

Appendix: Precession as the Framework of Christian Origins

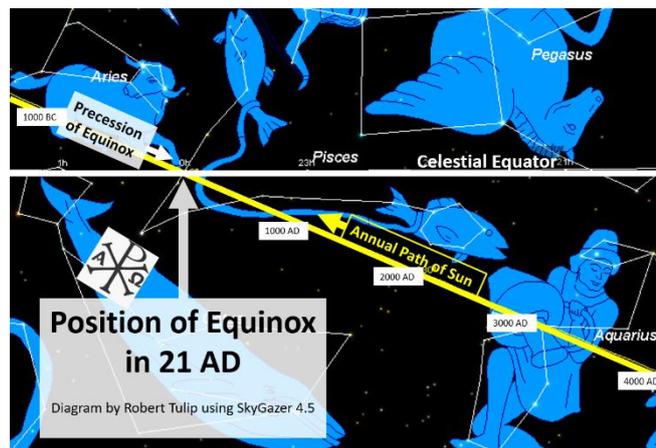
Robert Tulip

In *The Christ Conspiracy*, Acharya S presents compelling evidence that precession of the equinox provided the intellectual framework of Christian origins. This is a deeply controversial scientific and historical hypothesis, claiming to explain how and why Jesus Christ was invented as a human representation of the sun. The key claim is that as the position of the sun at the spring equinox moved into the constellation of Pisces at the time of Christ, the story of Christ was constructed using this observed astronomical movement as the blueprint.

Ancient astronomer-priests could predict this event and its timing for centuries before it occurred. The precession hypothesis therefore explains the prophetic tradition about Christ in the Bible as based in astronomical observation, as is the abundant fish imagery in the stories about Jesus. It also provides detailed content for the observation by mythicist writers such as Earl Doherty that the Gospel Jesus originated from a Celestial Christ.¹

The fictional origin of Jesus means that Gnostic imagination preceded orthodox literal faith as the basis of the story, reversing the orthodox assumption that the historical gospel ideas came before any Gnostic movement. The original Christian ideas were Gnostic, grounded in the integration of philosophy and astronomy with Jewish prophecy and other traditions. The orthodox belief in the literal truth of the Gospels therefore only emerged as a corrupted political degeneration of a high Gnostic philosophy that was suppressed, forgotten, ignored and denied. The Gnostic origin of Christianity in the astronomy of precession is what the Gospels and Psalms call the stone the builder rejected that will become the cornerstone.²

The shift of the equinox into the star group of Pisces occurred in 21 AD, the actual date when the spring point crossed the clearly visible line of stars perpendicular to the path of the sun known as the first fish of Pisces. This moment is shown in this diagram of the movement of the equinox from before 1000 BC to 4000 AD, showing the equinox positions in the zodiac ages of Aries, Pisces and Aquarius. The movement of the equinox into Pisces at the



time of Christ provides a clearly observable marker that would have been easily understood by ancient astronomers, marking the boundary between precessional zodiac ages of Aries and Pisces, and exactly matching the core ancient Christian symbol the Chi Rho cross as shown in the star map and discussed below. The location of the imaginary cross in the sky between the constellations of Aries and Pisces at the time of Christ is at the triple intersection point 'anointed by the lamb' as indicated by the pointing hoof of the Aries ram.

¹ Earl Doherty, *Jesus: Neither God Nor Man* (Ottawa: Age of Reason Publications, 2009)

² Psa 118:22, Matt 21:42,

Other start dates for the Age of Pisces are variously proposed ranging from 150 BC when the equinox entered the modern defined boundary of the constellation, through to the fourth century AD. None of these other dates have a visual basis. The astronomy software SkyGazer 4.5 used for the diagram shows that the equinox crossed the line connecting the stars of the first fish in Pisces in 21 AD. This 'alpha-omega moment', the union of first and last at the beginning and end of the zodiac circle, illustrates why the alpha and omega letters often appear in the Chi-Rho Cross symbol as shown. This timing also explains why Christianity placed the advent of Jesus Christ under Pilate, exactly when the spring equinox precessed into the constellation of the fishes marking the new age.

Acharya argues that the fish motif in the Gospels represents the astrological age of Pisces, showing that popular use of the fish symbol in Christianity indicates awareness of the precessional ages, as do the prophecies about Jesus in the Old Testament. Similarly, the emphasis on the ram over the Golden Calf in the Exodus story correlates with the earlier shift of the spring point from Taurus the Bull into Aries the Ram, reflecting Jewish priestly learning from Babylonian culture in religion, mythology, philosophy, astronomy and astrology.³ Acharya cites evidence of knowledge of the precession from long before the reports by the Greek astronomer Hipparchus in the Second Century BCE, for example with the ancient Indian text the *Brihat Samhita* noting even older knowledge.⁴

It is hard for us today to appreciate how central the nightly observation of the starry skies was to ancient religion. Astronomers in Babylon measured and predicted celestial movements such as eclipses with great accuracy for a thousand years before the common era. Over such long periods the precession was no harder to measure than eclipses and was important for the timing of agricultural and religious seasons. Evidence of knowledge of precession also appears in the numerous temples across the ancient Mediterranean world that were oriented to the point on the horizon where specific bright stars rose. These temples were torn down and rebuilt every few centuries as precession shifted the stellar position.⁵

The precessional model explains how Christianity evolved from prior philosophical and astronomical ideas about Jesus developed in Gnostic Platonic schools, drawing from various different traditions as the basis for the fictional events described in the Gospels. This cosmology only survived in the Bible in concealed traces, such as the description of Jesus as alpha and omega, and the match between the loaves and fishes story and the new equinox axis of Virgo and Pisces. Virgo, with its main star Spica named after the spike of wheat, became the autumn equinox constellation at the time of Christ, so the miracle of the feeding of the multitude is a parable for the creative abundance available from the new cosmic alignment.

These ideas about astronomy were conveyed in secret oral mystery traditions and were only made visible to the public in coded form. Recognition that precession was widely known but was concealed as an esoteric teaching for initiates provides a coherent explanation for Christian origins. The proto-Christian Gnostic cosmology combined Greek philosophy with Judaism and with Babylonian astronomy and Egyptian mythology in ways that were not openly revealed to the public. This vision imagined Jesus Christ as the turning point of time at the

³ CC p119

⁴ CC p139

⁵ Sir Norman Lockyer, *The Dawn of Astronomy: a study of the temple worship and mythology of the ancient Egyptians*

beginning and end of successive zodiac ages, a creation of messianic imagination as a terrestrial reflection of the observed heavenly movement of the equinox points from Aries and Libra to Pisces and Virgo, as above so below.

This zodiac interpretation is not compatible with literal Christian orthodoxy about Jesus of Nazareth as a real historical person, and instead sees Bible stories as symbolic parables concealing hidden wisdom about the orderly structure of the cosmos. The hypothesis that a Platonic Gnostic cosmology invented Christianity based on observation of precession is shocking and disruptive to Christian theology and its simplistic myths of salvation through belief. However, conventional Christian faith has many contradictions, ethical weaknesses and factual errors, indicating that a more plausible explanation of Christian origins is needed. Broad public suspicion of the church as an institution and of theology as an intellectual field shows Christianity is in disrepute for placing political stability, incorrect belief and institutional loyalty above the human liberation and solidarity advocated by Christ in the Gospels. Recognition of how Jesus Christ was invented on a stellar blueprint provides a scientific and moral way to explain the anomalies in the old paradigm of literal faith.

For various reasons the precession hypothesis for the Christ story has been largely ignored by religious and scientific communities. The link to astrology is a first difficulty. Astrology is now despised and rejected, making any effort to discuss an astral framework of Christian origins highly controversial and misunderstood, despite the major role of astrology in ancient cultures. As well, the precession hypothesis clashes with the pervasive belief that Jesus Christ was an actual historical person. However, there are good reasons to explore the role of precession. Scholarship has shown the actual history of Christian origins was completely different from the Bible stories. Esoteric Christian traditions were suppressed as heresy due to their incompatibility with literal myths about Jesus. These different ideas need to be examined anew. The long alliance of church and state under Christendom established strict conformity as part of the security apparatus of empire, integrating throne and altar as a single power system with a unified dogma, successfully eliminating rival ideas. Such uniformity of belief was intrinsically corrupt and oppressive, allowing no place for secret mystery traditions that read the Gospels as reflecting observation of the natural cosmos.

Recognition that precession provides the most plausible explanation of the Christ story shows how Acharya's pioneering work in astrotheology points the way to a coherent and cohesive scientific framework for Biblical studies. In *The Christ Conspiracy*, Acharya argues that Biblical references to different ages are in fact the divisions that constitute the precession of the equinoxes, with Moses created to usher in the Age of Aries and Jesus invented as the Avatar of the Age of Pisces, a zodiacal connection that has been thoroughly suppressed.⁶ Acharya also argues the Gospels look forward to our time now, with the enigmatic line from Jesus "a man carrying a pitcher of water will meet you; follow him into the house which he enters" (Luke 22:10) referring to the coming Age of Aquarius the Water-Bearer. Similarly, she says the 'upper room' in Luke's story is the visible starry heavens, from the 'upper room in the heavens' in Amos 9:6.

⁶ pp 243-5

The Second Coming, in this analysis, is the dawn of a new precessional age. In his fictional First Coming, Jesus Christ was imagined as avatar of the zodiac age of Pisces, while the authors of the Gospels imagined the Second Coming of Jesus Christ as the dawn of the Age of Aquarius.⁷ The idea appears to have been that the world of their day was not ready to engage with the transformative ideas of Christ. These ideas of love and justice would take a full zodiac age to become accessible, as reflected in the claim in Matthew 24:14 that the gospel of the kingdom would be preached to the whole earth before the return of Christ at the end of the age.

As we move towards a new age, the story of precession enables analysis of Christian myths in a new light. Observation of the slow shift of the stars against the seasons was the lost foundation of the Christian myth of an incarnate redeemer. The messianic myth of the imaginative placement of Jesus Christ at the dawn of the Age of Pisces reflected his avatar role for the earliest Gnostic Christian Platonists, defining the turning point of time from BC to AD, as the alpha and omega or first and last. This story reflected ancient knowledge of precession as the structure of time, with the core Gnostic idea that events on earth reflect events in heaven.



The major Christian symbol the Chi Rho Cross, shown here and in the star map above, is primary evidence for the precession hypothesis, showing how natural cosmology was used and then suppressed in the origins of Christianity. The arms of the Greek letter Chi (X) match the observable heavenly circles formed by the path of the sun and the equator, while the Rho (P) matches the line of stars in the first fish of Pisces, at the symbolic beginning of the new Zodiac Age started by Christ.

Plato's dialogue *The Timaeus* is the origin of this correlation. Plato describes the creation of the World Soul on the model of the letter chi, with the structure of the world presented as two circles joined together,⁸ traditionally read as an accurate coded description of the celestial equator and the path of the sun.⁹ Plato called these two great celestial circles 'the same' and 'the different', reflecting how the path of the sun is always the same but the equator constantly moves due to precession. This accurate description of planetary cosmology underpinned the proto-Christian Gnostic theology in the Hellenistic world, grounded in observation of precession and evolving from interactions between Greek philosophy and the conquered cultures of Babylon, Israel and Egypt.

The Biblical blind beggar 'Son of Timaeus' whose sight Jesus restores¹⁰ is a parable for how the world had become blind to the deep truths of precession discussed by Plato in *Timaeus*, and how initiation into secret Gnostic wisdom can restore this vision. The blindness includes inability to see the real meaning of the chi-rho cross. The inventors of Christ extended Plato's visual cosmology of the world soul to use the chi rho cross as a coded map of the equinox stars, marking the alpha and omega moment when the spring point crossed into Pisces, with Jesus Christ imagined as a Platonic philosopher king.

⁷ CC p311

⁸ [Timaeus 34c-36c](#)

⁹ AE Taylor, Plato: *Timaeus* and *Critias*, p32, [n3](#)

¹⁰ <https://www.biblegateway.com/passage/?search=Mark+10%3A46-52&version=CEV> Mark 10:46-52

This analysis suggests the 'Chi Rho' formed in the sky in 21 AD when the celestial cross moved into Pisces was predicted by astronomer-priests for centuries beforehand as indicating the timing of an imagined new age. The prophecy in Daniel 9:25 of the advent of Christ accords with this timing, appearing to combine Jewish messianism with Babylonian astronomy and Greek philosophy. With no need for any supernatural input, the prophecy was entirely possible for the ancient astronomer-priests and philosophers using observation of precession to develop the framework of cosmic harmony that became Christianity.

This star myth at the origin of Christianity is a compelling explanation of how Jesus was imagined as connecting time to eternity, humanity to divinity, and earth to the heavens. This hypothesis sets Christ in the heavens in a comparable way to how other constellations are associated with mythological figures like Hercules and Andromeda. This placement of Christ in the stars differs from the conventional constellations in that it reflects a dynamic moving analysis, placing the shape at a specific moment in time using astronomical calculations of precession, rather than a static depiction based on a star group alone. It is an example of the widespread ancient practice of telling stories about the stars, in this case using the observed motion of the point where the sun begins the natural year. The physical location at the equinox also relates to Jesus Christ through solar metaphors like Jesus as the light of the world (John 8:12) and the sun of righteousness (Malachi 4:2).

The ancient suppression of this cosmic myth illustrates how simple literal surface reading of the Bible won out over allegorical interpretation that would cast doubt on the true existence of Jesus of Nazareth. The cosmology of precession defined the timing and nature of the advent of Christ as pure symbol. Such topics became a heretical taboo, to be expunged from all records by imperial edict.¹¹ To reconstruct the most plausible account of how Christianity actually evolved requires a reverse engineering of the surviving texts and symbols using the stars as a blueprint.

The consistency of the precession hypothesis with Platonic philosophy provides strong supportive evidence. Early Hellenistic Platonism was involved in creating Serapism in Egypt, Christianity in Israel and Mithraism in Babylon after Alexander's conquests. Of these three competing memes, Christianity won the cultural evolutionary struggle, and incorporated features of Serapism and Mithraism in the Constantinian settlement that was to define literal faith for Christendom. The original Christianity was a Platonic Gnostic mystery secret wisdom cosmic philosophy for initiates, constructing Jesus Christ as imaginative fiction, but this enlightened vision was taken over and corrupted by the literalist church. Therefore, recognition that Christ was a precessional myth enables a return to the original high pure form of cosmic Christianity.

The concealment of ancient teachings on precession is understandable, given the ignorant and repressive context of the Roman Empire. Any such discussion, presenting Jesus Christ as a necessary product of visual astronomical reasoning, would have been initially concealed by its Platonic advocates as a secret mystery, in line with their objective of growing the Christian movement by presenting the general public with highly simplified teachings and reserving more complex ideas

¹¹ The suppression of heresy by imperial edict is discussed at <http://www.jesusneverexisted.com/theodosius.html>

for initiates, as noted in the gospels.¹² Then, as the literal Gospel story became more popular, the original Gnostic ideas were suppressed as heresy by the degraded mentality of Christendom. The Roman Empire, once it made Christianity the state religion, made any questioning of dogma or possession of heretical literature a capital crime as part of its incorporation of the literal gospels into its security and stability doctrine from the settlement of Constantine in the fourth century. This intimidating literal approach to faith remained the dominant social paradigm of western Christendom for over a thousand years, systematically suppressing, distorting and destroying alternative visions, and only starting to break down with the modern scientific enlightenment. The heavenly X that Emperor Constantine allegedly invoked to establish Christendom in the Fourth Century AD, used on his military standard the Labarum, with his famous phrase 'in this sign you will conquer', was ironically the original precession symbol of the dawn of the Age of Pisces, the Chi Rho Cross.

Based on these observations, the most plausible theory of Christian origins is that Jesus Christ was an entirely fictional invention produced by syncretism between Judaism, Platonic philosophy and other older religions. The core idea from Plato was that good philosophers should rule the world. As Hellenistic culture emerged to rule Persia, Israel and Egypt after Alexander's conquests in the fourth century BC, the Greeks first invented Serapis, a Greco-Egyptian proto-Christ figure designed to enable cultural interaction between Greeks and Egyptians, pictured here in an ancient image surrounded by the signs of the zodiac. Greek philosophy also co-invented the religion of Mithraism, a Hellenised version of Persian Sun God worship. In the iconic Mithras image of the Tauroctony, slaying the bull,



Mithras is accompanied by the constellations of the celestial equator and surrounded by the signs of the zodiac, the sun and moon and the symbols of the rising and falling equinoxes, as shown in this reconstruction.¹³

Mithraism appears to have focussed specifically on precession with its Time God Aion, depicted with the head of a lion, body of a man and wings of an eagle, surrounded by six coils of a snake. The globe that Aion is standing on is depicted with the X of the chi cross to show the precession of the equinox. The placement of the snake's head at the lion's forehead matches the point of the end of six ages at the dawn of the Aquarius/Leo Age. Unfortunately, almost all Mithraic writing is lost, so direct ancient explanation of these symbols is not possible. Carl Jung's book *Aion* recognises this Mithraic heritage in exploring the link between Christ and the Age of Pisces.



¹² Luke 8:10; Matthew 13:11, Mark 4:11

¹³ <http://www.museum-grosskrotzenburg.de/illustration/> David Ulansey has advanced the hypothesis that this Mithraic symbol of the hero killing the bull encodes the myth of the precession of the equinox from Taurus into Aries around 2000 BC.

My hypothesis of how these cosmic ideas found their way into Christianity is that the Jewish Old Testament prophetic tradition of hope for an Anointed Saviour (a 'Christ Jesus' in Greek) was combined with the Serapis and Mithras inventions to produce Jesus Christ, the anointed saviour of the world. Based on the calculation of precession by the Greek astronomer Hipparchus and earlier writers, the timing of the incarnation of Christ under Pilate was a necessary product of the astronomical vision of the ages of the zodiac.

Understanding the Gospels as a product of the Platonic doctrine of the Noble Lie helps to explain their use of precession. Plato said in *The Republic* that philosopher kings could rule the world by presenting the masses with fictional stories dressed up as fact. His example of the Noble Lie specifically drew from the old precession myth of the descent from a Golden Age into an Iron Age. Platonic philosophers after Alexander's conquests could have first helped to construct the myth of Serapis, the Greco-Egyptian synthesis of Zeus and Osiris, and then added Jewish prophecy and Babylonian cosmology into the Serapis myth to invent Jesus of Nazareth in the Gospel of Mark, timed to match the new zodiac age.

The invention of Christ could only have occurred in secret, within Gnostic mystery societies, in keeping with Plato's Noble Lie agenda, aiming to use the Gospels to initiate newcomers into a secret mystery philosophy religion, in line with the traditional secrecy of such groups. However, the political context was that the Roman Empire did not allow secret philosopher kings. The church and state completely suppressed and distorted these actual Gnostic origins of Christianity, condemning all such discussion as heresy. Working with the empire in a successful alliance of altar and throne, the church replaced its original Gnostic Christian philosophy with the literal orthodox dogmas that achieved such enduring support throughout Christendom. So, we have an origin of Christianity in high philosophy, as a new paradigm of history completely at odds with received opinion.

Cosmic reason is a key theme in Plato's *Republic* in his allegory of the sun as the symbol of logic. Socrates calls the sun the "child of goodness", proposing that just as the sun illuminates, bestowing the ability to see and be seen, so the idea of goodness illumines the intelligible with truth. There are many points at which Jesus Christ serves as a similar logical analogy for the sun, for example in John's ideas that Jesus is the source of light and life, and in the passion story of dying and rising as metaphor for the solar cycles of the day and the year. There are therefore strong grounds to see Mark's Gospel as a practical product of the agenda presented by Plato in *The Republic*, constructing a new coherent myth of the world-soul based on precession, aiming to gain mass appeal in order to enable philosophers to eventually rule the world.

If Christianity originated in Platonism in this secret solar symbolism, then the entire traditional framework of the growth of the early church from a man called Jesus of Nazareth is revealed as symbolic fiction, as an imaginative answer to the question of what the messiah would have done if he had actually lived, and of how messianic images can be presented in human terms. The Gospels indicate this hidden symbolic agenda when they state that everything Jesus says to the public is a parable while 'the secrets of the kingdom' are reserved for initiates.¹⁴

¹⁴ eg Mark 4, Matthew 13

The Platonic secret mystery philosophy was transmitted only from mouth to ear, with the written text serving as prompter and camouflage for the oral instruction. This traditional secret method of transmission of sacred knowledge is abundantly documented in other initiatory traditions.¹⁵ Such secrecy proved no match for suppression by state religion armed with pen and sword.

The existence and nature of such an ancient precessional cosmology at the centre of Christian origins can be extracted from the surviving documents of the New Testament, explaining the most plausible way these texts could have come into existence. The Platonic theme of God as the orderly nature of the cosmos revealed in precession is the best explanation of the traces of the original ideas in the Gospels. We can only begin to understand how knowledge of precession influenced ancient culture by recognising the coherence of the argument that Jesus Christ was invented as a symbolic anointed messiah and avatar of the Age of Pisces.

If Jesus was in fact a fictional invention, then the general belief that he was a real person is a primary example of the susceptibility of human psychology to persuasive suggestion on a mass scale. This precessional interpretation is a way to help develop a coherent account of what the founders meant by seeing Jesus as representing God in the world.

The precession code behind the Gospels and the Apocalypse appears to have been almost entirely lost from view, apart from concealed knowledge among artists like Leonardo Da Vinci. The scale of paradigm shift in recognising that the Gospels are fiction while seeing their original high message is immense. The explicit evolution of Christianity to meet contemporary needs now requires open discussion about the possibility that the Gospels are entirely fictional. This hypothesis that Jesus was invented as a precessional myth labours under heavy social taboos, especially regarding the core role of ancient astronomy in defining the identity of Christ as an imagined human reflection of the movement of the stars. Such ideas are shocking and unbelievable to those who have grown up into Christian belief, with few avenues for open discussion. Yet this recognition of the primacy of symbolic meaning provides the most compelling and elegant scientific hypothesis of the truth of Christian origins, part of the transformative new paradigm built around precession of the equinox.

Acharya S showed immense courage, insight and learning in her discussion of the role of precession in constructing the Christ Myth. The arguments here build on Acharya's pioneering work to develop a scientific approach to Christian origins, as a coherent and consistent explanation of how the authors could most plausibly have developed their ideas on the nature and timing of the story of Jesus Christ, not as actual events but as symbolic parables for the visible order of the cosmos.

¹⁵ cf *The Memory Code*, by Lynne Kelly, 2017