

Jung, Climate Change and the *Answer to Job*

Robert Tulip

Abstract: Jung’s analysis of the Biblical book of Job situates its moral questions against a terrestrial cosmology, presenting an archetypal framework for psychology grounded in the collective unconscious. This approach produces a systematic philosophy, helping to understand psychology at mythic and logical levels, and supporting coherent assessment of climate change in scientific and spiritual terms.

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Robert Tulip has a Master of Arts Honours Degree from Macquarie University for a thesis on [The Place of Ethics in Heidegger’s Ontology](#). He worked for the Australian Government for nearly thirty years in international development. This essay began from an address to the Canberra Jung Society on 6 July 2018, and was developed through dialogue at [booktalk.org](#) with Harry Marks, whose help is gratefully acknowledged.

Introduction

Climate change is the greatest psychological and political problem facing the world, due to the scale of the looming planetary catastrophe¹ and the broad social inability to engage in serious debate and analysis over adequate strategies to mitigate global warming. Carl Jung’s psychological theories of the collective unconscious, discussed across his writings including in his 1952 book *Answer to Job*, present a path to a deeper cultural understanding of climate by linking the empirical framework of science to apocalyptic mythology. Combining these two areas of study, climate change and the role of myth in psychology, supports the view that global warming, the primary disruptive security threat for our planet, can be analysed constructively in apocalyptic terms.

The Role of Myth

Mythology relates to climate and psychology through profound ethical themes in human existence, emerging through stories of the divine with relevance to the current climate situation. Jung’s psychoanalytical deconstruction of the Biblical theory of God in *Answer to Job* looks for coherent ethical meaning concealed beneath the literal surface stories, through rational scientific study of moral ideas encoded within the religious text. *Answer to Job* places moral analysis of the situation of Job in the context of unconscious archetypal drivers of myth, developing a planetary cosmology to seek a coherent perspective on the relation between humanity, the earth and the universe.

Jung’s wholistic psychology saw myth as a main indicator of cultural evolution. His broad aim to integrate religion and science sought to find the underlying meaning of mythological beliefs, in ways

¹ [Trajectories of the Earth System in the Anthropocene](#), Steffen et al, 2018, provides a current overview of climate science.

that are directly relevant to the existential risks today from global warming. Interpreting God as a blend between psychological construction and objective reality, Jung saw God in the human vision of the order of the universe as an emergent function of nature. His approach sits between the conventional supernatural myth of God as a personal entity and the atheist theory of God as pure invention.

Jung's ideas about mythology in *Answer to Job* are relevant to the modern problems of climate change through his themes of apocalyptic archetypes of the collective unconscious. Such analysis can help explain our modern situation against the big picture of psychology, cosmology and religion as we stumble toward possible apocalyptic collapse of the world economy and ecology. The broad lack of strategic seriousness in response to climate change suggests that psychological barriers exist at the level of the collective unconscious, observable in primary trends of culture. Delusion and denial pervade debate on climate, from the absurdity of conservative disbelief in climate change through to the false opinion that climate change could be solved by preventing further emission of carbon dioxide. The reality – that climate restoration requires urgent large-scale removal of carbon from the air and measures to cool the planet - is more complex than the simple popular clashing political myths. Finding a constructive practical path on climate will involve recognition of the failings and mythologies of dominant polarised views. Such a path can build on how Jung deconstructs Biblical mythology in *Answer to Job*, with his psychological focus on apocalyptic themes concealed within the collective unconscious.

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Jung departs somewhat from the secular worldview in his recognition of spirituality as the core of human identity and his prophetic use of the Bible. The great value of his method is its capacity to explore religious ideas in ways that are compatible with scientific knowledge, bringing a firmly factual attitude to analysis while also respecting the psychological meaning of myth. *Answer to Job* approaches religion with a rigorous philosophical focus by examining how ideas about God evolve in relation to human consciousness. This approach is controversial, regarded by some religious believers as atheist and by some atheists as involving an undue focus on the spiritual. Yet Jung's method holds potential to reconcile the opposing approaches of reason and faith, offering prophetic insight into the human situation.

Setting the book of Job in the context of apocalyptic thinking helps to show how Christianity could reform to become compatible with scientific knowledge, developing ability to help explain and address modern cultural trends. Jung's interpretation of core Christian myths of fall, apocalypse and redemption examines apocalyptic stories as intuitions of the collective unconscious with direct relevance for real historical processes. The innovation in Jung's analysis of archetypal myths in the Book of Job emerges in his analysis of the relationships between Job, God, Satan and Christ as cultural phenomena. Grounding his approach in psychological analysis rather than traditional authority, Jung aims to depict these Biblical characters as more than invented fantasy, without postulating their existence as supernatural beings.

Jung argues in *Answer to Job* that God only became conscious through human thought, implying that before the rise of human thought there was no meaning to the idea of a conscious God. This psychological framework recognises spiritual construction of myth as essential to human identity, presenting mythology as a primary indicator of the collective unconscious and a signal of the hidden complex reality of culture. Seeing God as a product of the relation between humanity and reality suggests a path to scientific reformation of Christian faith. Jung's relational vision of God gains empirical content through the idea that a hidden cosmic order shapes the evolution of human culture. My view is that this hidden order can be perceived as a pervasive subtext in Christian mythology through the planetary cosmology of Zodiac Ages.

Jung's Planetary Cosmology

Jung's *Answer to Job* presents a prophetic vision integrating myth and science through Zodiac Ages, using the zodiac framework of a terrestrial cosmology as a basis for a new scientific paradigm. A terrestrial cosmology is a scientific vision of how our planet interacts with the cosmos. The paradigm shift arising from Jung's ideas is to see mythology of Zodiac Ages as a realist planetary cosmology, producing a psychological framework of collective unconscious archetypes operating in history. Recognising that the cosmology of Zodiac Ages is a new concept to some readers, my aim in this paper is to show how Jung's integrated vision of reality at planetary scale in terms of Zodiac Ages is entirely rational.

Zodiac Ages are long periods defined by the movement of the equinoxes around the background zodiac stars, observed since ancient times. Modern science has established that the underlying orbital process causing Zodiac Ages is also a primary cause of long-term natural climate change on earth. Against this orbital framework, the planet is now at a low point in the natural planetary cycle of light and dark, as explained in the section below on Cosmic Seasons.

Each Zodiac Age is defined by the period of nearly 2150 years when the sun reaches the March equinox in its star group. The equinox point, where the sun enters the northern hemisphere, has moved through Pisces for the last two millennia, defining what Jung calls the Christian aeon or the Age of Pisces. Over the next century as the equinox point moves backwards through the stars, a shift called precession of the equinox, it will enter the constellation of Aquarius, bringing the dawn of the Age of Aquarius.²

Jung was fearful about this planetary transition. He speaks in *Answer to Job* of "the programme for the whole Age of Pisces, with its dark end which we have still to experience, and before whose apocalyptic possibilities mankind shudders. Already the atom bomb hangs over us like the sword of Damocles, and behind that lurk the incomparably more terrible possibilities of chemical warfare, which would eclipse even the horrors described in the Apocalypse."³ Building on these references to Zodiac Ages and the Biblical Book of Revelation, Jung then quotes the ancient Sibylline Oracle, "Aquarius sets aflame Lucifer's harsh forces." He treats this cryptic statement as a realistic prophecy of the apocalypse against the current planetary transition from the Age of Pisces to the Age of Aquarius, saying this historical transition involves "dangers which threaten our world in the final phase of the Christian aeon." This vision of a world on fire at the turn of the age is as much myth as science, drawing equally from the oracular vision of the world dissolving in ashes and the empirical observation of rising greenhouse gases. The current context of global warming justifies the overall perception of apocalyptic peril, highlighting the need to change cultural trajectory to mitigate this risk.

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The theory of Zodiac Ages claims that these slow cyclic structures of planetary time have cultural effects, evolving in a planetary cycle like the year and the day. Precession was observed centuries before the time of Christ, giving ample time to develop the idea of a correlation with events on earth seen in such stories as Jesus the miraculous distributor of loaves and fishes.⁴ The challenge from Jung's use of these concepts is to explain how the physical astronomy could relate to the mythological content of the collective unconscious, to produce a coherent and valid structure of

² A physical and cultural analysis of Zodiac Ages is in my recent essay [The Precessional Structure of Time](#).

³ All quotations from Jung in this essay are sourced from the 1954 English translation of *Answer to Job* in Jung's *Collected Works*, first published as the book *Antwort an Hiob* in Zurich in 1952.

⁴ Jung explores this fish analogy between Jesus Christ and the Age of Pisces in some detail in his book *Aion*, which I discussed at Canberra Jung Society in [Aion – Toward a Gnostic Reformation](#).

terrestrial time, an objective measure of planetary cosmology that integrates cultural values with empirical observation.

Jung's use of Zodiac Ages as a cosmology at planetary level provides an archetypal template for effects of the cosmos on our conscious and unconscious thought patterns. Here we find an empirical psychological framework with implications for the problems of climate change, setting the current scientific scenario in an age-old mythological context. The implication is that the future of religion should integrate the meaning of old mythological stories into a scientific worldview, bringing unconscious material into awareness. This new paradigm has potential to help explain deep trends in human psychology, including why humanity has reached such a dangerous impasse in relation to climate change, and why attitudes on both sides of the climate debate are so strongly marked by delusion and denial.

The mythological millennial markers of precession of the equinoxes can help to understand a range of related issues as the world grapples with how to shift to a sustainable economy. Against this agenda, Jung's terrestrial cosmology of Zodiac Ages presents a superior moral framework to existing religious cosmologies, with their imaginary focus on supernatural beings, and is entirely compatible with scientific cosmology, enabling integration of the existential situation of humanity into perspectives on the universe.

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Interpreting cosmology by combining mythological meaning from religion with the factual methods of science generates a profoundly dynamic new approach to life on earth. Jung broadly predicts that without better integration of the ego and the unconscious, with its cosmic drivers, humanity will be unable to achieve the wholeness needed to overcome social difficulties. This vision of psychological wholeness is at the core of Jung's cultural status today as father of the Age of Aquarius. *Answer to Job* provides a framework for a spiritual and scientific New Age prophetic position, through Jung's use of Zodiac Ages as the essential basis of his thought about time.

In light of this planetary cosmology, the evolution of culture appears like the geology of tectonic drift. Slowly growing tension is visible to analysis, as a basis to forecast the future trajectory, while unconscious and mythological eruptions of culture occur unpredictably like earthquakes. The difference between cultural drivers and material forces is that cultural trends are directly influenced and constructed by free creative human action. *Answer to Job* offers a window into the balance between human freedom and material fate as forces of destiny.

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The vision of God in Jung's framework is orderly, useful, moral, predictive and realistic, with important meaning for the scientific reform of religion today. Placing Jung's analysis of God in relation to planetary cosmology sets *Answer to Job* within the orbital structure of terrestrial time as the context for human existence. This approach sees causality pervading the universe. Jung's ideas point toward an encompassing vision to assess the primary planetary problem of climate change by combining its mythological, scientific, ethical and political dimensions, helping to understand human psychology, in how people think and how culture evolves, in a mythic as well as a logical way.

Who was Job?

The Book of Job is a central story of the Judeo-Christian wisdom literature in the Bible. It describes Job as the greatest man of the east, a man of power, integrity, morality, wealth and faith, who suffered extreme misfortune as a result of a bet between God and Satan over whether he could maintain his faith through severe adversity. God allows Satan to do his worst, short of inflicting death. Job loses his livestock to thieves and meteorites, his slaves to the marauding edge of the sword, his ten children to a house roof collapse, his health to loathsome boils, the support of his

wife to despair and cursing of God, and his reputation to the assumption of his friends that he must have done something to deserve his horrendous fate.

How a good God could possibly inflict such unmerited catastrophes on Job raises enduring questions about religion and human existence. The insight into the human condition from such mythological stories is that Job represents humanity in the struggle to see how a good God can allow evil. *Answer to Job* interprets God and Satan as evolving archetypal symbols of real experience. Describing God and Satan as archetypes means they are universal mythological images that gain emotional and social power through belief and use. In Jung's psychology these divine beings are cultural phenomena emerging from the collective unconscious, not literal personal entities with plans and intentions. This analysis of the story of Job sets the social and psychological functions of religion as primary, with heaven, hell, God and Satan as metaphors for human experience. In a framework of cultural evolution, Jung accepts natural theology but rejects divine revelation. He thereby serves as a guide into the mystery of life by retaining respect for myth as metaphor without accepting any literal supernatural claims.

The Amoral God in Job

The Bible story opens with God allowing the devil to try to destroy Job. Satan says to God "touch his bone and his flesh, and then you will see whether or not he blesses you to your face," to which God replies, "he is in your hand". Jung is perplexed at this apparent amorality of God, describing God as "contradictory, eaten up with rage and jealousy, insight existing along with obtuseness, loving-kindness along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble. A condition of this sort can only be described as amoral."

The unconscious God described in the Book of Job seems to Jung to combine love and power with an amoral willingness to abandon his creation to Satanic destruction. This amoral unconscious God in Jung's account differs from the loving conscious God of Christian hopes, as much as from the atheist theory of God as a cultural construct and projection of human desires. Jung's interpretation is that God is a product of humanity's collective unconscious, with divinity an evolving connection between culture and nature, revealed in myth. Jung therefore presents a pantheist vision of God as an orderly function of natural processes, in the same way that nature is autonomous from humanity while enmeshed with human consciousness.

Unlike the philosophical reduction of God to a projection of human imagination, as a fantasy created in man's image or a reflection of ideal desires, Jung's vision is that God emerges organically from the collective unconscious through human construction in language, rather like the idea of philosopher Martin Heidegger that language is the house of being.⁵ With this constructivist method, seeing God as a product of culture and nature, Jung expands the notion of truth from the physical alone, saying "physical is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way". This approach seeks to rise above a merely material concept of truth, acknowledging the cultural power and meaning of myth while retaining due scientific scepticism.

The Bible tells us that Job was a good and pious man, delivered by God to Satan to test his spirit. The religious problem is that we normally expect good people will have safe and peaceful and productive lives, and yet the example of Job illustrates how this expectation can be shattered. God seems absent, doing nothing in response to prayer, so his friends think Job must have done something wrong to deserve his misfortune. Even Job's clean hands provide no protection against

⁵ This idea from Martin Heidegger's *Letter on Humanism* is discussed in my thesis on [The Place of Ethics in Heidegger's Ontology](#).

unmerited suffering. That is the problem of evil, why bad things happen to good people, the paradox known as theodicy, that a good and powerful God allows the innocent to suffer.

Job and Christ

A key theme emerging from Jung's analysis of Job is the psychological need for a messianic Jesus figure as an answering social response to the amoral vision of the God who hands Job over to Satan. Jesus builds upon the vision of the prophets to humanise the older vision of God, the blind unconscious force of nature expressed in the Book of Job. Jung's view is that Job's faith produced a change in God, leading God to evolve into the conscious caring supporting presence of love portrayed in the story of Jesus. The messianic function of Christ is to provide the ideal of human connection to eternal truth, incarnating divine wisdom on earth. As messiah, Jesus is an evolution of God's identity as love. Jung points out that Jesus also retains a disturbing admixture of the wrath that enabled God to behave so badly to Job by failing to protect him. This union of love and wrath in God is reflected in the paradoxical theology of the cross, the contradiction between the worldly use of the crucifix as an instrument of torture and domination and its religious symbolism as an uplifting sign of salvation and triumph for God in Christ.

Jesus builds upon the vision of the prophets to humanise the older vision of God

Job is a man of light who is cast into darkness. The relation between light and dark is for Jung a central Biblical theme, leading to a higher synthesis of redemption, first in the eventual vindication of Job and then in the story of Christ. Jung describes Yahweh as source of light and dark - "both a persecutor and a helper in one, a totality of inner opposites." Such paradoxical union of opposites provides what Jung calls "the indispensable condition for God's tremendous dynamism, his omniscience and omnipotence."

A parable that Jung draws from the story of God's amorality in relation to Job is that "man possesses something that God does not have: a somewhat keener consciousness based on self-reflection." This means that human self-reflection brings moral consciousness into the world for the first time, enabling God to learn from Job the meaning of conscious presence in a fallen world. This emergence of consciousness in God then enables the divine presence to be imaginatively incarnated in the person of Jesus Christ, who reflects the mind of God in nature, as above so below, on earth as in heaven, constructing God as moral identity in the world.

This dependence of God on relationship to humanity is a theme that Christian theology has explored in the Trinitarian idea that there can be no Father without a Son.⁶ Jung similarly sees God in relational terms, but only as a product of humanity's collective unconscious, an evolving emergent connection between culture and nature. For Jung, God is a necessary function of nature, partly autonomous from humanity while enmeshed with human consciousness. This vision differs from the theory of projection that reduces God to only a comforting fantasy and political tool. Against the atheist theory of God as a cultural construct and projection of human imagination, Jung's vision of God as emerging organically from the collective unconscious suggests a positive role for God. His idea that God became conscious in Christ transforms religion, bearing witness to truth, like Christ before Pilate, seeing the collective unconscious as the deep hidden truth of the world. In *Answer to Job* Jung employs this approach to truth to assess Bible stories to find their psychological meaning.

Answer to Job seeks to explain the innocent suffering of Job as an archetypal story of fall from grace with enduring meaning today, through analysis of Job's encounter with God and Satan in the context of the historical pathway to the story of Jesus Christ. Jung's thesis is that Jesus Christ was God's answer to Job, placing Job in a central role for Christianity in terms of mythological function and the evolution of human spirituality. Job therefore prepared the way as a forerunner for Christ by showing the unconscionable outcomes when God behaves in an amoral and unconscious way.

⁶ See Wolfhart Pannenberg, *Jesus: God and Man*, 1968, and his online essay [God of the Philosophers](#)

Jung accepts that Jesus may have been entirely mythical, in view of the absence of historical evidence for his life.⁷ He therefore analyses the social function of Christ as the recognised founder of Christianity in purely metaphysical and mythological terms, saying that in the Gospels “the commonplace is so interwoven with the miraculous and the mythical that we can never be sure of our facts.” His aim is to show how these ancient stories have apocalyptic and prophetic messages for planetary existence through the connection to the absolute imagined in Christ. Recognising that “the life of Christ is largely myth”, Jung says “the mythical character of a life is just what expresses its universal human validity.” The story of Jesus emerged from a universal archetype of God becoming man, with this myth of divine perfection the source of the messianic importance of Christ.

Jung interpreted the mythological relationship between Job and Christ to suggest how an approach to truth can evolve beyond the primitive magical ideologies of the supernatural while retaining respectful connection to the rich cultural heritage of myth and symbol, setting a platform for prophetic meaning today in terms of cosmic order.

Climate, Myth and Cosmic Seasons

Jung’s argument suggests the story of Job reflects unconscious intuition by its authors of archetypal trends in human existence, including how the Christian claim of a fall from grace into corruption matches the cosmic season of fall. The hypothesis I explore in this light is that the myth of the fall has evolved as a product of the collective unconscious, reflecting direct correlation between myth and orbital changes. Mythology has therefore reflected social adaptation to the selective pressure of planetary climate factors driven by orbital patterns, which are a primary unconscious driver of the

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evolutionary archetypes of the fall. The most popular, stable and durable myths, on the memetic analogy to genetics, are those that adapt to underlying physical reality. An implication is that study of the orderly patterns of nature that govern life on earth will illuminate the mythological psychology of the story of Job. My primary hypothesis emerging from this claim is

that the cultural dimension of Jung’s zodiac mythology can be grounded in orbital science by comparing the mythological meaning constructed from slow observable movement of the stars with trends observed in orbital drivers of climate.⁸ My reading is that natural orbital climate patterns do in fact provide a real framework for the evolution of all life on earth, and of the collective unconscious of humanity, and therefore that terrestrial astronomy can provide a coherent foundation for systematic natural philosophy, psychology and theology.

Natural astronomical cycles drive terrestrial climate through long-term orbital patterns of light and dark in ways that are immensely powerful but hard to see at ordinary human timescales of years and lives. Over geological timescales of millennia, orbital patterns drive the advance and retreat of glaciers, regularly covering continents with ice to a depth of three kilometres. These patterns also freeze and melt enough water to make the sea rise and fall by more than 120 metres.

These natural climate cycles are mainly caused by an orbital wobble of the earth’s axis known as precession of the equinox. Precession causes a slow revolution of the seasons around the stars. The equinoxes return to the same star group every 25771 years, forming a stable period called the Great Year, a slow marker of time that is a celestial clock for planetary history. One Great Year comprises twelve Zodiac Ages of 2147.6 years each and is the astrophysical basis for Jung’s discussion in *Answer to Job* of the Age of Pisces and the Age of Aquarius. Copernicus called precession the third motion of the earth, joining it with the day and the year to describe the observable structures of terrestrial time.

⁷ The non-existence of Jesus Christ is a prominent theme in recent atheology, such as *Jesus Neither God Nor Man* by Earl Doherty and *On The Historicity of Jesus* by Richard Carrier.

⁸ The link between climate, astronomy and myth is discussed in my recent paper [The Precessional Structure of Time](http://rtulip.net), available at rtulip.net.

The three charts here⁹ show the calculated changes of Earth's orbital cycle of light, integrating the direct cause of ice age cycles as recognised in climate science.¹⁰ The insolation diagrams measure the main scientific marker of this natural order, the rise and fall of northern summer light as calculated by modern astronomy, firstly over 1.6 million years, then over 250,000 years and lastly over 40,000 years. These diagrams encompass human history, apart from the anthropogenic factors that now drive global warming.

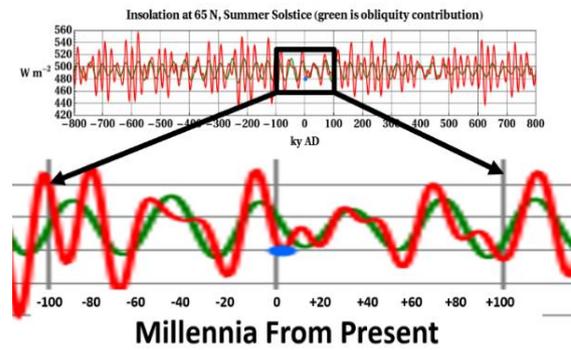
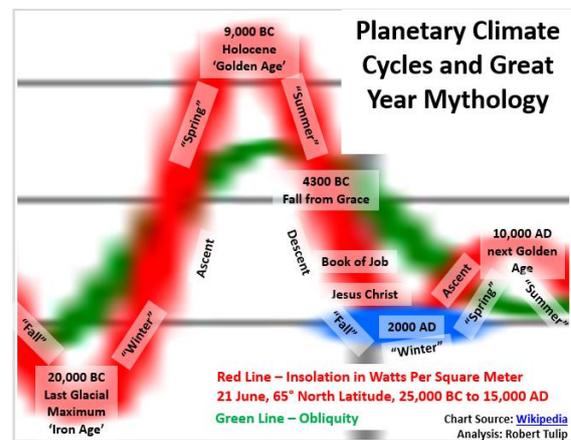


Diagram by Robert Tulip using Wikipedia chart of Northern Summer Insolation

The primary long-term climate driver for our planet is change in insolation or solar light. Insolation levels in each season change over thousands of years due to precession of the equinox and other orbital factors. These other factors are the rotation of the orbit against the stars (apsidal precession), the changing tilt of the earth's axis (obliquity of the ecliptic) and the oscillation between circular and elliptical orbital shape (orbital eccentricity).



The northern summer light level shown in the diagram drives glaciation trends in both north and south hemispheres due to the dominant global effects of the large northern continents. When the red line is high, showing increased northern summer insolation, the whole world is warmer. When the red line is low, the whole world is cooler.

My hypothesis supporting Jung's use of Zodiac Ages in *Answer to Job* is that precession also drives the mythology of the collective unconscious in great cultural archetypes of ascent and descent. The detailed markings on the third chart above show the correlation over 40,000 years between the climate cycle and the mythology of Golden Ages and Iron Ages. This cyclic myth of time was originally estimated as a cycle of 24,000 years in the Indian time period called the Yuga,¹¹ a close estimate for both the precession orbital period of 26K and the precession climate cycle of 23K.

Ancient writers could intuit this slow process of climate change from two main visible effects, firstly the astronomical movement of the stars by precession, and secondly the pervasive myths, seen in India, Babylon, Israel, Greece, Rome and elsewhere, of the descent from a Golden Age through a Silver Age and a Bronze Age into an Iron Age.

This Yuga myth matches the actual orbital shift of climate. In its original Indian version, the Yuga myth appears to encode long term memory of warming and cooling in repeating equal periods of ascent and descent. My view is that climate science can connect the orbital climate cycle with the Yuga Myth as an encompassing scientific cosmology for the planet. The warm point of this cycle at the dawn of the Holocene about ten thousand years ago matches the mythology of the Golden Age as a time of peace and plenty. Astronomically, the warmest point of the Great Year, matching the myth of the Golden Age, occurs when the June solstice is at perihelion, the closest point of the orbit to the sun. The coldest point, matching the Iron Age, is when the December solstice is at perihelion.

⁹ https://en.wikipedia.org/wiki/Milankovitch_cycles#/media/File:InsolationSummerSolstice65N.png

¹⁰ https://en.wikipedia.org/wiki/Milankovitch_cycles

¹¹ [The end of the Kali Yuga in 2025: Unraveling the mysteries of the Yuga Cycle](#) by Bibhu Dev Misra explains the mythology of the Yuga cycle

Therefore tracking the date of the perihelion, advancing one day every 59 years, provides a physical measure of the planetary cycle of Gold and Iron Ages.

The millennial climate pattern caused by precession is like the cycle of hot and cold from the changing length of days and nights over the annual seasons. Precession combines with other orbital effects to produce ‘Cosmic Seasons’ each about 5400 years long, marked by the date when the earth reaches perihelion in the corresponding annual season. The Cosmic Seasons are shown in this table over two perihelion cycles estimated from around 20,000 BC to 20,000 AD.

Cosmic Season	Perihelion Constellation	Perihelion Date	Year
Winter	Capricorn	21-Dec	-20222 1246
	Aquarius	20-Jan	-18433 3035
	Pisces	20-Feb	-16644 4824
Spring	Aries	21-Mar	-14855 6613
	Taurus	20-Apr	-13066 8402
	Gemini	21-May	-11277 10191
Summer	Cancer	20-Jun	-9488 11980
	Leo	21-Jul	-7699 13769
	Virgo	20-Aug	-5910 15558
Fall	Libra	20-Sep	-4121 17347
	Scorpio	20-Oct	-2332 19136
	Sagittarius	20-Nov	-543 20925

Cosmic Summer by this definition is the time when perihelion occurs between the June solstice and the September equinox, and similarly for Fall, Winter and Spring as approximated in this table. In the same pattern as annual seasons, the Cosmic Seasons of Winter and Spring occur when light is increasing, while the Cosmic Seasons of Summer and Fall are when light is decreasing. The difference is that the annual cycle of light goes up and down day by day, while precessional climate change is measured by the annual changing light level near the Arctic Circle on the summer solstice.

The Meaning of the Fall

Comparing these natural climate patterns to Christian mythology is instructive for explaining the Christian theory of time and Jung’s analysis of Job’s fall from grace. The beginning of the Cosmic Season of Fall in terms of northern summer light can be defined as the moment when the perihelion crossed the September equinox. By my calculation this moment was in about 4100 BC, the same era as the Bible Myth is thought to date Adam’s fall from grace. The Cosmic Fall season then lasted for five millennia until 1246 AD, covering the bulk of recorded history. The story of Job is set in the middle of this season of fall. In 1246 AD the perihelion crossed the December solstice,¹² marking the beginning of cosmic winter and the increase of northern summer light. The perihelion date has continued its advance of one day every 59 years, now occurring around 4 January each year.

The relation of this astronomical framework to the story of Job is that the willingness of God to deliver Job into the hands of Satan is an archetypal story of the fall from grace into corruption, emerging unconsciously as a cultural model reflecting the orbital reality. This big story of history, seen also in the myth of the war between Christ and Satan, encodes the real problem that the evolution of agricultural and metal technology that underpinned writing and civilization also increased the risk and scale of arbitrary suffering. Cultural fall was enabled by cosmic fall.

Jung’s use of this zodiac age framework of time rehabilitates an empirical planetary cosmology, a coherent vision that arguably forms the most plausible framework for the original construction of Christianity. This method of understanding reality is neglected due to its cultural conflicts with prevailing science and religion but has merit as an objective framework for both. Placing Jung’s discussion of zodiac ages in *Answer to Job* in astronomical and mythological context suggests psychological links between astronomy and culture. These connections operate both as human construction, resulting from cultural stories about the stars, and as a dynamic link, with the Christian fall and redemption mythology reflecting the timing of natural climate change. The hypothesis supporting Jung’s use of Zodiac Ages as archetypes of the collective unconscious is that these regularly repeating natural cycles affect the evolution of human psychology. These orbital patterns are powerful enough to create

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¹² According to [Mathematical Astronomy Morsels](#) by Jean Meeus

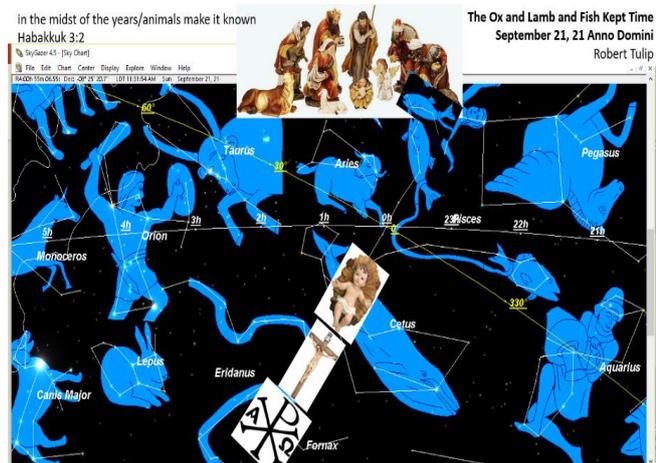
ice ages, and have hardly changed for four billion years, thereby providing a rhythmic context and selective pressure for all the evolution of life on earth.

It is reasonable to explore the subtle psychological and cultural impact that Jung infers from zodiac ages as structuring the mythological and climatological connections between Christian cosmology and the collective unconscious. To test this claim, strong correlations between climate cycles and mythical ideas are needed. Extrapolating from the massive scale of glaciation and sea level change provides a basis to explore how Jung's claim of a connection between zodiac ages and the collective unconscious may reflect real patterns in human history. Looking at the story of Job's fall from grace against the physical framework of long-term climate change, the stable order of orbital climate cycles has a direct match with the mythological structure of time imagined in Christian myths of fall and redemption.

the stable order of orbital climate cycles has a direct match with the mythological structure of time imagined in Christian myths of fall and redemption

Jung's analysis of Zodiac Ages against this planetary astronomy of precession provides a scientific context for his discussion of Christianity in terms of the Age of Pisces and the Age of Aquarius. My interpretation of Jung's discussion of Jesus Christ as Avatar of the Age of Pisces is that ancient astronomer-priests used observation of precession to construct an empirical cosmology built around this moment of the shift of ages, imagining the incarnation of Christ as depicted in this star map.

Ancient seers from centuries before Christ could see and predict the speed of precession as the equinox shifted against the stars. They did not have access to the accurate modern explanation of the relation between precession and long-term climate cycles that I have used here. They could probably only calculate the timing of precession against the stars to around decadal resolution. This ability to calculate the speed of the shift of ages means ancient astronomers could see cultural effects of this cosmic clock, as a basis to construct the Christ Myth in the reflection of above and below.



This diagram shows the exact moment defined in star myth of the incarnation of Christ, when the equinox point, the X formed by the path of the sun and the celestial equator, crossed from Aries into Pisces on 21 September 21 AD.

The zodiac ages forming the season of Cosmic Fall, defined by the time when earth reached perihelion between the September equinox and the December solstice as shown in the table above, are Taurus (4300-2150 BC), Aries (2150 BC – 0 BC/AD) and the first half of Pisces to 1246 AD. The current Cosmic Winter contains the second half of the Age of Pisces to 2150 AD and the Age of Aquarius from 2150 AD to 4300 AD.

The star chart above shows the exact moment defined in star myth of the incarnation of Christ, when the equinox point, the X formed by the path of the sun and the celestial equator, crossed from Aries into Pisces on 21 September 21 AD. At this moment the equinox crossed the threshold of the ages, the line of stars forming the first fish of Pisces, the point marked by the front foot of the lamb in the picture. The path of the sun in the picture is the diagonal line through the Zodiac from Taurus through Aries and Pisces to Aquarius, while the Celestial Equator is the horizontal line from Orion to Pegasus. Over the two millennia since 21 AD the equator has shifted due to precession, so the two lines marking the equinox now cross near the second fish of Pisces. The equinox point will move

across the stars of Aquarius over the next two millennia. This physical movement defines the periods Jung discusses as Zodiac Ages.

The alpha-omega point defined in Christianity as marking the incarnation of Christ at the turning point of time is here calculated as occurring in 21 AD, based on refining the visual astronomy available in ancient times. Jung understood this event as the Dawn of the Age of Pisces, mythologised as the incarnation of Jesus Christ, at the origin of the Christian calendar, when seasons and stars sang in tune. The Dawn of the Age of Aquarius corresponds similarly to the mythological timing of the Second Coming of Jesus Christ. Looking back to earlier ages, the dawn of the Age of Taurus in c.4300 BC matches to the mythology of Adam and the fall from grace, while the Age of Aries beginning in c.2150 BC has mythological markers in the stories of Odysseus, Abraham and Moses.

In the star diagram above, the Chi Rho Cross lined up with the pictures of Jesus exactly models the cosmic framework of the equinox at that time, and was plausibly constructed to depict the alpha and omega moment of Christ as the observed X in the sky crossed the first fish of Pisces. The position of the spring point at the dawn of the Age of Pisces is above the belly of the whale, shown here with Baby Jesus in the constellation Cetus the Whale, reflecting how the Gospels describe Jesus Christ as like the prophet Jonah. At that moment the constellations of the zodiac entered perfect alignment with the tropical signs and seasons. Star myths were widespread in the ancient world but were suppressed by Christian campaigns against pagan heresy. Reconstructing the star myths that sit behind Christian stories involves reasoning from use of stars in other cultures such as ancient Greece.

Linking this orbital data to Jung's theory of archetypes of the collective unconscious and the story of Job shows how these cycles correlate with primary aspects of culture and myth, demonstrating an underlying scientific basis for Christian visions of time. These orbital dynamics of the earth provide an objective stable framework that encompasses human existence and helps explain the meaning intuited in mythology. Job, as an innocent victim of the fall from grace, represents the broad cultural trend of his time. The remarkable fact is that the insolation graph shows a direct correlation with the trajectories of decline and ascent perceived in traditional Christian mythology over the 7000 years imagined from creation of the world in 4000 BC, traditionally understood in Christianity as the start of time, through to the end of the millennium in 3000 AD, with the Christian vision nested in the Yuga myth as an accurate interpretation of cosmic direction.

the insolation graph shows a direct correlation with the trajectories of decline and ascent perceived in traditional Christian mythology

The mythical moment of creation of the world followed by the fall from grace described in Genesis actually occurred in the middle of the natural planetary temperature descent from a warmer to a colder orbital pattern, showing direct correlation between the mythical fall and the climate fall. This natural cooling trend has been masked and prevented since ancient times by human greenhouse gas emissions, firstly from agriculture,¹³ and yet this planetary cosmology seemingly finds expression in the evolution of human psychology by providing the structure of myth.

The cultural myth of fall aligns with the cosmic season of fall. Like the annual change of trajectory from decline in fall to ascent in winter as day length reverses direction to grow longer from the solstice, so too northern summer light ended its slow decline and began to ascend when the perihelion crossed the solstice in 1246 AD. This reversal of direction from down to up is at the core of the correlation between the climate cycle

reversal of direction from down to up is at the core of the correlation between the climate cycle and Christian mythology

¹³ [The 8,000-year-old climate puzzle, Nature, 2011](#)

and Christian mythology. The traditional millennial Christian theory of time assumes a period of seven thousand years from the creation of the world by God in 4000 BC, using the day-millennium code of Psalm 90 and 2 Peter to present the seven days of creation as the model for the structure of time. Like God's six days of work and one day of rest, a 6000 year period of fall is followed by a thousand years of repair beginning around now. This framework produces a correlation between the myth of the Second Coming of Jesus Christ and the dawn of the Age of Aquarius. My hypothesis is that this correlation involves an unconsciously intuited causal relationship between the natural orbital pattern and human culture, with the Age of Pisces equating to the low period of the orbital cycle and the Age of Aquarius beginning as the natural cycle starts to ascend. On this model, the Second Coming of Christ occurs at the time of quickening ascent, roughly equating to the date when the perihelion reaches the annual date of Epiphany on 6 January, around 2200 AD. The insolation chart above shows that the last ten thousand years of planetary climate was a period of declining northern summer light, while the next ten thousand years will be a time of rising light. The physical turning point from Cosmic Fall to Cosmic Winter in 1246 AD when the perihelion crossed the December solstice marks the reversal of a millennial planetary trajectory.

The problem is that dominant cultural mythologies are still entrenched in ideas that emerged in the old period of fall. The need for a paradigm shift from the destructive trajectory of former times in order to head off climate catastrophe is a key element of this precessional astronomical framework, indicating the need for a new paradigm of human spirituality along the lines that Jung pioneered. The great difficulty of a change of paradigm is reflected in the conflict between primary mythologies of progress and fall. The ideology of progress is focussed on technological achievement and cannot show the humility needed to see human existence as fallen from grace, while conventional dogmas of fall are entirely mythical, even alienated, in their theories. Shifting to a climate-based psychology aims to integrate religious intuitions with a scientific cosmology.

The old myth of descent from a golden age into an iron age matches exactly to the slow advance of the perihelion from its date in northern summer at the dawn of the Holocene to its current position at 4 January, in northern winter. Job sits midway along this journey of planetary descent, during the height of the fall, both from climate light and from divine grace. This context of fall provides the natural economic and physical base upon which humanity has unconsciously constructed our mythological superstructures in culture.

Over the millennia before Job and Christ, civilization enabled steady growth of wealth and power through the shift of human society from nomadic hunting and gathering to settled agriculture and industry. The growing scale of population and armies destroyed the peaceful security that had enabled earlier smaller human societies to live in freedom and isolation. The old ways of respecting wisdom as the source of social power and respecting the autonomy of both male and female identity and tradition were overthrown by hierarchical patriarchal monotheism. Agriculture made food more abundant and reliable, but of lower quality, and produced surpluses that funded kings and priests who established systems of autocratic control.

The story of Job sits in the middle of the fall period produced by this analysis, reflecting the cultural dislocation indicated in the question of how God could empower Satan to go up and down upon the earth. The answer to this mythological question, on this model, is that Satan is chained when climate is improving and released when climate is worsening. This myth can be read as allegory for the natural cycle between times of grace, the cosmic summer, and times of corruption, the cosmic winter, marked by the perihelion date.

Conclusion

Christians find it comforting to believe God is love. Jung's analysis in *Answer to Job* questions the moral balance of this vision of faith. The story of Job shows a lack of mercy from God, until the final chapter where Job gets back all he has lost and more. Jung sees the book of Job as presenting God as an implacable judge and figure of wrath, saying "one can submit to such a God only with fear and

trembling.” This theory of religion combines the opposites of love and wrath to find a path to wholeness.

Such balancing of opposites has archetypal meaning in Christianity, integrating the negative wrath of the cross with the positive love of the resurrection. The passion stories of Christ are symbolic archetypal myths for natural cycles of death and rebirth, indicating a path to an integrated vision, balancing the joy of rebirth with the suffering of the cross. Jung interprets such miraculous stories in terms of their psychological meaning. All this analysis takes place on a metaphysical plane of psychological construction. Noting that by objective standards there is no external evidence for the historical existence of Jesus Christ, Jung describes Jesus as an example of ‘psychic truth’ for believers, rather than an actual man.

Jung offers a critique of the church dogma of God as light, suggesting the story of Job helps to find a more balanced vision. In this world we do not know perfection, so pretending that we do generates what Jung calls an unconscious compensation. “The more Christian one’s consciousness is, the more heathenishly does the unconscious behave, if in the rejected heathenism there are values which are important for life.”

The paradox of the divine union of love and wrath stretches from the book of Job through into apocalyptic thinking, with the Christ of light and love balanced by the Christ of the apocalypse, the shadow, whose character is all about darkness and wrath. The powerful images in the apocalypse include symbols of love such as the holy city, the tree of life and the queen of heaven, balanced by symbols of wrath including the four horsemen and the lake of fire. Taking these symbols as literal misses their archetypal meaning for the psychology of faith as metaphors for things and processes observed in this world.

Jung makes an apocalyptic case study of the “grotesque paradox” of an innocent lamb becoming enraged. My view of this paradox is that the lamb represents Gaia, planetary nature in a state of peaceful abundant grace, while the wrath of the lamb shows that humanity has lost its sense of connection to nature, and is drifting away into an unmoored ideological construction, a disconnect between ideology and reality. The moral dimension of this disconnect between humanity and nature appears in the apocalypse with the idea at Rev 11:18 that the wrath of God is against those who destroy the earth. The prophetic intuition we could now draw in the context of climate change is that without a change of direction in human culture, nature could cease its providential biological nurture for the world economy, opening a process of collapse and conflict equivalent to divine wrath that could overcome all human striving.

Jung’s approach to psychology recognised the inner fragmentation that results from superficial or mistaken spiritual beliefs, and the wholeness that can arise from integration of the collective unconscious into faith. Looking at the problem of wholeness, Jung argues that the conscious image of the ego routinely fails to recognise that it is a fragment of the whole self or soul, and so the unexamined ego suffers from the malaise of spiritual emptiness. Integrating the system of the psyche into a perception of the whole requires study of much that is unconscious. Analysis can bring the unconscious into awareness, but this process is painful. Established social systems and belief structures are built upon treating appearance as reality, and often reject knowledge on emotional grounds. Instead of honesty and openness, religion and culture often use empty ritual and myth to prevent difficult discussion, avoiding enquiry into the real meaning of core ideas.

The lack of public interest in the global material fate indicated by climate change is a major example to illustrate a basic problem of religious psychology. The question of where we are headed, our fate together, should be a central moral concern. And yet some religious people use their faith to deny scientific knowledge. It shows that much religion is a source of comforting fantasy rather than a coherent description of reality or of what we should do.

The fate of the earth is a topic that should be central to

The fate of the earth is a topic that should be central to both religion and science.

both religion and science. The lack of interest in fate shows the weak state of serious dialogue between science and religion.

Jung puts this problem of fate well in *Answer to Job*, saying “the thread by which our fate hangs is wearing thin. Not nature, but the ‘genius of mankind’ has knotted the hangman’s noose with which it can execute itself at any moment. This is simply another form of speech for what John called the wrath of God.” This prophetic vision of the danger of human agency retains the power of religious ideas while rejecting their literal meaning. The human mind is the source of evil in the world, represented in the myth of Satan. The human mind also constructs a vision of redemption in the story of Christ. Jung’s fateful recognition is that human artifice has constructed the conditions that mythology personifies as wrath. Jung expands on this prophetic idea of fate as the wrath of God by speaking of the “unconscious nature God” as “creator of all the ungovernable, ruthless forces of Nature, which are not subject to any ethical laws. An amoral force of Nature rules over Yahweh.” This realistic psychology of God as unconscious creator illustrates Jung’s status as a modern prophet, opening a path to reconcile science and religion through rational spirituality.

Jung presents his prophetic vision in terms of what he calls the coming “dark end of the Age of Pisces”. This introduction of astrological prophecy occurs within a scientific framework. Jung saw nuclear and chemical warfare as existential risks in a context of the loss of soul, suggesting an apocalyptic vision of history. Such problems show how Jung’s sober prophetic focus on the totality of human existence can give new relevance to the ideas in the Bible as guides to address such risks. *Answer to Job* offers prophetic paths to reform spiritual faith to reconcile with a modern rational perspective, using the Biblical mythology of apocalyptic collapse as a central guide.

The story of Job is a parable for unexpected catastrophe, enabling Jung to address the meaning of Christianity and its relevance to the real apocalyptic risks of destruction that beset our planetary civilization. Jung presents prophetic ideas in a scientific framework, linked to the Biblical tradition, grounded in his clinical experience of medical therapy, in contrast to religious prophecy that assumes the actual existence of supernatural entities who reveal the future. Jung’s psychoanalytic method looks for material causes of spiritual problems, while still recognising the psychological autonomy of spiritual identity, aiming to place psychology and religion within the unified sweep of history. With such a humanistic approach to the vast problem of why evil exists and what can be done about it, Jung enables study of the factors of planetary reality that govern primary historical trends.

Jung’s dark prophetic vision aligns with apocalyptic religious sentiment in critiquing the optimism of secular philosophy about moral evolution. Apocalyptic religion is pessimistic about our current path, seeing life on a destructive trajectory and looking toward a planetary transformation for salvation. Jung saw the story of Job as a parable for the psychological evil that erupted with the Second World War, seemingly from the collective unconscious, leading to the uneasy peace of nuclear weapons that he calls a “sword of Damocles” hanging over our common future. Placing this vision within the astronomical framework of zodiac ages, he discusses the prophecy that the transition to the Age of Aquarius will involve conflagration.

The prophetic dimension in Jung emerges in this use of zodiac ages as an empirical framework for the structure of time. Jung uses this astronomical/astrological framework to define the Christian Aeon as the Age of Pisces and the coming two millennia as the Age of Aquarius, based on slow cycles that have been observed by astronomers since ancient times, using the zodiac age markers of the Age of Pisces and the Age of Aquarius to support his account of the historical evolution of the collective unconscious. This empirical grounding places these speculative myths into an orderly scientific context with a direct correlation to cultural evolution. Jung’s speculative ideas about zodiac ages as somehow reflecting real trends governing the collective unconscious can be

The prophetic dimension in Jung emerges in this use of zodiac ages as an empirical framework for the structure of time.

interpreted scientifically, as unconscious intuitions of real patterns in nature. This synthesis of mythology and astronomy provides the basis for a new scientific paradigm that integrates human spirituality with the orderly observations of the cosmos. This astronomical framework can analyse myths such as the stories of Job and Jesus as upwelling of the collective unconscious, to see how they reveal the effects of natural orbital drivers.

The unconscious drivers of human culture reflect the slow patterns of the cosmos much as a tree buds in spring. This empirical framework enables analysis of how symbols evolve in response to physical factors, driving the stable orderly patterns of planetary existence. Seeing God in the cycles of the earth presents an objectivity quite different from the traditional Biblical myth of a personal divine entity, using encompassing scientific evidence about natural systems as the context for the moral framework of human agency.

The current risks of catastrophic climate change place the fate of the earth today largely in the hands of human choice. Choosing to overheat the earth is a real moral result of a constructed reality for which humans are responsible. This framework of free will as the source of destruction can legitimately be viewed against the metaphysics of divine wrath. The converse human decision to restore the climate can equally be mythologised as a path to divine blessing. Applied to climate change, Jung's method in *Answer to Job* offers a path to see an accurate intuition of reality within old religious mythology, enabling enlightened vision of our planetary situation.

to restore the climate is a path to divine blessing

Robert Tulip

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