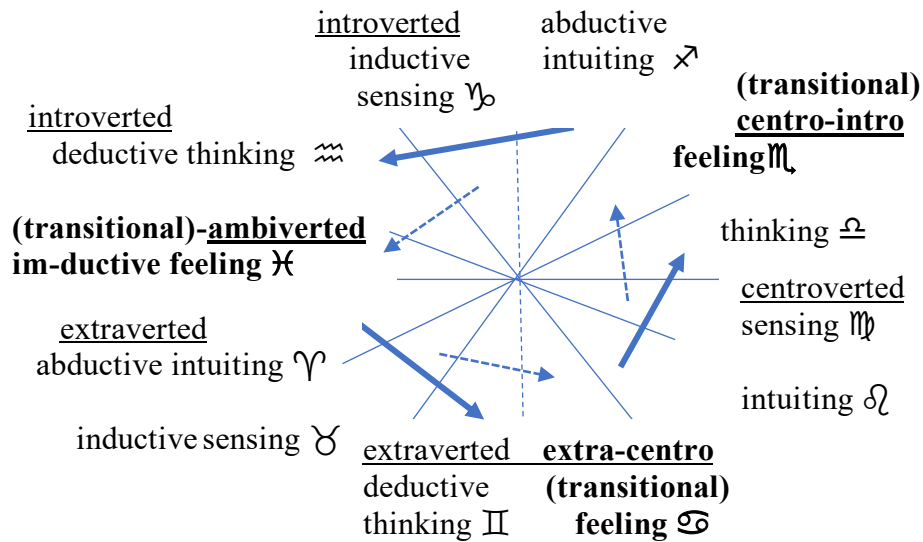
Returning, now, to old-man Cephalus, we might also inquire, “is it also possible to be too dispassionate? are Cephalus & Thrasymachus two sides of a coin?” One way to answer this is with the zodiac and, so, let’s update our schema from ‘Chapter 1’.



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

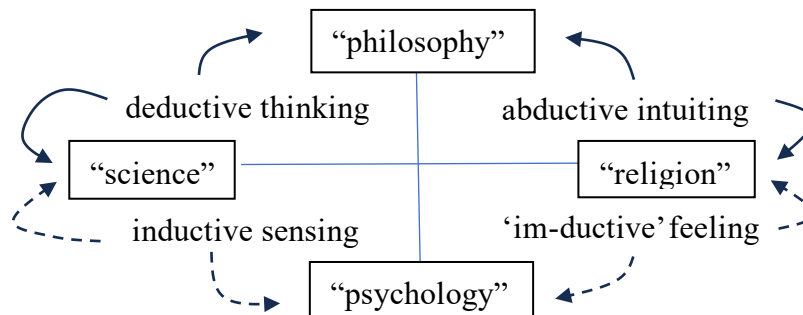
ORBITING “EPISTEMOLOGICAL ORDER” Pt.1

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



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

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



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

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

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

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

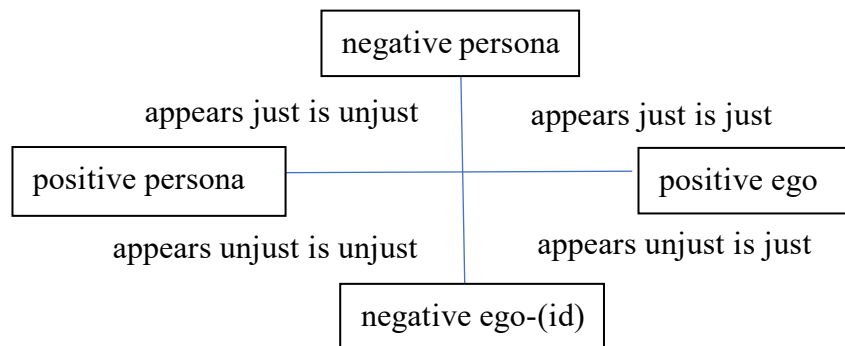
♈ Aries to ♊ Gemini “extraverted philosophy”: insofar as “I” is in the process of taking over from “we”, we notice a straightforward connection to Rene Descartes; centuries of interest in the “Cogito” sources to the fact that an individual can say one thing (via his/her “persona”) and think something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

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

THE TOLKIEN CONNECTION of “REPUBLIC: BOOK II” (1st part)

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

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



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

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

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

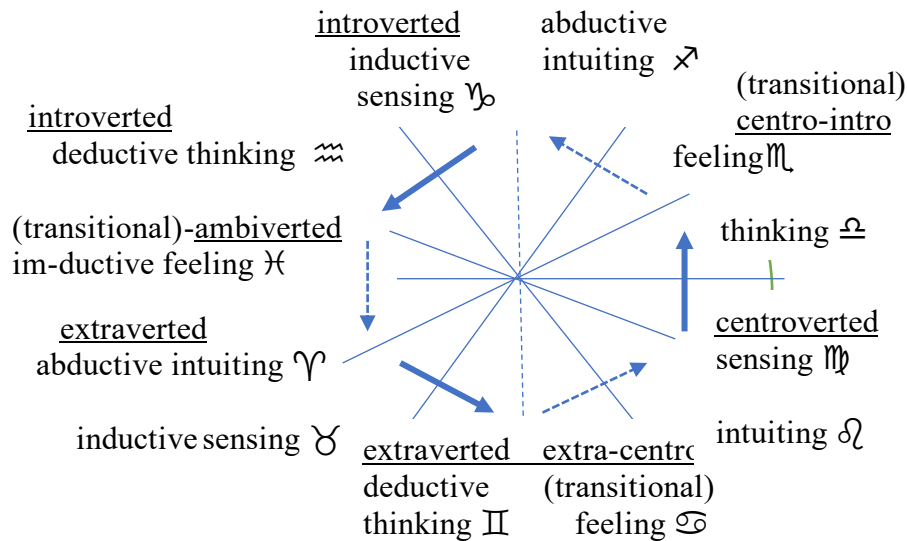
♌ Leo to ♎ Libra “centroverted philosophy”: readers with recall of ‘Chapter 1’ will likely be intuiting-thinking that the coiner of the term, “abduction”, C.S. Peirce, is the best example of post-Descartes “centroverted philosophy”. Another philosopher who gains consideration is G. Harman, who coined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

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

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

ORBITING 'EPISTEMOLOGICAL ORDER' Pt.II

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



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

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

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

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

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

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

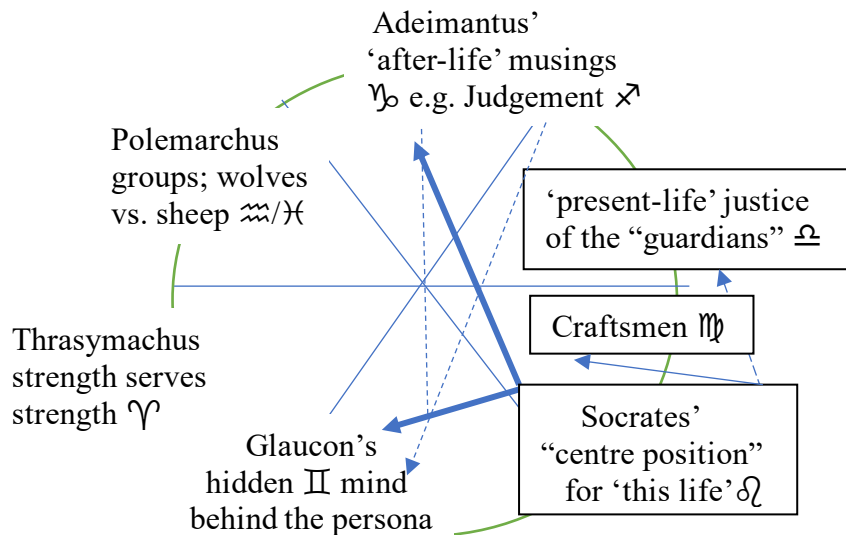
♍ Virgo to ♎ Libra "centroverted science": is, by our definition, the "science" that is rightfully worried about "over-reduction" and, by extension, "reduction-ism" as a guiding ideology; if there is any ideology in this 3rd phase of science it is "toleration of complexity"; it builds its "tolerance"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

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

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

APPLYING THE ZODIAC TO “REPUBLIC: (2nd part of) BOOK II”

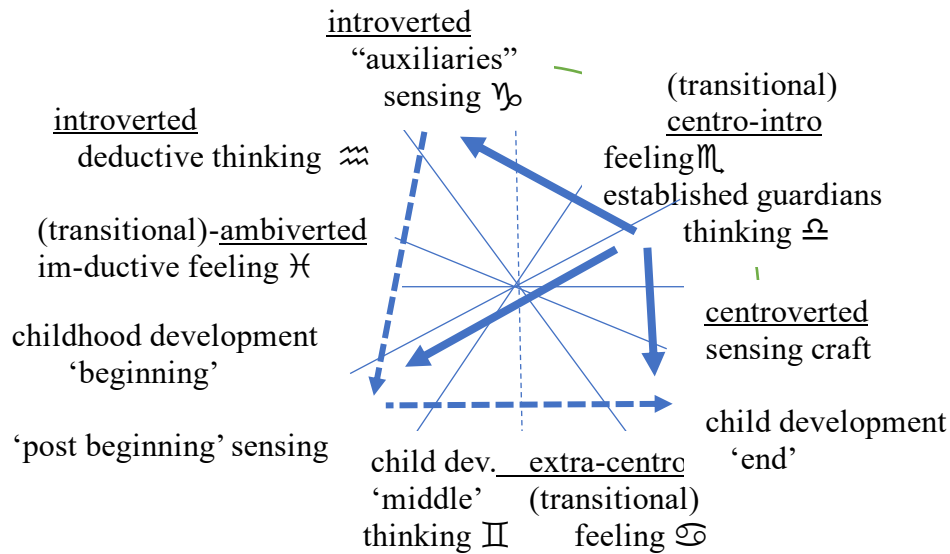
After Socrates is challenged by Glaucon, he is further challenged by Glaucon’s brother, Adeimantus, who has inherited Cephalus’ focus on the afterlife. Adeimantus doesn’t see the point in tolerating difficulty in light of the fact that, in the end, the gods will forgive everyone (2,000+yrs later, Protestants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



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

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

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



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

A significant source of the "wisdom" of a guardian would be his/her dedication to drawing on his/her own biography and the path s/he took from corruptibility to (at least, relative) incorruptibility. If his/her recall is long enough and broad enough, s/he will have the sense of how it was easier take sides with the "bad guy" at a younger age than at an older age. One needs to remember, here, censorship is not directed toward the wider "craft" population... it is narrowed to those who need to protect the function of a city (only "a few good men"). Being the movie fans that we are, FA would look to a movie that had been seen twice or three times (say, as a 12yrs old, as a 22yrs old, as a 32yrs old), and take note of how one feels differently now to how one felt at the prior viewing(s). One obvious example is "The Godfather", a movie wherein it is possible to be very sympathetic to some of the characters that may not deserve sympathy. A 32yrs old individual is likely to have a more "balanced" view of the characters than the same individual at the age of 12yrs will, irrespective of the level of "talent for guardianship" that has been identified in him/her by established guardians. When "The Godfather" came out (I was 15yrs old), many were talking about it but, in 1972, it was restricted to 18yrs or older (there was no internet or video). It is a movie that I have seen maybe every 10yrs or so since I first saw it in the late 1970s and, while I am still corruptible, I am aware that I have become significantly less corruptible when I saw it in the 2000s. In any case, I became more the craftsmen and less politician as the decades span out.

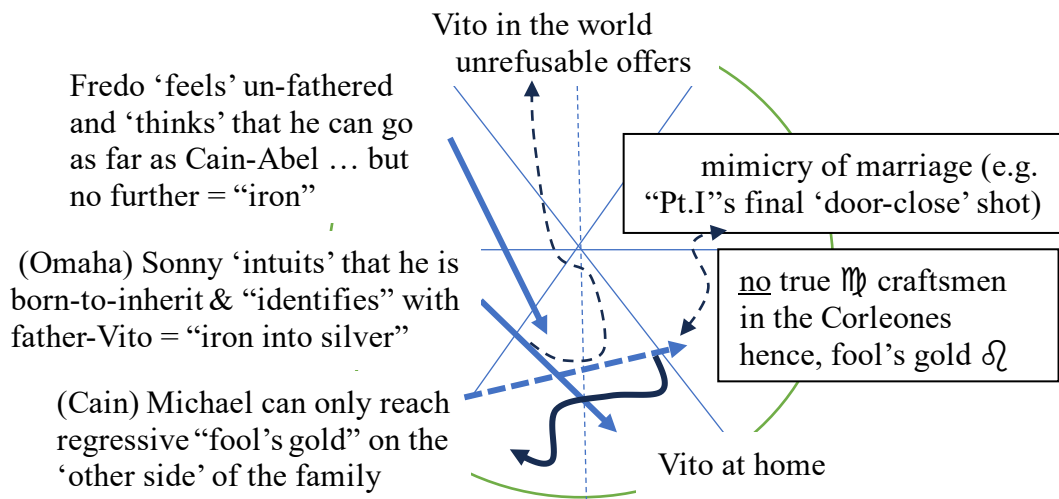
PLATO'S "REPUBLIC" & THE ZODIAC: III

THE MARIO PUZO CONNECTION of "REPUBLIC: BOOK III"

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

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

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



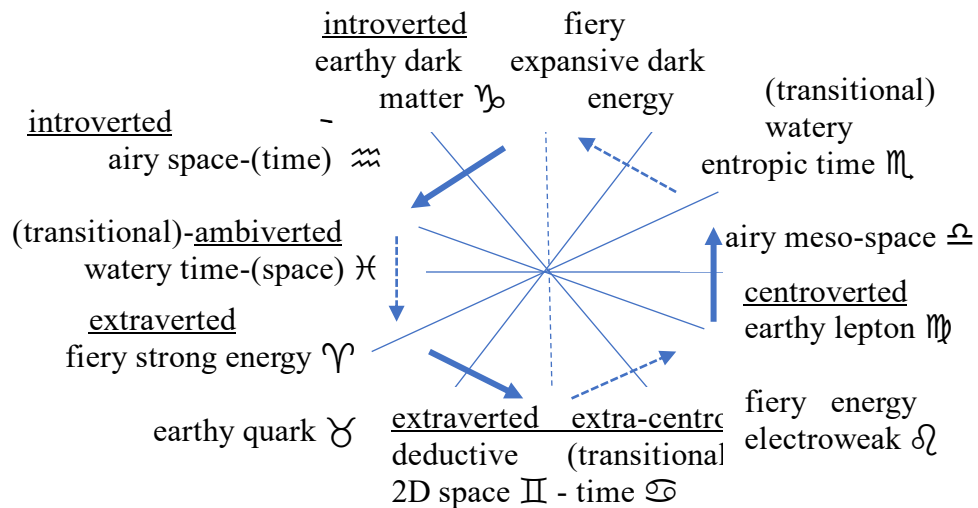
... and, as this pattern is digested, it is well worthwhile recalling Freud's image of the basic "self" as a marine core that, having fought its way to the ('Omaha') beach, needs to establish an initial depot upon it, from which further incursions can be made

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

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

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

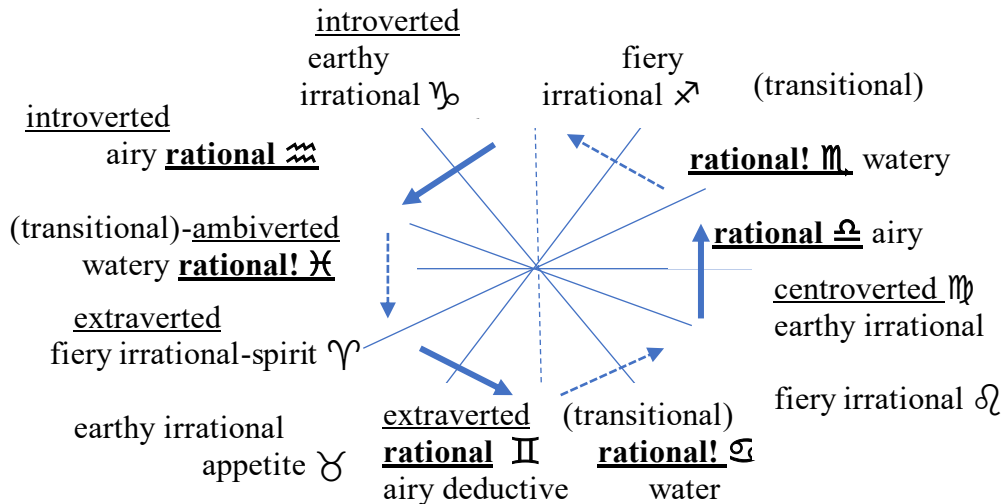
Pythagoras, if not the first, was the key philosopher who brought to philosophy its undaunting fascination for noumena that are “not predicted by” but, nonetheless, “emerge from” the 1D number line (e.g. “Golden ratio”), the 2D realm of shapes (e.g. “rational Pythagorean triples” of some right-angle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



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

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

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

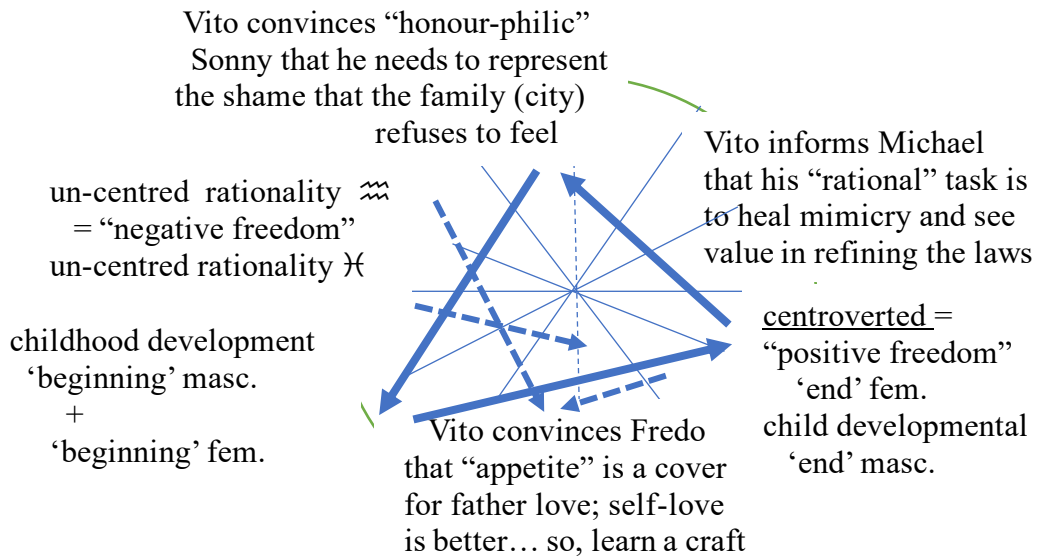


... and, so, Plato was in need of going past his declaration that, to be a guardian, the rational, appetitive & spirited '3rds' of the soul will have to be in good relationship with each other & be 'headed' by the rational aspect... Plato also needed to arrive at the view that a soul's rational thinking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

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

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

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

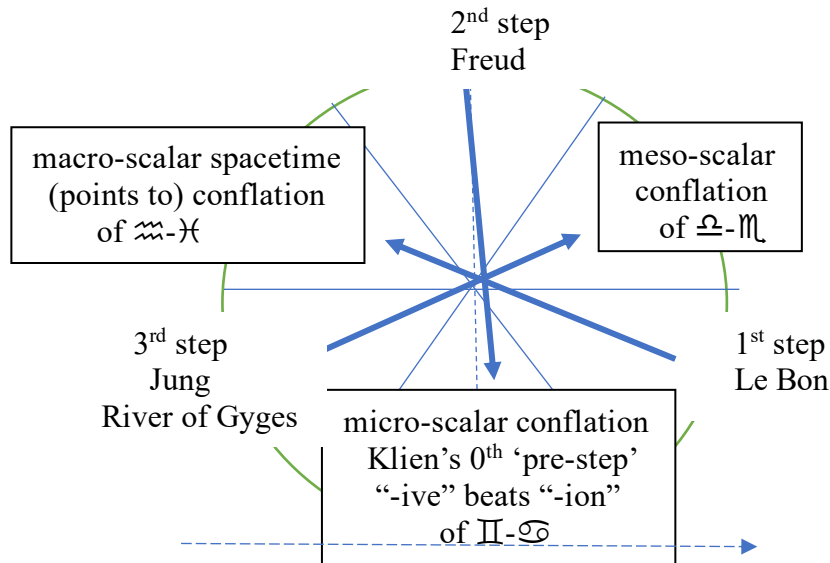


... the 3 dotted arrows are reminders of Vito's three sons' 'psychological arcs' as depicted in the films; the solid arrows are proposals of what would have happened had Vito been "wise". In respect of Sonny, Vito would need to have 'self-overcome' to the degree that he could see that his urge to use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

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

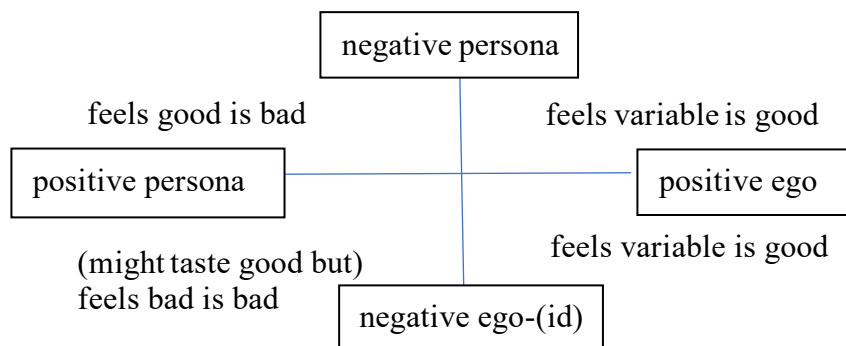
‘DE-CONFLATION’ OF THE RATIONAL 1/3rd (1/2nd) OF THE SOUL: Pt.1

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



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

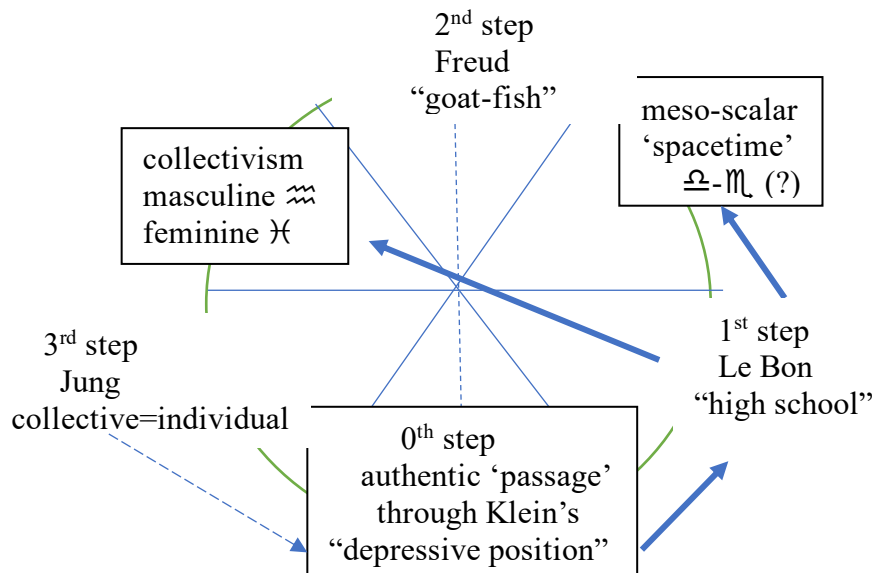
& 0th step: before concerning ourselves with the 1st step of applying ‘diametric epistemology’ to ‘de-conflate’ ♁ Aquarian collective thinking & ♋ Piscean collective feeling, we need to consider an individual’s capacity to say something different to what s/he is thinking (there are “black lies” & “white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



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

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

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

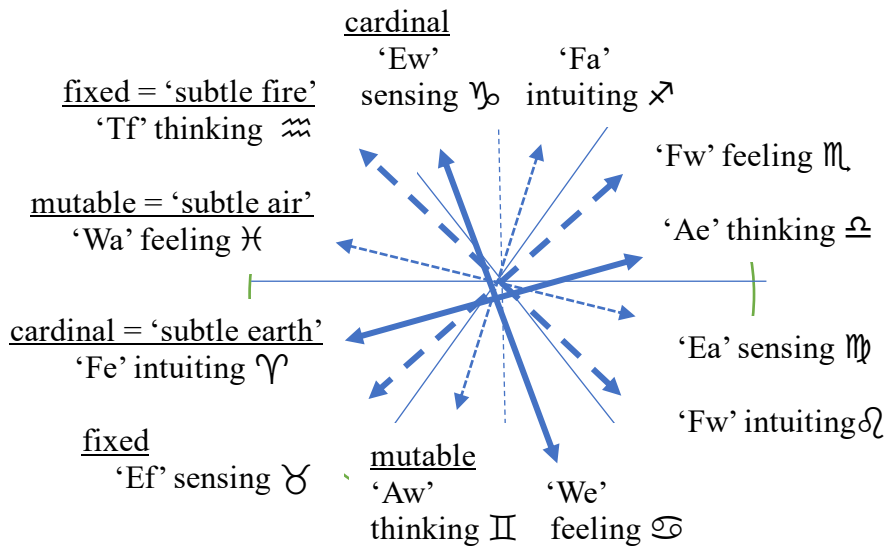


... meaning that the soul will have generated a strong-yet-flexible-&-discerning psychological bi-boundary; because high school students can 'get' this, it would only take a generation or two for a democracy to vote for a Platonic-style "republic".

INTERLUDE: ASTROLO-GENETICS

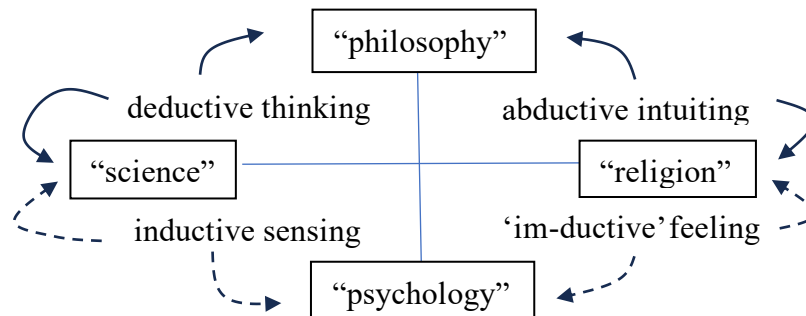
Before we move along to 2nd & 3rd steps of ‘de-conflating’ the rational aspect of the “soul”, let’s look a bit closer to what Capricorn’s “goat fish” might be pointing: is there something ‘watery’ about (what is often seen as) the “earthy-est” of earth signs?

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

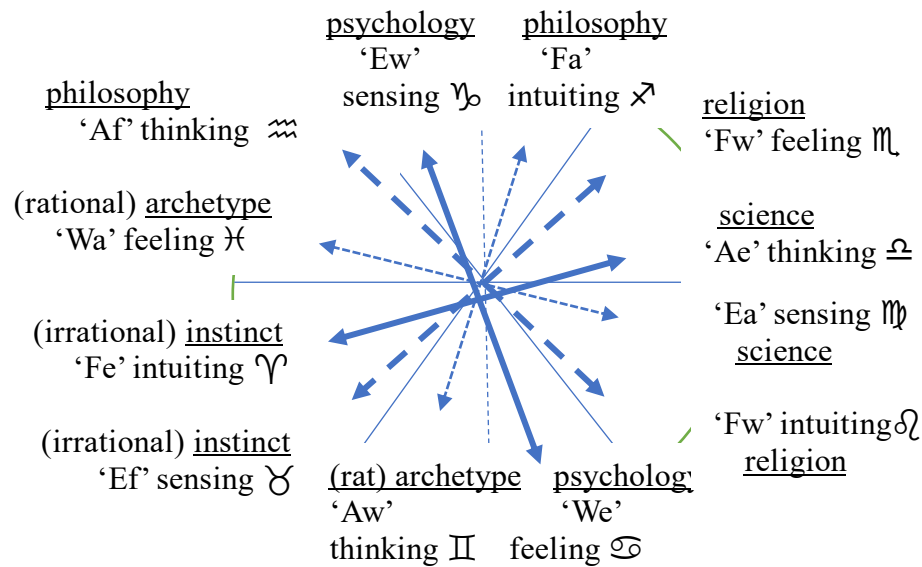


... noting that (ia) the “cardinal signs” are grouped with a solid-thick cross, (ib) the “fixed” signs are grouped with a dashed-thick cross, & (ic) the “mutable” signs are grouped with a dotted-thin cross, & (ii) instead of having doubled-up ‘genes’, we place water in the places where doubling up would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

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



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



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

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

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

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

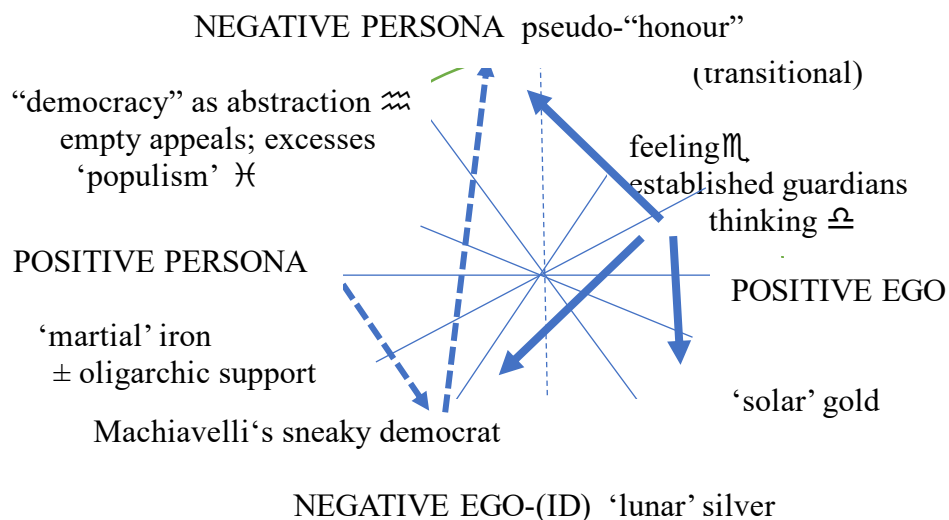
& (iv) science: with science being ‘at home’ in the right hemisphere, it is clear that psychological development through one’s individuality into one’s “individuation” is the key that helps “reductive scientists” mature into ‘teleo-scientists’ and, thereafter, there is a chance for “integrative” peace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

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

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

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

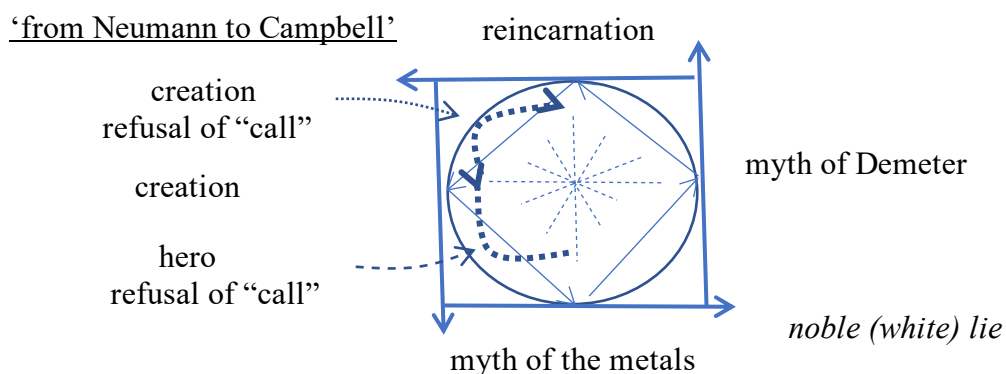
& 2nd step: Freud had seen through the “mesmerism” of Mesmer & Charcot to realize that individuals only ‘fully heal’ if they ‘talk through’ their “family romantic” 2nd quadrants (much better than remaining asleep in their 4th quadrants and following orders). For it to be a “talking cure”, it also needs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



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

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

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



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

PLATO'S "REPUBLIC" & THE ZODIAC: IV

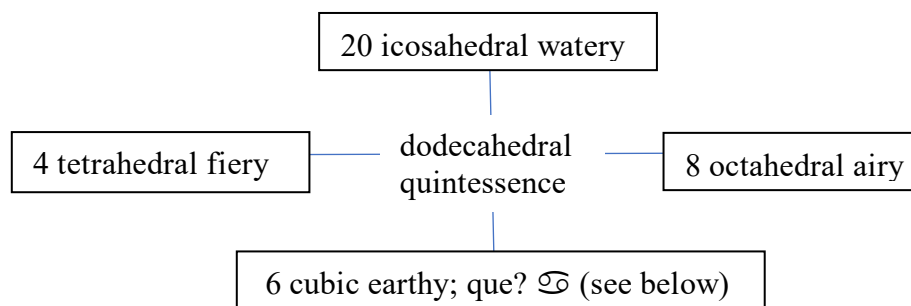
'(RE)-INTEGRATION' OF THE SOUL'S RATIONAL 1/3rd (1/2nd, actually)

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

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

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

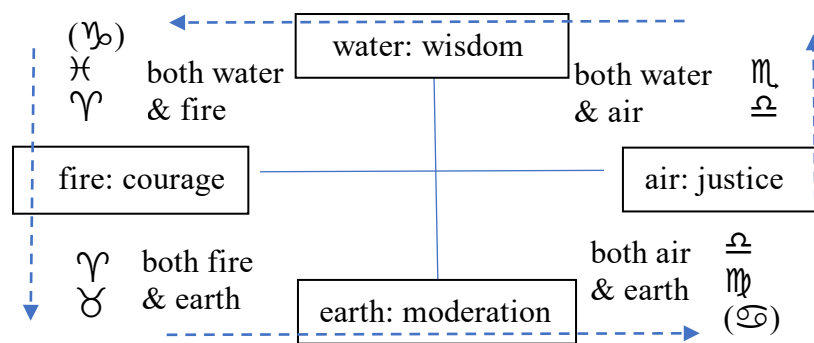
Before going to the zodiac, let's review the Empedocles-to-Plato connections...



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

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

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



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

PLATONIC VIRTUE I: COURAGE (& THE ZODIAC)

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

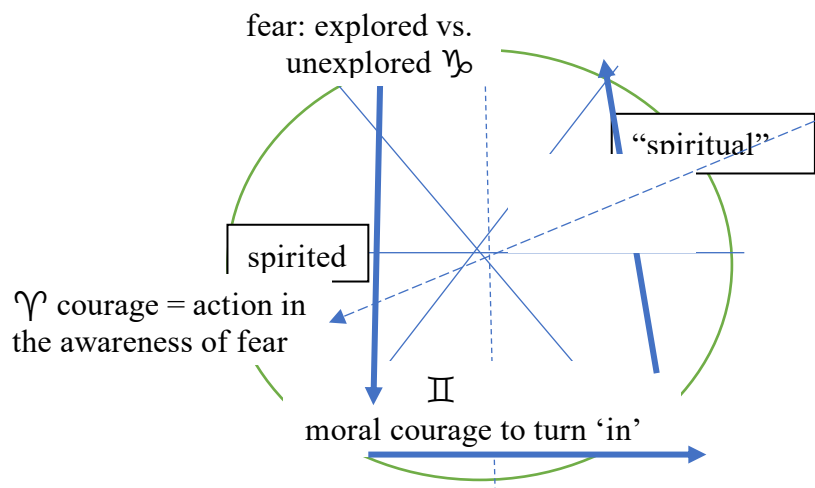
As all longstanding readers of FA know so well, even "reducing" experience to a "duo-" is only recommended insofar as the individual is ever-ready to re-expand and look for the Jungian '3rd thing' (and keep going to the '4th'... & to the "quintessence"). For example, if we consider the dyad of conception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

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

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

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

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



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

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

PLATONIC VIRTUE II: MODERATION (& THE ZODIAC)

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

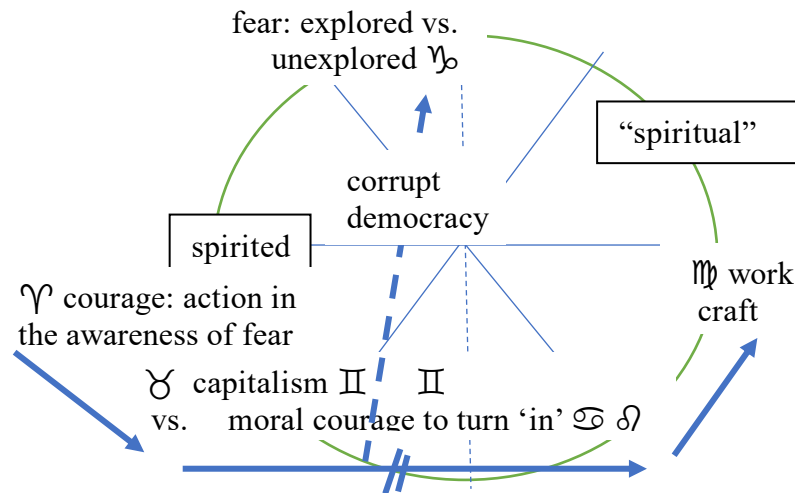
How important is moderation? For Plato it could be the most important virtue because the majority of citizens will be worker-craftsmen. For this group, moderation will be, both emotionally (and eventually, physically), 'worth' more to them than will courage & wisdom... the latter two are being taken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

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

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

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

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



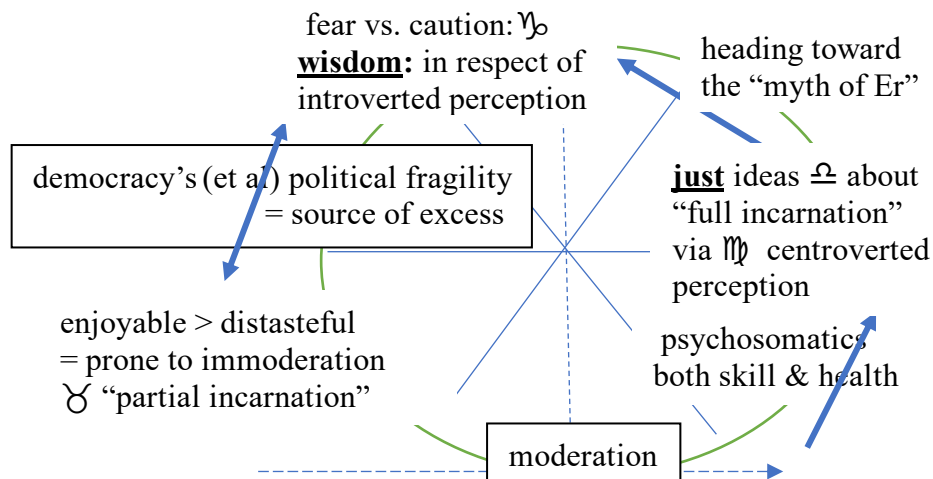
... the desire to indulge Taurus' perceptual preoccupation in a way that doesn't care a zot for the refinement of the 'centroverted perception' of a developed Virgoan skill is commonly known as hedonism but, it doesn't take much intuitive (... errr) skill to notice the link from hedonism to "physicalism"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

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

PLATONIC VIRTUE III: WISDOM (& THE ZODIAC)

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

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



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

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

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

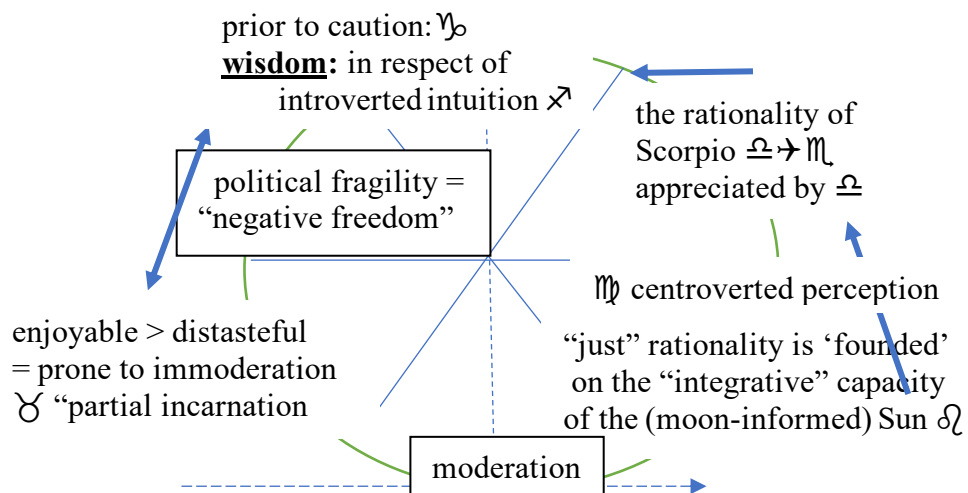
The reason that Capricorn needs to be “wise” is because, as we had indicated at the outset (of ‘Ch.1’) of our discussion of Plato’s “Republic”, is that understanding the subtle paradoxes of “introverted sensing” is not at all easy. The citizen only has to read C.G. Jung’s essay on this function (“introverted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

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

PLATONIC VIRTUE IV: JUSTICE (& THE ZODIAC)

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

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



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

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

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

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

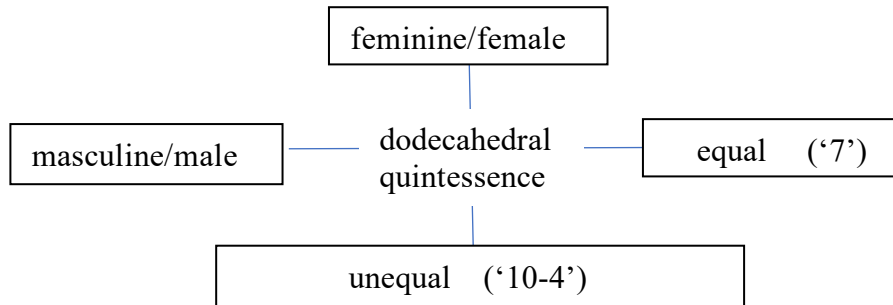
As we head into "Republic: Book V", wherein Socrates takes on the issue of the family and gender, we note here that the word, "philo-sopher", sources to two words (i) "philo-" means love, and (ii) "-sophia" means wisdom. For the FA-er, it is important that one keeps in mind that Sophia, the goddess of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

PLATO’S “REPUBLIC” & THE ZODIAC: V

PLATO’S OWN “DOUBLE IGNORANCE” (of psychology) I: GENDER

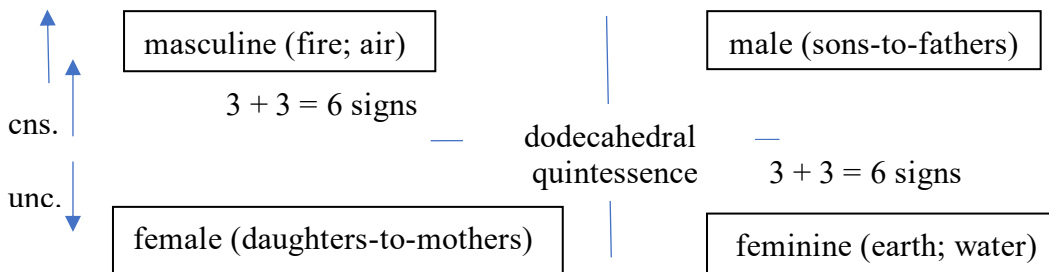
A close reader of Plato’s “Republic: I-IV” is likely to get the impression that, if any ‘-ocracy’ to be awarded a high value, it is “meritocracy”. This ‘-ocracy’, however, clashes with Plato’s term, “philosopher king”, insofar as the latter points to monarchy and, thus, to succession through (nuclear) family ties. It is no wonder, then, that prior to hearing details of the timocracy-oligarchy-democracy-tyranny sequence, Socrates’ interlocuters want to hear more about familial ties e.g. are women equal to men?

Gender might be a hot-button issue in the 21stC but, even in Plato’s time, it was understood that any debate, at a minimum, requires a quaternal perspective; e.g....



... and, with Darwinism making the case that evolution cares zip for equality, Plato’s claims for gender equality begin to look like mere assertion (= not philosophy). If, however, we combine the zodiac with Plato, we encounter ‘7 Libra’, symbolized by an inanimate object, that points ‘beyond Darwinism’. Let’s recall, here, the proof that Plato’s Forms can’t be disproved and, therefore, they require 50% of a philosopher’s attention (or, full attention for ½ the time). Then, we encounter the happy affirmation that ‘7’ is an archetype that urges for 50/50 balances. Then again, we run into a “Catch 22”... to access ‘7’, out of a ‘pre-7’-Darwinian struggle, one may need access to ‘7’!

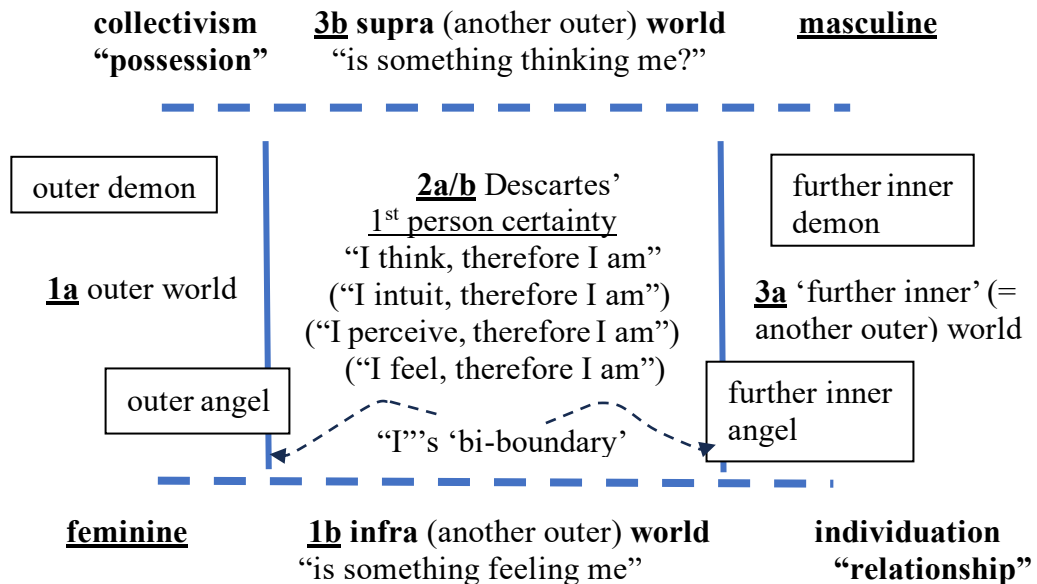
The sharper-eyed observer of our (above) quaternion will have noticed that we have yet to distinguish between masculine & male and feminine & female. Astrologers know very well that biological women can have “masculine horoscopes” (& biological men can have “feminine horoscopes”) and, so, the above quaternion now expands to...



... that works as a baseline for the gender debates of the early 21stC insofar as it lays out the back-story of “masculine women” & “feminine men”. This pattern also points us to the idea that the “depths” (e.g. the “unconscious”) have a feminine quality and the “heights” (e.g. the “conscious” &/or the “supraconscious”) have a masculine

quality. If, also, we include the view that gender viewpoints could be “compensations” against the feminine “unconscious” &/or the masculine “supraconscious” (instead of “uncompensated”, deductive-reasoning processes within “consciousness”), it becomes clear that, without reference to depth (\pm height) psychology, gender debates are sterile. Do we have reason, then, to tip the Platonic scales to the ‘bathwater’ side of the ledger?

FA’s approach to dealing with “problem of the f/Feminine”, that is rife through the full history of Western philosophy, is to build on our “triplistic” schema of “Ch.2”. There, we had leaped forward 2,000yrs from Ancient Greece to Descartes’ realization that “1st person awareness” is primary (or is it?). Here, over our ‘horizontal triplistic’ pattern (and applying Rene’s co-ordinate axes), we add a ‘vertical triplistic’ pattern...



... and, if the individual is keen to ask the questions posed in the two additional realms, s/he would be a true philosopher. S/he would be so even if s/he couldn’t answer them. The FA-er, however, having access to (i) the zodiac, (ii) Freud-Klein-Jung & (iii) his/her quintessential (‘hextessential’) vantage point, can go much further than Plato and caution against “animus possession” in female guardians and “anima possession” in male guardians and identify that which points to this having happened e.g. the urge to “cancel” individuality \rightarrow individuation in favour of a collective (\pm collectivism).

As for Plato’s terminology, there is a bit of a giveaway that he wasn’t fully won over to ‘7’s’ (post-Darwinian) non-sexist’ perspective insofar as Socrates has nothing to say about “philosopher-queens”. In the zodiac, we are reminded that the archetypes that direct the individual towards philosophy are those in the masculine “heights”. To be sure, Socrates makes the important point that women are no less suited than men to be guardians but, as it is in monarchy, the default position of “install the queen only when there is no prince” would have to be seen as sexist. More important than gender, however, is that the king (or queen) can’t be like Henry VIII, George III or Louis XVI & be ruled by appetite. At least, with honour bestowed at birth, a royal won’t need to pursue it in the world... thus, appetite is their only issue (or is it?). What, then, of...

PLATO'S "DOUBLE IGNORANCE" (of psychology) II: DISSOCIATION

Platonic "philosopher-princes/princesses", like the princes/princesses in your local monarchy, won't need to pursue honour in the outside world either. They too are raised inside the circle of established "philosopher kings" and, so, by rights, they too would have no reason to worry about honour... until, at least, they realize their need to be "representatives of the shame that their collective refuses to feel" (for needing to be governed in the first place). Before taking up this challenge, the Platonic royal only needs to confront the 'Henry VIIIth problem', appetite (well, not quite... see 'Polylogy A'). As s/he confronts it, s/he learns about subtleties in the dodgier psychodynamics...

Specifically, "dissociation" is especially important for the philosopher to worry about because it is more of a problem for the philosopher than it is for the craftsperson or for the auxiliary. Not only is feeling-emotion "cut off" in the "dissociated" psyche, there is no memory of "cutting" having happened. And, if a psychologist tries to make it known to a philosopher, the philosopher "cuts off" the psychologist (with, of course, more philosophy). This is a serious issue for philosophers who are parents. Plato, for example, takes the view that a child can be parented by parent "group"... a view that does not protect the child from parental "dissociation". FA "feels" that Socrates must have been "dissociated" to suggest it in the first place. Agreed, if all guardians were to take a share in the raising of the guardian children (with a number of helpful nurses), the eventual assessment of a particular child's "metal mix" would have a better chance of being unbiased... or, at least, less biased. We also agree that Socrates was "justified" to reference the Ancient Greek myth of "Dike, the goddess of Justice", a daughter of Zeus who can be said to have bypassed the mothering of the 'lower hemispheric' Hera to land straight in the lap of her 'upper hemispheric' mother, Themis, another goddess that the Ancient Greeks had linked to Justice. This means that everything boils down to how myths, such as "myth of the metals" and "Dike" are interpreted. It is here that we "feel justified" to ask: "a well interpreted baby or poorly interpreted bathwater?"

For FA, these ideas are 'bathwater' insofar as the psychological distinction has yet to be made between "dissociation" and "growth-through". The word, "severance", implies the use of a cutting instrument such as a sword or knife and, in astrology, this leads us to the expressions of the airy archetypes, '3', '7' & '11'. The archetype that is the least likely to sever is '7' insofar as it 'builds on' the key archetype of "integration", '5', but it retains the potential for "rationalization". When, for example, M. Scott Peck encourages his/her analysands to be "dedicated to reality", he would remind them that this dedication is both physical (in the language of the zodiac, into Taurus-Gemini) & emotional (in the language of the zodiac, into Cancer-Leo). In Freudian language, we are riffing upon "sublimating" the "family romance", whereas Plato's idea of severing children from their respective "family romances" sounds "dissociative". Moreover, a child-into-young-adult may need to encounter his/her biological parents to effectively recognize & withdraw "projections" that have been landing upon them. The best way to learn of one's inner parental images is through assessing the details of "projections" onto 'particular' parents. This constitutes (what we would call) "growing-through".

Although no mention is made of "Republic" in Ben Affleck's first directed film, "Gone, Baby Gone", it is worth seeing to get the flavour of the problems & paradoxes that multiply around the issue of forced adoption. Some might claim that a child would be better off with a mature foster mother than with an immature biological mother,

but there will always be queries about the methods of dis/affirmation. And, after the child comes of age, s/he will have his/her own view of what is preferable. In any event, there is no 'control childhood' that would help him/her to be "objective". Agreed, the forced adoption of one twin could, in theory, generate a "control" but, then again, this is not really a (placebo) "control" because, if there had been no adoption, this would have changed the "control". Thus, we hold to our 'Platonic bathwater' outlook...

We need to remember, however, that there is no forcing of guardians into being guardians. Hence, if guardian parents thought that their baby needed to be parented by the baby's biological source, the city would simply ease their passage back into the majority craftsperson population. If, when the child grows, s/he demonstrated talent for rulership-into-"wisdom" well, then, no problem, s/he could re-enter if, in addition, s/he felt called to belong to this group. Moreover, at a feeling level, there may be both non-guardians and guardians taking the "soul view" that, in the pleroma, the "soul" had chosen to be raised by a "parental group" to learn certain lessons in the upcoming life and, so, it may not be a parental choice after all. The philosophical back-'n'-forth here is too 'bouncy'... so much so that Socrates loses focus on the centre upon which "justice" can be defined. Indeed, Socrates goes onto sound troublingly eugenic...

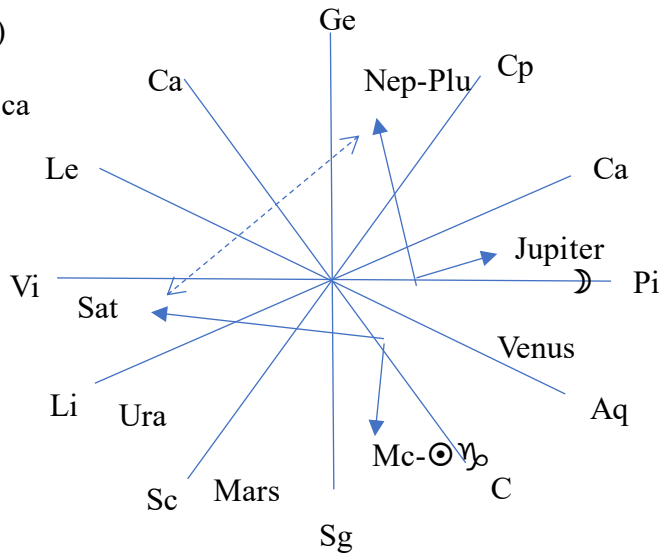
The eugenics issue first becomes obvious when, in "Book II", Socrates espouses the view that doctors are mistaken in treating those who have less respect for a healthy lifestyle than the treating doctor has. In these 21stC days, the doctor looks for a balance between prevention of disease & its cure, hoping that the patient will receive both in a balanced way. Socrates, however, takes the view that, if the patient demonstrates too much disinterest in prevention, the doctor needs to be less hopeful and, in hope's place, take the "hard balance" line of being reciprocally disinterested in curing the patient.

Although we have had 2,000yrs of Christianity that, in theory, has given every "soul" equal value, we do notice Socrates' view making its "modern" mark insofar as the politician, in the face of every conceivable kind of health-lobby group, has the task of assigning "health dollars". Therefore, s/he has the guardian-like task of prioritizing in favour of evidence and, as in the moldy-oldie psychological joke, "how many psych patients does it take to change a light bulb?", the evidence often reveals that motivated patients do better than unmotivated patients and, as a result, the politician makes the "hard balance" decision of Plato's "Republic". Further, in most 21stC countries, there is a low "health dollar" appetite for psychoanalysis because, despite the motivation of the analysand to pursue uncomfortable "depressive positions" (i) psychoanalysis does not lend itself to the collectivistic approach of evidence (by contrast, chemical therapy is highly suited to collective approaches... statistics & placebos) (ii) as psychoanalysts themselves will agree, a treatment may take years (more years until the next election, at any rate) to bear post-election fruit. In noticing this alignment from psychoanalysis to Socrates, we expect the democratic mob majority to order us to drink our hemlock.

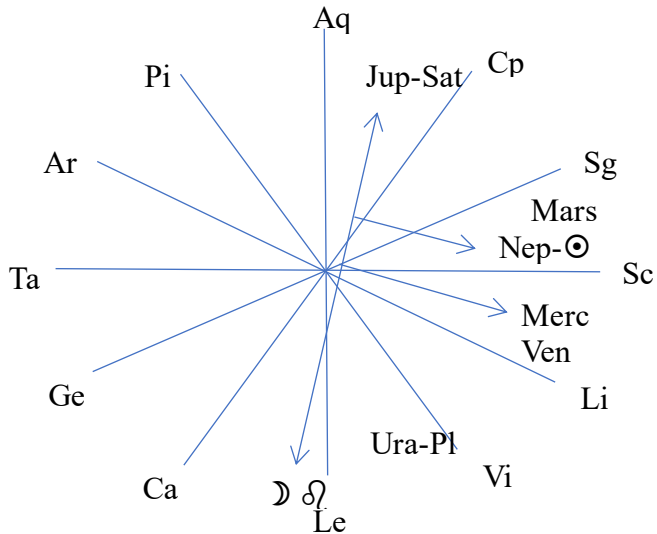
It would be interesting to know if time-travelling-Plato would stick to his term, "philosopher-king", in the decades in the wake of the French Revolution. For example, perhaps Plato, to avoid the negative connotations that came with "monarchy" during the 18thC (and, no doubt, during prior centuries), might have suggested, "philosopher-president". With the word-association problems that gain steam in respect of "king", "philosopher" & "psychologist-king", what can we learn from fantasy & cinema?...

EX. POLYLOGY A: THE LORD OF THE RINGS (2001-3; 1) ☉☉☉/☉☉☉☉

J.R.R. Tolkien (1954)
 3/1/1892 10.00pm
 Bloemfontein, S.Africa



Peter Jackson
 31/10/1961 6.45pm
 Wellington, New
 Zealand



Salvation begins with irreducibility. Over the last few centuries, all four of FA’s ‘primary disciplines’ – science, philosophy, religion & psychology – have established cornerstones that have helped humanity realize that, irrespective of God’s One-ness, the “3 score & 10” experience is meant for dual-into-multiple-(yet-still-integrate-able) things. In science, Werner Heisenberg gave us the “uncertainty principle” that is often the very first thing that is taught to student physicists (Q: is it a wave? is it a particle? A: accept the paradox of it being both); in philosophy, “logical positivists” proved that numbers can’t be proved to be either discoveries or inventions (& Kurt Godel proved mathematical-logical “incompleteness”); in religion, devotees are reminded that faith, to have meaning, would depend on the existence of doubt (another version, if you like, of an “uncertainty principle”) and, with “fate” existing as physical death, we manage our “free wills” prior to it; in psychology, Donald Winnicott’s realized that infants will

be psychologically healthy-(enough) if they learn how to hold “me/not-me transitional objects” (= Donald’s phrase for “a paradox-not-to-be-solved”); in Ancient Greece, the high school age youth learns that “playing God” (e.g. reducing multiplicity to One) is hubris and, somewhere in his/her/their “unconscious”, consequences will be brewing.

In respect of Plato’s tripartite soul, the word, “power”, brings up the issue of a possible 4th Platonic soul-part. Agreed, “power” can be pursued as a means to the ends of honour &/or appetite... yet post-Platonic history has revealed that “power” can be pursued for the love of ‘power itself’. As abstract as this sounds, it can be addictive as pharmacological heroin. As “the Oracle” reminds “Neo” in “The Matrix: Reloaded”, “what do powerful men want?”... “more power”. If Plato had managed to time-travel into the 21stC, he might have wondered if the soul had (not three, but) four parts, three parts of which spell trouble with a capital-T. Plato would likely wondered about power addictions no matter what 2nd millennium century he found himself time-jumped to.

For the psychoanalyst, power is the necessary yin to the yang of powerlessness. This means that anyone who is monistic, irrespective of whether the monism traces to (a) psychological, philosophical, scientific or religious source(s), will force the opposite into his/her unconscious and if, in this state, s/he doubles down on his/her monism and tries to force it onto the world, his/her unconscious powerlessness will begin to double up within. Soon, the monism fades behind the cycle of destruction that emerges when the human, having failed to understand that his/her forcefulness is striving against the hard truth of triplism (& beyond), suffers the turning of the tide. Here, then, we have the psychology of the monistic “Sauron” craving the “one Ring to control them all”.

You don’t have to be C.G. Jung to realize that monotheism can easily fall foul of the ‘power-vs.-powerless’ duality... Jung proposed that the Trinity was a necessary development in the religious drama of the West because it had an important hand in undermining a ‘one-Anything-to-rule-them-all’ mentality that, in the Alexander-ianly ambitious 1st millennium BC, had proved to be not only diabolically Western but also diabolically human. Despite this straight-ahead link from monism to monotheism, the ‘one-Anything-to-rule-them-all’ won’t need to be religious. It could just as easily be a ‘politico-scientific-Anything’, the most straight-ahead example being the monism that underpins capitalism, (now dubbed) “physicalism”. The urge to maximize profit, time & time again, shows itself to be “consumptive” of everything else, especially “justice”.

At this point, no doubt, many readers’ minds will have already turned to the fact that the prefix, “mono-”, leads us to Plato’s term, “philosopher-king-mono-arch”. Could it be the victim of an unfortunate etymological history e.g. why didn’t it happen that the term, ‘quintarch’, was coined? To answer, the scientist in us would have liked to have a “control 2nd Millennium” to find out if this simple change in language would have changed things. Without this comparison, we can only speculate but FA-ers could only be gloomy about prospects of this changing anything. If, for example, George III described himself as a ‘quintarch’, this would not have quelled his madness and would have made the situation worse... the colonies would now have two titles to reject.

With the 20thC well underway, J.R.R. Tolkien had begun to see the nonsensical situation that the post-monarchical 19thC Western world had created for itself. J.R.R. intensely disliked democracy. He knew that those who (in theory) seek to “represent” a fraction of a collective rarely did so for the “good” of that fraction and, even if they were to, they would not resist doing “bad” to those whom, in their minds, oppose them.

Recall, in this latter sense, “Gandalf”’s (Ian McKellan) concern that, if he had control of the Ring, his desire to do good would not nearly be enough to prevent the Ring from doing evil through him. In short, democracy is but a flame to moths who are craving ‘power itself’ and it holds a kind of baked-in attraction for “wrong” characters. J.R.R. wrote his famous book just as television was coming in... if he had postponed a decade or two, he would have seen TV-democracy as a double-edged broken “Narsil sword”.

Politics is not the only home of the issue of “wanting to do good but finding that evil is the outcome” (call it, “the Gandalf syndrome”)... it also finds a happy home in science, especially if, as we noted in prior articles, the scientist would like to be wealthy &/or honoured by power hungry political authorities (it would a bit of surprise to find a scientist who wasn’t... although we might guess that there are a few). The thing with science is that it deals in demonstrable repeatability... and repeatability is never very far from applicability. And, so, if a war is going to be waged, repeatable application of technological advances will be highly attractive. Scientists might regret the use of their breakthroughs & advances for destructive ends... but that’s “the Gandalf syndrome” for ya’!... the scientist had been too busy thinking about winning a Nobel Prize.

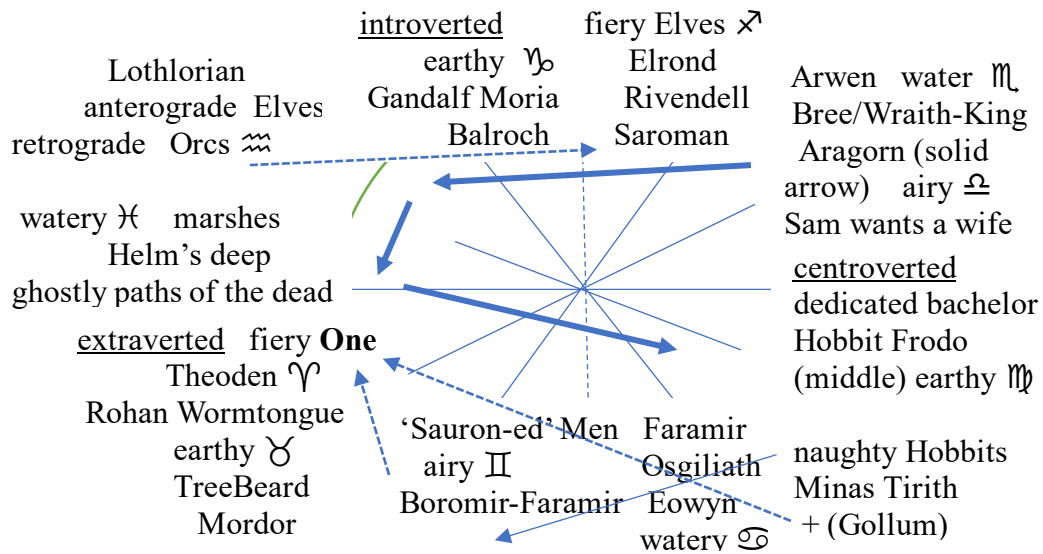
Science isn’t the only home of the issue of “wanting to do good but finding that evil is the outcome” (call it, “the Gandalf syndrome”)... it also finds a happy home in realms of “physics envy”, such as academic psychology. The C.I.A. & the K.G.B. have ever been keen on dependable repeatable psycho-profiling methods to work out who’s who. Psychologists might complain that they never wanted their advances to be ‘mis’-applied, but that’s “the Gandalf syndrome” for ya’!... too busy manicuring tenure.

Psychology isn’t the only home of the issue of “wanting to do good but finding that evil is an outcome” (call it, the “Gandalf syndrome”)... it also finds a happy home in astrology. Fortunately, however, dependable repeatability is elusive in astrology, so the syndrome is less likely to be ‘mis’-applied... but try and tell this to those who were part of the U.S.’s Reagan administration in the 1980s! In our “basics” essays, we had pointed out that FA doesn’t look forward to more Michel Gauquelin-like affirmations of astrology because success here would be too attractive to the power-brokers. At this stage, and ‘fortunately’, astrology finds itself in a similar ballpark to brain science... although brain science has mapped just about everything, it is unable to do anything about the mantra, “correlation is not causation”. Whereas ‘empirical astrologers’ are limited to the emptiness of uncaused correlation, ‘developmental astrologers’ have the fortune (& the challenge) of “water” leading them into the immaterial-unmeasurable-hydraulic depths. No “Tenacious Mars effects” (nor Nobel Prizes) down there, Jim.

By the late 1970s, fantasy was in the air. In the mid-1970s, George Lucas might have had the funds, but he was still worried enough to make the most exciting chapter of “Star Wars”, the 4th, first. In 1978, animated movie director, Ralph Bakshi, released his 2hrs version of “The Lord of the Rings”. We can guess that 16yrs old Peter Jackson had made mental notes of George’s formula and the complaints against Ralph Bakshi (that his film had left too much out) because Peter would look to filming the 2nd trilogy prior to the 1st (even if there is nothing particularly ‘trilogy-ish’ about “The Hobbit”, his prequel that focuses on Dwarves, readying for the upcoming story focused on Men) and try his hardest not to leave anything out. Peter’s mental notes were on the money.

Longstanding readers who have absorbed (and, to that extent, have accepted) our links from the zodiac to introversion, extraversion & centroversion will have little

trouble accepting a meta-linking of these links to 3 (of 4) “species” that play vital roles in “The Lord of the Rings”... provided that, in addition, our readers can include FA’s ‘clockwise vs. anti-clockwise (progression vs. regression)’ dyad that, for FA, is a vital part of making psychological-astrological sense of “dissociation” et al.; as follows...



... so, before surveying the birth horoscopes of J.R.R. & Peter Jackson, we look at our cycle: (i) Elves reside in the Sagittarian ‘height’ that is born of Scorpio and, so, they can choose to stay in the timeless realms or cycle into mortality e.g. “Arwen” (Liv Tyler) is drawn to mortality via her love for the man, “Aragorn” (Viggo Mortensen), who might have anti-clockwise sentiments (= solid arrows) but has interim-concluded that he can’t trust them; the Orcs, “who were once Elves”, are introverts who care not for anti-clockwising developments; hence they are depicted with a mob mentality; (ii) Men reside in the Arien ‘fire’ of instinctual desire; a few like Aragorn, understand the problem of desire, but most, like “Boromir” (Sean Bean), can’t accept that their ‘basic intuitions’ about how to act requires support from ‘deeper intuitions’ about the ‘value’ of ‘counter-intuitions’ (e.g. of anti-clockwise development) that is Aragorn’s ‘5 talent’; & (iii) Hobbits reside in Virgoan “Middle Earth” and care about maintaining “things that grow” (yep, very Virgoan); they are centroverted but not quite enough to prevent (iiia) “Frodo” (Elijah Wood) from wearing the Ring and believing Gollum’s lies, (iiib) “Peregrin & Meriadoc” (Billy Boyd & Dominic Monaghan) from acting as if nothing, even the end of the world, is very important anyway, or (iiic) “Gollum” (Andy Serkis) from losing his “self-knowledge” via his (clockwise) desire for the “Ring of Power”.

By no means do we take our zodiacalization of the “L.O.T.R.” as the only take. Nonetheless, we would need some convincing to not see the plot unfolding from Virgo (centroverted earth) in an anti-clockwise way. In the earlier scenes of Bilbo’s birthday bash, we are introduced both to “Sam” (Sean Astin) and to Sam’s ‘7 Libran’ interest in securing a mate... and that, somewhere in his unconscious, Sam knows that he isn’t ready to approach “Rosie” and, perhaps, a journey with Frodo will do the maturation trick. Although Sam & Frodo contend with meddling Hobbit twins, they receive help from Aragorn in Bree & Arwen in the (sub)-Rivendell forest and, in line with Scorpio,

Frodo goes through a death-rebirth experience in this chapter. The Hobbits reconnect with Gandalf who, in the meantime, had jumped troublingly ahead to a “negative” ‘9 Sagittarian’, Saruman, in a “negative” ‘9 Rivendell’ (= Isengard). After the formation of the 9-membered “Fellowship”, it soon faces up to a mountain crossing and, as it is with Capricorn the up-down Goat, they find that their climb pairs with a descent into the earth. The loss of Gandalf speaks to ‘10’s link to the Bodhisattva (= the soul who accepts rebirth to become a spiritual guide; Saruman was supposed to be, but he isn’t), but the remaining 8 will have to wait to find out if this possibility becomes actuality...

Elves live in Rivendell but, so the fellows discover, they also live in Lothlorien. “Galadriel” (Cate Blanchette) has promethean foresight. After canoeing down a river, a battle ensues & the Fellowship “splits”, emphasizing Aquarius’ splintering-ness (e.g. “Peoples’ Front of Judea” vs. “Judean Peoples’ Front”). ‘12 imagery’ becomes evident in “The Two Towers”, with (i) Frodo & Sam getting ‘12 lost’ and, then, bogging down in ancestral marshes, & (ii) the retreat of the recently healed Man-kingdom of Rohan, to Helm’s Deep, the retreaters being “unconscious” of its vulnerability, a water-drain (we also notice ‘12’ in “Return of the King”: Aragorn deals with a gang of imprisoned ghosts reluctant to leave their prison but in need of resolving ‘12 impersonal karma’).

In “The Two Towers”, we are introduced to a couple of characters who have a strong bond with a father-figure, (i) Eowyn (Miranda Otto) who is far more interested in supporting the city of Minas Tirith than her uncle, “King Theoden” (Bernard Hill), is (Theoden’s heart does eventually change), and (ii) “Faramir” (David Wenham), who wants father-love that his father, “Denethor” (John Noble), is unable to give because of a re-opening of the latter’s badly unhealed “narcissistic wound” via son-Boromir’s death. Faramir accepting a ride into Osgiliath’s valley of death is also the sacrifice of his own hope for receiving father-love. In psychoanalytic terms, Faramir is taking up the Kleinian “depressive position” that his father couldn’t (or wouldn’t) adopt.

Moving along, now, to J.R.R.’s birth chart, we notice that there is a significant arc of (what FA calls) ‘zodiac-horoscope-phase-shift’. ‘6 Virgo’ on the ‘1 ascendant’ is one of the more reserved “personas” but, with Saturn in J.R.R.’s 1st house, the FA-er needs to keep the “compensation” dynamic in mind that head off in two directions (i) “under-compensation” generates a “very reserved persona”, (ii) “over-compensation” against “reserved-ness” generates a “rowdy persona”. Note also that the 1st house can be combined with the 11th, 12th & 2nd houses insofar as planets in them can influence the psyche as it goes about building its “positive persona”. Some astrologers will query our inclusion of the 2nd house in the workings of the “positive persona”, but attention turned to the outside world would want to set up a feedback loop with what is sensed in the outside world and, if ‘secondarily’, this looping could lead to adjustments to the building of the “positive persona”. When Virgo is on the ascendant, Libra is very often placed on the cusp of the 2nd house and, therefore, a Libran energy can make itself felt no less than the ‘earlier’ Cancer-Leo influences from the 11th & 12th houses. Another look at J.R.R.’s birth chart reveals to us that he had Uranus in the 2nd house and, so, the clash between Saturnian pragmatism and Uranian idealism is ‘built into’ his sense of initiative. If, dear reader, you don’t agree with our translation of J.R.R. & his book into the zodiac’s imagery, that’s fine. The thing is that you understand the how & why of arriving at ‘this’ translation. Moving right along to Peter’s horoscope, let’s go to...

THE HOBBIT (1937; 2012-2014) ☹/☹/(the battle of the 5 armies)☹☹

The stretching out of a very short book into three epic-length movies has been criticized and, in our view, fairly. It is interesting how Peter's prequel trilogy suffered from a similar criticism to George's prequel trilogy and, in a similar way that George's trilogy was, in our view, redeemed by his 3rd part, "The Revenge of the Sith", so Peter's 3rd part, "The Battle of the 5 Armies", redeemed the over-stuffed 1st & 2nd parts. This criticism, however, is minor in comparison to the criticism of Tolkien for his seemingly racist depiction of the Dwarves e.g. the language that J.R.R. had devised for them was based on Hebraic sources and the plotline of the Dwarves losing their homeland, their "Mount Erebor", has more than a touch of a thinly disguised pre-Christian era. You don't need to be a theologian to link the "Arkenstone", the Dwarves' most sought after physical object, to the "Ark of the Covenant" that the Jews are hoping to re-discover and, having done so, to place in the middle of their Holiest of Holy temple rooms. The spiritual development from Moses to Christ to Christian – a 'fully Christified' psyche doesn't need to 'obey' the Commandments (against left hemispheric urges) because it won't be harbouring urges to disobey – has yet to be recognized in Judaism.

Despite these historical links, we prefer to see the Dwarves as representative of "ambiversion" and, as such, they are representative of the capacity of the zodiac's 1st quadrant to (i) "reduce" tangible phenomena and, in doing so, become "physicalistic", & (ii) be '12 haunted' by the 'closer-than-realized', impersonal, 'further inner (outer) realm' that easily throws idealism into the physicalistic brew. In terms of Peter's natal chart, we see that the standout obstacle to Peter's 'getting' of the differences between vulnerable "ambiversion" and stable "centroversion" is the Uranus-Pluto conjunction in Virgo in the latter degrees of his 4th house. With Uranus as the ruler of Peter's M.C., it is symbolically indicated that the 'vertical' problem of authority is sure to remain a lifelong theme as, each day and each year, Peter makes his way, from his "ambiverted" Taurus ascendant, down-across-up to his Mercury & Venus in Libra in the 6th house & his Sun, Mars & Neptune in Scorpio in his 7th house. Given his 7th house placements, it is no wonder that much of his work has been achieved in partnership with his wife, Fran Walsh. The years of the release of Peter's Hobbit trilogy, 2012-14, were also the years of Pluto & Uranus re-convening, this time, as a square from Capricorn to Aries, meaning that they were now making their mess inside Peter's upper hemisphere.

THE LOVELY BONES (2009) ☹☹

Of Peter's sundry films, this is the first one to see for those who are interested in grief counselling. The loss of a child, or indeed any family member, eventually forces the grieving parents &/or family members to extract its 'meaning' if they are going to complete the grieving process. Grievers who see the world as a meaningless and, as a result, a pitiless struggle that is followed by mere absence of existence often get "stuck" in the process. With the abuse of religion, abuse that dominated the recent millennium, closing off recourse to it, "stuckness" has become a significant problem. In these cases, the Jungian analyst gently pushes in the direction of the mythic collective unconscious because, tales such as Demeter & Persephone are yet to be tarred by the abuse-brush. 50% winter grief & 50% spring celebration (that the loved one existed) is a meaning that exists long before the griever considers the existence (or not) of an eternal soul.