

The Aging of the Pluto in Leo Generation

by Brian Clark

We cannot live in the afternoon of life according to the programme of life's morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening become a lie.¹

— Carl G. Jung

The cover story's headline in *The Bulletin*, Australia's version of *Newsweek*, reads: "50: The New Middle Age. Life used to begin at forty, they told us. Not any more. Today, the best is yet to come at fifty."²

The date of the magazine is January 23, 1990, more than eleven years ago, when the first wave of the Pluto-in-Leo generation was turning 50. Of course, the generation of eternal youth will continuously reframe the milestones of the life cycle in an upbeat, spirited, death-defiant fashion. Turning 50 needs a major overhaul for the aging Pluto-in-Leo generation! Today, that early wave of the Pluto-in-Leo generation has turned 60.³ Pluto in Leo is growing older, and this self-absorbed generation is obsessing about aging. The astrological irony of Pluto in Leo lies in combining the archetype of the Eternal Child with the archetype of Death, and this paradoxical union becomes more apparent as this generation crosses the threshold into old age. The mortality of this aging generation is at odds with their perennially youthful inner child.

The Pluto-in-Leo generation, a group devoted to self-reflection has consistently mapped the changing seasons of the life span. As they approached their mid thirties, the Midlife Transition became a definable textbook experience, written mostly by themselves. This generation succinctly delineated the milestones of midlife. (Will their road map suit the Pluto-in-Virgo generation now traversing the same terrain?) In their aging years, the Pluto-in-Leo generation is now ready to bring consciousness to the process of growing older while journeying through the last quarter of their life cycle. However, they must first free themselves from the grip of the omnipotent child, who vehemently denies the waning of the life force. This labor requires mourning for the spirit of youth and grieving for un-lived potential — a heroic task for Pluto in Leo! This transformative task during their fifties illuminates the road into the sixties and beyond. It also initiates Pluto in Leo into the role of mentor and guide for those who follow.

Table 1: Pluto's Ingresses into Leo

October 7, 1937 to November 25, 1937

August 3, 1938 to February 7, 1939

June 14, 1939 to October 20, 1956

January 15, 1957 to August 19, 1957

April 11, 1958 to June 10, 1958

As of January 1, 2001:

The Pluto-in-Cancer generation is 61+.

The Pluto-in-Leo generation is between the ages of 42 and 63.

The Pluto-in-Virgo generation is between the ages of 28 and 44.

The Pluto-in-Libra generation is between the ages of 16 and 29.

The Pluto in Scorpio generation is between 5 and 17.

The Pluto in Sagittarius generation is under 5.

The Pluto-in-Leo generation spans twenty years (see **Table 1**). Members of this generation, like siblings, could be seen in three distinct subsystems: the eldest, the middles, and the youngest. **Table 2** proposes these subsystems.

Table 2: Pluto-in-Leo Subsystems

1937–1945 The Eldest: *War Babies*

Uranus in Taurus and Gemini, Neptune in late Virgo and Libra

1941 Chiron–Pluto conjunction in Leo

1940–41 Jupiter–Saturn conjunction in Taurus

1941 Jupiter–Uranus conjunction in Taurus

1942 Saturn–Uranus conjunction in Taurus

1943 Jupiter–Pluto conjunction in Leo

1945–1951 The Middles: *Baby Boomers*

Uranus in Gemini and Cancer, Neptune in Libra

1945 Chiron–Neptune conjunction in Libra

1945 Jupiter–Neptune conjunction in Libra

1947 Saturn–Pluto conjunction in Leo

1951–1958	The Youngest: <i>The Golden Child</i> Uranus in Cancer and Leo, Neptune in Libra and early Scorpio
1952–53	Saturn–Neptune conjunction in Libra
1954–55	Jupiter–Uranus conjunction in Cancer
1955–56	Jupiter–Pluto conjunction in Leo

After Midlife

*Mid-life stands out as a very important transition, since it gives a man his first adult opportunity to reflect and re-negotiate the identity that was originally firmly set in adolescence.*⁴

The midlife passage embraces a period of life from the mid thirties through the mid forties (depending upon which theorist is quoted). Astrologically, the full midlife passage could be defined as embracing the period between the third and fourth Jupiter returns (ages 36–47).⁵ During this time, the three outer planets aspect their natal placements in a dynamic way: Pluto and Neptune are in waxing square to their natal placements,⁶ and Uranus is at the midpoint of its cycle. The psychological landscape of the late thirties and early forties, symbolized by the crucial arrangement of the outer planets, is profound. At this juncture in the life cycle, midlife offers the soul the facility to retrieve aspects of the unlived life, to deepen one's inner experience through self-examination, and to forge a more authentic self. During midlife, taking risks and making alternate choices may help to reorient the course of one's life. The life force is still waxing and triumphant. Those who enter into the demands of this period clear a path for the waning part of their life cycle, which dawns near the 50th birthday. At the age of 50, a new decade begins which offers a rite of passage into the last stages of the life cycle.⁷

The decade of the fifties is embraced by two potent astrological symbols, which profoundly encapsulate the psychological processes taking place during this time. The first Chiron return occurs near the age of 50, the entry point into the decade; the second Saturn return, which coincides with the fifth Jupiter return, occurs near the age of 58–59, the end of the decade and the process of transition. This period is also punctuated by two other important returns, which are often underestimated: the second progressed lunar return (age 54.6) and the third return of the lunar nodes (age 56). Until these lunar-based returns, the individual is often unaware of the powerful shifts taking place in their personal values and priorities. The progressed Moon return offers the opportunity to integrate and accept these changes. Through this period, the hunger to nourish the soul permeates the mundane aspects of life. The Chiron return and the subsequent years present the

misshapen aspects of ourselves which the body and the psyche are forced to accommodate. Whatever was sacrificed to help us find our niche in the world and conform to worldly expectations now returns to challenge us to reconsider our earlier choices.

Also, in the midst of the fifties decade, all three outer planets are trining their natal positions,⁸ a blatant clue to the potential psychological integration taking place and the variety of options available to assist with this process. The dance of the outer planets performs some interesting oppositions for this generation as well: Pluto opposite Uranus, Uranus opposite Pluto, Neptune opposite Pluto. In all, five cycles are renewed in this decade, which suggest that profound psychological alignments occur throughout the fifties (see **Table 3**). At present, the elder and middle children of the Pluto-in-Leo group are journeying this passage. The oldest members of this generation are 63 at the beginning of 2001, and their youngest siblings are 42. The generation that worshipped immortality, eternity, youthfulness, and the magical child is navigating a new territory that challenges these constructs.

When this generation looks back to the time when their parents were fifty, they find that startling changes have occurred. Life expectancy, medical technology, lifestyles, the changing family life cycle, life-enhancing drugs, and retirement options have redefined the landscape of growing older. The life cycle, as the Pluto-in-Cancer generation understood it, has dramatically altered. Pop psychology now labels age forty as the "new thirty"; middle age is middle youth; the decade of the fifties has become the "invisible decade."¹⁰ Erik Erikson, one of the foremost researchers into the life cycle, suggested that the fifties were the beginning of a mature adulthood. During this time, our task is to nurture what is meaningful to us, not what others judge as important; this is intimately creative and restorative to the individual.¹¹ Chiron's return to its natal position helps to initiate us into this task by presenting the disenfranchised aspects of ourselves, which are dear to the soul.

Daily Thoughts @ Age 50

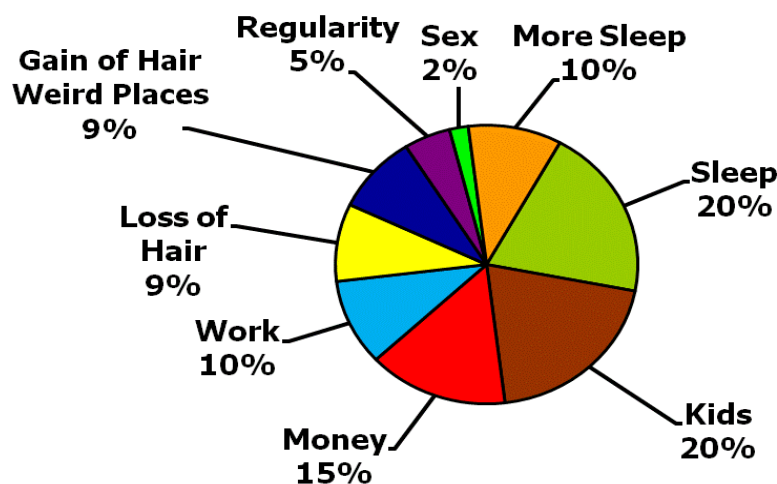


Table 3: The Fifties Decade: Welcome to the Fifties

Ages listed are approximate. Consult an ephemeris for your personal life cycle. Ages listed in parentheses are those when the aspect previously occurred. Due to the irregularity of Pluto's orbit, Pluto's aspects will occur at different times for different generations.

50	First Chiron return
52	Second waning square of Saturn to natal Saturn (22)
53	Fifth Jupiter opposition (6, 18, 30, 42)
54	Second progressed Moon return (27)
52–56	Neptune waxing trine to natal Neptune
	Uranus waning trine to natal Uranus
	Pluto waxing trine to natal Pluto
56	Third nodal return (19, 37)
59	Second Saturn return (29)
	Fifth Jupiter return (12, 24, 36, 47)
60+	Uranus waning square

Initiation: Chiron's Return at 50

*The Chiron Return poses the question:
'What am I going to do with this last part of my life?' 12*

Chiron returns near the age of 50. Since Chiron's discovery, it has eluded categorization; it has been called asteroid, planetoid, and comet. During the 1990s, Chiron found its niche with other Centaurs currently being discovered mostly beyond Neptune. Turning age 50 has also eluded categorization and takes time to find a niche in the new surroundings. Like Chiron, this period is a hybrid: the spirited fires of immortality are now sealed up in a body that is recognized, at last, to be mortal and finite. The inner feelings of youthfulness are confronted with the physical reminder of the aging body.

Chiron's mythic exchange with Prometheus in the Underworld is an image that I find useful to help amplify the process of the Chiron return. In the myth, immortal Chiron, with his incurable wound, trades places with Prometheus, freeing the culture hero's imprisoned spirit from the rock in Tartarus. Chiron exchanges his immortality for mortality, choosing death to relieve his suffering (the fate of his mortal side). Yet, his choice releases Prometheus from the Underworld, an archaic symbol of our contemporary myth of the unconscious. It is hoped that what chooses to die in us during this

transition are the misshapen and inauthentic parts of self that can no longer sustain life. If so, Chiron's initiation could then help us to reorder our priorities, relinquish what is no longer appropriate or authentic, and liberate the unlived spirit. What prompts Chiron to relinquish his immortality in exchange for mortality is the pain emanating from his mortal side.

Chiron, for most of its cycle, orbits between Saturn and Uranus, attempting to bridge their antithetical relationship but often colluding with one at the expense of the other. The incarnate sphere of Saturn is a polar opposite of the heavenly realm of Uranus. Chiron's fate embraces both the pain of incarnation and the fires of spirit. In reality, though, the spirit is often chained in the cellar — buried under ancestral rubble. When the wound of living has reached its critical mass, then spirit bursts through. So often, the inauthentic parts of the self, forged from the need to survive the pain of exclusion, imprison the fires of spirit. These are the false aspects, often first glimpsed at midlife that are now ready to die.

At fifty, death is no longer just a psychological process or a metaphysical metaphor: in a sense it becomes a physical reality. Reduced energy levels remind us of this truth. The pain of living is culminating. Death may still seem unreachable — on a faraway horizon — but it is nonetheless visible, more than ever before. Moving toward that inevitability paradoxically holds the key to a renewed release of spirit. The authentic aspects of the self, which are buried under the rubble, may still be alive. Survivors of an encounter with death report one common experience: The will to live in the moment has been forged through their rendezvous with death. When Jung wrote about this period, he suggested that "too many aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes."¹³ At the Chiron return, the "glowing coals" of the imprisoned spirit are rediscovered, and the subsequent period is spent reintroducing them into life.

Age fifty marks a new paradigm. This new state has immense possibilities, but the map needed for navigating the waning period is different from the one used in the waxing period, the first half of life. Chiron returns in the *post*-midlife period. The midlife map, with its potent astrological cycles, looked back; it took a psychodynamic approach to understanding the self. Childhood demons were exorcised, the inner child was liberated, adolescence was revisited, and the road less travelled was explored. The decade of the fifties, however, looks forward into an uncertain yet exciting new world. Spirit is unleashed as we turn toward the western horizon of our life, and this colors the quest for meaning with a different hue.

What was a priority in the morning of life is not as important in the evening. Erica Jong expressed it this way: "All the things you suffer from when you're younger become far less important at the age of fifty."¹⁴ Priorities are shifting; a redirection has been seeded. The gradual turning toward the role of the mentor and elder is just beginning. Chiron was mentor to the solar heroes who came to his cave to be initiated into the mysteries of life. Chiron's return marks the end of the hero's worldly quests — the death of the embodied mentor and the entry into the elder phase of life. For Pluto in Leo, the task of becoming an elder confronts the experience of the absent father, a common wound for the Pluto in Leo generation. The heroic quest is to become the elder and to wrestle with the taboo of surpassing father.

The next major astrological return comes just before the 55th birthday. The Chiron return is followed by the second Saturn waning square at age 52, then the fourth Jupiter opposition at 53, when the process of reinvention is starting to take hold. Although a lot of rediscovery and reshaping occurs between the ages of 50 and 55, individuals may feel that they are suspended in a liminal state. Yet an orientation to a new life is taking place. During the fifties, the demands of the outer world do not subside; however, the response to them originates from a deeper and more considered place. Chironic symbolism consistently repeats the theme of contact with the "other" world.¹⁵ At the Chiron return, the veil is lifted between the physical, mundane world and the world of spirit.

Recollection: The Progressed Moon Return at 55

*In their fifties, men and women look more closely at the stories of their lives.*¹⁶

The mythological nature of the Moon is triune. This triform nature of the lunar cycle amplifies our understanding of the subtle, yet profound nature of the progressed Moon. Throughout the life cycle, the progressed Moon cycle has three separate, yet interwoven, phases. Each cycle of the progressed Moon lasts approximately 27.3 years and demarcates important transitions in the individual and family life cycle. The progressed Moon circumnavigates the horoscope three times in an average life span¹⁷ and defines three distinct developmental stages: youth, adult, and elder. Three stages of life are symbolised by her three phases — the youthful maiden at the waxing crescent Moon, the adult woman at the Full Moon, and the elder, or crone, during the dark of the Moon.¹⁸ The alchemy of these three distinct phases of life helps to distill the life experiences: The white goddess (The Maiden) presides over the youthful phase, and the red goddess (The Woman of Power) enlivens the adult. In the last phase, the black goddess (The Crone) contains the wisdom of the cycle. Before the 55th birthday, the progressed Moon returns to its natal position and commences its third cycle. This

is the third and last phase of the Moon, represented by the dark goddesses, especially Hecate. In Latin, Hecate's epithet was *Trivia*, which translates literally as "three roads" or "three ways."

At the triple crossroads, we encounter Hecate. At 55, we stand at the intersection of these three life paths; we look back to reminisce about our youth, turn around to see the adult path that is just behind us, and look forward along the new, untrodden path of elderhood. Three roads merge, and we prepare to take the road not yet travelled. At this stage, there may be synchronous developments in the family: A grandchild may be just beginning to walk that road of our youth, and a child may be starting out on the adult journey that we are leaving behind. Familial rituals and turning points include the birth of grandchildren, the death of parents, and the marriage of children. Symbolically, the child, the adult, and the beginning of this new elder phase meet at the crossroads. For the Pluto-in-Leo generation, this return is especially poignant, because it also reconnects us to the symbol of the rebirth of the child, often synchronous with a grandchild. So often in my practice, clients have presented at this time with significant dreams of a child, a mother, or a grandmother — or an external event or crisis that characterizes the enormous shifts taking place on all levels of family life. All three experiences are at a crossroads. The child and the adult are ready to be internalised through life's experiences and memories. The final path of elderhood and the period of interiorization lie ahead.

All three phases of the lunar cycle intersect at this return in the cycle. We live in a culture where the crone (the image of the third phase) is outcast and marginalised, so we are susceptible to rejecting the elder phase and our role as mentors. Society encourages us to remain stuck in the images of our youth. Hence, we may regress by returning to places in the psyche that are inappropriate; we may continue to recreate our youth by defying the natural process of aging rather than embracing the mystery which lies ahead at the dark of the Moon. The mysteries of aging — like all other aspects of the Dark Moon — are rejected and feared by Western culture.

The progressed lunar return also marks another complete cycle of emotional and physiological development. The body has undergone many hormonal changes up to this point. For women, the onset of menopause at the beginning of the fifties is probably the most obvious shift; however, hormonal changes have also occurred for men. Pluto-in-Leo men are beginning to voice these changes: the night sweats, the waning libido, bodily aches and pains, mood swings. Both sexes experience the body's natural reshaping and the body molded in youth shifts its shape for later life. In our fifties, "something changes and it's just not the body."¹⁹

Our emotional and psychological priorities have been reordered throughout the first half of the fifties. What begins to emerge is often a more balanced sense of self and a growing comfort with one's androgynous nature. Gail Sheehy, in *New Passages*, suggests that the greatest gender differences take place in the late thirties, at the onset of midlife, but "around the mid fifties, males and females become more like each other, with a tendency for males to take on female attributes and females to take on male attributes."²⁰ Psychologically, the vestiges of our unexpressed sexuality are naturally beginning to be integrated.

The second progressed lunar return is a time of both remembering and forgetting. Lunar memoirs are stored in psyche — as images, symbols, feelings, impressions, or instincts — or imprinted upon the body — through disease, allergies, aches, or pains. Lunar memory is not linear — memorising dates and statistics — but recalled through dreams and senses. At the midpoint of the fifties, we are ready to gather together the threads of our life. The progressed Moon embodies Mnemosyne, the goddess of memory and mother of the Muses. She retrieves memory through feelings. Memories are awoken through the body, the feeling life, dreams, visions, and other images — either internal or external. Here at the crossroads, we are starting to weave the story of our life, recollecting and remembering. For the current generation in the passage through their mid fifties, Uranus, Neptune, and Pluto are all trining their natal position — an aesthetic synchrony for this stage of the life cycle and an important symbol of the gathering together of the threads of our life story.

Redirection: The Nodal Return at 56

*The great leap that can be made at the turning-point of fifty-seven is often the impetus for some of the biggest changes in life direction, second only to the entry into mid-life.*²¹

Rahu, the demonic Vedic representation of the North Node, lies on the ecliptic, ready to swallow the Sun. Rahu cycles through the horoscope every 18.6 years, defining the location where he will swallow the Sun and eclipse the hero for a moment. Each nodal return also brings the repeat of the eclipses before and after our birth. The demon dragon who swallows time is the enemy of the hero; at each nodal return, the solar identity is challenged. Each nodal return is like a calling, a rendezvous with destiny, a purposeful awakening, and a reminder of the soul's intention. The third nodal return occurs at the intersection of middle and old age — a pivotal point defining a new branch of the path. Like a signpost, the nodal return points the way. The South Node return suggests a completion of the past cycle — emptying out the contents retained from the past thus empowering forward movement. The shifting of priorities and values in the early 50's have made it possible to move forward into the future. At this point, a more authentic quest begins, when the heroic ego

relinquishes the battle with the worldly dragons to seek the solace and security of a relationship with the internal world. Chiron's return at the beginning of the fifties signaled the withdrawal of the hero. This nodal return marks the entry into the spiritual realm of one's life. Erin Sullivan describes this nodal period as "insight into one's true purpose in life. Because the nodal cycle marks the return of inspiration and the reevaluation of one's spiritual path, this is a time when religious and spiritual commitments are reviewed."²² We are ready at this return to live more fully in the *spirit* of our life.

Nodal transits are often experienced as important encounters with others or special events that reshape our beliefs, values, or attitudes. Here, we can reap the rewards of our efforts during the midlife passage, which began at the last nodal return. The search for authenticity and for a deeper sense of meaning, which began at midlife, culminates at this nodal return. The emergent spirituality is not an evangelical awakening but rather an assured sense of our morals and values. We are inspired to relinquish what is no longer meaningful. The nodal return marks the beginning of a new cycle of soul progress and, hence, signals the ending of the liminal phase experienced through much of our fifties. This also prepares us for the two major returns at the end of the decade: the Jupiter and Saturn returns.

The Recovery of Wisdom: The Jupiter and Saturn Returns

*You are old, Father William," the young man said,
"And your hair has become very white;
And yet you incessantly stand on your head —
Do you think, at your age, it is right?"*

*"In my youth," Father William replied to his son,
"I feared it might injure the brain;
But now that I'm perfectly sure I have none,
Why, I do it again and again."*

— Lewis Carroll

The people reaching their seventh decade in 2001 all belong to the eldest of the Pluto-in-Leo generation. Some will also be propelled into the new decade with a waning Uranus square to its natal position, along with the Jupiter return. The combination of Jupiter and Uranus means freedom and new possibilities; it is an exciting symbol for the next cycle of Saturn.

Of course, the freedom and possibilities are anchored in the developmental changes that have taken place during the last decade. May Sarton write her *Journal of Solitude* at her second Saturn return. The struggle she articulated was to make space in her life to *be*, to forge a balance between reflection and relationship, to find solitude. The decade of the fifties helps us to reorganize our

priorities so that we can create time for this solitude. Saturn's return offers us the opportunity to construct the supports for this emergent new way of being. Outer-life structures have reached their capacity; the soul yearns to fortify its inner life.

At age 60, Tina Turner embarked on a stadium tour destined to be her last. "I have no problems being 60," she said, "but I want to hang up my dancing shoes. I know I have the energy to do it one more time, but I don't want to become a caricature, to diminish the memory of my great little dresses, my great legs. I don't want people saying 'oh, she was once a beauty, she used to be great.' I have too much pride for that."²³



At 30, our gaze is focused on the world ahead of us, outside of ourselves. At 60, this focus is internalised on the creative self. May Sarton expressed her belief that her second Saturn return was about *being*, not doing. The end of the fifties is marked by two potent returns, which characterize a return to wisdom — not information or knowledge. The archetypes of Jupiter and Saturn have matured and are now more internalised. For the Pluto-in-Leo generation, this wisdom has always been directed toward the intense search for the self. The second Saturn return, coupled with the fifth Jupiter return, marks the commencement of living in the world of the intangible, the internal, and the sacred. As the Pluto-in-Leo generation becomes elders, their role will be similar to that in traditional societies, where "tribal elders are the containers and upholders of sacred knowledge and truth. Their role is to give form and substance to the non-material aspects of being."²⁴

If the role of the elder is to be successful for the Pluto-in-Leo generation, the grief for the loss of youth must be fully acknowledged. Then the heroic spirit can return home to claim its boon — the integrity and authenticity of the self. Pluto in Leo bestows upon a whole generation the potential to recognise the transformational depths of the self.

Germaine Greer wrote *The Whole Woman* at her second Saturn return. Critics suggested that this was a sequel to her groundbreaking work, *The Female Eunuch*, written at her first Saturn return. Greer has been a potent voice for women's issues throughout her adult life. In an interview conducted at her second Saturn return, she said that the greatest sadness of her life was not giving birth to a child. At the present stage of her life, her inner dream world still carries the expectancy of giving birth. However, wisdom at the second Saturn return is wrought from this experience of loss and the relinquishing of her dream child: "Though I have no child of my own, I still have pregnancy dreams. I'm in a huge abdomen, floating in the warm shallow sea of my childhood. I'm waiting with vast joy and confidence. But I'm waiting for something that will never happen."²⁵ Greer typifies the Pluto-in-Leo loss of the magical child — a loss that helps to initiate this generation into the wisdom of the third age of life, which begins at the second Saturn return.



Germaine Greer over the Ages

The landscape of old age has changed; retirement, as it was once known, is no longer the preferred option — or even the goal. The question is: What do we retire *from*? Conscious preparation during the previous decade has helped to define a path beyond 60. What has emerged during our fifties that is creative, rewarding, and of value can be attended to and honoured. Hopefully, Saturn's quest for

autonomy can now be realised, and Saturn's urge for acknowledgment has now been internalised. Pluto in Leo does not retire; it has a lifestyle change. At this stage of life, we depend more on our investments, and the investment in self yields the highest return.

The end of the fifties marks the transition into elderhood that the last decade has prepared us for. The angst of aging has been used up and the inevitable has arrived. Saturn's gifts at this passage are the time and encouragement to pursue the true *opus* of one's life and the conviction and dedication to structure the brave new world. Jupiter supplies the optimism, vision, and the sighting of the new horizon. At her second Saturn return, May Sarton wrote: "I am proud of being 58 and still alive and kicking, in love, more creative, balanced and potent than I have ever been."²⁶

Awakenings: The Uranus Square at 60+

Each decade informs the next, and we have seen how the planetary returns highlight the fifties. The new decade of the sixties is ushered in by the waning square of Uranus. The waxing square occurred at the beginning of the twenties, which launched us into early years of adulthood. At the waning square, we are launched into the early years of elderhood. Uranus charges the atmosphere with electricity, discards the outdated, and celebrates individuality. These rituals are more internal at its waning square — unlike the waxing square, where they tend to be acted out in the external environment. On the threshold of the sixties, we are awakened to the liberation of being un-tethered to the rituals of daily life as we once knew them: the intense demands of a full-time career, the financial burdens of dependents, and the grind of everyday adult responsibilities. The freedom to explore the internal world is available — not just for a weekend, a vacation, or a sabbatical, but for the rest of our life. Rudhyar termed the waning square a "crisis in consciousness." At Uranus's waning square, there is the freedom to separate from the external world. This is not a separation from work or even career (although it often experienced as such) but rather a separation from the false and inauthentic values of the external world. We "retire" from the false self, not from the literal world. The Uranus square launches the spirit into a period of excitement and change that promises new possibilities and new discoveries. We await the verdict of the Pluto-in-Leo individuals who are now crossing into their sixties!

References and Notes

1. C. G. Jung, *The Collected Works, Vol. 8, The Structure and Dynamics of the Psyche*, translated by R. F. C. Hull, London: Routledge & Kegan Paul, 1960, p. 784.
2. *The Bulletin*, Australian Consolidated Press, Sydney: January 23, 1990.
3. Magazine articles will continue to publish stories of Pluto in Leo's aging. *Hello* magazine's June 2000 cover story discussed well-known English reporter Esther Rantzen turning 60. A national Australian weekend magazine recently reported on Tina Turner at 60, and a recent article, "Imagine John Lennon at 60," postulated what John Lennon would be doing at this age! The tempo of these articles is upbeat: The "Me Generation" is loud and proud of the way it ages.
4. Peter O'Connor, *Facing the Fifties: From Denial to Reflection*, Sydney: Allen and Unwin, 2000, p. 52.
5. Interestingly, the World Health Organization now defines adolescence as occurring between the ages of 12 and 24, the first and second Jupiter returns.
6. The sequence shifts for each generation because of Pluto's orbit. Presently, the Pluto-in-Virgo generation is receiving their Pluto square as early as age 35 or 36. Neptune squares its natal position at age 41, and the Uranus opposition varies between the ages of 38 and 42.
7. For an in-depth psychological appraisal of this period of transition in the fifties, see O'Connor, *Facing the Fifties*.
8. Uranus is in waning trine to its natal position at approximately age 54–56. Neptune is in waxing trine to its natal position at about age 55. These ages will vary due to the ellipse of the planetary orbit and the retrogradation cycle. For people currently in their mid fifties, Pluto will trine its natal position around the age of 54–55. Also, during this passage, Uranus is opposing Pluto while Pluto opposes Uranus. Again, this will vary because of Pluto's extremely elliptical orbit. For people in their late fifties, Neptune has opposed Pluto.
9. Pluto went into Leo first (Universal Time) on October 7, 1937 and exited Leo on June 10, 1958 for the last time (Neil F. Michelsen, *Tables of Planetary Phenomena*, San Diego, CA: ACS Publications, 1990).
10. William H. Bergquist, Elinor Miller Greenberg, and Alan Klaum, *In Our Fifties: Voices of Men and Women Reinventing Their Lives*, San Francisco, CA: Jossey-Bass Publishers, 1993. In Chapter 1, the authors label the fifties the "invisible decade"; their premise is that the fifties are uncharted and disputed territory.
11. E. H. Erikson, J. M. Erikson, and H. Q. Kivnick, *Vital Involvement in Old Age*, New York: Norton, 1986, p. 37.
12. Melanie Reinhart, *Chiron and the Healing Journey*, London: Arkana, 1998, p. 268.
13. Jung, *Collected Works, Vol. 8*, p. 772.
14. Erica Jong, "Pathfinder," in *What We Know So Far*, edited by Beth Benatovich, New York: St. Martin's Press, 1995, p. 6.

15. Many of Chiron's themes point to its role as a "bridge" between the world of form and the "other" world. Chiron was discovered on November 1, the Celtic festival of Samhain, when there is a gap between the two worlds. This time marks the preparation for the coming of winter, the end of the cycle. Astronomically, Chiron lies between Saturn and Uranus, the archetypes of form and spirit.
16. Bergquist et al., *In Our Fifties*, p. 27.
17. Recent statistics have suggested that the average life span of a woman in Australia is 82, which is synchronous to the third return of the progressed Moon.
18. See Brian Clark, "The Progressed Moon: Mnemosyne's Recollections," in *Apollon*, Issue 4, December 1999.
19. Drusilla Modjesja, "Life at 50," in *The Age*, Melbourne: August 19, 2000.
20. Gail Sheehy, *New Passages*, New York: Random House, 1995, p. 320.
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