

## CHAPTER SIX: 'THE WAY OF WHAT IS TO COME'

When we speak of the new Aquarian type of person, we are actually referring to human beings through whom will be released...the energies, the faith, the downflowing enthusiasm and revelations of the new Age...These true 'Aquarians'...are mouthpieces for the new spirit, and many of them may almost be called born 'mediums' for the release of that spirit at the beginning of the new cycle.<sup>1</sup>

– Dane Rudhyar

When the month of the Twins had ended, the men said to their shadows: 'You are I'...Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upperworld...But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over.<sup>2</sup>

– C. G. Jung

### THE IDEA OF THE 'NEW AGE'

In the last two decades, a considerable amount of scholarly literature has been dedicated to Jung's influence on so-called New Age beliefs and practices.<sup>3</sup> Olaf Hammer, following Richard Noll, uses the term 'Jungianism' to describe a form of 'modern psycho-religion' based on the cult-like role assigned to Jung as a New Age guru.<sup>4</sup> Paul Heelas has identified Jung as one of three key figures in the development of New Age thought, the other two being H. P. Blavatsky and Georges Ivanovich Gurdjieff (1866-1949), whose spiritual system, referred to as the 'Fourth Way', focuses on the development of higher states of consciousness.<sup>5</sup> Wouter Hanegraaff, also following Noll, views Jung as a 'modern esotericist, who represents a crucial link between traditional...esoteric worldviews and the New Age movement'.<sup>6</sup>

There are certainly broad parallels between Jung's psychological models and those currents of 'New Age' thought that emphasise the enlargement of consciousness. This can be explained, in part, by the fact that both Jung and the late 19<sup>th</sup>-century occult revival, which provided the basis for many of the most potent New Age ideas, drew on the same pool of sources: Hermetic, Platonic, Neoplatonic, Gnostic, and Jewish esoteric speculations and practices, along with liberal dashes of Hindu and Buddhist thought. Many New Age religious approaches had thus already been fully formed by the end of the 19<sup>th</sup> century. Roderick Main, in a paper on the relationship between Jung's ideas and New Age thought, comments:

It is possible to construe that Jungian psychology, even as originally expounded by Jung, may itself have been influenced by New Age thinking...While Jung certainly influenced

the New Age movement, he may himself have been influenced by New Age religion or was even one of its representatives.<sup>7</sup>

The idea of the New Age as an astrologically defined epoch – assumed, in modern times, to be the incoming ‘Aquarian Age’ – began to take shape in the late 18<sup>th</sup> century, crystallised in the 19<sup>th</sup>, and is still popular today. Dane Rudhyar believed that the Aquarian Age would commence in 2060, although he thought that its ‘seed period’ had begun between 1844-46.<sup>8</sup> Wouter Hanegraaff, in his important work, *New Age Religion and Western Culture*, refers to the New Age ‘*in sensu strictu*’: those currents of ideas which focus on the expectation of an imminent Aquarian Age and an accompanying radical shift in consciousness reflecting the meaning of the astrological constellation. Hanegraaff then discusses the New Age ‘*in sensu lato*’: an innovative movement ‘in a general sense’ which does not necessarily bear a specifically astrological connotation.<sup>9</sup>

This is a useful heuristic approach through which to explore many current spiritualities. But it is difficult to find agreement among authors about just what constitutes New Age in the broad sense. Many of the ideas that form the basis of New Age thought are very ancient, and have not been significantly altered by another exceedingly ambiguous term, ‘modernity’. They might equally be viewed as ‘Old Age’, as they reflect certain consistent cosmological and anthropological themes that possess great agency and are immensely culturally adaptable, while maintaining a structural integrity for more than two millennia. These ideas have not necessarily been ‘secularised’ in the sense that their present-day adherents have become ‘irreligious’, nor in the sense that they eschew a specific organised form of religion. Jung viewed such ideas as archetypal: they belong to the ‘Spirit of the Depths’, and not, as might be assumed, the ‘Spirit of This Time’.

New Age ideas – particularly the conviction that self-awareness and God-awareness are indistinguishable, and that God can be found within – are assumed by some scholars to be unique to ‘modern’ spiritualities. This assumption is not supported by textual evidence. The equation of ‘god-knowledge’ with ‘self-knowledge’ is clearly expressed in Hermetic, Neoplatonic, Gnostic, and early Jewish esoteric literature.<sup>10</sup> In this sense, Hanegraaff’s assumption of the modernity of New Age thought may be misleading, creating sharp artificial divisions between historical periods, cultures, and spheres of human expression in which a more nuanced perspective might be more helpful. But however problematic the definitions of New Age *in sensu lato* might be, Jung’s thinking about the incoming New Age clearly belongs in the category Hanegraaff calls ‘*in sensu strictu*’; for it seems that Jung believed wholeheartedly that a new epoch reflecting the symbolism of the constellation of Aquarius was about to dawn, and that his psychology might make a significant contribution to the conflicts inevitably arising in the face of such a profound shift in collective consciousness.

In 1951, following two heart attacks, Jung wrote a work called *Aion*.<sup>11</sup> For the frontispiece, he chose a Roman sculpture of the Mithraic god known to scholars variously as Aion, Aeon, Kronos, Chronos, or Zervan.<sup>12</sup>

1.06\_Fig. 1: Frontispiece for *Aion*: the Mithraic lion-headed god Aion, Roman, 2nd to 3rd century CE, Museo Gregorio Profano, Vatican<sup>13</sup>

While he worked on *Liber Novus*, Jung relied in large part on Dieterich's German and Mead's English translations of the *Mithras Liturgy*. He also acquired Franz Cumont's two books on Mithraism: *Die Mysterien des Mithra* and the earlier, much lengthier *Textes et monuments figurés relatifs aux mystères de Mythra*.<sup>14</sup> Jung referred to Cumont as 'the foremost authority on the Mithraic cult'.<sup>15</sup> But Cumont rejected the central importance of astrology in Roman Mithraic worship, viewing its astrological iconography as properly belonging to the earlier, 'Chaldaean' form of the cult, and blaming this older 'Oriental' religious current for infecting Western beliefs with astrology's 'long train of errors and terrors'.<sup>16</sup> It seems that Jung did not agree.

In recent years, Roger Beck and David Ulansey have challenged Cumont's assumptions, focusing specifically on the astrological foundations of Roman Mithraism.<sup>17</sup> Mithraic archaeological finds have provided the chief source for these examinations; the cult's initiations were a well-kept secret, and no body of literature exists produced directly by its members. Only references have survived, often based on hearsay, in the writings of late antique authors such as Origen and Porphyry.<sup>18</sup> But numerous images of Aion have survived the centuries, discovered in Roman Mithraea throughout Europe. They typically present a winged lion-headed male figure holding a staff and a key, enveloped in the coils of a serpent, and usually – although not invariably – surrounded by, or bearing on his body, the signs of the zodiac.<sup>19</sup>

The Greek word *aionos* has a number of different meanings and usages, all of which are relevant to Jung's understanding of the imminent collective psychic change he envisioned in *Liber Novus*.<sup>20</sup> Homer and Herodotus used the word to describe the lifetime of an individual.<sup>21</sup> Euripides, in common with some Hermetic treatises, personified Aion as a divine being, calling him the 'child of time' who 'brings many things to pass'.<sup>22</sup> Aeschylus and Demosthenes used the word to describe both an epoch and a generation.<sup>23</sup> Sophocles understood it as one's destiny or lot, akin to the idea of *moira*.<sup>24</sup> Hesiod used it to define an age or era, such as the Age of Gold or the Age of Iron.<sup>25</sup> Paul used it to refer to the present world, as well as an era or epoch.<sup>26</sup> In Plato's *Timaeus*, *aionos*, in contrast to *chronos*, constitutes eternity, while *chronos* expresses *aionos* temporally through the movements of the heavenly bodies:

Now the nature of the ideal being was eternal, but to bestow this attribute in its fullness upon a creature was impossible. Wherefore he resolved to have a moving image of eternity [*aionos*], and when he set in order the heaven, he made this image eternal but

moving according to number, while eternity itself rests in unity; and this image we call time [*chronos*].<sup>27</sup>

Jung seems to have favoured the idea of an aion as both an astrological epoch – lasting roughly 2165 years, or one twelfth of what he believed to be the great ‘Platonic Year’ of 26,000 years – and a god-image, emerging out of the human religious imagination and embodying the specific qualities of that epoch. These astrological epochs are reflected by the astronomical phenomenon of the precession of the equinoxes: the gradual backward movement of the spring equinox (the moment each year when the Sun enters the zodiacal sign of Aries) through the stars of the twelve zodiacal constellations.<sup>28</sup>

*Pistis Sophia* describes the aions as both celestial powers ruling over specific regions of the cosmos, and the regions themselves: zodiacal constellations with doorways or gates through which the redeemer-god passes as he accomplishes his task of salvation.<sup>29</sup> In contrast, the *Mithras Liturgy* presents Aion, not as a zodiacal constellation, a planetary archon, or an epoch of time, but as a fiery primal divinity, also called Helios-Mithras: as Jung understood it, an image of the libido or life-force.<sup>30</sup> A vision of this eternal being is the goal of the ritual, leading to the temporary ‘immortalisation’ of the initiate.<sup>31</sup>

For I am to behold today with Deathless Eyes – I, mortal, born of mortal womb, but [now] made better by the Might of Mighty Power, yea, by the Incorruptible Right Hand – [I am to see today] by virtue of the Deathless Spirit the Deathless Aeon – [αθανάτων Αιών], the master of the Diadems of Fire.<sup>32</sup>

Later in the ritual, prayers are offered to the ‘seven Fates of heaven’, the planetary divinities governing *Heimarmene*. An invocation is then addressed to Aion that names his primary attributes and functions:

Light-giver [and] Fire-sower; Fire-loosener, whose Life is in the Light; Fire-whirler, who sett'st the Light in Motion; Thou Thunder-rouser; O Thou Light-glory, Light-increaser; Controller of the Light Empyrean; O Thou Star-tamer!<sup>33</sup>

Aion the ‘star-tamer’ emanates and controls the heavenly spheres, and the vision vouchsafed the initiate in the *Mithras Liturgy* allows an identification with divinity that, at least for a time, breaks the power of *Heimarmene*.<sup>34</sup> As we have seen, Jung associated this freedom from the bonds of astral compulsion with the integrating potency of a direct experience of the Self; like the *Liturgy*, he stipulated no guarantee of the permanence of the state. A comparison of Aion in the *Liturgy* with the words of the giant Izdubar in *Liber Novus*, who rises out of the fiery egg revealed as the Sun-god, suggests how profoundly the *Mithras Liturgy* affected Jung’s understanding of the astrological symbol of the Sun.

Streams of fire broke from my radiating body –  
I surged through the blazing flames –  
I swam in a sea that wrapped me in living fires –

Full of light, full of longing, full of eternity –  
 I was ancient and perpetually renewing myself...  
 I am the sun.<sup>35</sup>

Jung's description of Aion included the name Kronos (Saturn), but he elided it with *chronos* (time) and emphasised the leonine attributes of the figure:

We come across in the Mithraic religion, a strange God of Time, Aion, called Kronos or Deus Leontocephalus, because his stereotyped representation is a lion-headed man, who, standing in a rigid attitude, is encircled by a snake...In addition to that, the figure sometimes bears the Zodiac on his body...He is a symbol of time, most interestingly composed from libido-symbols. The lion, the zodiac sign of the greatest summer heat, is the symbol of the most mighty desire.<sup>36</sup>

Paradoxically, Jung associated this 'Deus Leontocephalus' not only with the Sun, but also with the Gnostic archon Ialdabaoth and the archon's planet, Saturn.<sup>37</sup> Aion was many things for Jung: a fiery libido-symbol embracing all opposites; a symbol of time expressed through the solar pathway of the zodiacal round; and a personification of the planetary deity Saturn-Kronos, his own horoscopic ruler. Aion may thus also be understood as the universal or collective aspect of Jung's 'personal daimon' Philemon, the 'Master of the House'.<sup>38</sup> And Aion, for Jung, embodied an astrological age – that of Aquarius – which combines, in its imagery and meaning, the human form of the Water-bearer with its opposite constellation of Leo, the Lion. In one of the early paintings in *Liber Primus*, the symbols of the polarity of the new Aion, Aquarius and Leo, are presented: the Lion stands at the top left of the image with a red solar disk over his head, while the Water-bearer, dressed in a blue robe rather than in the harlequin pattern of the later 'Caster of Holy Water', stands at the top right of the image pouring his water from a red urn, with the glyph of Saturn by his left shoulder.<sup>39</sup> William Butler Yeats, preoccupied with the same zodiacal polarity, described his own vision of the approaching New Age in his poem, *The Second Coming*, written just after the Armageddon of the Great War, with a prophetic pessimism not unlike Jung's own: a terrifying being with a lion's body and the head of a man, that 'slouches toward Bethlehem to be born' in the midst of chaos and the disintegration of social order.<sup>40</sup>

In *Liber Novus*, Jung described his own transformation into a leontocephalic deity encircled by a serpent, with 'outstretched arms like someone crucified'.<sup>41</sup> Later, he explicitly related this vision to the Mithraic iconography of Aion:<sup>42</sup>

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries. It is the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of the lion.<sup>43</sup>

This allusion suggests a deeply personal significance underlying Jung's choice of the frontispiece for *Aion*. The vision in *Liber Novus*, like that of the *Mithras Liturgy*, describes a

transient, although profoundly transformative, inner experience resulting in an enlarged consciousness and, in Jung's terminology, a fuller integration of the personality. In Jung's natal horoscope, as he was well aware, the opposites of Aquarius and Leo dominate. Aquarius was rising at the moment of Jung's birth, and the Sun was placed in Leo. It is not surprising that he felt the symbolism of Aion was relevant, not only for the collective psyche, but for his own.

## THE AGE OF AQUARIUS

The first image on the first page of *Liber Novus* incorporates the letter D, illuminated in the style of a medieval German manuscript, and introduces the opening sentence of the work: *Der Weg des kommenden* ('The Way of What Is to Come').

1.06\_Fig. 2: 'The Way of What Is to Come',<sup>44</sup>

An astrological 'strip' can be seen at the top of the image; it is painted in a blue lighter than that of the sky with its heavenly bodies.<sup>45</sup> The zodiacal constellations, represented by their traditional glyphs, run in counter-clockwise order, beginning with Cancer at the far left, followed by Gemini, Taurus, Aries, and Pisces, and concluding with Aquarius at the far right. The large four-rayed star in the 'strip' is placed at the precise meeting-point between the constellation represented by the glyph of Pisces and the constellation represented by the glyph of Aquarius. The star evidently represents the Sun at the moment of the annual spring equinox.<sup>46</sup> This equinoctial point, slowly creeping backward through the constellations over the centuries, has, according to Jung, now reached the end of the constellation of Pisces and is about to enter its 2165-year journey through the constellation of Aquarius. Jung referred to this astronomical event as the new Aion, the 'Way of What Is to Come'. He later called it 'καίρος – the right time – for a "metamorphosis of the gods"'.<sup>47</sup>

The major theme of *Aion* is the shift in human consciousness, and a simultaneous shift in the God-image, reflected by the ending of the Piscean Aion. Pisces is associated with the Christian symbols of Jesus and Satan as the two Fish, and the advent of the Aquarian Aion is associated with a new symbol: humanity as the Water-bearer. Lance Owens has suggested that it is necessary to cross-reference *Aion* with *Liber Novus* in order to understand both: *Aion* is Jung's effort, late in life, to provide a rational exegesis of the revelations of *Liber Novus*, and the two works are 'fundamentally wed'.<sup>48</sup> *Aion* appears to offer a more impersonal involvement with astrology than Jung's preoccupation with his own horoscope. But his approach to collective cycles incorporated the same psychological models as his perception of psychic dynamics in the individual: archetypes, typologies, complexes, and astrological signifiers as symbols of the qualities of time. Jung believed that each of the great shifts represented by a new astrological Aion is reflected in the imagery of the presiding zodiacal constellation and its planetary ruler:

Apparently they are changes in the constellations of psychic dominants, of the

archetypes, or ‘gods’ as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started in the historical era and left its traces first in the passing of the aeon of Taurus into that of Aries, and then of Aries into Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius.<sup>49</sup>

While *Aion* discusses the historical nature of these transformations as they are expressed in religious representations, *Liber Novus* reveals Jung’s understanding of his own role in the imminent shift, in accordance with his conviction that every individual is part of the collective, and that the future of the collective depends on the consciousness of the individual.<sup>50</sup>

There has been considerable speculation as to where Jung acquired the idea of a New Age in relation to the movement of the vernal equinoctial point. This seems to be particularly important because Jung has been credited with being the first person in modern times to disseminate the idea that the long-anticipated New Age would be Aquarian. The idea of an Aquarian Age is rooted in the late 18<sup>th</sup>-century Enlightenment, when a number of scholarly works were produced that focused on the Christian figure of Jesus as one of a long line of solar deities.<sup>51</sup> According to Nicholas Campion, the ideas presented in these works can be divided into three distinct categories. First was the attempt to establish a common origin for religions. Second came the theory that this shared origin lay in the worship of the celestial bodies, especially the Sun. Third was the use of the precession of the equinoxes to establish the dating of the Indian sacred texts known as the Vedas.<sup>52</sup> Although none of the authors of these 18<sup>th</sup>-century works provided the kind of interpretations offered by astrologers contemporary with Jung, all of them emphasised the importance of the precessional cycle in the historical development of religious images and ideas.

In 1775, the French astronomer and mathematician Jean Sylvain Bailly (1736-1793) proposed an astral origin for all religious forms.<sup>53</sup> Bailly was followed by a French lawyer and professor of rhetoric, Charles François Dupuis (1742-1809), who, in his *Origine de tous les cultes*, argued that all religions sprang from Sun-worship, and that Christianity was simply another form of solar myth.<sup>54</sup> Dupuis, like Max Heindel and Jung himself over a century later, noted the parallels between the astrological constellation of Virgo and the mother of the solar messiah. Describing the engraving he commissioned for the frontispiece of his book, Dupuis noted: ‘A woman holding a child, crowned with stars, standing on a serpent, called the celestial Virgin...She has been successively Isis, Themis, Ceres, Erigone, the mother of Christ’.<sup>55</sup>

1.06\_Fig. 3: Frontispiece for Dupuis, *Origines de tous les cultes* (1795)<sup>56</sup>

Dupuis’ frontispiece combines the idea of a universal solar religion with religious themes related to the precession of the equinoxes. At the upper left corner, in the heavens, are the

zodiacal constellations of Aries and Taurus, with the Sun shining on the midpoint between them. The vernal equinoctial point is thus crossing from Taurus to Aries, reflected in the shift from various Taurean religious forms represented in the engraving (Mithras slaying the cosmic bull, the Egyptian Apis-bull, the Golden Calf) to those of Aries (Zeus enthroned as the god of heaven, the Israelite High Priest before the Ark of the Covenant). At the top centre of the frontispiece are the symbols of the Christian dispensation: the four Apostles with their symbolic animals, the ‘Celestial Virgin’ crowned with stars, and the Christ-child as the newborn Sun. Although Dupuis focused on the shift from Taurus to Aries rather than from Pisces to Aquarius, there is a striking parallel between Dupuis’ illustration of the Sun at the midpoint between the constellations of Taurus and Aries and Jung’s four-pointed solar star at the midpoint between the constellations of Pisces and Aquarius on the opening page of *Liber Novus*. Jung never mentioned Dupuis in his published work, nor is a copy of *Origines* listed in his library catalogue. But it is probable that he was familiar with Dupuis’ book.

Speculations on a link between the precession of the vernal equinoctial point and the changing of religious forms continued throughout the late 18<sup>th</sup> and 19<sup>th</sup> centuries. François-Henri-Stanislas de l’Aulnaye (1739-1830), who authored two books on Freemasonry, produced a text in 1791 called *L’histoire générale et particulière des religions et du cultes*.<sup>57</sup> Champion states that this work was the first to consider the implications of the precession of the vernal equinoctial point into Aquarius, which de l’Aulnaye believed had taken place in 1726.<sup>58</sup> Godfrey Higgins (1772-1833), a religious historian whose work exercised a major influence on Blavatsky,<sup>59</sup> declared in his *Anacalypsis*, published in 1836, that the equinoctial shift from Taurus into Aries was the time when ‘the slain lamb’ replaced ‘the slain bull’.<sup>60</sup> In the late 19<sup>th</sup> century, Gerald Massey (1828-1907), an English poet and self-educated Egyptologist, offered a detailed scheme of the evolution of religious forms according to the precession of the equinoxes through the zodiacal constellations.<sup>61</sup> It is in one of Massey’s papers, ‘The Historical Jesus and the Mythical Christ’, privately published in 1887, that the first reference to the Age of Aquarius appears in the English language:<sup>62</sup>

The foundations of a new heaven were laid in the sign of the Ram, 2410 B.C.; and again, when the Equinox entered the sign of the Fishes, 255 BC. Prophecy that will be *again* fulfilled when the Equinox enters the sign of the Waterman about the end of this [nineteenth] century.<sup>63</sup>

All of these authors – Dupuis, Delaunaye, Higgins, and Massey – utilised myths to illustrate vast collective changes in religious forms and perceptions, and linked the myths to particular zodiacal constellations in the cycle of precession. Although Jung did not cite any of their writings in his own published work, nevertheless the same ideas are central to *Aion*. That no one seems to have agreed on the date for the start of the new Aquarian Aion is not surprising. As Jung himself stated: ‘The delimitation of the constellations is known to be somewhat arbitrary’.<sup>64</sup>

## ANCIENT SOURCES FOR THE NEW AGE

Texts explicitly relating the dawning of a New Age to the precession of the equinoxes may only have begun in the modern era. But Jung believed that earlier sources supported his belief that a new astrological Aion was about to begin. His quest for historical evidence of the idea of the incoming Aquarian Age sometimes led him to assume connections that a 21<sup>st</sup>-century scholar, nervous of speculation of a ‘universalist’ kind, might well avoid. However, refusal to acknowledge the longevity and universality of certain ideas can itself reveal a powerful agenda, and Jung’s intuitive leaps seem to have been valid more often than they were misguided. An example of Jung’s search to find validation for the Aquarian Age in alchemical texts is provided by the 16<sup>th</sup>-century alchemist and physician Heinrich Khunrath (1560-1605),<sup>65</sup> who declared that an ‘age of Saturn’ would begin at some point in the not too distant future, and that it would usher in a time when alchemical secrets would become available to everyone:

The age of Saturn is not yet, in which everything that is private shall become public property: for one does not yet take and use that which is well meant and well done in the same spirit.<sup>66</sup>

Khunrath does not mention either the precession of the equinoxes or the zodiacal constellation of Aquarius anywhere in his text. Nor does the idea appear in any other alchemical literature of the early modern period, steeped in astrology though it was. But Jung believed that Khunrath was referring to the Age of Aquarius because this constellation is traditionally ruled by Saturn. In a lecture given at the ETH in 1940, Jung cited Khunrath’s statement, and then commented:

Khunrath means that the age of Saturn has not yet dawned...Obviously the question is: what does Khunrath mean by the age of Saturn? The old alchemists were of course also astrologers, and thought in an astrological way. Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. It is conceivable that he thought mankind would be changed by that time, and would be able to understand the alchemists’ mystery.<sup>67</sup>

Jung found in this influential alchemist’s work what he perceived as evidence that the Age of Aquarius would be concerned with revelations of an esoteric and psychological nature, ‘secrets’ that had either been lost or had never been known, and whose emergence into collective consciousness would result in an important transformation in human self-awareness. Despite his pessimism about the capacity for global self-destruction inherent in the interiorisation of the god-archetype, Jung was, at least initially, optimistic about the psychological potential of the New Age.

In Gnostic literature, Jung may also have found similar ‘evidence’ of a belief in precession as

a herald of great religious changes – although here, as in Khunrath’s writings, there are no explicit references about the astrological aions in relation to the precession of the equinoctial point. The Gnostic text known as *Trimorphic Protennoia* speaks of a great disruption in the domains of the archons and their powers. Horace Jeffery Hodges, in a paper discussing the Gnostic preoccupation with *Heimarmene*, suggests that this prophecy of great change in the celestial realms reflects the Gnostics’ knowledge of the moving of the vernal equinoctial point from the constellation of Aries into the constellation of Pisces.<sup>68</sup> Since precession had already been recognised by 130 BCE, astrologically inclined Gnostics of the first centuries CE might have been aware of it, although there is no surviving textual evidence that they connected it with either the ‘Platonic Year’ or the astrological aions. However, even if *Trimorphic Protennoia* really does refer to precession, neither Jung nor Mead would have known about it in the early decades of the 20<sup>th</sup> century, as the only extant copy of the treatise was found at Nag Hammadi in 1945. But two other Gnostic texts, to which Jung did have access, concern themselves with a great ‘disturbance’ in the heavenly realms. The *Apocryphon of John*, as described by Irenaeus,<sup>69</sup> speaks of the breaking of the chains of astral fate by the advent of the Redeemer:

He [Christ] descended through the seven heavens...and gradually emptied them of their power.<sup>70</sup>

*Pistis Sophia* also provides descriptions of a great ‘disturbance’ in the heavens. But like the *Apocryphon of John*, there is no explicit reference to precession to be found in the text.

David Ulansey has argued that the precession of the equinoxes provided the basis for the central image of the Mithraic mysteries: the Tauroctony, or slaying of the cosmic bull.<sup>71</sup> But Ulansey’s work was not published until 1989, twenty-eight years after Jung’s death. However, even before his break with Freud, Jung had linked the symbolism of the bull in the Mithraic mysteries with the polarity of Taurus and its opposite constellation, Scorpio, describing them as ‘sexuality destroying itself’ in the form of ‘active libido’, and ‘resistant (incestuous) libido’.<sup>72</sup> By the time he wrote *Psychology of the Unconscious*, Jung was well aware of the movement of the equinoctial point through the constellations:

Taurus and Scorpio are equinoctial signs, which clearly indicate that the sacrificial scene [the Tauroctony] refers primarily to the Sun cycle... Taurus and Scorpio are the equinoctial signs for the period from 4300 to 2150 B.C. These signs, long since superseded, were retained even in the Christian era.<sup>73</sup>

Jung had thus already begun to arrive at certain insights regarding the precession of the equinoxes in relation to the significance of Mithraic iconography. But the scholarly literature on Mithraism available at the time – primarily the works of Cumont and Reitzenstein, and Dieterich’s translation of the *Mithras Liturgy* – did not discuss precession. Nor did Mead in his own exegesis of Mithraism. Nevertheless, Jung seems to have been convinced that Taurus and Scorpio – the astrological aions he believed to have governed the period from 4300 to 2150 BCE – were, although ‘long since superseded’, still relevant as potent symbols of

generation and regeneration even in the Piscean era, when the Roman cult of Mithras first arose.

The so-called ‘Platonic Year’ of 26,000 years was never described by Plato, as precession had not been discovered in his time. Plato defined the ‘perfect year’ as the return of the celestial bodies and the diurnal rotation of the fixed stars to their original positions at the moment of creation.<sup>74</sup> The Roman astrologer Julius Firmicus Maternus, echoing Plato, discussed a great cycle of 300,000 years, after which the heavenly bodies will return to those positions that they held when the world was first created.<sup>75</sup> Firmicus seems to have combined Plato’s ‘perfect year’ with the Stoic belief that the world undergoes successive conflagrations of fire and water, after which it is regenerated. But the Stoics did not describe any transformations of consciousness, as Jung did – only a precise replication of what had gone before.<sup>76</sup> Various other authors of antiquity offered various other lengths for the Great Year, ranging from 15,000 years to 2484 years. But none of these speculations was based on the movement of the vernal equinoctial point through the constellations.<sup>77</sup> It was in modern astrological, Theosophical, and occult literature that Jung found inspiration for his own highly individual interpretation of the Aquarian Aion.

#### NEW SOURCES FOR THE NEW AGE

Jung’s unique understanding of the meaning of Aquarius as the constellation of the incoming Aion is not traceable to any ancient or medieval source. His chief perception of the Aquarian Aion rested on the idea of the union of the opposites, the interiorisation of the god-image, and the struggle to recognise and reconcile good and evil as dimensions of the human psyche.

We now have a new symbol in place of the [Piscean] fish: a psychological concept of human wholeness.<sup>78</sup>

In a letter to Walter Robert Corti, written in 1929, Jung prophesied a time of confusion preceding the new consciousness:

We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing...That causes reactions in the unconscious, restlessness and longing for the fulfilment of the times...When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history.<sup>79</sup>

The ‘fourth month of world history’ is the Aion of Aquarius; ‘world history’ in Jung’s context began with recorded history in the Aion of Taurus, which Jung believed had occurred between 4300 and 2150 BCE. The imminent collective transformation will, in Jung’s view, require a long and potentially dangerous process of integration, as it would in an individual. *Liber Novus*, with its opening image of the movement of the equinoctial point into Aquarius, and its frequent references to Phanes-Abrahas, the androgynous, dark-light god of the new aion, might be understood as a highly personal narrative of precisely that integrative process

within Jung himself. Jung's interest in Nietzsche's work is likely to have contributed to the idea that the celestial Water-bearer – one of only three zodiacal images bearing a human form<sup>80</sup> – might be a symbol of the *Übermensch*, the 'Beyond-Man' who transcends the opposites. Nietzsche's conviction that humanity was progressing toward a goal that lay 'beyond good and evil' hints at the idea of the fully individuated human being whom Jung hoped would emerge in the new Aion.<sup>81</sup> But Nietzsche never associated his *Übermensch* with Aquarius.

An obvious modern source for Jung's expectations of a transformation of consciousness based on the precession of the equinoxes might seem to be the Theosophists, who certainly promulgated the idea of an imminent New Age. Blavatsky was familiar with authors such as Higgins and Massey. But she did not equate her New Age with the entry of the vernal equinoctial point into the constellation of Aquarius, preferring to use what she referred to as 'the Hindu idea of cosmogony' (the concept of the Yugas) combined with certain fixed stars in relation to the equinoctial point.<sup>82</sup> According to Blavatsky, twelve transformations of the world will occur, following a partial destruction by water or fire (a lift from the Stoics) and the generation of a new world with a new twelvefold cycle. She identified this idea as 'the true Sabaeen astrological doctrine', which describes these twelve transformations as reflections of the twelve zodiacal constellations.<sup>83</sup> But this approach does not involve precession, and the twelve transformations do not comprise a precessional cycle of 26,000 years; they comprise the entire history of the planet over many millions of years.

In an article on the history of the idea of the New Age, Shepherd Simpson points out that Jung, whom he credits with the first promulgation of the idea of an 'Aquarian Age' in modern times, could not have got the idea from Blavatsky.<sup>84</sup> The German esotericist Rudolf Steiner, whose Anthroposophical Society rejected the Eastern inclinations of the Theosophists but retained many of their ideas, likewise subscribed to the idea of a New Age, and referred to it as the 'Age of Christ's Second Coming'. But this New Age, which, in Steiner's view, began in 1899, is not Aquarian.

There is much talk about periods of transition. We are indeed living just at the time when the Dark Age has run its course and a new epoch is just beginning, in which human beings will slowly and gradually develop new faculties...What is beginning at this time will slowly prepare humanity for new soul faculties.<sup>85</sup>

These 'new soul faculties' do indeed belong to the Aquarian Age, but they are only in preparation. According to Steiner's idiosyncratic reckoning, the Age of Aquarius will not begin until 3573, and the world at present is still living in the Piscean Age, which began in 1413.<sup>86</sup> Steiner wrote extensively about the problem of evil; like Jung, he believed evil to be a reality rather than a mere 'deprivation of good', and, also like Jung, he was fascinated with but also repelled by Nietzsche's ideas.<sup>87</sup> Steiner also understood the necessity for humans taking responsibility for evil:

Until now, the gods have taken care of human beings. Now, though, in this fifth post-

Atlantean epoch, our destiny, our power for good and evil, will increasingly be handed over to us ourselves. It is therefore necessary to know what good and evil mean, and to recognize them in the world.<sup>88</sup>

But Steiner was much closer to Gnostic perceptions than Jung was, and understood evil to belong to the incarnate world and the spiritual potencies (Lucifer and Ahriman) who, like the Gnostic archons, work to inflame the innate selfishness and destructiveness of the human being. Nor did Steiner associate the integration of good and evil with an imminent Aquarian Age. Steiner was no more likely a source for Jung's understanding of the new Aion than Blavatsky was.

In 1906, Mead offered his own version of the New Age:

I too await the dawn of that New Age, but I doubt that the Gnosis of the New Age will be new. Certainly it will be set forth in new forms, for the forms can be infinite...Indeed, if I believe rightly, the very essence of the Gnosis is the faith that man can transcend the limits of the duality that makes him man, and become a consciously divine being.<sup>89</sup>

This idea of a resolution of the problem of duality is much closer to Jung's formulation, and Mead may have contributed important ideas to Jung's vision of 'The Way That Is to Come'. In *Aion*, Jung elaborated on Mead's description in a psychological context:

The approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites. It will then no longer be possible to write off evil as the mere privation of good; its real existence will have to be recognized. This problem can be solved neither by philosophy, nor by economics, nor by politics, but only by the individual human being, via his experience of the living spirit.<sup>90</sup>

Jung's view of the incoming new Aion was full of forboding, and bears little resemblance to the sentimentalised presentations of the 'Age of Aquarius' that emerged during the 1960s, exemplified by Broadway's first 'concept' musical, *Hair*, in which the dawning New Age will be one of 'harmony and understanding, sympathy and trust abounding'.<sup>91</sup> The romantic idealism of these lyrics, and their cultural context, belong to a more optimistic and less cynical era. It is not surprising that Jung – who, in 1913, a year before the outbreak of the Great War, experienced a terrifying vision of 'rivers of blood' covering the whole of northern Europe<sup>92</sup> – initially anticipated the opening of the new Aion as a mortal struggle requiring recognition of the 'real existence' of evil. But although Mead referred to the 'cycles of the Aeon',<sup>93</sup> he did not link these cycles with the precession of the equinoxes in his published work. The New Age, whatever it might be, was apparently not, for Mead, an Aquarian Age. While Jung turned to Mead's work for insights into many of the texts of late antiquity, it seems he looked elsewhere for ideas about the meaning of the Water-bearer.

Two likelier sources for Jung's ideas about the Age of Aquarius were the two Theosophically inclined astrologers who provided Jung with much of his knowledge of astrology: Alan Leo

and Max Heindel. Leo embraced Blavatsky's idea that humanity was at the midpoint of its millennia-old evolutionary cycle. But he could not ignore the significance of the precession of the equinoxes, and he directly associated the New Age with the constellation of Aquarius. In *Esoteric Astrology*, first published in 1913 – the year that Jung began work on *Liber Novus* – Leo declared:

I am actuated by the primary motive of expressing what I believe to be the true Astrology, for the New Era that is now dawning upon the world.<sup>94</sup>

There is no mention of Aquarius in this statement. But two years earlier, Leo had declared explicitly that he believed the Age of Aquarius would begin on 21 March 1928.<sup>95</sup> Leo did his best to reconcile Blavatsky's idea of the Hindu Yugas with precession, but his conclusions were, in the end, closer to Jung's:

The constellation of Taurus was in the first sign of the zodiac [i.e. Aries] at the beginning of the Kali Yuga, and consequently the Equinoctial point fell therein. At this time, also, Leo was in the summer solstice, Scorpio in the autumnal equinox, and Aquarius in the winter solstice; and these facts form the astronomical key to half the religious mysteries of the world – the Christian scheme included.<sup>96</sup>

In Leo's view, the great cycle of precession is concerned with spiritual evolution, and the dawning Aquarian Age will mark the turning point of the cycle: the beginning of humanity's slow ascent back to the realm of pure spirit.<sup>97</sup> Although Jung used psychological models and wrote about wholeness and the integration of opposites rather than a return to a perfected world of pure spirit, it seems that, in principle, he agreed.

Leo described the Aquarian Age in general terms. Max Heindel was more specific. His statement about the purpose of his Rosicrucian Fellowship, made in 1911, emphasises the Aquarian character of the New Age:

It [the Rosicrucian Fellowship] is the herald of the Aquarian Age, when the Sun by its precessional passage through the constellation Aquarius, will bring out all the intellectual and spiritual potencies in man which are symbolized by that sign.<sup>98</sup>

These burgeoning 'intellectual and spiritual potencies' did not, for Heindel, involve the psychological problem of the integration of good and evil. In *The Rosicrucian Cosmo-Conception*, published in 1909, Heindel provided a detailed explanation of the precession of the equinoxes, calling the entire cycle a 'World-year'.<sup>99</sup> In accord with the general tendency to disagree about when the New Age would commence, Heindel declared that the Age of Aquarius would not begin for 'a few hundred years'.<sup>100</sup>

Heindel's *The Message of the Stars* may have been more useful to Jung, as it describes the astrological ages in relation to the polarity of each zodiacal constellation with its opposite. Heindel's view that the Age of Aquarius contains the attributes of Leo, the opposing

constellation, must have been of considerable interest to Jung, who was inclined to view the workings of astrology, as well as human psychology, as a dynamic tension between opposites. Heindel had presented this theme in 1906, in *Message of the Stars*:

There are two sets of three pairs of signs, the first being Cancer and Capricorn, Gemini and Sagittarius, Taurus and Scorpio. In these pairs of signs we may read the history of human evolution and religion...This is also divisible into three distinct periods, namely: THE ARYAN AGE, from Moses to Christ, which comes under Aries-Libra;<sup>101</sup> the PISCAN AGE, which takes in the last two thousand years under Pisces-Virgo Catholicism; and the two thousand years which are ahead of us, called the AQUARIAN AGE, where the signs Aquarius and Leo will be illuminated and vivified by the solar precession.<sup>102</sup>

Heindel also discussed the religious symbolism of the astrological ages:

In the New Testament we find another animal, the Fish, attaining great prominence, and the apostles were called to be 'Fishers of Men,' for then the sun by precession was nearing the cusp of Pisces, the Fishes, and Christ spoke of the time when the Son of Man (Aquarius) shall come...A new ideal will be found in the Lion of Judah, Leo. Courage of conviction, strength of character and kindred virtues will then make man truly the King of Creation.<sup>103</sup>

Heindel's 'Son of Man', with his Leonine 'courage' and 'strength', abounds with echoes of Nietzsche's *Übermensch*. Jung, like Heindel, developed the idea that an astrological age reflects the symbolism of two opposing constellations. This is emphasised not only in Jung's discussions of the Pisces-Virgo polarity in *Aion*, but also in numerous ways through the imagery in *Liber Novus*. For example, in one of the early paintings in *Liber Primus*, the symbols of the polarity of the new Aion, Aquarius and Leo, are presented: the Lion stands at the top left of the image with a red solar disk over his head, while the Water-bearer, dressed in a blue robe, stands at the top right of the image pouring his water from a red urn, with the glyph of Saturn by his left shoulder.<sup>104</sup> This is only one instance of Jung's incorporation of the Aquarius-Leo polarity in *Liber Novus*. But Jung was not as optimistic as Heindel about the new Aion. Jung did not assume the union of the opposites to be a smooth passage into a higher and more loving stage of spiritual consciousness, as did the Theosophists and the 'New Age' proponents of the late 20<sup>th</sup> century. He foresaw 'a new advance in human development',<sup>105</sup> but he viewed the transition into the Aquarian Aion as a dangerous time fraught with the human potential for self-destruction. In a letter to Father Victor White, written in April 1954, Jung stated that the shift into the Aion of Aquarius

...means that man will be essentially God and God man. The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man.<sup>106</sup>

With even more overt pessimism, he wrote a year later to Adolf Keller:

And now we are moving into Aquarius, of which the Sibylline books say: *Luciferi vires accendit Aquarius acres* (Aquarius inflames the savage forces of Lucifer). And we are only at the beginning of this apocalyptic development!<sup>107</sup>

In light of the history of the 20<sup>th</sup> century, it seems that Jung's dark prophecy was not inaccurate.

#### THE TIMING OF THE NEW AION

There has never been any accord among authors about the date for the commencement of the New Age. At the end of the 18<sup>th</sup> century, de l'Aulnaye believed that the Aquarian Aion had begun in 1726. At the end of the 19<sup>th</sup> century, Gerald Massey insisted that the Age of Pisces began in 255 BCE with the 'actual' birth of Jesus, and that the equinoctial point would move into the constellation of Aquarius in 1901.<sup>108</sup> Alan Leo offered the very specific date of 21 March 1928 – the day of the vernal equinox of that year – while Dane Rudhyar, writing in 1969, suggested the Aquarian Age had begun in 1905.<sup>109</sup> And Rudolf Steiner, in the early decades of the twentieth century, was convinced the Age of Aquarius would not start until 3573.

Jung was initially equally precise, and equally independent, about the date on which the new Aion would begin. In August 1940, he wrote to H. G. Baynes:

This is the fateful year for which I have waited more than 25 years...1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age.<sup>110</sup>

This date did not come from esoteric literature, but from a young Dutch Jewish astronomer named Rebekka Aleida Biegel (1886-1943), who had moved to Zürich in 1911 to take her doctorate in astronomy at the university.<sup>111</sup>

#### 1.06\_Fig. 4: Rebekka Aleida Biegel

She became Jung's patient and then trained with him, giving papers at the Association for Analytical Psychology in Zürich between 1916 and 1918. One of these papers, presented in 1916, was entitled 'Die Mathematische Parallele zur Psychoanalyse'; based on the observations made in her paper, Jung credited Biegel with the term 'transcendent function',<sup>112</sup> which he described soon afterward, in an essay written in the same year, as 'comparable in its way with a mathematical function of the same name', and which he defined as 'the union of conscious and unconscious contents'.<sup>113</sup> In 1917, he further noted that he had only recently discovered 'that the idea of the transcendent function also occurs in the higher mathematics'.<sup>114</sup>

In 1918, while Biegel was working at the Zürich Observatory, then located in Gloriosastrasse in the centre of the city, she sent Jung an envelope of materials which he marked ‘Astrologie’ and kept in his desk at home.<sup>115</sup> Biegel went to considerable trouble to prepare a lengthy list of calculations indicating when the vernal equinoctial point – the moment when the Sun enters the first degree of the zodiacal sign of Aries each year – aligned with each of the stars in the constellations of both Pisces and Aquarius. Along with these calculations, Biegel’s covering letter offered three possible dates for the beginning of the Aquarian Aion: 1940 (when the equinoctial point aligned with the midpoint between the last star of Pisces and the first star of Aquarius), 2129, and 2245 (when the equinoctial point aligned with two different stars in the constellation of Aquarius, either of which might be considered the ‘beginning’ of the constellation).<sup>116</sup> What Jung called the ‘premonitory earthquake’ of the Aquarian Aion, according to Biegel’s first suggested date of 1940, coincided with some of the worst chapters of the Second World War. Germany invaded and occupied Norway, Denmark, Belgium, the Netherlands, and France; Hitler signed his Axis pact with Mussolini; the Blitz began in London; and the largest concentration camp, Auschwitz-Birkenau, was opened in Poland, where over a million people would be murdered in the course of the next five years.

Jung later became less certain about the date of the commencement of the Aquarian Aion. In an essay entitled ‘The Sign of the Fishes’, written in 1958,<sup>117</sup> he stated that the equinoctial point ‘will enter Aquarius in the course of the third millennium’.<sup>118</sup> In a footnote to this paragraph, Jung explained that, according to the preferred starting-point, the advent of the new Aion ‘falls between AD 2000 and 2200’, but that ‘this date is very indefinite’ because ‘the delimitation of the constellations is known to be somewhat arbitrary’.<sup>119</sup> But the ‘indefinite’ and ‘arbitrary’ nature of the date did not deter Jung from his lifelong conviction that the Aquarian Aion was coming soon, and that its initial impact would not be pleasant.

#### THE BIRTH CHART OF JESUS

Jung was as preoccupied with discovering the birth date of Jesus, whom he believed to be the avatar and chief symbol of the Piscean Aion, as he was with the date of the beginning of the aion itself. He was not alone in this quest, although his understanding of its importance in relation to archetypal patterns in the collective unconscious was unique. Jung had a wide range of references from the late 18<sup>th</sup> century onward which had already made an explicit link between Christ, the zodiacal image of Pisces, and the fish as a major symbol of Christian belief. These references included a work called *The Zodia* by E. M. Smith, published in 1906, in which Smith declared: ‘Modern astrological speculation...associates the Fishes with Christ’.<sup>120</sup>

The search for the ‘true’ nativity of Jesus, although understandably not of particular interest to pagan astrologers in late antiquity, began in the Arab world in the 8<sup>th</sup> century, and has continued to the present day.<sup>121</sup> But it has not always involved the equation of Jesus’ horoscope with the advent of the Piscean Age. Arab astrologers were more interested in Jesus’

birth in relation to the ‘great mutation cycle’ of Jupiter and Saturn. These planets are aligned in conjunction along the ecliptic roughly every twenty years, but they take 960 years to return to a conjunction in a sign of the same element. This ‘great mutation cycle’ of nearly a millennium was based on early Sassanian Persian astrological theories that the conjunctions of Jupiter and Saturn underpinned the great cycles of world history and the rise and fall of kings. As Jung was familiar with the work of Arab exegesists such as Abu Ma’shar, as well as with the writings of Kepler, who discussed the cycle in the early 17<sup>th</sup> century, the Jupiter-Saturn cycle did not escape his notice.<sup>122</sup>

1.06\_Fig. 5: Kepler’s diagram of the Great Mutation Cycle of Jupiter and Saturn<sup>123</sup>

Nor did Jung neglect the writings of the 13<sup>th</sup>-century astrologer and magus Albertus Magnus, who insisted that Virgo was rising when Jesus was born,<sup>124</sup> or the speculations of the 14<sup>th</sup>-century Cardinal Pierre d’Ailly, who agreed.<sup>125</sup> Jerome Cardanus, another of Jung’s favoured early modern astrologers, also prepared a horoscope for Jesus, using the traditional date of 25 December, just after the winter solstice. Cardanus proposed a birth year of 1 BCE, with Libra rather than Virgo rising.<sup>126</sup> Jung compared all these ‘ideal horoscopes for Christ’ in *Aion*,<sup>127</sup> and concluded that the ‘correct’ birth date for Jesus was, in fact, 7 BCE, as the conjunction of Jupiter and Saturn in Pisces in that year, with Mars in opposition from Virgo, was ‘exceptionally large and of an impressive brilliance’.<sup>128</sup> But rather than accepting 25 December as the date of birth, Jung followed the calculations of the German astronomer Oswald Gerhardt, and proposed 29 May, the date on which the configuration of Jupiter, Saturn, and Mars had been exact.<sup>129</sup> This resulted in Jesus’ Sun-sign as Gemini: the ‘motif of the hostile brothers’ that Jung believed to be one of the dominant archetypal themes of the Piscean Aion.

In Jung’s discussions about the symbolism of the Fishes, he revealed a perspective on astrological images that is firmly focused on the archetypal meaning of a zodiacal symbol rather than its characterological qualities, and on its relationship with the ‘God-image’ – synonymous with the image of the Self – as it appears in the human psyche.

As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter.<sup>130</sup>

The religious symbols of each zodiacal Aion thus faithfully reflect in imaginal form the ‘highest value and supreme dominant’ in the collective psyche for a particular epoch of history. At the beginning of *Liber Novus*, Jung emphasised the importance of this changing God-image:

It is not the coming God himself, but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning.<sup>131</sup>

Rebekka Biegel had indicated 4 BCE as the beginning of the Piscean Aion, based on the movement of the equinoctial point. Jung's interest in the Jupiter-Saturn conjunction of 7 BCE, just three years earlier, led him to conclude that this configuration was the 'star of Bethlehem' that had appeared as the augury of Jesus' birth:

Christ was born at the beginning of the aeon of the Fishes. It is by no means ruled out that there were educated Christians who knew of the *coniunctio maxima* of Jupiter and Saturn in Pisces in the year 7 B.C., just as, according to the gospel reports, there were Chaldaeans who actually found Christ's birthplace.<sup>132</sup>

Jung amalgamated the image of Christ as the 'supreme meaning' of the incoming Piscean Aion with the *coniunctio maxima* of Jupiter and Saturn in the zodiacal sign of Pisces.<sup>133</sup> He viewed the Aquarian Aion as the epoch when individuals would interiorise the God-image; thus he did not anticipate a new avatar for the new Aion who would manifest 'out there'. He declined to adopt Steiner's belief in a 'Second Coming' of Jesus, or Annie Besant's expectation of a 'New World Teacher'.

We now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God.<sup>134</sup>

Nor is Phanes, the new aionic god of *Liber Novus*, in any way human; he/she is androgynous and spherical, like Plato's World Soul.<sup>135</sup> Jung did not believe any single person would personify the spirit of the new dispensation; the Water-bearer 'seems to represent the self'.<sup>136</sup> He understood his own role as important, but as an individual, not an avatar, who could help to illuminate the difficult psychological process of interiorisation through his published work. Jung's understanding of the Aquarian Aion ultimately mirrors that of Alan Leo, who insisted that 'the inner nature and destiny of this sign is expressed in the one word HUMANITY'.<sup>137</sup>

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- <sup>1</sup> Dane Rudhyar, *Astrological Timing* (New York: Harper & Row, 1969), pp. 166-167.
- <sup>2</sup> Jung, *Liber Novus*, pp. 314-15.
- <sup>3</sup> For a useful overview including references, see David John Tacey, *Jung and the New Age* (Hove: Brunner-Routledge, 2001).
- <sup>4</sup> Hammer, *Claiming Knowledge*, pp. 67-70; see also pp. 437-440 for Hammer's discussion of Jung's concept of the archetypes, which 'resembles a hermetic concept of correspondences rather than a psychological theory in the usual sense of the word'. Noll uses the word 'Jungism'; see Noll, *The Jung Cult*, pp. 7-9 and 291-94.
- <sup>5</sup> Paul Heelas, *The New Age Movement* (Oxford: Blackwell, 1996), p. 46. For Gurdjieff's own work, see G. I. Gurdjieff, *Meetings With Remarkable Men* (London: E. P. Dutton, 1964). See also P. D. Ouspensky, *In Search of the Miraculous* (New York, NY: Harcourt, Brace, 1949).
- <sup>6</sup> Hanegraaff, *New Age Religion*, p. 497.
- <sup>7</sup> See Roderick Main, 'New Age Thinking in the Light of C. G. Jung's Theory of Synchronicity', *Journal of Alternative Spiritualities and New Age Studies* 2 (2006), 8-25, p. 9; Hanegraaff, *New Age Religion*, pp. 521-22.
- <sup>8</sup> Rudhyar, *Astrological Timing*, p. 167.
- <sup>9</sup> Hanegraaff, *New Age Religion*, p. 94.
- <sup>10</sup> See Hanegraaff, *New Age Religion*, pp. 421-513; Alex Owen, 'Occultism and the "Modern Self" in Fin-de-Siècle Britain', in Martin Daunt and Bernhard Rieger (eds.), *Meanings of Modernity* (Oxford: Berg, 2011), pp. 71-96. The idea that God can be found within, and that 'God-knowledge' is 'self-knowledge', is stated explicitly in Plotinus, *Ennead* I:6.7 and *Ennead* VI:9.11.
- <sup>11</sup> Jung, CW9ii, originally published as *Aion: Untersuchungen zur Symbolgeschichte (Psychologische Abhandlungen VIII*, Rascher Verlag, Zurich, 1951).
- <sup>12</sup> *Aeon* is the Latin spelling of the Greek word *Aion* (Aiwon). Kronos (Kronos), as described in Hesiod's *Theogony*, is the ancient Greek Titan who became ruler of the gods after he castrated his father Ouranos. Kronos became associated with the Roman god Saturn, and it is the name used for the planet Saturn in Ptolemy's *Tetrabiblos*, which was written in Greek. *Chronos* (cronos) is the Greek word for time. Zervan (or Zurvan) is a Persian pre-Zoroastrian deity whose name, like the Greek *chronos*, means 'time'; he is lord of the finite time of history as well as 'boundless time', the primordial light out of which everything has emanated. This deity bears many similarities with the Orphic Phanes; see Greene, *The Astrological World of Jung's Liber Novus*, Chapter Six.
- <sup>13</sup> Jung used this image in CW5, Plate XLIV, where he described it as 'Aion, with the signs of the zodiac'. In *Psychology of the Unconscious* (p. 313), he referred to Aion as 'a strange God of Time, called Kronos or Deus Leontocephalus'. Photo is my own.
- <sup>14</sup> Franz Cumont, *Textes et monuments figurés relatifs aux mystères de Mithra* (Brussels: Lamertin, 1896).
- <sup>15</sup> Jung, *Psychology of the Unconscious*, p. 83.
- <sup>16</sup> Franz Cumont, *The Mysteries of Mithra*, trans. Thomas J. McCormack (Chicago, IL: Open Court, 1903), pp. 125-26.
- <sup>17</sup> David Ulansey, *The Origins of the Mithraic Mysteries* (Oxford: Oxford University Press, 1991); Roger Beck, *Planetary Gods and Planetary Orders in the Mysteries of Mithras* (Leiden: Brill, 1988); Roger Beck, *The Religion of the Mithras Cult in the Roman Empire* (Oxford: Oxford University Press, 2006).
- <sup>18</sup> See Origen, *Contra Celsum*, trans. Henry Chadwick (Cambridge: Cambridge University Press, 1953), 6:21-22; Porphyry, *De antro nympharum*, in Thomas Taylor (ed. and trans.), *Select Works of Porphyry* (London: Thomas Rodd, 1823), 5-6.
- <sup>19</sup> See Cumont, *The Mysteries of Mithra*, p. 105.
- <sup>20</sup> See Owens, 'Jung and Aion', p. 268.

<sup>21</sup> Homer, *Iliad* 5.685, 16.453, 19.27, 22.58; Homer, *Odyssey* 5.160; Herodotus, *Histories*, 1.32. These and the following translations are available at <<http://www.perseus.tufts.edu>>.

<sup>22</sup> Euripides, *Heracleidae*, trans. Ralph Gladstone (Chicago, IL: University of Chicago Press, 1955), 900; *Corpus Hermeticum*, 11.

<sup>23</sup> Aeschylus, *The Seven Against Thebes*, ed. and trans. David Grene, Richmond Lattimore, Mark Griffith, and Glenn W. Most (Chicago IL: University of Chicago Press, 2013), 219; Demosthenes, *On the Crown*, trans. A. W. Pickard-Cambridge, in A. W. Pickard-Cambridge (ed. and trans.), *Public Orations of Demosthenes*, 2 volumes (Oxford: Clarendon Press, 1912), 18.199.

<sup>24</sup> Sophocles, *Trachiniae*, 34.

<sup>25</sup> Hesiod, *Theogony*, 609.

<sup>26</sup> Paul, *Romans*, 12.2.

<sup>27</sup> Plato, *Timaeus*, 37d.

<sup>28</sup> Zodiacal constellations (made up of fixed stars) and zodiacal signs (divisions of the ecliptic) are not identical; this has been known to astrologers since the 2<sup>nd</sup> century BCE. For an explanation of the phenomenon of precession, see Patricia Viale Wuest, *Precession of the Equinoxes* (Atlanta, GA: Georgia Southern University, 1998).

<sup>29</sup> Mead, *Pistis Sophia*, 14.

<sup>30</sup> See Jung, *Psychology of the Unconscious*, pp. 104-5; 110-11; 500, n. 21; 520, n. 14.

<sup>31</sup> See Betz, *The "Mithras Liturgy"*, p. 1.

<sup>32</sup> Mead (trans.), *A Mithraic Ritual*, II.3. See also Betz, *The "Mithras Liturgy"*, 518-521, p. 51.

<sup>33</sup> Mead (trans.), *A Mithraic Ritual*, V:3. See also Betz, *The "Mithras Liturgy"*, 591-603, p. 53.

<sup>34</sup> 'This immortalization takes place three times a year': Betz, *The "Mithras Liturgy"*, 748, p. 57.

<sup>35</sup> Jung, *Liber Novus*, p. 286.

<sup>36</sup> Jung, *Psychology of the Unconscious*, pp. 313-14. Compare with Mead, *The Mysteries of Mithra*, pp. 70-71.

<sup>37</sup> See Jung, CW9ii, ¶128 and 325; Jung, CW13, ¶275. Jung's remarks about the lion-headed Ialdabaoth and Saturn were first published in 1949, but the identity of the planet and the Gnostic archon is stated in Wolfgang Schultz, *Dokumente der Gnosis* (Jena: Diederichs, 1910), p. 103, where Jung would have encountered it no later than his painting of Izdubar in 1915. Jung later gave as his own references Origen's *Contra Celsum*, Bousset's *Hauptprobleme der Gnosis*, and Mead's translation of *Pistis Sophia*. As the former was cited in *Psychological Types* (1921) and the latter two in *Psychology of the Unconscious* (1911-12), Jung was already familiar with the idea of Saturn as the Deus Leontocephalus while he was working on *Liber Novus*. See above, n. 751.

<sup>38</sup> For the Orphic Phanes as Aion in *Liber Novus*, see Greene, *The Astrological World of Jung's Liber Novus*, Chapter Six.

<sup>39</sup> The image is in *Liber Primus*, folio v(r). For the text enclosed within the image, see Jung, *Liber Novus*, p. 243. For an insightful discussion of this image in relation to Jung's own horoscope, see Safron Rossi, 'Saturn in C. G. Jung's Liber Primus: An Astrological Meditation', *Jung Journal* 9:4 (2015), pp. 38-57.

<sup>40</sup> William Butler Yeats, *The Second Coming* (1919), in *Collected Poems of William Butler Yeats* (London: Macmillan, 1933), p. 211.

<sup>41</sup> Jung, *Liber Novus*, p. 252.

<sup>42</sup> For the leontocephalic being as Ialdabaoth in Gnostic iconography, see M. J. Edwards, 'Gnostic Eros and Orphic Themes', *Zeitschrift für Papyrologie und Epigraphik* 88 (1991), pp. 25-40.

<sup>43</sup> C. G. Jung, *Analytical Psychology*, p. 98.

<sup>44</sup> Image from *The Red Book* by C. G. Jung, p. 229, edited by Sonu Shamdasani, translated by Mark Kyburz, John Peck, and Sonu Shamdasani. Copyright © 2009 by the Foundation of the Works of C. G. Jung Translation 2009 by Mark Kyburz, John Peck, and Sonu Shamdasani. Used by permission of W. W. Norton & Company, Inc.

- <sup>45</sup> For the observation that the image portrays the precession of the equinoctial point from Pisces into Aquarius, see Shamdasani, *C. G. Jung: A Biography in Books*, p. 117; Owens, 'Jung and Aion', p. 271.
- <sup>46</sup> See above, n. 774.
- <sup>47</sup> Jung, CW10, ¶585.
- <sup>48</sup> Owens, 'Jung and Aion', p. 253.
- <sup>49</sup> Jung, CW10, ¶589.
- <sup>50</sup> See Jung, CW10, ¶536.
- <sup>51</sup> For more recent works exploring this theme, see Fideler, *Jesus Christ, Sun of God*; Herbert Cutner, *Jesus* (New York: The Truth Seeker Co., 1950), pp. 129-64.
- <sup>52</sup> See Nicholas Champion, *Astrology and Popular Religion in the Modern West* (Farnham: Ashgate, 2012), p. 22.
- <sup>53</sup> Jean Sylvain Bailly, *Histoire de l'astronomie ancienne* (1775); Jean Sylvain Bailly, *Traite de l'astronomie indienne et orientale* (1787).
- <sup>54</sup> Charles Dupuis, *Origine de tous les cultes, ou religion universelle* (Paris: H. Agasse, 1795).
- <sup>55</sup> Charles Dupuis, *Planches de l'origine de tous les cultes* (Paris: H. Agasse, 1795), p. 6.
- <sup>56</sup> *Origine* was translated into English by C. C. W. Müller in 1872 and privately published in New Orleans as *The Origin of All Religious Worship*, but this edition, reissued in 2010 by Nabu Press, does not include Dupuis' Frontispiece.
- <sup>57</sup> François-Henri-Stanislas de L'Aulnaye, *L'histoire générale et particulière des religions et du cultes* (Paris: J. B. Fournier, 1791).
- <sup>58</sup> Champion, *Astrology and Popular Religion*, pp. 22-23. See also Godwin, *The Theosophical Enlightenment*, pp. 69 and 82.
- <sup>59</sup> See William Emmette Coleman, 'The Sources of Madame Blavatsky's Writings' in Vsevolod Sergyeevich Solovyoff, *A Modern Priestess of Isis* (London: Longmans, Green, and Co., 1895), Appendix C, pp. 353-66.
- <sup>60</sup> Godfrey Higgins, *Anacalypsis*, 2 volumes (London: Longman, Rees, Orme, Brown, Green, and Longman, 1836), II:110-111.
- <sup>61</sup> Gerald Massey, 'The Hebrew and Other Creations, Fundamentally Explained', in *Gerald Massey's Lectures* (London: private publication, 1887), pp. 105-140, on p. 114.
- <sup>62</sup> See Champion, *Astrology and Popular Religion*, p. 24; Hammer, *Claiming Knowledge*, pp. 248-49.
- <sup>63</sup> Gerald Massey, 'The Historical Jesus and Mythical Christ', in *Gerald Massey's Lectures* (London: private publication, 1887), pp. 1-26, on p. 8.
- <sup>64</sup> Jung, CW9ii, ¶149, n. 84.
- <sup>65</sup> For more on Khunrath, see Peter Forshaw, 'Curious Knowledge and Wonder-Working Wisdom in the Occult Works of Heinrich Khunrath', in R. J. W. Evans and Alexander Marr (eds.), *Curiosity and Wonder from the Renaissance to the Enlightenment* (Farnham: Ashgate, 2006), pp. 107-130.
- <sup>66</sup> Heinrich Khunrath, *Von hylealischen, das ist, pri-materialischen catholischen, oder algemeinem natürlichen Chaos, der naturgemessen Alchymiae und Alchemisten* (Magdeburg, 1597), p. 36, cited in Jung, *Modern Psychology*, Vol. 5-6, p. 156. Jung acquired Khunrath's work in the original 1597 edition.
- <sup>67</sup> Jung, *Modern Psychology*, Vol. 5-6, p. 156.
- <sup>68</sup> Horace Jeffery Hodges, 'Gnostic Liberation from Astrological Determinism', *Vigiliae Christianae* 51:4 (1997), pp. 359-73.
- <sup>69</sup> Irenaeus, *Haer.* I:29-30.
- <sup>70</sup> Irenaeus, *Haer.* I:30.12.
- <sup>71</sup> Ulansey, *The Origins of the Mithraic Mysteries*, pp. 49-51, 76-81, 82-84.
- <sup>72</sup> Jung, Letter to Sigmund Freud, 26 June 1910, in *The Freud-Jung Letters*, p. 336. See also Jung, CW5, ¶665, n. 66; Noll, 'Jung, the Leontocephalus', p. 67. Compare Jung's description of Taurus with Mead's in *The Mysteries*

of Mithra, p. 63: 'The "God who steals the Bull" [Mithra] occultly signifies generation.' See also Jung, Letter to Sigmund Freud, 22 June 1910, in *The Freud-Jung Letters*, p. 334.

<sup>73</sup> Jung, *Psychology of the Unconscious*, pp. 226-7 and p. 523, n. 60. The Tauroctony is the characteristic cult image of Mithras slaying the bull.

<sup>74</sup> Plato, *Timaeus*, 39d.

<sup>75</sup> Julius Firmicus Maternus, *Of the Thema Mundi*, in Taylor (trans.), *Ocellus Lucanus*.

<sup>76</sup> For Stoic cosmology, see A. A. Long, *From Epicurus to Epictetus* (Oxford: Oxford University Press, 2006), pp. 256-84; John Sellars, *Stoicism* (Berkeley, CA: University of California Press, 2006), pp. 99-100.

<sup>77</sup> Macrobius proposed 15,000 years; Aristarchus proposed 2484 years. See the discussion in J. D. North, *Stars, Mind, and Fate* (London: Continuum, 1989), pp. 96-115.

<sup>78</sup> Jung, CW9ii, ¶286.

<sup>79</sup> Jung, Letter to Walter Robert Corti, 12 September 1929, in *C. G. Jung Letters*, Vol. 1, pp. 69-70.

<sup>80</sup> The other two are Gemini (the Twins), and Virgo (the Virgin). All the other constellations are represented by animals except Libra, the inanimate Balance or Scales.

<sup>81</sup> See Friedrich Nietzsche, *Also sprach Zarathustra* (Chemnitz: Ernst Schmeitzner, 1883-84). There are various English translations of this work.

<sup>82</sup> For Blavatsky's discussions of the 'Ages', see Blavatsky, *Isis Unveiled*, II:443, 455-56, 467-69; Blavatsky, *The Secret Doctrine*, II:198-201.

<sup>83</sup> Blavatsky, *Isis Unveiled*, II:456.

<sup>84</sup> <<http://www.oocities.org/astrologyages/ageofaquarius.htm>>, October 2009. This URL is now out of date but is archived.

<sup>85</sup> Rudolph Steiner, *The Reappearance of Christ in the Etheric* (Spring Valley, NY: Anthroposophic Press, 1983), pp. 15-19.

<sup>86</sup> See Champion, *Astrology and Cosmology in the World's Religions*, pp. 194-95.

<sup>87</sup> Rudolph Steiner, *Friedrich Nietzsche, Ein Kaempfer Gegen Seine Zeit*, 1895).

<sup>88</sup> Rudolph Steiner, *Evil*, ed. Michael Kalisch (Forest Row: Rudolf Steiner Press, 1997; original publication, *Das Mysterium des Bösen*, Stuttgart: Verlag Freies Geistesleben, 1993), p. 56.

<sup>89</sup> Mead, *Echoes*, I:47.

<sup>90</sup> Jung, CW9ii, ¶142.

<sup>91</sup> *Hair* (1967), book and lyrics by James Rado and Gerome Ragni, music by Galt MacDermot. The lyrics are from the song 'Aquarius'.

<sup>92</sup> Jung, *MDR*, pp. 199-200.

<sup>93</sup> Mead, *Echoes*, I:46.

<sup>94</sup> Leo, *Esoteric Astrology*, p. v.

<sup>95</sup> Alan Leo, 'The Age of Aquarius', *Modern Astrology* 8:7 (1911), p. 272.

<sup>96</sup> Alan Leo, *Dictionary of Astrology*, ed. Vivian Robson (London: Modern Astrology Offices/L. N. Fowler, 1929), p. 204. This work was published posthumously.

<sup>97</sup> For more on Leo's idea of the Aquarian Age, see Nicholas Champion, *What Do Astrologers Believe?* (London: Granta Publications, 2006), p. 36.

<sup>98</sup> Max Heindel, *The Rosicrucian Mysteries* (Oceanside, CA: Rosicrucian Fellowship, 1911), p. 15.

<sup>99</sup> Heindel, *The Rosicrucian Cosmo-Conception*, pp. 159-60.

<sup>100</sup> Heindel, *The Rosicrucian Cosmo-Conception*, p. 305.

<sup>101</sup> Heindel's ellision of 'Aryan' with 'Arian' may reflect his own socio-religious agenda, but the former spelling has nothing to do with the zodiacal constellation of the Ram.

<sup>102</sup> Heindel, *Message of the Stars*, p. 12.

- <sup>103</sup> Heindel, *Message of the Stars*, pp. 25-27.
- <sup>104</sup> The image is in *Liber Primus*, folio v(r). The text enclosed within the pictorial frame concludes: ‘The constellation of your birth is an ill and changing star. These, Oh child of what is to come, are the wonders that will bear testimony that you are a veritable God.’ See Jung, *Liber Novus*, p. 243.
- <sup>105</sup> Jung, CW9ii, ¶141.
- <sup>106</sup> Letter to Father Victor White, 10 April 1954, in *C. G. Jung Letters*, II:167.
- <sup>107</sup> Letter to Adolf Keller, 25 February 1955, in *C. G. Jung Letters*, II:229.
- <sup>108</sup> Gerald Massey, *The Natural Genesis*, 2 volumes (London: Williams & Norgate, 1883), Vol. 2, pp. 378-503.
- <sup>109</sup> Rudhyar, *Astrological Timing*, p. 115.
- <sup>110</sup> Letter to H. G. Baynes, 12 August 1940, in *C. G. Jung Letters* I.285.
- <sup>111</sup> Biegel’s dissertation on Egyptian astronomy, *Zur Astrognosie der alten Ägypter*, was published three years after her correspondence with Jung (Göttingen: Dieterichsche Universitäts-Buckdruckerei, 1921). For more on Biegel, see A. C. Rümke and Sarah de Rijcke, *Rebekka Aleida Beigel (1886-1943): Een Vrouw in de Psychologie* (Eelde: Barkhuism, 2006).
- <sup>112</sup> Personal communication from Sonu Shamdasani, 28 July 2014.
- <sup>113</sup> Jung, CW8, ¶131.
- <sup>114</sup> Jung, CW7, ¶121, n. 1.
- <sup>115</sup> These materials have never been filed in any official archive. Andreas Jung kindly allowed me to examine it, and stated that it must have been of great personal importance to Jung because it had not been filed with other papers, but was kept in a special place in his desk.
- <sup>116</sup> Jung amended Biegel’s calculations by the time he wrote *Aion*. In CW9ii, ¶149, n. 84, he gave the date as 2154 ‘if the starting-point is *Omicron* Pisces’, and 1997 ‘if the starting-point is *Alpha* 113, which accords with the star-list in Ptolemy’s *Almagest*’. Biegel also stated that the equinoctial point had arrived at the first star in the constellation of Pisces in 4 BCE, a date which Jung initially accepted as the ‘true’ birthdate of Christ, but which he later amended to 7 BCE.
- <sup>117</sup> Jung, CW9ii, ¶127-149.
- <sup>118</sup> Jung, CW9ii, ¶149, n. 88.
- <sup>119</sup> Jung, CW9ii, ¶149, n. 84.
- <sup>120</sup> E. M. Smith, *The Zodia, or The Cherubim in the Bible and the Cherubim in the Sky* (London: Elliot Stock, 1906), p. 280, cited in Jung, CW9ii, ¶149, n. 85.
- <sup>121</sup> See James H. Holden, ‘Early Horoscopes of Jesus’, *American Federation of Astrologers Journal of Research* 12:1 (2001).
- <sup>122</sup> For Jung’s discussion of the Jupiter-Saturn cycle and Abu Ma’shar’s *De magnis coniunctionibus*, see Jung, CW9ii, ¶130-138.
- <sup>123</sup> Johannes Kepler, *De stella nova in pede Serpentarii* (Prague: Pavel Sessius, 1606), p. 25, showing the conjunctions of Jupiter and Saturn from 1583 to 1763. Photo from Wikimedia Commons.
- <sup>124</sup> For an English translation of Albertus Magnus’ *Speculum astronomiae*, which discusses Jesus’ birth horoscope, see Paola Zambelli, *The Speculum astronomiae and its Enigma* (Dordrecht: Kluwer Academic, 1992). For Jung’s references to Albertus Magnus, see Jung, CW9ii, ¶130, 133, 143, 404.
- <sup>125</sup> Pierre d’Ailly, *Tractatus de imagine mundi Petri de Aliaco* (Louvain: Johannes Paderborn de Westfalia, 1483). For d’Ailly’s horoscope of Jesus, see Ornella Pompeo Faracovi, *Gli oroscopi di Cristo* (Venice: Marsilio Editori, 1999), p. 104. For Jung’s references to d’Ailly, see Jung, CW9ii, ¶128, 130 n. 35, 136, 138, 153-54, 156.
- <sup>126</sup> Faracovi, *Gli oroscopi di Cristo*, p. 130.
- <sup>127</sup> See Jung, CW9ii, ¶130 n. 39.
- <sup>128</sup> Jung, CW9ii, ¶130.

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- <sup>129</sup> Oswald Gerhardt, *Der Stern des Messias* (Leipzig: Deichert, 1922).
- <sup>130</sup> Jung, CW9ii, ¶170.
- <sup>131</sup> Jung, *Liber Novus*, p. 229. For Jung's distinction between the God-image and the ontological existence of God, see Jung, *Liber Novus*, p. 229, n. 7.
- <sup>132</sup> Jung, CW9ii, ¶172. 'Chaldaeans' is an ancient synonym for 'astrologers'; see Cicero, *De divinatione*, II:44.93.
- <sup>133</sup> Jung, CW9ii, ¶147 and 162.
- <sup>134</sup> Jung, *Liber Novus*, p. 299 and n. 200.
- <sup>135</sup> For the spherical nature of the World Soul, see Plato, *Timaeus*, 37d.
- <sup>136</sup> Jung, *MDR*, p. 372.
- <sup>137</sup> Leo, *Astrology for All*, p. 44.