

THE CYCLE OF CHIRON: *Accepting the Wound of Individuation*

Chiron's extremely elliptical orbit around the Sun is completed in nearly fifty years. It is an orbit-crosser, like Pluto, traversing the orbit of Saturn, spending nearly 83 % of its orbital time between Saturn and Uranus and the remaining between Jupiter and Saturn. Mythologically Chiron is related to each of the namesakes of these three planets, being the son of Saturn (Chronus), the grandson of Uranus and the half-brother of Jupiter (Zeus). While his birthright is divine, his fate is not. He is marginal to the world of the Olympian gods; a centaur, a hybrid of beast and man. His fate reminds us of the pain experienced when the eternality of the spirit suffers from confinement in an incarnate sphere. Chiron's cycle represents the process of individuation, the human journey towards the authenticity of the self. Therefore key points in its cycle symbolise an initiation into the process of becoming whole.

Due to this orbital ellipse, Chiron's movement through the zodiac is irregular spending differing amounts of time in each sign, the longest period of time is in Aries, the shortest is in Libra (see Table I). Depending upon which sign phase of the cycle one is born into, the initiations depicted by Chiron's squares and oppositions to its natal placement take on a unique timing. Unlike Saturn or Uranus, whose generic transits to their natal positions occur at predictable ages in the life cycle, Chiron's transits to its own natal position will vary. Each generation will have its own unique timing in encountering the archetypal influence of Chiron.

Astronomically Chiron's orbit is 'swallowed' by Saturn's for over eight years. While Chiron is not an Olympian and therefore not devoured by Saturn (as his half brothers and sisters were except Jupiter) it is uncanny that his orbit reminds us of this potentiality. For these eight years he orbits between Jupiter and Saturn, bridging his half brother's (Jupiter) visionary quest for supremacy and eternality of spirit with the inbred fear of their father's (Saturn's) limiting domain: the earth and its cycles bound within time.

Table I: Time Chiron Spends in each Sign arranged in Order of Speed
(Based on average of last two cycles)

	# of Years	% of Time	
♈	8.33	16.6	From 0° ♈ to 0° ♉ ♆ spends 73% of its time
♉	7.83	15.7	
♊	6.93	13.9	
♋	5.48	11.0	From 0° ♉ to 0° ♊ ♆ spends 27% of its time
♌	4.46	8.9	
♍	3.56	7.1	
♎	3.09	6.2	
♏	2.60	5.2	
♐	2.23	4.5	
♑	1.96	3.9	
♒	1.83	3.7	
♓	1.66	3.3	
	<u>50 Yrs</u>		

Because of Chiron's orbit, his relationship with the outer planets is of interest. As Chiron approaches Uranus' orbit it wanders through the zodiac at a similar speed to Uranus, therefore staying in aspect with Uranus for extended periods of time. Between 1952 and 1989 there were nearly 40 oppositions of Chiron and Uranus¹ as Chiron transited from Capricorn to Cancer. However there have been no conjunctions of Uranus and Chiron in the previous century and only twice were they in square aspect (1943 and 1997). The Chiron/Uranus relationship emphasises the opposition in natal horoscopes in the latter half of last century. In the past two decades Chiron has been closer to Saturn's speed and has formed a series of oppositions with Saturn. This not only symbolises the universal wounds (Chiron) inherent in the principle of authority (Saturn) and the expression of individuality (Uranus), but also emphasises these generations' attempts to heal these conflicted energies. It is another example of Chiron's theme of bridging the two archetypal energies of Saturn and Uranus. The preponderance of Chiron/Uranus and Chiron/Saturn oppositions also points to the awareness of the wound of the individual (Uranus) within a dominating, patriarchal culture (Saturn). Therefore Chiron's emphasis, whilst personal in his passage through the signs, is also collective, leaving his imprint on generations born with him in aspect to the outer planets.²

The Cycle of Individuation

'it is not a limiting wound, but a wound through which pours the life of God, a guarantee that after such an experience a person can never live unaware of spiritual reality.'

- John Sandford
from *The Man Who Wrestled With God*

Chiron's orbit is approximately 50 years. The return of Chiron to its natal placement marks an age of initiation for our modern era. Occurring between the Saturn opposition at 44 and its return at 58, it marks a critical period in the acceptance of self. Near the age of 50 we experience a shifting paradigm where the unseen world of spirit intersects with the known world of form and reality. It is a profound time post mid-life and before the entry into later life which the round of Chiron throughout our horoscope has prepared us for. Aging and dying preoccupy the individual throughout this transition. The wound of living again is opened and the individual is consciously faced with shaping a life that contains both spirit and matter. The wound of separation from our innate instinctual life needs reconciliation without compromising it via rationality, intellect or theory. What is authentic to the feeling life needs honouring. While bodily changes occur throughout the 40's, they culminate at 50, pushing the individual into an encounter with their sense of mortality and the wound of incarnation. The two worlds of spirit and matter collide and a new myth is needed to embrace them both, a myth that honours opposites and tolerates the pain of such a feat.

The crisis points in any generic cycle of a planet are usually fourfold: the first occurs with the waxing square of the planet's first square to itself; the second is the opposition; the third is the waning and final square of the cycle. The return of the planet completes the cycle with the last crisis point. Each marks a turning point in the experience of the archetype in an individual's life. The crisis points in Chiron's cycle do not occur at the same age for all individuals as with the other cycles of planets (exception Pluto, also due to its elliptical orbit). Table II shows the crisis points in the cycle:

Chiron makes its first square to its natal position as early as 5 years old (Cancer – Virgo) or as late as 23 years old (Aquarius – Pisces). This covers the stages from childhood to later adolescence, embracing a large amount of developmental time. The opposition can occur anywhere from ages 13 to 37 and spans the time period from

puberty to the onset of mid life. The final waning square occurs anywhere between the ages of 27 and 44 ½ from early adult years to mid life.

Table II: Approximate Ages in Chiron’s Cycle

This table shows the approximate age period when an individual will experience the crisis points given the natal sign of Chiron. For instance if Chiron were in Aries the person will receive the waxing square of Chiron to its natal position between the ages of 16 ½ and 19 ¾.

Natal Chiron In Sign of	First Waxing Square		Opposition		Last Waning Square	
	Years	Months	Years	Months	Years	Months
Aries ♈	16	6	20	2	28	4
	19	9	26	11	33	1
Taurus ♉	9	10	15	3	26	10
	14	20	20	2	28	4
Gemini ♊	7	2	13	4	26	10
	9	10	15	3	30	3
Cancer ♋	5	9	12	8	30	3
	7	2	13	10	35	6
Leo ♌	5	1	13	10	35	6
	5	9	17	1	40	2
Virgo ♍	5	5	17	1	40	2
	6	3	23	1	42	10
Libra ♎	6	3	23	1	42	10
	8	1	29	9	44	3
Scorpio ♏	8	1	29	9	44	0
	11	8	34	9	44	6
Sagittarius ♐	11	8	34	9	43	9
	16	10	36	7	44	6
Capricorn ♑	16	10	36	1	41	10
	21	8	37	0	43	9
Aquarius ♒	21	8	32	10	38	4
	23	1	36	1	41	10
Pisces ♓	19	9	26	11	33	1
	23	1	32	10	38	4

Please note that this table shows only the approximate age span of Chiron’s transits to its natal position. Because of the irregularity of orbit and retrogradation, these ages may vary.

In order to understand the impact of the unfolding cycle it is important to address the natal Chiron constellation in the horoscope. The archetypal nature of Chiron’s cycle interweaves the experiences of wounding and healing in our lives. During important Chironic passages of the life cycle instinctual responses are often sacrificed to the more acceptable and appropriate ones. Chiron often symbolises the feelings of alienation from our own tribe, yet also suggests how we are alienated from ourselves through the choices made throughout our lives. Therefore at pivotal points in the life

cycle, it also encourages the heroic urge to heal through accepting one's mortality and humanness. At the crisis points in the cycle the larger theme of Chiron as a 'maverick'³ intersects with our individual reality. At these times we experience our own sense of woundedness alongside the effort to reconcile and redeem this wound. As with all transits we must first understand the nature of the planet within the natal horoscope to see the potentiality of how its thread weaves itself through our life.

Often during these turning points we face a healing crisis through the sense of physical or psychological injury. These times may also accompany a shamanistic experience of being called to something greater in ourselves through the enormity of suffering that often takes place. During these times a psychic shift occurs allowing the transpersonal realms to intersect with our personal reality so we feel opened to something much larger than the personal. We may struggle to reconcile our instinctive nature, our sexuality, and our authentic feelings with what is acceptable for the family or cultural traditions. As well, these transits may correspond with times of alienation through separation, loss, or the feeling of being outside the family/tribe. These are times when we remember, through painful feelings, our sense of alienation or not belonging.

My experience of these crisis points has also been an encounter with the Centaur, the metaphoric wild man (or wild woman). Centaurs were marginalised creatures: wild, unpredictable and barbaric, brandishing tree trunks, boulders and firebrands as their weapons. They inhabited a threshold between the primitive past and the civilising present. The Centaurs were creatures who lived on the margins, foreign to the city, 'creatures at the boundaries of difference'⁴. They were hybrids, instinctual, intolerant of culture and disrespectful of its laws and customs. Chiron carries some of the Centaur wildness associated with the unrefined instinctual life and it may often rise to meet us at these transitional points in the Chiron cycle. This may literalise as an actual encounter with untapped and wild feelings often projected onto actual individuals. Or they may take the form of wild and stormy feelings rising in us and in our atmosphere. This wild instinct could manifest as an accident, illness or a loss, which constellates the deepest layers of feeling. Often these untamed feelings erupt at these times to begin the healing. However, they often feel destructive and painful. In Greek myth the Centauromachy depicted the battle with the Centaurs. The Centauromachy was a congruous mythic scene, which encapsulated the struggle with

barbaric forces. This reminded Athenians of their struggles with barbarians, which the war against the Persians had first exemplified. The battle with the Centaurs also portrayed the continual conflict of opposites: culture/ nature, civilised/savage, man/beast etc. By the middle of the 5th century BCE the experience of the barbarian had influenced the way the Athenian conceived of the 'other'. This 5th Century principle of polarity is often demonstrated by contrasting the extremes of *sophrosyne* versus *hybris*. Moderation and self-restraint (*sophrosyne*), an Athenian attribute, was a polar opposite to the lack of moderation and impiety (*hybris*) of their enemies (i.e. the Persians and other barbarians).⁵ This became a popular theme in sculpture during the classical period when Athenian restraint and rationality was highly valued. At transitional points in Chiron's cycle we experience the Centauromachy battling wild and internal instinctual forces. In critical transitions in the individuation process we are called to reconcile potent opposites when the force of our instinctual urges conflict with the urge to conform to accepted patterns of moderation and restraint. At times we deny them, wounding ourselves, and at times we are triumphant, listening to the source of their frustration.

If the first Chiron square occurs before the ages of 7/8 (the first Saturn Square) the child is still relatively unable to distinguish layers of reality. Therefore the wound opened or encountered at this time may be experienced in a more profound way, since it may be indistinguishable from the collective. Children under 7/8 are much more able to be in the imaginal realm and this experience may strongly imprint on the feeling life of the psyche.

At the first square we may have an actual experience of being in between two worlds. Experiences gleaned through clients suggest this 'in between' state may be the cause of an illness or mental anguish, an out of body experience or even a near death experience, or simply the feeling of being dislocated. For the first time we may feel alienated from our 'true ancestry', an archetypal experience Freud wrote about in his essay 'Family Romances'.⁶ The family romance emerges when the child feels slighted having to share his parents with his siblings or feels he does not belong to his parents. To liberate himself from identifying with his siblings and/or the parents, the child romanticizes his origins. Generally he is adopted and his 'real' parents are far grander than his current ones, also the parents of his siblings. Or he is the only legitimate child and his brothers and sisters are bastards, born of mother's love affairs. He also

mentions how this romance can rid the boy, sexually attracted to his sister, of the incest taboo, for now they have different origins.⁷ Barbaric instincts are sublimated by the taboo. Freud points out the common feeling of being adopted, perhaps the first experience of being foreign and an initiation that accompanies the first square.

Equally the first square could be the encounter with the wound through a physical illness or injury, emotional crisis or psychic upheaval. We could look at the first square as the ENCOUNTER with the wound; the first conscious experience of facing the Chironic wound in ourselves. Since the disease is generally the split between the realms of spirit and body, we must return there to encounter the healing process. At this first square either through accident, illness, self-injury or in an imaginal way we often find ourselves in this wounded place of feeling foreign, even excommunicated or marginalised. While the experience may not be accessible consciously, nonetheless the encounter with the wound holds an enormity of feeling somewhere in psyche. At the first square our feelings from being overwhelmed by the experience of wounding or alienation may be rationalized in the attempt to move forward.

The opposition confronts the wound once again; this time more openly. The illness may return, the ancestral ghosts could be encountered once again; the cyclical theme associated with the wounding arises. This phase begins the HEALING since we are confronted and consciously aware, often for the first time, of the inevitability of this theme in our lives. It is a time of realisation of the aspects of ourselves that are not whole. The quest now is to find ways to heal this sense of woundedness. From this point on we are more conscious of the part of self that is wounded or limited. We still may deny or sublimate this feeling but it remains close to consciousness.

The waning square suggests ACCEPTANCE of the wound, which is not resignation but a conscious attempt to embrace the marginalised aspects of ourselves. We now recognise the need to fully accept aspects of ourselves that cannot be whole in the way we once felt they must be. Again the theme returns to remind us of the nature of our own self and its feelings of limitedness. We are more reflective at this time and more able to put these feelings in an overall context of our lives. However the pain is also great and once again could be denied by the ego. At this point it is physically and psychologically explosive to deny the wound as it seeks (demands) a conscious place. Ironically the acceptance of the wound promotes the feeling of wholeness and

encourages well being. The Chiron thread weaves itself throughout these critical points of our life cycle. At its return at age 50 the Chironic theme of our lives can potentially be redeemed.

The return at 50 is an opportunity for INTEGRATION as the un-lived instincts can now be acknowledged, mourned, and let go or even reintroduced back into life. The inner life and its instinctual nature are more capable of expressing through a consciously developed, mature ego perspective. Fifty marks a changing paradigm in human experience when the civilised or Apollonian aspects of ourselves no longer potentially inhibit the instinctive expression hence this initiation symbolises the beginning of liberating the imprisoned spirit. Perhaps we no longer need to carry the wounds that identified who we were. Potentially the return of Chiron frees the spirit while redeeming the wound. Hopefully we no longer keep wounding our instinctual nature, but live more in accordance with the soulful aspect of our selves⁸.

At any of these stages we may experience painful transitions that eventually lead us into a greater understanding spiritually. We are forced to reconcile this empty place inside us where the disease may fester. These passages often accompany out of body experiences, lucid dreaming or periods of strong imagery through dreams or outer events, visions or spiritual experiences. In other words our pain or illness may propel us into the void between the two worlds symbolised by Chiron's cave, the hero's sphere of initiation. Another metaphoric place the illness or critical time calls us to is the temple of Asclepius. In Greek myth Asclepius was the god of healing and his temple precincts were popular places where the pilgrim would seek healing. The relief from suffering was brought about through the patient's contact with the image of the god. In contemporary experience this occurs through dreams and shamanistic experiences when we are reconciled with the images of psyche. The modern temple of Asclepius resides in the internal world of images and when we contact these potent symbols they offer healing to the spirit.

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?"'*⁹

-Melanie Reinhart

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.¹⁰ Turning age 50 has also eluded categorization and needs 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). However his choice releases Prometheus from the Underworld freeing the spirit often chained in the cellar since youth. It is hoped that what chooses to die in us during this transition are the misshapen and inauthentic parts of self that no longer sustain life. If so, Chiron's initiation could help us to reorder our priorities, relinquish what is no longer appropriate or authentic, and liberate the un-lived spirit. What prompts Chiron to relinquish his immortality in exchange for mortality is the pain emanating from his mortal side.

Chiron attempts to bridge the antithetical relationship of Saturn and Uranus often colluding with one at the expense of the other. The incarnate sphere of Saturn is a polar opposite to 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 the return of Chiron.

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 nonetheless is 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 out of 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.’¹¹ 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.’¹² 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 with the death of the embodied mentor and the entry into the elder phase of life. At the Chiron return the process of becoming the mentor, like Chiron, begins. For Pluto in Leo generation now experiencing their Chiron return, the task of becoming an elder confronts the experience of the absent father, a common wound for this generation. The heroic quest is to become the elder and to wrestle with the taboo of surpassing father.

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 reshaping and rediscovery occurs in the years after Chiron's return, 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.¹³ At the Chiron return, the veil is lifted between the physical, mundane world and the world of spirit and a new horizon is visible. In the space between these worlds of form and spirit the healing balm for the way ahead is discovered.

Turning 50 is a momentous watershed. Ahead lies the next decade of life, a decade which ushers in a new phase of the life cycle. The crisis of finding new meaning for the forward journey seemed to be a dominant feature on the horizon of the fifties. The Chiron return and its subsequent years present the misshapen aspects of ourselves, which the body and the psyche are forced to accommodate. What was sacrificed to find our niche in the world and to conform to worldly expectations challenges us to reconsider earlier choices. Chiron's return ushers in this new era when the forward journey requires a new map, as Jung pointed out:

'we cannot live in the afternoon of life according to the program 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.'¹⁴

When the generation now turning fifty looks back to their parents at fifty, the changes that have occurred are startling. Life expectancy, medical technology, life-styles, the family life cycle and retirement options have redefined the landscape of growing older. Pop psychology is labeling forty the 'new thirty', middle age is middle youth and the decade of the fifties has become the 'invisible decade'.¹⁵ Erik Erikson, one of the foremost researchers into the life cycle, suggested that the fifties were the beginning of a matured adulthood. During this time the task was to care for what is meaningful to us, not what others judge as important, but which is intimately creative and restorative to the individual.¹⁶ The healing power of Chiron helps us to reorder our priorities so we live more fully in accord with the authenticity of our self and are more able to allow our own individuation process to reflect this.

At 50 we also enter the second cycle of Chiron in our lives. With the changing life cycle it is apparent many more human beings may fully or nearly experience another cycle of Chiron in their lives. The key points in the cycle will again link back to the first round of Chiron. The process of individuation is never completed and the journey of self-discovery is a lifelong task. However at key points in the Chiron cycle we are initiated, often quite painfully, into the process more deeply. Chiron's legacy was one of reconciliation and healing. In his passage throughout our horoscope he points to the periods in our lives when we are more likely to experience the potentiality of reconciling the disenfranchised and wounded parts of the self. Chiron teaches us that this is accomplished through the heroic acceptance of the fragility of our mortality and humanness.

ENDNOTES

¹ Zane Stein reported the special relationship Chiron and Uranus had this century in his bulletin 'The Key' published by the Association for Studying Chiron. Chiron opposes Uranus as it travels from ♅ to ♄ except when it is in the sign of ♈ (1976-1983) when it does not exactly oppose Uranus in ♈.

² Chiron's unique relationship to the outer planets makes a stunning finale on the final day of last century (31.12.1999) when it conjoined Pluto in the sign of Sagittarius, commonly known as Y2K!

³ Charles Kowal, the discoverer of Chiron used this term to describe the orbit of Chiron. One of the original keywords Zane Stein used for Chiron was 'maverick' due to its eccentricity of orbit. The word maverick refers to a cow or steer not having a brand, not being 'branded'. The word originates from Samuel Maverick, a cattle owner who did not brand his herd of cattle. This is fitting for mythological Chiron who is not branded to the herd of Centaurs or astronomical Chiron who has a unique orbit and category. A Chironian often feels like a maverick and is not branded to the family, tribe or culture they are raised in. This is why Chiron often signifies those who feel alienated, foreign or unwelcome. Literally they may be refugees, migrants or living in a culture unlike their heritage. For a full exploration of Chiron see Brian Clark, *Keys to Understanding Chiron*, Astro*Synthesis (Melbourne: 1991). Check their website at www.AstroSynthesis.com.au.

⁴ DuBois, Page, *Centaurs and Amazons, Women and the Pre-History of the Great Chain of Being*, University of Michigan (Ann Arbor, MI: 1991), 27.

⁵ David Castriota, *Myth, Ethos and Actuality*, University of Michigan (Madison, WI: 1992), 17ff.

⁶ As included in *SE* 9.236-41.

⁷ See Brian Clark, *The Sibling Constellation the Astrology and Psychology Sisters and Brothers*, Penguin Arkana (London: 1999). In chapter 3 there is a full discussion of Freud's chart and especially the Chiron placement in his horoscope.

⁸ For further examinations of the Chiron return and the decade of the 50's, see Brian Clark 'Brave New World: Forward Into The Fifties' in the *Journal of the Astrological Association of Great Britain*, January, 2000 and Brian Clark 'The Pluto in Leo Generation at 60' in *The Mountain Astrologer*, July/August 2001.

⁹ Melanie Reinhart, *Chiron and the Healing Journey*, Arkana (London: 1998), 268.

¹⁰ For amplification of the new discoveries beyond Neptune in the Kuiper Belt see Melanie Reinhart, *To the Edge and Beyond*, CPA Press (London: 1996) and Philip Sedgwick 'Centaurfold' in *The Mountain Astrologer*, June/July and the August/September issues.

¹¹ CG Jung, *Volume 8 The Collected Works, The Structure and Dynamics of the Psyche*, translated by RFC Hull, Routledge & Kegan Paul (London: 1960), 772.

¹² Erica Jong, "Pathfinder" in *What We Know So Far*, edited by Beth Benatovich, St. Martin's Press (New York, NY: 1995), 6.

¹³ Many of Chiron's themes point to its role as a bridge between the incarnate world and the 'other' world. Chiron was discovered on November 1, 1977, the Celtic festival of Samhain, when there was

gap which opened between the two worlds. A veil lifted and the ancestral ghosts were able to mingle with the living. This time marks the preparation for the Northern Hemisphere coming of winter, the end of the cycle. Astronomically Chiron lies between Saturn and Uranus, the archetypes of form and spirit.

¹⁴ CG Jung, *Volume 8 The Collected Works, The Structure and Dynamics of the Psyche*, 784.

¹⁵ William H. Bergquist, Elinor Miller Greenberg and Alan Klaum, *In Our Fifties: Voices of Men and Women Reinventing Their Lives*, Jossey-Bass Publishers (San Francisco, CA: 1993). In Chapter 1, the authors label the fifties the 'invisible decade' since their premise is that the 50's are uncharted and disputed territory.

¹⁶ EH Erikson, JM Erikson and HQ Kivnick, *Vital Involvement in Old Age*, Norton (New York, NY: 1986). 37.