

COSMOLOGY COURSE

I

BY *WILLI SUCHER*

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Cosmology Course

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A few basic books by Rudolf Steiner:
Knowledge of Higher Worlds
Occult Science
Philosophy of Freedom
Man - Hieroglyph of the Universe
Macrocosm and Microcosm
Esoteric Development
Human and Cosmic Thought
Cosmology, Religion, and Philosophy
(Some of the titles may have changed.)

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INTRODUCTION

The remarkable contents of this booklet were gathered from notes and/or recordings of lectures that Willi Sucher gave in a series of lectures to members of the Anthroposophical Society in 1954-55. They were not revised or edited by Willi, although he added a few clarifications to the lectures from 4 February to 18 February 1955. Even though some of the notes were marked “very incomplete”, they also contain mature insights that students of anthroposophy-astrosophy (or self-knowledge) will find valuable for themselves or in relation to the body of astrosophy as a whole, and they were therefore included.

The first group of lectures is called Cosmology Course. They were interrupted during Christmas 1954 by the group of lectures following these called Christmas and the Cosmic Rhythms. The Christmas group was separated out in an effort to maintain an uninterrupted flow of the subject matter in the cosmology course lectures.

These lectures were given to a group who were well acquainted with anthroposophy and thus are published for the serious student of anthroposophical knowledge. It is therefore presumed that the reader is familiar with the basic books by Rudolf Steiner, as well as the author’s previous publications, which are listed at the end of this booklet.

We recognize that the vast work developed by Willi Sucher is a profound leap forward in the current approach to an understanding of the starry world. We publish these lectures in confident trust that greater numbers of individuals in coming years will recognize his significant contributions, not only in his books, but in the entire body of his research.

The Editors,

2005

COSMOLOGY COURSE

LECTURES TO MEMBERS

Rudolf Steiner House, London, England

(Notes from all lectures were unrevised by the lecturer)

RETURN OF KING ARTHUR ~ 1 October 1954

In the Arthurian Legends it is said that one day, in some great emergency, King Arthur will return to lead his people. These Legends are not fantastic tales of far distant times, but spiritual facts inscribed in the myths which concern the present, the future, and the past.

Let us first speak of Tintagel, the legendary birthplace of Arthur. This is an island in the spiritual sense, for its very shape is remarkable, as you will see from its ground plan. This can be obtained from the official Guide. Myths describe spiritual facts in a form palatable to a certain age, and we must penetrate the legendary form of this spiritual truth. The island is roughly the shape of a pentagon, and as it is a pentagon, it is the foundation of the pentagram star. This is a cosmic pattern, for the ground plan is pure cosmology, a picture of the gestures of the planet which is called Venus. We will refer to this in future as occult Mercury, for this is how it was known in ancient times. The reasons for which I will not go into now, but just to say that it has the qualities of Mercury, which are true healing.

Occult Mercury, as we know, moves through the ecliptic, and we will look at it from the viewpoint of the Ptolemaic world conception. According to this view, it moves around our Earth in certain rhythms. Let us say as an example, when in the summer solstice it stands in the constellation of Cancer, and it is far behind the Sun, that this is a superior conjunction, and its light is overpowered by the light of the Sun, which stands between it and the Earth. Then it moves around the Earth, makes a loop in Scales, and comes between Earth and Sun. This is an inferior conjunction. Thus it moves on, alternately looping in front of the Sun and passing behind it, until it returns to its starting point after eight years. In that period of eight years, it inscribes by its gestures a beautiful five-pointed pentagram star into the heavens; and the Earth “swims”, or is embedded in it. Such movement, from superior conjunction to loop takes nine months, and this gesture happens five times in different places of the Zodiac (see drawing on page 89).

All this was known in ancient times. It is even in the Mexican stone calendars. There is indeed a kind of double pentagram made, one by the loops and one by the superior conjunctions. This is the same as the ground plan of Tintagel Castle, this island in the shape of a pentagram, which demonstrates it geographically. Does this seem far-fetched? We have many ancient monuments in Britain that deliberately reflect such cosmic facts. Stonehenge was used in ancient times as a celestial calendar, whilst the Isle of Avalon at Glastonbury reveals the features of the Zodiac according to a recent aerial survey. These are imprinted into the land by hedges, ancient roads, rivers, brooks, etc.

Occult Mercury is the cosmic being behind King Arthur. In the Celtic universe there was a great deity called Gwydion, who also represents occult Mercury. His castle was called Caerleon, which means the Milky Way. This Milky Way is the sky as it moves between the twin stars Castor and Pollux. Gwydion had twin sons, one dark and one bright, a shining youth. This great divine personality is the equivalent of occult Mercury, for he fights the darkness and brings harmony into the world. His opponents are the dwellers in the deepest darkness, a region called Annwn in Celtic mythology. These opponents are called Pwyll and Pryderi, who build a bone fortress in this dark place. This could be understood as the skeleton, and Annwn represents the Abyss, or Hell. This is a kind of funnel, which is open at the top and goes down into a dark, narrow base. It is called a Cauldron, and its vast shape resembles our smaller Earth's shape.

Gwydion fights the darkness but is imprisoned in his bone fortress, the mineral crystallized skeleton, and in the great Celtic battle of the “trees”, he overcomes these forces of darkness; for occult Mercury is the healing, harmonizing force that brings light into darkness. Even some modern astrologers know of this great secret and call the star Venus “the harmonizer”, thus giving Venus the Mercurial qualities of the true occult Mercury. Arthur is Gwydion's successor. Human beings came to recognize divinity as expressed in human nature, after having lost the experience of direct spirituality. Arthur is not a name so much as a title;

it is a degree of Initiation. Arthur represented these occult Mercury forces and was born on the Island of Tintagel, which manifests the pentagram star.

Gwydion was a fighter for the light, and Arthur's story is the same, as he, too, descended from the heavens to the dark depths of Earth, but down a stairway of stars rather than through a funnel. The great Welsh bard, Taliesin, describes Gwydion's descent to Annwn, and how he had to conquer seven castles on the way. This is illuminating, as the castles represent the seven planetary spheres as this Messenger of Light and Harmony came down to harmonize the Cauldron of Wisdom and Illumination.

There are so many mysteries and secrets contained in this that I cannot touch on them now; but Tintagel was the birthplace of those healing forces on Earth which drew down the occult Mercury forces to our Earth. You know that the first part of our Earth evolution is under the darker Mars influence, but that it now moves toward the lighter half, which is occult Mercury. Both King Arthur and the Celtic pre-Christian stream prepared for this (see Rudolf Steiner's *Cosmic Christianity and the Impulse of Michael*). The Palestine events were then experienced in the form of higher visions. This throws new light on the story of the Round Table, and I want to make this the foundation of our work in the coming classes, i.e., this picture of the human Zodiac, which is a most democratic monarchy.

King Arthur sits in the most important seat, but he is not the head of the table, only one among thirteen. All are equal and all serve. They bring the food served at this table to humanity, and this is the motif of the healing forces of occult Mercury. This whole island represents the Round Table. In a place near Tintagel there is the legend that on the ancient Mount at midsummer the table rises, but only certain people can see it.

Now we must take a detour. I have told you that I think the plateau of Tintagel is shaped like a bear. This is not far-fetched, because it resembles the constellation of the Bear in the sky, the Great Bear, Ursa Major, which also concerns King Arthur. There is a legend, told by Fiona McCleod, called "Beyond the Blue", about the seven stars that make up this constellation, and this deals with King Arthur's descent from the heavens. His soul meets his father there, Pendragon (the dragon's head), who directed him toward the constellation of the Great Bear. This is also known as the Plough, or by country people as Arthur's Waen (Wagon).

It is made up of seven stars, and these represent the seven Kings who sit at the table, of whom Arthur is one. They decide that the time has come when "the great shall become small", and the macrocosm descends to the microcosm. This represents incarnation. And so Arthur descends to Tintagel, and the Great Bear in the heavens is the same shape as this plateau on which Arthur is born. The name Arthur is supposed to be derived from the Welsh Uthyr, meaning Bear—the Great Bear. The Bear moves continuously around the pole star "which never sets", but this pole star was in a different place three to four thousand years ago, when it was in the tail of the Dragon. The Great Bear was then closer to the pole star and circled around it in a very narrow orbit. The ancients would watch this with great patience and devotion, which is foreign to us, and see in it a resemblance to descending spiral stairs, down which Arthur came to Earth.

Tintagel is an excellent place for the observation of the stars, both at sunrise and sunset, and wonderful for observing the calendar of the year. It was Arthur's earthly task to see that the economic life of the community was sustained by observation of the seasons and the star movements as they related to agriculture, so that they kept in harmony with cosmic cycles.

Tintagel probably stood as a point, along the bridge from the disappearing Atlantis to the European world, and it is certainly of very ancient origin. It was excellently suited for directing the affairs of humanity by the cosmic rhythms. Tintagel and Arthur are concerned, in this respect, with very practical affairs and are without mysticism. One only needs an understanding of the working of the Sun and Moon and planets to realize it. It is essential that one understands the present events according to the stars, as a continuation, in a modern anthroposophical sense, of these ancient British traditions. There is a world of deep secrets in Celtic mythology and cosmology.

This gives us a great responsibility not to take it purely as an interest, but as something very important and practical. It is our practical spiritual aim, in no wise to be taken sensationally, that we on Earth should find fulfillment of that which still speaks to us from the cosmos, and that those questions which are now directed toward us, we must recreate as a spiritual Tintagel and, thereby, live up to the real expectation of Rudolf Steiner.

SATURN-1 ~ 15 October 1954

In our last lecture we talked about the Round Table, which is a picture that was used in ancient times. I would like to start with an experiment, which is somewhat novel. In ancient times people observed the courses of the stars with the use of circles that were built with stone images and which they used as their calendars. First of all I will draw the movements of the planets between Michaelmas and Christmas of 1954.

At Michaelmas the Sun was in the constellation of Virgin. Between Michaelmas and Christmas, the planets Venus and Mercury performed loops in which they both entered the constellation of Virgin. Uranus, Neptune, and Pluto have been discovered in the more recent past, and they have a connection with “stumbling events”, or revolutions (see the explanation of CMP in *Practical Approach III*, page 40). Saturn and Neptune were near each other and in a square relationship to Jupiter and Uranus, which were also near each other. This is the significant aspect in the sky.

We are attempting to rejuvenate the ancient star wisdom, and in so doing we must look at what is said in the Book of Revelation of St. John. The Church of Sardis, the fifth church, is meant as a picture of our present age, “And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God*, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die... He that overcometh, the same shall be clothed in white raiment...” An angel carries seven stars in one hand, representing the incarnations of the Earth: Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan. Humanity must read again in the stars. [*Ed Note: The term for the seven human principles: physical body, etheric body, astral body, transformed respectively to spirit self, life spirit, spirit man, with the “I” principle in the center; see Rudolf Steiner’s *The Apocalypse*.]

Saturn entered the constellation of Scales at Michaelmas, and you are aware that at the autumn equinox the Sun entered the sign of Scales. We define the seasons by looking at the position of the Sun, and every year the Sun enters Scales in autumn about Michaelmas. Saturn needs about 29-30 years to go through all the constellations in the Zodiac. It is a measure of time, making one Saturn year equal to about 30 Earth years. The Saturn year does not fit into the actual seasons; it is an indicator of the seasons in a different way. It is the outermost planet that can be perceived with the naked eye, and it concerns our whole solar system. It is the skeleton of the whole solar system, and it shows the seasons in the sense of soul evolution.

After death the soul goes through the heavenly spheres of the planets. In the spheres of Moon, Mercury, and Venus, the soul experiences Kamaloka and purification; then it enters the spheres of Sun, Mars, Jupiter, and Saturn.

In the Mars sphere, the soul experiences, or confronts, the archetypes of the physical-material world; in the Jupiter sphere, it experiences the archetypes of life; and in the Saturn sphere, there is a direct experience of the archetypes of soul formation, emotion, etc.

Saturn moving through the 12 constellations is an indication of seasons of soul activity. There are 4 seasons and about 29 full years for one Saturn year, plus about a month; therefore, each Saturn season would last approximately 7 years. Saturn in Scales is a time of tremendous awakening and announces the autumn of the soul activity. We must really work to look at Saturn as a clock. It is the oldest and outermost planet of our solar system, and it is the organ of cosmic memory. It is not only memory that lies within it but also the germ of the future. Saturn is depicted in ancient pictures as an old man, which is reminiscent of Ancient Saturn. The rings of Saturn are a remembrance of the activity that surrounded Ancient Saturn, of the hierarchies of spiritual beings who worked and formed it.

In the beginning, nothing could be seen in the regions where the constellations are now. With inner organs, one could have seen hierarchies. The constellations that we see now are the garments of the hierarchies; they are the cosmic memory of Ancient Saturn.

Virgin, Scales, Scorpion: If we go far back we come to regions of spiritual beings. The sign of the Virgin indicates a three times veiled symbol c. If we see through the veils, we come to the Father. Isis says, “I am the One who has been, who is and who will be.” Scales is balance d, and beyond these stars, you will find the region of the Son. It is the motif of handing on the power of the Father to the Son. It is an awakening of that power in human beings where the handing over from the Divine Father to the Divine Son

takes place (see Rudolf Steiner's *From Jesus to Christ*). From this century onward, we experience karma. When one entered the spiritual world at death, one was presented with a book of life that was called "The Meeting with Moses", which was according to the Father-principle. Now this has changed, and Christ has become the Lord of Karma—the Son has to take over what is given. Now that Christ has become the Lord of Karma, it means that we have to do something. We get a kind of vision of what we have done. What this really means is that we will "feel" our karma from outside, but we will have to correct it ourselves. In the "I Am", through which we can partake in the "I" of God, is the region of Scales in which we can become master of our karma. It is the sphere of the power of the Father, which is handed over to the Son.

In a sense, it is a cosmic autumn. It is a declining of the Earth, which will one day be gone. Just as nature in the autumn disappears, so the Earth will disappear. We must also awaken capacities, just as Christ did, in taking on the karma of the Earth. Saturn in Scales is a premonition of that future time.

Answers to Questions

In 1848 there were revolutions all over Europe. Scales is a small constellation; it is a brief interval in the Zodiac but all the more important.

The Earth is declining, moving toward autumn. One can ask, what was the use of the French Revolution? What was the sense of putting social problems into a declining world? (Pointing to flowers on the table) These plants will disappear, will wither and die, but our experience of the plant will not wither. Thought and the cultivation of thought are important. Thought is a spiritual being that will not die. A spiritual being has touched us in thought. We are constantly rescuing thought. When the Earth will disappear, a new cosmos will rise, and it will be formed of substances of our present thoughts. Future Jupiter will consist of layers of thought of present humanity. Creation by the Father-God is the archetypes. Through thought that is also taken up into our feelings, we are uplifted into the world of the Son. It is an incorrect conclusion that the archetypes from the Father-God will remain. The entire creation has to resurrect into the realm of the "I Am". It is for us to do it.

SATURN-2 ~ 22 October 1954

We spoke last time about Saturn, which entered the constellation of Scales at Michaelmas, and we spoke about the transition from the Father to the Son. Saturn is a planet that leads into the past, but one can also see in it the future. The position of Saturn at birth shows the past incarnation, and just as in a reflection, one can read the past in it. In that reflection there is a vacuum, so to speak, into which the future shines.

We are moving, in the sense, to the autumn of evolution, autumn of the Earth; that is, in the sense of world karma, one can speak of autumn. A picture is given to us by John the Divine in the Book of Revelation: There is a woman in heaven clothed with the Sun and the Moon under her feet, and upon her head a crown with 12 stars. She was giving birth to a son. There was a dragon who swept one-third of the stars down to the Earth and was waiting to devour the child. We can see in this the world of the physical stars, the world of modern science.

Who is the woman? In the lectures on the Apocalypse by Dr. Steiner, the time is given when that will actually take place on Earth. We are currently in the fifth cultural age and the sixth and seventh cultural ages will follow. Only after these ages will the event of the "woman in heaven" take place. She is the vision of what the soul will become after death. After death we unite with the soul of the universe. We must imagine that in that future time there will no longer be a physical Earth, and that the Moon and Sun will have united with the Earth. The Earth will then be of a different consistency. By then we must have learned to live as we do after death, as we will be permanently in this condition. This is the meaning of the teachings that great individualities such as Christian Rosenkretz have brought as a preparation for the coming of the new events. This is a great warning to learn to stand erect in that sphere after death. One may think that death is a state of darkness, of nothing; but this idea must be overcome. The vision of the "woman" must become a reality to us.

Apart from this picture, there is something else. Underneath the constellation of Virgin is the constellation of the dragon, the Hydra. This Hydra is the monster that Hercules killed by dipping his arrows into the blood of the dragon, which made them poisonous. Eventually this blood of the dragon killed Hercules himself. The Hydra is connected with the blood and with consciousness. We have the picture of the Virgin standing on the Moon and upon the Hydra. Next to the Virgin is Crater the cup (the wine-bearer), which is also connected with the blood.

We have to create our own imaginations, and we must learn to look at the planets just as we might look at a clock in which we do certain things at certain times. Saturn is a time indicator, and going back in history we find that Saturn in Scales shows an apocalyptic character. For instance, Mani died in February in the year 276 when Saturn was in Scales. He was the founder of Manicheism in Asia Minor, who taught the seeking of a living knowledge within the interplay between the spiritual in all material things. He was a great leader of humanity, but he and his followers were persecuted, and he met with a horrible death. Rudolf Steiner said that Mani and Manicheism will come to the foreground when the Moon has reunited with the Earth. The reality of the Apocalypse is of great significance.

In the late Middle Ages, there were also important people who died when Saturn was in Scales: Copernicus, as we know, was the individual who introduced the Copernican world conception of the planets revolving around the central Sun. He was one who was concerned with the one-third part of the stars that were thrown down to Earth by the dragon. Tycho Brahe was also a great individuality who died when Saturn was in Scales. In a former incarnation he was Julian the Apostate, who wanted to introduce the Persian Mysteries into Europe, and in the 9th century he was incarnated as Herzeleide, the mother of Parsifal. In a mighty effort, Tycho Brahe wanted to counteract Copernicus; he wanted to make the Earth the center of the universe. In later years he became a wanderer and finally found refuge in Prague, where he met Kepler. As Julian, he wanted the ancient mysteries to be preserved, and as Tycho, he wanted to save cosmic knowledge. In Prague he worked with Kepler, urging him to further his own world conception. However, after Tycho Brahe's death, Kepler worked further into the Copernican world conception. When Kepler died, Saturn was also in Scales. First there was Copernicus, then there was Tycho who wanted to save, or foster the spiritual side, and then there was Kepler who went back to the Copernican view.

When Faraday and many other scientists died, Saturn was in Scales. Saturn in Scales is somehow connected with the senses. This also culminates in Rudolf Steiner, for when he died Saturn was also in Scales.

After death there is the tableau of the etheric body, which generally remains intact about three days, then it disperses into the stars. One can imagine the life forces slowly spiraling out from the Earth and continuing on through the spheres. One can read in the position of Saturn, the dramatic moment in Rudolf Steiner's life when he was living in experiences that were for him of inner reality. Many of those who lived with him could not accept a spiritual world as real; even Hermann Grimm could not accept it. The question in Rudolf Steiner arose as to whether he should remain silent; however, he broke through—he spoke. This is the spiritual essence of the “Child of the Woman in Heaven”, which can work into the future. There are mighty imprints in Scales, and these impulses do not disappear. Others who descend into incarnation take up these impulses with them and develop them further. For example, Leonardo da Vinci, whose Saturn at birth was in the sign of Libra, had the idea of flying machines; and years later there were several who brought down these dramatic events that had been born in Scales. So far it seems to have only worked in a destructive way.

Gottfried Hermann Schubert was another very great personality who was born when Saturn was in Scales. We must learn to look at each single individuality and work with it in an inner exercise of concentration and imagination.

Answers to Questions

The Zodiac is like a backbone, and the constellations outside the Zodiac are like illustrations of the Zodiac.

The essence of forces are saved in the activity of thinking. The plants are created from archetypes. What is the difference between archetypes and what is now new? What does the transition of old and new mean? The creation so far, was a creation out of obedience. In the “new” creation, we have the possibility to say “no”, it is the possibility of deviation. Lucifer and Ahriman create out of obedience (see Goethe's Prologue of Faust, next page). We now have the capacity to deny the possibility to identify ourselves, out of freedom and love, with the divine world. The new creation will be a creation born out of love and freedom. This is something entirely new. We need not accept the spiritual world; we can reject it.

Saturn in Scales is a kind of backbone. In one way Saturn works in the senses and in another way in the skeleton. Saturn, being the oldest planet, knows into which direction the development of the world has to go. The direction of heaven to Earth is the direction of the skeleton; thus Saturn brings back into line the destiny of humanity.

The virtue of Saturn, in a philosophical sense, is gnosis.

I mentioned Copernicus, Tycho Brahe, Kepler, and (in the background) Rudolf Steiner: Why do they all have Saturn in Scales? What has cosmology to do with Saturn in Scales?

PROLOGUE IN HEAVEN

The LORD ~ The HEAVENLY HOSTS

Afterwards MEPHISTOPHELES

The THREE ARCHANGELS come forward.

Raphael. The Sun intones, in ancient tourney
With brother-spheres, a rival song,
Fulfilling its predestined journey,
With march of thunder moves along.
Its aspect gives the angels power,
Though none can ever solve its ways;
The lofty works beyond us tower,
Sublime as on the first of days.

Gabriel. And swift beyond where knowledge ranges,
Earth's splendor whirls in circling flight;
A paradise of brightness changes
To awful shuddering depths of night.
The sea foams up, widespread and surging
Against the rocks' deep-sunken base,
And rock and sea sweep onward, merging
In rushing spheres' eternal race.

Michael. And rival tempests roar and shatter,
From sea to land, from land to sea,
And, raging, form a circling fetter
Of deep, effective energy.
There flames destruction, flashing, searing,
Before the crashing thunder's way;
Yet, Lord, Thy angels are revering
The gentle progress of Thy day.

The Three. Its aspect gives the angels power,
Since none can solve Thee nor Thy ways;
And all Thy works beyond us tower,
Sublime as on the first of days.

Mephistopheles. Since you, O Lord, once more draw near
And ask how all is getting on, and you
Were ever well content to see me here,
You see me also midst your retinue.
Forgive, fine speeches I can never make,
Though all the circle look on me with scorn;
Pathos from me would make your sides with laughter shake,
Had you not laughter long ago forsworn.
Of suns and worlds I've naught to say worth mention.
How men torment them claims my whole attention.
Earth's little god retains his same old stamp and ways
And is as singular as on the first of days.
A little better would he live, poor wight,
Had you not given him that gleam of heavenly light.
He calls it Reason, only to pollute
Its use by being brutaler than any brute.
It seems to me, if you'll allow, Your Grace,
He's like a grasshopper, that long-legged race
That's made to fly and flying spring
And in the grass to sing the same old thing.
If in the grass he always were reposing!
But in each filthy heap he keeps on nosing.

The Lord. You've nothing more to say to me?
You come but to complain unendingly?
Is never aught right to your mind?

Mephistopheles. No, Lord! All is still downright bad, I find.
Man in his wretched days makes me lament him;
I am myself reluctant to torment him.

The Lord. Do you know Faust?

Mephistopheles. The Doctor?

The Lord. Yes, my servant!

Mephistopheles. He!

Forsooth, he serves you most peculiarly.

Unearthly are the fool's drink and his food;
The ferment drives him forth afar.
Though half aware of his insensate mood,
He asks of heaven every fairest star
And of the earth each highest zest,
And all things near and all things far
Can not appease his deeply troubled breast.

The Lord. Although he serves me now confusedly,
I soon shall lead him forth where all is clear.
The gardener knows, when verdant grows the tree,
That bloom and fruit will deck the coming year.

Mephistopheles. What will you wager? Him you yet shall lose,
If you will give me your permission
To lead him gently on the path I choose.

The Lord. As long as on the earth he shall survive,
So long you'll meet no prohibition.
Man errs as long as he doth strive.

Mephistopheles. My thanks for that, for with the dead I've never got
Myself entangled of my own volition.
I like full, fresh cheeks best of all the lot.
I'm not at home when corpses seek my house;
I feel about it as a cat does with a mouse.

The Lord. 'Tis well! So be it granted you today!
Divert this spirit from its primal source
And if you can lay hold on him, you may
Conduct him downward on your course,
And stand abashed when you are forced to say:
A good man, though his striving be obscure,
Remains aware that there is one right way.

Mephistopheles. All right! But long it won't endure!
I have no fear about my bet, be sure!
When I attain my aim, do not protest,
But let me triumph with a swelling breast.
Dust shall he eat, and that with zest,
As did the famous snake, my near relation,

The Lord. In that too you may play your part quite free;
Your kind I never did detest.
Of all the spirits of negation
The wag weighs least of all on me.
Mankind's activity can languish all too easily,
A man soon loves unhampered rest;
Hence, gladly I give him a comrade such as you,
Who stirs and works and must, as devil, do.
But ye, real sons of God, lift up your voice,
In living, profuse beauty to rejoice!
May that which grows, that lives and works forever,
Engird you with Love's gracious bonds, and aught
That ever may appear, to float and waver,
Make steadfast in enduring thought!

Heaven closes, the ARCHANGELS disperse.

Mephistopheles [alone]. I like to see the Old Man not infrequently,
And I forbear to break with Him or be uncivil;
It's very pretty in so great a Lord as He
To talk so like a man even with the Devil.

SUN-1 ~ 29 October 1954

We have been speaking about Saturn, but today I would like to move on to the Sun by suggesting that it is not always good to look at the sky only as it is today; we must “break through” the sky!

You know that Rudolf Steiner spoke often about Kaspar Houser. He mentioned that at the time of the death of Kaspar Houser, the Moon was rising, the Sun was setting, and that there was a certain aspect in the sky that only happened twice before in history. The actual death sky was calculated, but it did not match the description of Dr. Steiner. After years of research, the aspects of which Dr. Steiner spoke have been found. They don't coincide in time with the death, for Dr. Steiner looked through to the spiritual aspects. To do this it must also be done by mathematical calculations. Dr. Steiner saw the spiritual aspect of the death of Kaspar Hauser by looking through the sky and into the past.

The Sun is now entering the constellation of Scales, but one may be obliged to break through this. First we have to work out the lemniscate movement of the Sun and Earth. In order to come to a new conception of the universe, it is of no use to throw the old one away. We must find a real inner connection with the cosmos; we must be able to experience it as a living being. Imagine the Sun and Earth in the universe as polarities. There is spheric space and then the opposite which is coming from within the Earth gravity (refers to book by George Adams – also see *Isis Sophia II*). If we have these two opposite spheres interpenetrating, we get the lemniscate. The Sun and Earth are moving on two separate lemniscates that are inclined to each other and which cross each other in the center. The Earth is “sucked” behind the Sun, and these two activities of minus (-), dissolution, and plus (+), materialization, are the most important aspects.

If we now look toward the Sun, we see behind it the constellation of Scales; and up there in Scales is Saturn. If we look to the Sun, we will soon see it in conjunction with Saturn. This happens every year but in a slightly different place in the Zodiac. Last year it was in Virgin. Saturn also moves in a huge lemniscate, which reaches so far out in the cosmos that it almost reaches the end of space.

At present the Sun is moving into the center of the Earth/Sun lemniscate. At Christmas it will have reached the center, and the Earth will be standing outside on the periphery. After Christmas the Earth will move toward the center, entering it at Easter. Twice a year the Earth steps into the place where the Sun has been.

In ancient times this was very well-known. This was the time of the celebration of the Isis Mysteries. They knew that the Earth was then permeated by cosmic forces. However, after Christ united with the Earth this changed. It is now not only a matter of the Earth taking in the forces of the Sun, it is more a conversation between Sun and Earth. As Christ was united with the Earth from the Sun, His Throne in the Sun became empty. The cosmos now brings down the questions, and we on Earth must find the answers.

How can we understand the Sun in Scales? If we collect all that is known with regard to the Earth evolution through spiritual science, we can find the solution of the Earth and universe. At Easter the Earth will go into the center of the lemniscate and we will have to give the answer to the cosmos. The Christmas hope, born at Christmas, must be seen at Easter whether it has been resurrected. This “hope”, the new idea, the child born at Christmas will take 33 years to mature. This rhythm of 33 years has been inscribed into the Earth through Christ. The shepherds in the fields heard the message through the Earth; after 33 years the drama of Golgotha took place, followed by the Resurrection.

Today this Sun, which is laden with the burden of Saturn, can only answer questions through the means of human beings. To find what it is that the Sun asks us at present, we must go into the time of 1986-7. It is the time from after last Christmas (1953) to the coming Christmas (1954) plus 33 years. The year 1987 is a most important year. Events will take place that are unlike any other time. The outer planets, which have been discovered more recently, will be as follows: signs first, then (constellation): Uranus will go from 23.5 to 27.5° Sagittarius (Scorpion); Neptune from 5.5 to 7.75° Capricorn (Archer); Pluto from 9.5 to 12° Scorpio (Scales); and Saturn from 15 to 25° Sagittarius (Scorpion), where Saturn makes a loop. Uranus was discovered before the French Revolution, Neptune in 1846, and Pluto in 1930.

As we said, the (-) represent death and the (+) represent birth. Therefore the dynamic structure of the universe coming into the Earth from the periphery of Saturn, Jupiter, and Mars, represent the birth and materialization (+); the Earth is where humanity manifests the decisions; and the inner planets of Mercury,

Venus, and Sun represent the dissolution or death (-) and final disintegration, or spiritualization, on the Sun. What disappears through the center comes back into spiritual life at the periphery. Pluto, Neptune, and Uranus are like the final sentence of the symphony. They are the final stages of disintegration. In Scales it is still open to decision, weighing—the balance. Scorpion is much more demanding.

However, there will be something else that will make this year of 1987 still more important. The comet Halley will be coming back. When regularly returning comets fail to return, there is a shower of meteors instead. This happened in 1912 and 1933 with Biela's comet. The Halley comet is a special one, as it goes back to pre-Christian times, and it returns regularly. In 1910 Rudolf Steiner spoke extensively about it. The comet is a kind of contest of ponderable and imponderable matter—material and immaterial matter. The Sunspots are a darkening of the Sun substance from Mars; they are a kind of disease. The comet consists of gas, but mainly they consist of scionite (Blasuäure). It has the capacity to clean, and its task is to clear the astral spheres. The comet comes very close to the Sun, sweeping it clean.

The Halley comet is different; it has satanic power. When something becomes regular, or machine-like, it becomes satanic. The Halley comet is especially connected with materialism; its sphere is materiality. In 1910 Dr. Steiner warned that humanity should look at this comet and should be aware that the time has come back when materialism will be enhanced, and we must find an answer by that time.

Very much will depend on how we prepare these events now, as Saturn stands in Scales weighing up the decisions. It will become more and more prominent as to whether existence can continue on this planet. Humanity, as a whole, must come to understand the purpose of its existence on the Earth, that is, in becoming the fourth hierarchy; and this is just where anthroposophy can help. The greater part of humanity will have to decide whether it will be drawn into a machine-like destiny or whether to become individualities and be saved. The moment of decision will come to everyone. This is the way that we have to look at the Sun at this present moment.

Answer to Question: Intellectual thinking darkens the outer planets of Uranus, Neptune, and Pluto.

SUN-2 ~ 5 November 1954

We have been speaking about the Sun and have seen it as it stands at the present moment. This way of looking at it can be applied to everything. There are many ways to describe the Sun, and today I would like to approach it from a different angle.

First, you will recall that at Michaelmas Saturn entered the constellation of Scales. About 1:00 am this morning, the Sun came into a conjunction with Saturn. (When we speak of the constellation of Scales, we are referring to the group of stars that can be seen beyond the ecliptic sign of Scorpio.)

Last time we considered the 33 year rhythm, which brought us to 1986-7. That is the time when Saturn will be near the constellation of Scorpion, and when the comet Halley will return. Today we shall speak about life after death.

When we spoke about the Sun previously, we pointed out that the Sun is not a solid body, but rather it is a vacuum. If we were able to go to the Sun, we would find the Sun empty. It is difficult to imagine this, as we experience the Sun in three-dimensional space. There is something special in the human being compared with the other kingdoms of nature. That is the experience of the human ego. The physical, etheric, and astral bodies are something one can somehow see, but the ego we cannot see in the same way.

Rudolf Steiner advised us to carry out spiritual exercises, which he described in his book, *Knowledge of the Higher Worlds*. Therein he pointed out what we have to do to proceed from imagination to inspiration. First we have to extinguish all our imaginations. It can be a painful experience, because the imaginations are so beautiful, but we have to renounce them all. With repeated attempts, we then enter an empty space. We enter this empty space every night when we fall asleep, but then we are not conscious of it. With these exercises, we enter this world consciously. This experience of the empty space comes near, to a certain degree, to the ego; and this takes place in the space where the Sun is in that moment. The Sun is the gateway of freedom. We can understand that this is the gateway of freedom, for it is the gateway into the realm of the spiritual world.

After death, we go through the gateway of the Sun. However, first we must be purified, which happens step by step when we are in the soul world. Only when the soul is purified can it enter through the gateway of the Sun into Spiritland. This is a reality that you can experience. We know that Dr. Steiner mentioned that we can take the sky into consideration at the moment of death. That Sun shows us the gateway through which every human being passes. The Sun in that moment shows how and in which direction the soul departs. This decision to “die” at a certain moment indicates the direction the soul is taking, and this firm decision to go into a certain direction is usually kept. I could give you many examples from Dr. Steiner’s karma lectures, from which I have researched for many years. For instance, Pope Gregor VII was again incarnated as Häckel. When the Pope died the Sun was in the constellation of Bull. This decision to go into that direction, which was almost like a backbone, was then taken up through the Moon upon his next incarnation as Hächel. Thus one can make many discoveries.

You see, on Earth one celebrates the birthday. When a human soul enters the spiritual world, there is also a kind of birthday. When the Sun comes back to this death place, it is an important moment for the soul after death.

There are a great number of people who have died into this constellation of Scales, where the Sun stands at present. When the Sun comes back to that place, it may mean a great experience for such individualities. One such personality who died into Scales was Tycho de Brahe, who was an astronomer. He traveled extensively and, finally, decided to become an astronomer. The King of Denmark gave him a small island where he cultivated the land, built an observatory, studied, and observed the stars. Later he left there for a time and came into contact with Kepler. Rudolf Steiner, in his karma lectures of 14 and 16 September 1924, spoke of many things about his incarnations from Julian the Apostate to Herzeleide to Tycho. Dr. Steiner also spoke of Tycho’s influences from the spiritual world on Kepler, Goethe, Schelling, and others.

In his incarnation as Julian, he wanted to revive the ancient pagan mysteries, and therefore he openly discussed the secret of the threefold Sun. For this he was murdered because he was considered to be a traitor. Then in the 9th century he was incarnated as Herzeleide, the mother of Parsifal, and in this incarna-

tion her soul was deepened in a Christianized form. Then as Tycho Brahe we see the ancient perceptions that Julian the Apostate had received, lighting up again in a modern spiritual intellectuality and leading to a modern science of Initiation. Tycho had a deep and penetrating vision of cosmic-spiritual connections. Rudolf Steiner goes on and tells how Schelling also had spiritual inspirations and spoke about life after death, etc.; however, it puzzled Steiner because this somehow did not seem to fit this soul. He then discovered that this great individuality of Tycho Brahe was able to inspire Schelling and others on Earth from the spiritual world, and his inspiration continues even into the present time. Many can still receive this inspiration from Tycho, and it will be needed as we come to the end of the century when the great decision is to be taken—whether we have fallen into complete decadence or whether we can go on with Earth evolution. This decision is like a backbone, as all future experiences depend upon this decision.

At Tycho de Brahe's death, the Sun (c. 2°) and Saturn (c. 12°) were in the constellation of Scales, Jupiter was in c. 23° Virgin, and Mars was in c. 10° Lion. Whenever the Sun passes over this place of Tycho's death, tremendous things happen in the spiritual world. Rudolf Steiner spoke about Tycho Brahe, when the Sun was in this same place, and about important things the soul experiences in the spiritual world. It was as though he was inspired by the great individuality of Tycho. In 1924 when Dr. Steiner spoke about Tycho, Neptune and the Moon node were in the same place where Mars was at Tycho's death. Contained in that Mars was the capacity of one who knew all the contents of cosmology. The Moon node is, in a way, a portal to the spiritual world. What we know about these things has come to us from Dr. Steiner. The experience of 1924 was most important for Tycho, as Rudolf Steiner speaks of what will come in the future; namely, that we would all be together again at the end of the century. He sees tremendous things, such as the need of a new star wisdom, one that will give an understanding of karma. It is of utmost importance to speak of this.

One can also see what Tycho's experiences were if one looks at the sky of 1999. At that time it will be almost a replica of Tycho's death: Saturn and Jupiter will be opposite to their places at his death. It is like a trumpet call for the spiritual world in 2000. It is a call for the cosmic dignity of humanity. This was known in ancient times, this knowledge of our cosmic origin, but it has been lost in our modern times. The cosmic origin was lost, and it depends upon humanities great decision whether or not we will find the cosmic origin again—the speaking of the evolution of the world—or whether we will fall into the forces of standardization and animal-life existence. It is therefore a necessity to recognize that the great cosmic battle for the dignity of humanity will come. There is a tremendous trumpet call; that is the thing to which we must look. After that, in 2000, Saturn will go into the constellation of Bull where it will come into a Great Conjunction with Jupiter. Therein lies tremendous movement and power, which shows us what we will have to do. This is how we look at the Sun today—the Sun in conjunction with Saturn.

Answer to Question: If we stand straight, then through our efforts the comet, Halley, may no longer come back. It may be destroyed by Michael.

MOON ~ 19 November 1954

Today I would like to go on with the interpretation of the simultaneous events in the sky, by going on to the Moon. It seems to be a difficult matter because it moves so fast; however, it is possible to find means to solve this problem.

Let us look at the Moon generally. There are the phases of the Moon: new Moon, after which we see it as a crescent and sometimes with the dark arc of the Moon; then it is waxing until it reaches full Moon; then it is waning until it is again new Moon. It is quite valuable to observe the phases of the Moon, which can reveal many things, such as the state of the Moon. In the morning in autumn or spring after new Moon, you will find that the crescent Moon stands as a cup or vessel that receives the cosmic forces. We do not receive the cosmic forces directly on the Earth; rather, we get them through the Moon. There is that part of the Moon that no human eye has ever seen, and this part of the Moon is the receptacle of the cosmic forces.

On the Moon one sees circular mountains or craters, some of which are quite high. A scientist discovered how these crater-like mountains came about by taking some plaster-of-paris, making a smooth paste, and then dropping very fine powder on it. At first the circular holes appeared, but when he put more powder on it, the cone in the middle appeared as well, and it looked just like the craters of the Moon. Cosmic forces drop onto the Moon and they created the craters while the Moon was still in a softer state. Dr. Steiner spoke about the Moon as a symbol in the cosmos for cosmic feeding. In the north it was known as gangandgreida, the journeying viaticum, the Holy Grail.

It is said that the gravity of the Moon pulls up the water on Earth. It is not gravity but anti-gravity that does this. It is something that tries to pull matter away from the gravity. People with certain constitutions are dream-walkers. They can do things that “normal” people cannot do. They are under the anti-gravity forces of the Moon. When they sleepwalk, they are not awake. It usually happens toward full Moon. That is also a characterization of the forces of the Moon, which is really anti-gravity force. Now with this background we can go one step further toward the position of the Moon at the present moment. We speak about the position of Sun, Moon, and the planets, distinguishing them from the Zodiac and the fixed stars. The fixed stars are like the number plate on a watch, and the Sun, Moon, and planets are the hands. The Moon has entered Virgin and it is waning. There will be a new Moon in the constellation of Scorpio.

Here we discard everything connected with astrology that comes from the past; this we must renounce. We want a new Christian astrology. Therefore we look at this Moon from the point of view of spiritual science. It demands that we not look at it from a material standpoint but, rather, that we try to look at it as we might do when one crosses the threshold into the spiritual world. Where there is matter, there is a hole seen from the spiritual world; thus, where we see the material object of the Moon, the spiritual world sees a hole.

The Moon, in its path around the Zodiac, is describing a sphere, and beyond the sphere of the Moon is the sphere of the Sun. The Moon sphere is slightly inclined to that of the Sun, creating a point of contact or door. We must be able to look through that door, and then we shall be able to look at the sphere of the Sun. We watch the Moon, which is quite close to the Sun at present. It is slightly above the Sun, coming from its ascending node, and it will cross the path of the Sun at new Moon. As it crosses the path of the Sun, it will be moving through its descending node. These nodes do not stay in the same position, but slowly move back in the ecliptic. At these points of the Moon's nodes, there is a contact from the Moon sphere to the Sun sphere. There is a bridge, so to speak, or communication established between the two spheres. Rudolf Steiner spoke many times about these nodes of the Moon, as well as those of the other planets, and he referred to them as gateways. I hope to show you more about the nature of the nodes, and I'd also like to show you how one can look quite realistically at the Moon of this moment. First, one has to look for the time when a node was, or will be, in the same place as the Moon is now—either in the future or in the past. One may even have to go back or forward more than one cycle of the node to find the right moment in the past or future. This demands moral imagination. At present the Moon is in Virgin and the descending node is in Archer.

Yesterday morning, the Moon was in Lion, and today it went into Virgin. When we go back with the Moon node, we come to the time of Christmas 1922-3. Yesterday we would have come back to 1923, then

today we come to 1922. We can, of course, go forward, as in daily life we go forward; but we can also go backward as when we pass the threshold into the Moon sphere after death. This going back reminds us of something we should do every evening, the so-called Rückschau or backward review of the day, when we imagine the entire day moving backward. On Earth we have to go forward in the gravity world in which we live. In this backward review we have an exercise that can lift us away from gravitation of the everyday life, and that helps us become objective. Here we are still involved with all the physical matters; whereas through the backward review we establish the bridge from the Moon to the Sun sphere.

It takes about 18 years and 7 months for the Moon node to move through the entire Zodiac. Now we suddenly have substance which speaks to us. Here we have substance in the Christmas of 1923-22. In 1923 the Christmas Foundation meeting took place, and in 1922 was the burning of the first Goetheanum. By starting with 1923 and going back into 1922, this corresponds with the exercise of looking back on our day. First we are led to consider the Christmas Foundation meeting and then the burning of the first Goetheanum. It shows the connection between the two. In doing this, we have deliberately renounced the past ways of looking at the events. We shall have to consider this more next time. It has to be repeated and repeated and then it becomes a force.

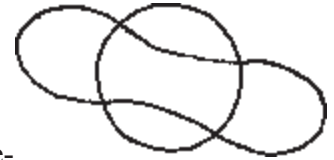
MOON NODE-1 ~ 26 November 1954

I would like to continue today with the Moon and the Moon node. As we know, the Moon moves around the Earth, and this movement we can see for ourselves. It was just new Moon, and during that time we cannot see the Moon for a period of two days. If we watch it from night to night, we will see how it moves through the fixed stars. If on one night it is near the fixed-star Regulus in Lion, the next night it will have moved about 12° closer to Virgin. There are also the phases to take into consideration. This last new Moon was in Scorpion, and we were unable to see it for two days. At that time the light of the Sun was only falling on the backside of the Moon, the side we don't see. As the Moon moves further and further from the new Moon position, it becomes more and more visible to first-quarter Moon (when the Moon looks as though it is cut in half), then to full Moon, three-quarter Moon, and finally to crescent before the next new Moon.

The Moon will come into this position again in Scorpion after about $27\frac{1}{2}$ days, and this is called a sidereal cycle of the Moon. However, the Sun will have moved in the meantime into Archer; therefore, the next new Moon will take place in Archer about $29\frac{1}{2}$ days after the previous new Moon. This time from new Moon to new Moon is called a synodic cycle. There will be a Sun eclipse at the next new Moon, though we will not be able to see it because it will take place before sunrise.

When we spoke about the nature of the Moon, we said that it was a kind of filter or shield of the Earth. We can amplify this picture of looking back, by looking back in time.

At one time the Sun was united with the Earth, but it separated during Lemurian times. What did the Earth look like during Lemurian times? Before the separation of the Sun, the Earth was of gaseous consistency. When the Sun moved away from the Earth, the Earth-Moon became more fluid (drawing). This watery condition of the Earth-Moon brought about great vegetation, a jungle-like or tropical growth of gigantic size. It was of much lighter consistency than our present vegetation, as it was more fluid. There were also huge animals with tiny heads, the dinosaurs. Human beings could not live on this Earth. There was then a gigantic metabolism, and the Moon separated from the Earth. From the Moon's working from the cosmos, normal growth was then possible and kept in check.



We know about the forces of the Moon and planting; i.e., the farmer sows the crops during full Moon. We can see in this, the Moon as the hand pointing to a certain time. All that is growing is connected with the Moon. Therefore, all that is connected with the embryological development is also under the influence of the Moon. Through the fact that the Moon was removed from the Earth, it became possible for the human head and brain to be developed stage by stage. As long as the Moon was working from within the Earth, the head could not be developed, and the human consciousness, therefore, could also not develop. So, we have growth, metabolism, and head development. The growth would take place in connection with the phases of the Moon. During the waxing phase, after new Moon, the forces work more and more toward growth and the metabolism pole until full Moon. At full Moon the Sun will fall on the side of the Moon that we see. As the Moon moves past full Moon, it is waning and moves toward the Earth pole and consciousness. Therefore, toward full Moon we have metabolism, which is growth, and toward new Moon we have the pole of consciousness; and in all this the Earth is swimming.

Now, we go back to the nodes. If we draw a line to indicate the Sun's path or plane around the Earth, we see that the Earth stands roughly in the middle of this plane, as though it is hung up. You will remember last time we talked about the plane of the Sun and how the Moon is inclined to it. Therefore, the Moon crosses the plane of the Sun at two points: when it moves above the plane of the Sun, it crosses through its ascending node; and when it moves below the plane of the Sun, it crosses at its descending node. These points, where the Moon crosses the sphere of the Sun, are the Moon nodes, and these nodes are gateways from the Moon sphere to the sphere of the Sun. As we said last time, these nodes move through the entire Zodiac and back to the same place in 18 years and 7 months, and they move in the opposite direction of the Moon. These nodes or connecting points between the Moon sphere and the Sun sphere are very important for life after death. After death one goes through purification, and in order to go from the soul world into Spiritland, one needs these gates of the Moon nodes. That is how we get from one sphere to the other. It is a point where one can penetrate to a more spiritual aspect of the universe, which is not possible to do in a physical way.

We can follow the Moon, and we see that the Moon will arrive at new Moon on 25 December. The Moon node will be in Archer. We want to find a higher spiritual aspect of the sky. To do that we have to go through this gate or over this bridge of the Moon node; this takes us from the lower sphere into the higher one. As it is now, we can see the Moon but not go through it. If the node were there as well, then we could go through to the higher aspects. We must wait until the Moon node comes to this place, or else we must go to the past and find when the Moon node was there. With the Moon we go forward to Christmas, and with the node we go back to Christmas. If we go from the Moon sphere to the Sun sphere, we go backwards. If we want to get the spiritual aspect of the present new Moon, we have to go back to 1937, or we may have to go back still further, and then we arrive in 1928, which is 9 years 3½ months and when the opposite node has reached that place. It will depend on what spiritual events have taken place to decide which node to take. In order to find a spiritual aspect or an interpretation, we go against time; and we may have to go back through many returns of the ascending or descending node to that place. However, on the physical plane, we have to move forward. When we are seeking the spiritual counter part of the present moment, the spiritual point of view is the one that matters; therefore, if we want to talk about the eclipse on 25 December, we must go back. Rudolf Steiner spoke about it, for instance, indicating that if we want to get in contact with the leading Archai, we have to go back centuries, perhaps even thousands of years.

The year 343 was a moment when certain things were inaugurated that had a lasting effect. Dr. Steiner laid great emphasis on it, i.e., to go away from the ordinary level of time. In Kamaloka our souls go back, but they do not stop at the time of birth but continue to go back to other incarnations, even as far as to the Saturn development. This leads to the exercise of looking back through one's day in the evening. We look back in abbreviations after death. The bridge of Annun is the bridge to spiritual reality (see Rudolf Steiner's *Cosmic and Human Thought*).

MOON NODE-2 ~ 3 December 1954

Today I would like to go straight into the matter of the Moon node that we started last time. Tonight the Moon is in the constellation of Waterman (the ecliptic sign of Pisces), and it is a waxing Moon. The constellations are much deeper in space than the ecliptic. The ecliptic is the path of the Sun, starting with the vernal point. The Moon will now go into the sign of Aries—2000 years ago behind the sign of Aries was the constellation of Ram; today it is in the constellation of Fishes.

We want to grasp the significance of the Moon node. We want to have a viewpoint through which we can become aware of the present time. If we come to the Moon node, we are doing an exercise that we called the “re-view” earlier. If we go forward with the Moon, we go backward with the Moon node. We must find an opening, for the Moon of itself means nothing, it is a key, and the key does not help if we do not find the keyhole, which is the Moon node.

We want to find a point that is universal, so we move against the stream of time to when the node was in this same position. We can move one cycle further back, or we can go back endlessly. However, we must find a point that is relevant for this time, which we may find through our soul activity, through a question or feeling that may lead to an answer. If we take the Moon node back to where the Moon is now, we find that we can take it all the way back to 33 AD, the Mystery of Golgotha. According to Rudolf Steiner, the date of Golgotha was 3 April 33, and the Moon node was here in the sign and constellation of Aries/Ram. Standing nearby was the Sun, Venus, and Mercury. This is a viewpoint on which we can work, a way to find a higher point of view. Now our present Moon in Ram is thrown open through the Moon node being in the vernal point.

It is the beginning of spring if the Sun is in Aries. With the Moon, it is not the same as with the Sun, but it is a spring on the etheric level, which happens once a month. With the Moon node there, the gate is opened. We can see that ourselves in history when we journey back to find the Moon node again in Aries, and we come to 1801. This was the year when Novalis died. It was he who, as we know from Dr. Steiner, was John the Baptist. Three years before his death, Novalis wrote *Heinrich von Otterdingen*, which contains the Klingsor fairytale (see the story on page 40). It is a description of the Apocalypse told in a fairytale style. Earlier Goethe had written the fairytale of the beautiful lily and the green snake, which is also in the background.

There were many Romantics living at that time in Europe and England, and there were 12 Romantics standing around Novalis. There is Novalis and there are those twelve already partly in the spiritual world at the death of Novalis. In 1801 the aspects in the sky were similar the time after Golgotha.

We have been working against time, going into the past. We can do the same thing going into the future. Toward the end of this century, in 1997, the Moon node will again be in this position. Then again the “Cosmic Image of Humanity” will appear in the heavens. Toward the end of this century, we will have to make a decision. All that exists in modern civilization that makes us passive will still exist. Then humanity will ask, “What does the life on Earth mean? What are we here for? We will be presented with these great questions in 2000 when Jupiter is in Bull, the divine representative of the human being. This is to show how one can break through the Moon. One can see how all is standing on the ground of the Mystery of Golgotha.

When Dr. Steiner died, the Moon was in this position in Bull moving toward Twins. We can ask what happened in the spiritual world then. One had the impression that it was a moment that was a burden. Why was he not permitted to stay with us longer? There was so much that was left open. One had wished for still more information. What does that mean? One can ask what kind of aspects open the gateway to the answer, but one must have a burning question to get the answer.

Let us again work back from 1954 to when the Moon node moved into this position in 1740. We again come into a time that was similar to the Mystery of Golgotha. This was a most important moment in history. It was the time when Swedenborg had his illumination, when he came away from his scientific work. This time of 1740 is of great significance for humanity of our age, for it is also the same aspect of the sky which stood above Kaspar Hauser. In 1828, at the age of 16, Kaspar Hauser suddenly appeared in

Nürnberg, and people didn't know where he came from. The people of Nürnberg looked after him, and five years later, in 1833, he was murdered. A great personality was standing above Kaspar Hauser, in that constellation of Golgotha. Through the Moon node of Dr. Steiner's death, we can also see the spiritual world open and see the great spiritual aspects behind it. It must be a genuine problem, a genuine question, then we shall find the answer.

Last time a question arose about how one can come to these dates, or how one can calculate them. There are tables, but they are very scarce. This class is for members and it is meant for study and working together. All this may seem very strange and farfetched, but all I told you would not have been possible if it weren't for Dr. Steiner. In *Human and Cosmic Thought*, Dr. Steiner speaks about the spiritual nativity. The relationship of the planets, etc. to the ordinary birth asterogram can easily be mixed with egoism; it is a closed gate. In itself it does not speak anything. The gate has to be opened. There is a sharp distinction between the birth and spiritual nativity—what we bring with us as our thinking orientation in this life on Earth. The higher hierarchies endowed us with their living-thinking-divine forces before birth, which we received while we were still in the spiritual world. These considerations of these divine thoughts show themselves on Earth as philosophies. Dr. Steiner gives examples, for instance: Idealism in the mood of Logism is like seeing Jupiter (Logism) in the constellation of Ram (Idealism). Hegel developed Jupiter in Ram. Fichte also developed it, etc. Dr. Steiner does not say how it is found through the birth nativity; however, I found the answer in connection with the Moon node. These events of the spiritual nativity can happen before or after birth. With regard to Nietzsche, the Moon was in Libra/Scorpion. When we open the gate, at the time when we find either of the Moon's nodes in the position of the birth Moon, we can find, for instance, Jupiter in Ram (Logism in Idealism), etc.

Next time I would like to discuss the eclipse, as there will be one on 25 December. One is easily inclined to take such events as mechanical happenings, and I want to show how we can come to the experience of beings and with which kind of beings we are confronted in such an eclipse.

ECLIPSES ~ 10 December 1954

Tonight I would like to make a little addition to what we did during the last three evenings. I tried to get across the idea that the happenings in the sky at a certain moment are not always happening simultaneously with the things that demonstrate the situation in that moment on Earth. One has to go back or forward in time in order to find the aspect of the sky which can unlock the meaning of the present event, or at least adds to its meaning. Today I shall try to show you from a different angle. That is, from the death of a human being. Dr. Steiner pointed out that the moment of death is even more important than the moment of birth. It is striking and quite remarkable how the sky at the time of the death of a person can usually explain a tremendous amount about things which may not have been so very clear during the lifetime of that person. There, too, a later moment is much more important. Let us look at a historical example, for example, the time of death of Gladstone.

We know from Rudolf Steiner that the soul does not go into the spirit world or Spiritland at once. The soul has to go through purification in the soul world, which takes about one-third the time of the life just past, before it can move on further. Then there is the tremendous moment of the ascent to the sphere of the Sun-Spirit. First we have this moment when the soul left the Earth. We can see this was a moment of great importance. In this moment the soul experiences a gigantic tableau of its past life reflected in the sky. However, the aspect of the moment when the soul enters Spiritland is still greater, still more important. That is really the time, in a sense "the" sky, of the real experience of the heavens that ultimately stands behind the death moment. In order to find this time we have to take the Moon node at the time when it reaches the place where the Sun was at death. It opens the gate of the sphere of the Moon to the sphere of the Sun. The Moon is a gateway to necessity; it is the gateway into birth on Earth. The gateway of the Sun is going into the spiritual-cosmic world. This is the way Gladstone took into the spiritual world: his Sun was in c. 58° the constellation of Bull, and the descending Moon node was in c. 110°, constellation Twins.

First, Gladstone had to go through Kamaloka. He was 90 years old, so he had to spend about 30 years in the soul world. Remember that the Moon node moves through the Zodiac in the opposite direction, so it is moving against the movement of the planets. At this time the Moon node was in Twins. Imagine that it moved a bit further toward Bull. It had a bit more to go to come into the position of where the Sun had been. The Moon node entered the position of the death Sun in Bull in 1928. Then the gate to the Sun sphere was opened, and the soul was able to ascend from the Moon sphere into the Sun sphere. The death took place in 1898, but it had its full bearing in 1928. Again, we come to that moment through the Moon node. There is a remarkable sky: Saturn had come back to the constellation of Scorpion, Mars made a loop in the constellation of Twins (even just entering Bull), and Jupiter was in the constellation of Ram. This could be compared to inspiration, or in the realm of inspiration. I don't think that he was interested in politics any longer but rather in the humanity of Europe as a whole. This was to show you how we can find the spiritual aspect of the sky through the Moon node that belongs to a definite moment and which may have happened long before or long after that moment.

The eclipse will take place on 25 December before Sunrise, but we shall not be able to see it in this part of the world. It will be an annular eclipse. The Moon will be too far away from the Sun, and therefore it will be too small to cover the Sun completely. The annular eclipse has the same effect as a total eclipse. All eclipses, and all cosmic facts for that matter, are living beings. They are beings who have their own life and their own development. They have, in a sense, their young, middle, and old age and something like a death when they pass out of existence. This is like a master example that explains just how alive the cosmos is. The last time this eclipse appeared was in 1936 on 14 December. Thus there is a rhythm of 18 years and 11 days between each time the eclipse appears. If we follow this one back in time, we will find that it was born in the Middle Ages, when it was a very small partial eclipse. Then after an eclipse is born, it grows, becomes a total eclipse, and then it recedes again over time to a partial eclipse until it disappears and no longer comes back. Each 18 year 11 day period is known as a Saros period and there are from 68 to 72 such Saros periods in the life of an eclipse, which is about 1,226 to about 1,300 years. As human beings, we live an average life of about 72 years, and the beings of the eclipse live about 72 Saros years. During this time it passes through the Zodiac twice.

You know that an eclipse only takes place when the Sun's orbit crosses the nodes of the Moon. There is a difference between the eclipse in the ascending Moon node and that of the descending Moon node. An eclipse in the ascending node begins its life at the North Pole, and an eclipse in the descending node begins life in the South Pole. They move in what we can call a spiral, and they become complete, or come to a total eclipse, at the Equator. The last eclipse, which was in the summer of 1954, was born in the Middle Ages in about the 11th century. It started in the South Pole, crossed the Equator, and we saw it last June; therefore, it is beyond the middle age of its life. During the life of an eclipse, there are about 18 total eclipses that take place, leaving about 27 partial eclipses, which take place on either side.

Let us now take this partial eclipse in July this year in the constellation of Twins. After 18 years and 11 days, it will have moved a bit further, and so on. Thus during roughly 70 Saros years, or periods of this eclipse being, and going twice through the Zodiac, it would come back to the same position after about 33 Saros periods. You see how closely that is connected with the lifetime of the human being; it is like a shadow of the human being.

We can follow the Moon nodes and the eclipse beings in history. The eclipse on June 30 is connected with the relationship between England and France, and the one of 25 December has to do with equality. The December eclipse was on its way to incarnation in 1215. In 1774 it took place as a total eclipse on September 5. It was born in 1215, then in 1774 it was already nearing its middle age. In 1215 the Magna Carta was introduced, and we can still see the impact of this event. The one of 1774 is connected with the beginning events leading to the emergence of the United States. On 23 December 1773, the Boston Tea Party took place, the following year the boycott, and in 1776 the Declaration of Independence on July 4. I believe they belong to these points where English history and the civilization radiating from these islands brought about the very foundations of a social life that was really based on equality. Especially that which goes through the western world as the urge to equality, which was the urge that was contained in the step of the Magna Carta and was also contained in the Declaration of Human Rights, because it happened after the Boston Tea Party. It was all brought about by unhappy incidences in history, but I believe they contributed chiefly toward the shaping of the political foundations of the western world, namely, the urge to equality.

The French Revolution was probably inspired by that which took place in America some 17 years earlier. Therefore the French Revolution may not be regarded as something ultimately original. It was perhaps inspired by what had come into existence in the western world in a much more quiet way and not with that tremendous pathos as it happened in France.

One can find many more instances, and they would also fit well into the picture. We might take such thoughts into our concentrations or meditations. These are events that are connected with the shadow (with darkness), and one has to confront them in the human world. That is our real task, not to be frightened but to speak into it, to fill it, so to speak. This is really what the cosmos expects from us, of all humanity, that we help the cosmos in time—our long ages of time. It expects us to step out of the cycle of being dependent and to move toward the ages of cosmic existence and cosmic evolution when we will enter the shape of the fourth hierarchy; that is, when we are no longer dominated by cosmic forces but are able then to guide the forces of any external cosmos together with all the other hierarchies. I believe that two things are essential: to understand that eclipses are connected with darkness, with shadow beings, but also that it is our task to create positive ideas and positive feelings toward them.

From the spiritual point of view, it is something along the line of obliteration of the forces of the Sun. For example, Nordic mythology experiences the eclipse as the Fenris Wolf devouring the Sun. In an esoteric sense this means time, but we cannot proclaim this in the astronomical sense. There are not very many eclipse beings in existence, as there are just four or five eclipses taking place in a year. There are about 40 Sun eclipse beings and the same number of Moon eclipse beings. Events cannot just take place mechanically; there must be intelligent beings behind them. Nothing can happen without cosmic intelligence.

Answers to Questions

The obliteration of the forces of the Sun: You see in Nordic Mythology eclipses were regarded as indications of the Fenris Wolf or the sons, the descendants of the Fenris Wolf, devouring the Sun, which in a certain sense is true. In an esoteric sense, it's true, but we cannot proclaim this in an astronomical sense. We must see the things that happen in the astronomical world as symbols of something much deeper. Then we can say that a shadow-being eats up the Sun, or time.

The eclipses will continue as long as there is a Sun and Moon in the sky. Eclipse beings come into existence in intervals of 18 years 11 days, and they also cease to exist at that rate. They are quite a small family, quite a small race!

Why are they referred to as beings; is the shadow not just that of the Earth?

In an astronomical sense, it is either the shadow of the Earth on the Moon or the shadow of the Moon on the Earth. However, these astronomical facts are only expressions of esoteric events. Nothing can happen without an intelligent being setting the events into rotation. Even if a stone rolls down the slope of a hill, we cannot say that this stone started out on its own accord. A whole chain of events may have ultimately contributed to the stone rolling down the slope. Furthermore, if we go right back to the beginning, we would find in the background of that event, intelligence; comic intelligence; spiritual intelligence. Also, the so-called mechanical events that happen in the universe could not take place if there weren't intelligent beings who put them into rotation somewhere at a certain moment of evolution. Therefore, one can speak of eclipse beings.

Of what rank are these beings; are they Archai?

Yes, I am inclined to say that the Sun eclipses are connected with the Archai, and the Moon eclipses are connected with the Archangeloi.

Is there a special influence streaming down at those times of eclipses?

Rudolf Steiner indicated that to be so. He said it was always known in ancient times that the beings moved in the opposite direction of the shadow. In times of Sun eclipses, the shadow of the Moon falls upon the Earth and there is a movement from the Earth along this shadow-funnel out into the cosmos. Certain demonic beings, shadow beings, darkness beings, move from the Earth out into the cosmos and create further havoc in the cosmos; whereas in the other case, when the shadow of the Earth falls upon the Moon, then beings from the Moon can move along this shadow-funnel and enter the Earth—certain demonic beings who have gone through a kind of development in the cosmos enter the Earth. It is of no use to be frightened; the best thing that we can do is to put positive thoughts out to meet it. I would not advise one to sit down during the eclipse and meditate, but rather to prepare the time of this year's Christmas eclipse with great strength. These demonic beings create havoc as long as they are not checked by human awareness.

What is the corresponding microcosmic event to the macrocosmic event of an eclipse?

The microcosmic event is all that which may appear in the human realm as darkness, some kind of soul darkness. It may be of ahrimanic but it can also be of luciferic nature. We can think of the Fenris Wolf and of Loki, because they represent the forces of darkness. Loki is the one who killed Baldur, that Sun being. They represent both the ahrimanic and luciferic characteristics, and they both bring darkness into the human soul.

Why is it important when the planets stand in a certain sign of the Zodiac?

The planet in a certain sign gives it, so to speak, its color. Planets are always standing in one of the twelve constellations and that permeates the planet with a definite aspect of the astral world. The planet alone wouldn't be anything. The superior planets are mediators between the astral world, the sidereal world, the fixed-star world, for instance, and the Earth. If there weren't that staircase of the seven old planets, there wouldn't be any connection between the astral world and, say, the terrestrial world. It is the etheric world that weaves the interconnections.

Is the Moon a receptacle for astral rays?

All things existing on the Earth are made of two components: The one is matter—ponderable matter—and the other is the creative archetype, which is of cosmic-astral nature. These two things must come together; and it is especially this that one might call astral substance, i.e., that which comes in from the cosmos and is then densified so much in the sphere of the Moon that already a communion or amalgamation takes place.

CONTINUATION OF COSMOLOGY COURSE

COSMOLOGY ~ 4 FEBRUARY 1955

Today I would like to try to penetrate into the movement of the planets, and try to bring the star wisdom into our time. This kind of anthroposophical approach toward cosmology is beset with many dangers and also with much opposition. I would like to draw a picture today of how it happened that our present humanity has so very little connection with cosmology; and if there is a yearning for cosmology, we will find that there are very often attempts to approach this subject on the anthroposophical level that are still mixed up with the empty shells of orthodox tradition. From time to time it is quite fitting to draw a line and see where we stand in present humanity.

In his lecture on karma of September 18, 1924, Rudolf Steiner stated, “In order to understand karma we must once again find the true spiritual star wisdom, a new science of the stars. At the beginning of Michael’s reign there are great difficulties in approaching a real star wisdom. Anthroposophy realizes that the start of the reign of Michael is a time that opens a gate to a new understanding of the stars. The portal is open again to investigation for that which has to be investigated.” Toward the end of the lecture Steiner emphasizes that the wisdom of the stars is most essential for the science of karma: “The spiritual science of the stars is the true science of karma.”

What we do here has its deep sense in Anthroposophy. There are many obstacles around and within us at the moment. It is interesting to realize that the archetype of Strader in Steiner’s Mystery Plays was alive in Steiner’s time. He took the character from someone known to him, whose karmic background he also investigated. He was connected with a kind of abstract Christianity and became a member of the Capuchins. Later he belonged to a more rationalistic school and was impressed by the philosopher Lessing. Rudolf Steiner discovered that this “Strader” had been previously rejected by the spiritual beings of the Moon—the Moon leaders who taught humanity during the time when the Moon was still united with the Earth; teachers who never lived in the physical but once worked through the etheric of humanity and who withdrew with the Moon when it left the Earth. These are the beings that we meet between death and rebirth in Karma Loca, who represent our roots in the past. (After passing, the time one spends in the sphere of the Moon is called Karma Loca.) This goes back to India and the Bhagavad-Gita.

When Strader entered the spiritual world these beings told him: “You must still wait. You are not yet allowed to have anything to do with knowing the stars, not only because of your last incarnation but also the previous incarnations.” Until he had met the things that he had established previously, he would not be allowed to know anything of the stars or of karma. These beings normally present us with the aspect of karma in the language of the stars, which is the same thing.

Rudolf Steiner tells of a legend that was based on fact, in which he found Strader in the personality of Heinrich von Ofterdingen at the Wartburg Sängerkrieg (literally, Singers’ Battle). In this legend there was a great Battle or Contest of Troubadours in Thuringia, which was a contest between a number of minstrels who fought to the death and in which the loser was beheaded. Thus it was of a very serious nature. Heinrich von Ofterdingen was a troubadour who sang the praises of his own lord, Prince Leopold of Austria, who may have been the one who kept Richard Löwenherz prisoner. Also among the contestants was [the previous incarnation of] Wolfram von Eschenbach (the writer of the *Parsifal* story) and Walter van der Vogelweide. This took place in 1206 AD. Heinrich von Ofterdingen was defeated in the Battle by Walter van der Vogelweide, but he thought the decision was unjust so he called in Klingsor of Hungary to his aid. This Klingsor was the blackest magician of his time, one who could still operate the old star wisdom and was therefore unique. He still had the capacity to understand that there were spiritual beings behind the stars and he employed the dark beings for Heinrich von Ofterdingen.

Nowadays we know that astrology is used and is comparatively harmless. People concoct predictions, but it is all abstract because they do not take into account the great spiritual beings who rule the stars. But Klingsor had a knowledge, though an evil knowledge, of the real star wisdom, as he realized the presents of Beings. Sages once lived who knew the true wisdom, for there are tablets in Mesopotamia and elsewhere that testify to this, and they could use it for the benefit of all.

In this ancient Contest, Wolfram von Eschenbach stood against Klingsor, who then questioned him and called in the dark spirits. He proved that Eschenbach, though a great Christian minstrel of the Holy Grail, no longer had the knowledge of the ancient star wisdom and could no longer speak of Cosmic Christianity, for Christianity had become star-denuded. Eschenbach began to sing—of Transubstantiation, of the Last Supper, of the Crucifixion and Resurrection. This defeated Klingsor, who then used his last capacity and threatened to call in the devil to help. This created a draw or tie. Here we have two personalities who are representatives of two great streams in humanity. Eschenbach was strongly connected with inner Christianity, but Heinrich calls in Klingsor's black magic to help him, and because of this the star wisdom was involved. It is for this reason that Heinrich (and Strader) was rejected by the great Moon teachers, for he had yet to redeem the past. Yet Eschenbach, though Christian, lost the old star wisdom and the background of the Cosmic region of the Christ with the Earth and, thus, the meaning of the Earth.

This Contest came at a moment of historic importance, a moment of transition, a kind of deadlock, even in a spiritual sense. Also, before this time, the School of Chartres (the Cathedral) had flourished. Before that gate [to the spirit] was closed at the School of Chartres, there were people that were mostly connected with the Platonic stream of humanity and were still connected with the spiritual world as Christianity. They came from that stream and were still able to see the origin of humanity, the past of the Earth, of the spiritual world, and they could speak of the life after death, etc. The "Archetypal Ideas" perceived by Plato still spoke of Hierarchies working into the physical. Dante's *Divine Comedy* is the last shadow of all that originated in Brunetto Latini, who was one of the last scholars of Chartres. Then there came an interregnum; the souls of Plato left and the old star wisdom came to an end. When the School of Chartres withdrew into the spiritual world and the Aristotelians came, they didn't have the Platonic gift but expressed the spiritual truth more in thought form. Klingsor was the tail end of the demonic star powers. So Heinrich went through his life after death and reincarnated as the prototype of Strader, representing a whole stream of humanity having a past connection with this ancient star wisdom. All of these came to grief somehow, because by then the stars had become decadent. As a reaction (and even in anthroposophy) this situation may have to go through many incarnations to redeem this past. Such personalities must wait, unable to approach, as yet, this anthroposophical cosmology, being still opposed to it. We must recognize and respect such incarnations as not yet being permitted to approach it. We must verify this in ourselves, and only through a severe self-trial can one find the portal to a new star wisdom.

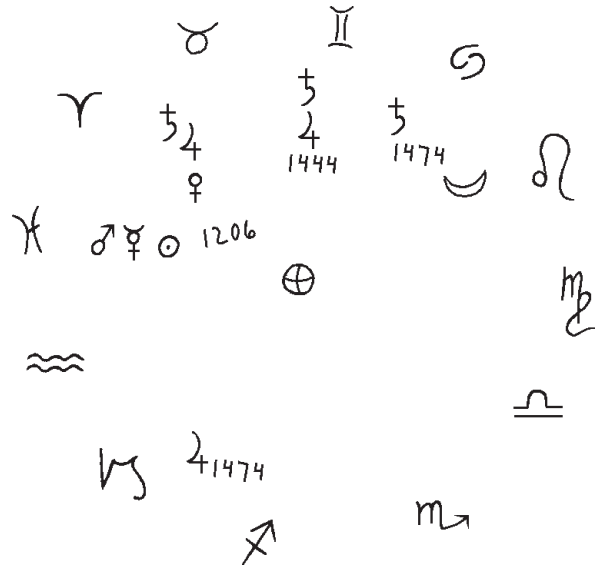
Wolfram von Eschenbach represents a whole other stream of humanity that has lost the aspect of Cosmic Christianity. His *Parsifal* speaks of the stars but without understanding the Christianity of the stars. He only repeats what he has heard elsewhere. Between death and rebirth such souls enter new incarnations, and these souls who have a deep connection with Christianity are prepared to enter this new science of the stars, yet they have a deep fear. The shock of such experiences, as Wolfram's with Klingsor's demons, lingers on and probably manifests as an unconscious fear of the visible stars; for we can have a cosmology without stars.

It is possible through the power of reasoning and thinking to relate the Zodiac to the substances and to the senses, etc. Fine work is being done intellectually in this realm in the creation of a great cosmic machine, but the stars are not yet in it, and it is not yet firmly established on a Michaelic star science. In Rudolf Steiner's *Letters to the Members VI*, Michael establishes connection between the external stars and the human world. The task, therefore, is to include the visible and external stars in all our nature schemes, and if we don't do that we will create a kind of chaos. We can say that silica is connected with Ram, but it is insufficient. We must establish it through the external stars from the direction of Ram. For instance, there exist at least six Zodiacs of substances. All on the basis of sheer reasoning, through a correct trend of thought but abstract. It is not based on a star science. It is these different conclusions that bring chaos to cosmology, and all arising out of a soul's previous experience, such as that of Wolfram von Eschenbach. We must be able to contact the external stars and connect them with historical events. We can do that as a Michaelic star science. The danger lies in falling back into a decadent science. How can we avoid the danger of falling back into ancient ways? The criterion is true Christianity. In fact and in practice that is the test and, from my own experiences, a never-ending test as to whether we are on the right road. Because we must never forget that Klingsor's demons are still alive and in opposition to Michael in this age, we must

constantly ask ourselves, “Am I on the right road?” Spiritual freedom is the very essence of true Christianity. Not just to speak of freedom, but to be free, and help others to become free; and this is a terribly difficult task. The point is that we find new vistas on which we can become free in a spiritual sense.

I would like to show you, as a matter of significance, the sky in the year of that great Contest at Wartburg, which took place about 1206. It is most instructive to see the position of the planets at that time. I took the time of the vernal equinox, March 21, as the Contest would be a long drawn-out one. Klingsor had to be fetched from Hungary, for instance, and that took time.

As we can see here, Saturn (51°) and Jupiter (49°) were in a Great Conjunction, which had moved into the constellation of Bull; Venus (29°) was also in Bull; and Sun (359°), Mercury (344°), and Mars (346°) were in Fishes. We have spoken about these conjunctions before, and how they appear in three corners of the Zodiac, and how this Grand Triangle rotates through the Zodiac as a kind of cosmic clock. In Bull it relates to the Christ events, as they all do, but in this instance it relates to the ancient star wisdom in the stream of the Kings and of Zarathustra. We



find that this conjunction goes back to the one in 14 AD, soon after the two Jesus children met in the temple, when Zarathustra united with the Luke-Nathan child. The Three Wise Men had the ancient star wisdom in purity, and they used it for the progress of humanity. The fundamental difference between white and black magic lies in how we use the magic or wisdom. If one uses it for personal purposes, it becomes evil.

This stream, coming from Ram, now enters Bull, and opposite Bull is Scorpion—darkness could also enter. We might call Klingsor the amber light for that kingly stream of star wisdom in humanity, for by then the ancient star wisdom had become so decadent that the great leaders of humanity had to renounce it. The Bull has its dark aspects, too.

After 1206 this Great Conjunction of Saturn and Jupiter moved on through Bull, and in 1444 it arrived in Twins. Twins is connected with separation or division—a severing of bonds. There was an opposition in 1474 (oppositions and conjunctions are closely related). It was at this time that the decision was made by the great leader, Christian Rosenkretz and his friends, to sacrifice the ancient star wisdom (Rudolf Steiner spoke of this in his lectures on Christian Rosenkretz). Thus this small Rosicrucian group resolved, in front of the altar and for the sake and purpose for the further progress of humanity, to sacrifice this ancient star wisdom because it had become decadent. This was sealed in a cultic ritual in the second half of the fifteenth century—1474.

The power that Klingsor used showed that the star wisdom was in danger; and it was because Heinrich von Offerdingen experienced these evil forces, which Klingsor unleashed on his behalf against Wolfram von Eschenbach, that he became so abstract in his new life as the prototype of Strader. This is something we must always bear in mind when we come together here to struggle to find a new star wisdom. There can be no going back to the past and the ancient star wisdom; we must not forget this; we must apply this. We must realize that there is a huge gulf between the ancient ways of working with the stars and what is needed in our time. There are no rules of tradition to follow; such rules would only work against us. We stand in the Age of Fishes as beggars—beggars of the spirit, and we must acknowledge that, for only if we do will we find the portal into the future.

Some people say, “I experience the stars working.” Let them do so; but we must find *new* sign posts to make us free, even from tradition, in this Age of Michael. Dr. Steiner provided us with so much with which we can create this new star wisdom and which is in line with a true Christianity. If we want to follow Rudolf Steiner, we have to renounce everything old and find everything anew which can be in line with Christianity.

Answers to questions

Was Strader refused entry into the Moon sphere in his former incarnation?

He was refused from having anything to do with the science of karma or science of the stars. Because he misused the star wisdom and used the demonic forces against Wolfram von Eschenbach, he then had to experience these forces after death in the Moon sphere. It was like a heavy veil of forces that prevented him from seeing the star aspects of karma.

In what way can we understand how the decadence gradually took place?

There was a fourth King: Herod. He was the beginning of the end, so to speak, for he also received the same message through the stars of the birth of the Messiah as the three other Kings. However, he set out not to reverence Christ but to destroy Him, and so he misused the message of the stars. The decadence in the star wisdom is inevitably allied to the decadence in mystery wisdom, because the Intelligences of the starry world, the Divine Spirit and Genius, operated through the Mystery Centers. Real star wisdom lies in this recognition of the Intelligences working through the stars and must become constant realization. A star should be regarded as the gentle hand of the Star Deity.

Does one ally the misuse of the star wisdom to the decay of the mysteries?

It is the same—that is only the outside event. You cannot imagine the mysteries without the science of the stars. A real star wisdom is the recognition of the Intelligence's working through the stars; not an answer to the question of how do the stars work, but the constant realization. If I look out into the starry world and I see a star, it is like the gentle hand of a Star Deity touching the Earth. Then we have somewhere the approach.

How does the story end?

The story (Sängerkrieg) takes place during the time of Elisabeth of Thüringen. The story concludes with St. Elizabeth eventually saving Wolfram von Eschenbach from death. She also came from Hungary, as did Klingsor. She was the *light* counterpart of the *dark* Klingsor. St. Francis died before she did, and it is said that she received the mantle (the astral body) of St. Francis—the mantle of Love.

MARS ~ 11 FEBRUARY 1955

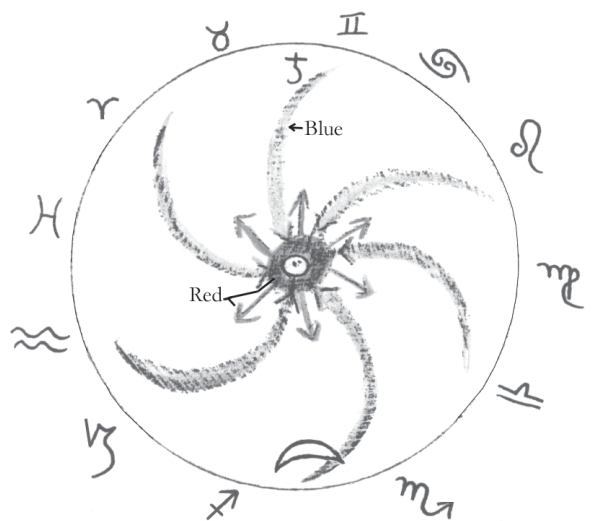
Today we would like to carry on with considerations of the planetary movements in the sky. You will remember that last term, and before, we had been speaking about Saturn, Sun, and Moon, and now we shall have to carry on with the planet Mars. But before we go into details, I would like to work out with you once more this order which we employ here, because it seems to be a bit strange. You realize that it is not the order of the planets in a spatial sense. In a spatial sense, the order would be Saturn, the outermost planet, Jupiter, Mars and the Sun, then the inferior planets Mercury, Venus, and finally the Moon. Now we have obviously been going along a different path: Saturn, Sun, Moon, and now we want to go on with Mars. Why is that so? If we go on with Mars, then Mercury, then Jupiter, and finally Venus, that is the order of the seven days of the week. The order of the seven days of the week has a certain connection with cosmic evolution; it is a dynamic aspect. We know from the indications of Rudolf Steiner that the aspect of the seven days of the week primarily means the seven great embodiments of the Earth—that is, Ancient Saturn, Ancient Sun, Ancient Moon, then the Earth, represented by Mars and occult Mercury (planet Venus), which make up the two halves of the Earth—the past and the future of the Earth—then Jupiter, the future embodiment of the Earth, and finally occult Venus (planet Mercury).

But how can we reconcile that with the order in the present cosmos? Has it anything to do with the present cosmos, with the planets in the present cosmos? Now you see, if in occultism one uses such names as Ancient Saturn, Ancient Sun, Ancient Moon, then those names have a certain connection with the names of the planets in our present solar system. It must be so, because it's not for nothing that Ancient Saturn is called Ancient Saturn, and so on. Let us see how we can work that out in connection with the planets of our present cosmos. We will then see that our present cosmos is indeed nothing else but a kind of miniature—well, of course, it is a macrocosm, but in the sense of world embodiments of the Earth, it is a kind of replica of the past.

Saturn is the outermost of the ancient planets, of those which the ancients knew. (We have discovered with our telescopes three more planets of which we shall also speak in the course of these deliberations, but that will come later.) It guards the threshold of the solar system, so we would have to imagine its orbit goes right around the periphery of the solar universe in which we live. Beyond that orbit there is the Zodiac of the fixed-star constellations. Therefore, Saturn would then be something that embraces the whole solar universe; the solar universe is held, so to speak, by this Saturn. It defines the position of our solar universe; and furthermore, as we know from Rudolf Steiner, Saturn is a replica of Ancient Saturn and especially that which is contained in its spheric orbit. We can even call it a memorial of Ancient Saturn. In other words, Ancient Saturn was as big as the sphere of that huge orbit of our present Saturn. In a certain sense, Saturn is the foundation of the whole solar universe. It is as if we have the foundation walls of that great building of our solar system indicated by the orbit of Saturn.

Our solar universe is organized, and it was organized by the spiritual hierarchies who put the Sun, as it were, into or near the center of the solar universe. We have spoken of the Sun many times, and we know that we, on the foundation of spiritual science, cannot regard the Sun as a solid body, a body that is filled with gases, or anything like that. We know that, from the suggestions of Rudolf Steiner—which can be supported from many directions—we speak of a Sun that is not only empty but which is a kind of anti-space. If we would be able to take away space, take it away entirely, then we would stand at the portal of the Sun. And that Sun is a cavity, in a sense, in the solar universe, which exerts a suctional activity in the cosmos.

Thus we would have two activities brought about by the Sun, and through these two activities the organizing of the solar system is achieved. First we have movement brought about by the suction (blue in drawing) toward the surface of



the Sun: a suctional activity that reaches out as far as the periphery of the solar universe and brings zodiacal substance into this cosmos in which we live. Thereby, everything that exists within this solar universe is permeated by zodiacal archetypes. In the twelve constellations of the Zodiac there live the astral and spiritual archetypes of everything that exists within this solar system; for instance, the species of animals, the species of plants, the great groups of substances that we find on the Earth, and the spiritual and astral essence of all that also comes from the Zodiac. That is all drawn into this solar universe by that Sun which is a super vacuum, a cosmic super vacuum, though more in a spiritual sense. Thus it is able to build up the existence within this solar universe, to strengthen it with substance of cosmic, zodiacal nature.

Further, we know that the Sun exerts also another activity. For instance, we can imagine that here around the Sun (red) there is a kind of congestion of that substance, which has been drawn in from the Zodiac and accumulated upon the surface of the Sun. That may well account for that which we see as the surface of the Sun, namely, that ball of fire which gives us light and warmth. It can be a process of some kind of combustion. We need not think of combustion merely in an earthly sense; it can be entirely different, but there may take place upon the surface of the Sun such a congestion that turns into some kind of disintegration. Now, that process of disintegration sends out light, warmth, and many other things into the solar universe in which we live, and by this lighting up, so to speak, space is created.

Imagine here in the stream that comes from the periphery, which is external darkness, is spiritual light. We cannot see that. Externally it is darkness. You see, for instance, it comes to the Earth by night, into that part of the Earth which is turned away from the Sun. There it is night, and it is just there where those streams of cosmic, of zodiacal substance come into the Earth. That is the strengthening of the Earth with astral and with spiritual substance. That is also what we receive during the night as the refreshing forces of the cosmos. But that is darkness, the instreaming flow of astral forces; however, it is lit up by the light and permeated by the warmth coming from the Sun, and thereby space is created. Through this activity of the clash of these two streams—that which comes in and that which shines into it, which moves as counter force to it—space is created in our solar universe. That is why we say, as indicated by Rudolf Steiner, that the Sun is creating space in our solar universe. As we see Saturn as the all-embracing, as that which is the foundation, so to speak, that which contains the blueprint, in a spiritual sense, of the entire solar universe; then it is the Sun that organizes it and makes it spatial. As a matter of fact, space came into existence on Ancient Sun, and our present Sun continues with that activity, while time came into existence on Ancient Saturn.

Now we go on to the Moon. What is the Moon doing in the cosmos? Well we know, for instance, that out of all the metals, the Moon is connected with silver. There may even be silver on the Moon in some form. We know that silver has the capacity of working like a mirror; for instance, in photography we use silver in order to bring about that reflecting capacity which is needed in order to make photos. This reflecting capacity of the Moon, which is indicated in the silver (not only in silver but also in other substances), is something quite new within this solar universe apart from the activities of Sun and Saturn. Through the Moon we are reminded of the Ancient Moon; that is, the development of something like a mirror within that solar universe in which we live, something like a great cosmic mirror in which all the events of the heavens are mirrored. Of course this is in a very active sense, not in that sense as it is done in a dead mirror which we use, for instance, on a photographic plate; it is much more a living process. Anyhow, it is a process which made it possible that within the being (for instance in the Ancient Moon-ancestor) the capacity of inner reflection was established. It was possible because the Moon-ancestor was by then endowed with the astral body. The astral body made it possible for that creature to experience what was streaming through it, that which was going on around it in nature and so on. Because at one time that capacity didn't exist, and even the plants in our time don't have that capacity of inner reflection, of soul activity. It is perhaps better to call it soul activity.

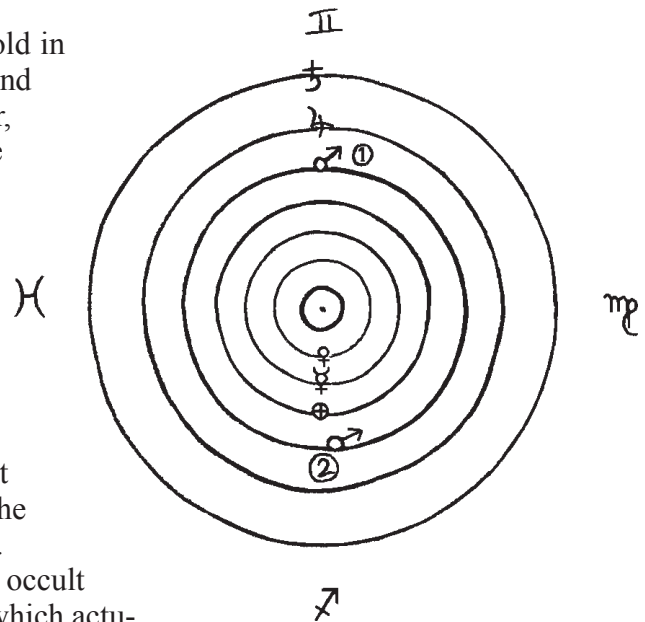
Now we have the three steps: Saturn, Sun, and Moon. We see the foundation, the organization, and then the inner experience of that which had been created—creation looking back onto itself, or at least taking the first step toward looking back onto itself. We can also say that existence, which is the endowment of our physical foundation, is Saturn; life is the Sun—during Ancient Sun evolution, humanity was endowed with life, which is our etheric organization; and during the Moon evolution humanity was en-

dowed with the astral body, that is, the capacity of inner relation, of the first steps toward soul activity. Therefore, the astral body is also called soul body.

After these three steps have been taken—and our solar universe really manifests it; shows it; repeats it—then there has been a replica, so to speak, of the great process of evolution. This solar universe, in our time, is not only repeating the past, it represents also the present. Now we see the fourth step, which we all realize is the Earth evolution.

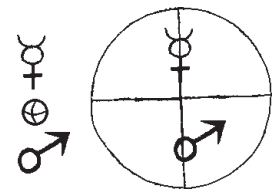
The ancient Indians called the Earth “maya”, or illusion. They experienced and regarded that which flows through the channels of the senses of the human being, that which is out there as a material world, as an illusion. For them the spiritual world was the reality. We, of course in our time, are no longer inclined to regard the external world as an illusion, and I believe we can be grateful for it. I don't know how we could cope with this world if we regarded it as an illusion; I believe that in practice it is felt pretty strongly by everybody who lives in this present age. Nevertheless, from a spiritual point of view the Earth does not exist as something self-contained. It is made up, it is actually brought about, and it is constantly held in balance and in existence by those two forces of Mars and occult Mercury [planet Venus]. By the clash, so to speak, of forces of Mars and occult Mercury, Earth existence is possible altogether. Now that is a long story, and perhaps we can work it out as we go along with the description of Mars. Today I only want to show you how one can come by such a thing as the fact that in occultism we call the Earth evolution Mars-occult Mercury.

Let us see how that works. We have, as we are told in school and according to the Copernican system, Saturn and all the planets moving around the Sun. Here is Jupiter, the one below Saturn, then comes Mars, and then, as we know, the Copernican system places the Earth in the next orbit, below that of Mars. Well, you see there is the possibility—actually it happens every two years—that Mars comes into the neighborhood of the Earth. Mars can then be here (2). Here in this position (1) it is obviously very far away from the Earth, with even the Sun between the Earth and Mars, so it is very far away. But sometimes it happens that it comes very near, and then we see Mars as a very bright star, an exceedingly bright star; we see it as a fiery red, almost threatening point in the heavens. Those are the times when Mars makes a loop.



To this we must add another fact in order to find occult Mercury, that is, the Mercury half of the Earth, or that which actually makes the Earth. You see, nearer to the Sun there are the inferior planets, Venus and Mercury, on this side of the Earth. They are also moving around the Sun. Here you see I have put occult Mercury into the place where it is nearest to the Earth. It can be on the other side, and then it is furthest away from the Earth; that can happen too, and in rhythmic intervals of about 18-19 months occult Mercury comes very near to the Earth. So in such a moment we would then have occult Mercury as it is here. Now don't worry, for the moment, that I have turned the planets around. Of course, according to Copernican astronomy, the planet Mercury is nearer to the Sun, and Venus is further away in the orbit above that of Mercury. But don't worry about that; we shall talk about it when we come to discuss that planet.

Anyhow, we can see that the Earth upon which we live is really built, or created, by these two planets. It is only existent as far as these two planets are constantly creating it. This was very well-known in occultism in the most ancient times. And it is true, Mars represents more the first half of the Earth evolution, that is, the time when the great repetitions took place—when first Ancient Saturn was repeated, then Ancient Sun, then the Ancient Moon—and when everything that exists now in the kingdoms of nature was brought up to that perfection in which we perceive it now. That is the first part of the Earth evolution. The second half of the Earth evolution is called Mercury in occultism, that is, the time



which we have hardly begun, which will lead us into the future and that will also witness again the spiritualization, the dissolving of that which has been created hitherto. In this dissolution of the nature forces in creation, the forces of consciousness will be developed, and there one can imagine that human beings have a very important part in this Earth drama. Through the dissolution of creation, those consciousness forces will be developed that will be necessary for the Jupiter incarnation of the Earth, for the Jupiter embodiment of the Earth.

It is not difficult to go on. After this Earth was established, so to speak, existent through the sounding together of Mars and occult Mercury in the cosmos, the present Jupiter became the place of the sphere in the universe in which those exalted beings, who have prepared the Jupiter embodiment of the Earth, are already present and working. On Jupiter there exists a colony of spiritual beings who have already prepared that Jupiter phase of the Earth evolution. It is always, so to speak, a matter of coming from the periphery to the center, then a going out, and then a coming back to the center again. It is a constant weaving, a rhythmical weaving, a kind of process that takes place between center and periphery in this solar universe.

The next step would then be that which is indicated by occult Venus (planet Mercury), the planet nearest to the Sun, the Venus embodiment of the Earth, after the Jupiter embodiment. Thus we can find in our solar system not only the past but also the future, all those great seven steps of which Rudolf Steiner has spoken in *Occult Science* and in other places. We can find them in our solar system. Our solar system is a replica, but not only a replica, also a kind of vision of the future—Jupiter and Venus, even Vulcan in a certain sense. We see it here in a dynamic fashion, so to speak, in a dynamic order. The spatial order would be Saturn, Jupiter, Mars, Sun, Venus, Mercury, Earth, and then, of course in the neighborhood of the Earth, the Moon. That is a static, spatial order. But there is also a dynamic order, which is the one that is contained in the seven days of the week. And dear friends, I believe this is quite a legitimate approach, an approach that can lead us much further than the spatial aspect only. The seven days of the week is a dynamic aspect of our solar system, for it can give us the spiritual insight, the realization—rather than the matter-of-fact reason—of the spiritual background of the solar universe; and we attain the dynamic by inner devotion to such cosmic facts and to spiritual beings. I believe that if we look at the solar universe in this fashion, in the order which is indicated in the seven days of the week, is looking at the solar universe with the inner eye, with the organs of inner devotion. If we do this, then we can be sure that this solar universe will one day speak to us. We shall experience it speaking to us.

Now then, Mars. What is Mars doing in the course of this year? I shall describe the main features. At the present moment it is still in the constellation of Fishes, after coming around from the winter constellations of the Zodiac. It had made a loop last year (summer 1954) between the constellation of Scorpion and Archer, actually closer to Archer. In the meantime, it has moved into the constellation of Fishes. In the course of this year, it will come into a conjunction with the Sun; that will take place on the 17th of August in Lion, in which the Sun will stand in front of Mars. From there it will move on, and in 1956 it will make a loop, chiefly in the constellation of Waterman. This is more or less the main structure, the main picture of the movements of Mars in the course of this and the next year. I ought to add that in the case of a loop, Mars would then be near to the Earth, and the Sun would again be opposite there on the other side. It is not exactly in the same spot; it will be a bit deeper into Lion. We saw in the picture before how these conjunctions and oppositions (the loops) happen with regard to Mars. We have the Sun here in the center and now the Earth (see drawing, facing page). According to the Copernican picture, the Earth is moving around the Sun, and further out we have the orbit of Mars. An opposition is this: first the Earth has arrived here in this position, and Mars is over here, behind the Sun (1). That is what is happening here in August 1955. In 1956, let's say the Earth would be here and Mars in this position (2); now the picture is reversed with Mars nearer to the Earth, and the Sun is standing on the other side. That is why we then see Mars so near to the Earth during the night.

I don't want to tantalize you with an explanation of the loops as they are explained in Copernicanism. In Copernicanism they have no reality at all; they are considered to be only a sort of optical illusion brought about by the respective positions of Sun and Earth. That is, of course, a materialistic outlook simply based on the consideration of the universe, the solar cosmos in which we live, from the aspect of material bodies rolling through cosmic space. There it doesn't matter; there we can also imagine that anything of that

nature, such as loops, is quite easily explained by mechanical tricks, so to speak, by optical illusions and all that.

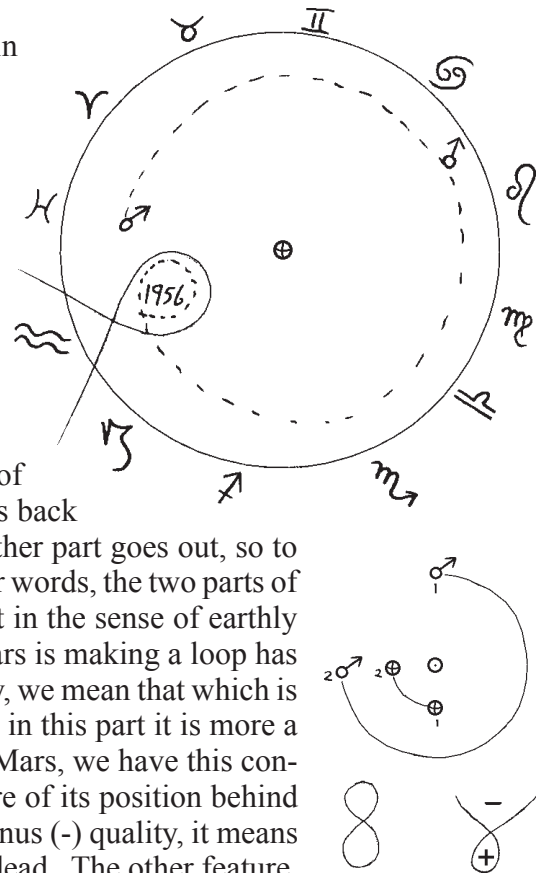
The lemniscatory universe, of which Rudolf Steiner spoke in his lectures, is from quite a different aspect. There the loops have a reality, and it can also be very well demonstrated. One day we shall have the model of the lemniscate here, and I will show you how it can be demonstrated, and how the loops, for instance, can be experienced as realities, as something that really takes place in the universe and is not only brought about by the relative positions of both planets, Sun and Earth. We know that Rudolf Steiner spoke of these kinds of movements in the universe. We would have then indicated such things as that which we have in the drawing. As we can see, in a sense the lemniscate is already here. It is only drawn apart through the movement of Mars. It disappears here, so to speak, in this part of the loop (the part which appears to go around ☿), and it comes back

here. It is actually so, that if the planet is in a loop, then the other part goes out, so to speak, into infinite space. It just disappears, loses itself. In other words, the two parts of the lemniscate have different values. One can perhaps say that in the sense of earthly properties and earthly space, this part here where the planet Mars is making a loop has more the plus quality, also in a spheric sense. By plus (+) quality, we mean that which is more related to matter, to substance on the Earth, whereas here in this part it is more a minus (-) quality. In these main features of the movements of Mars, we have this conjunction that we have to expect in summer 1955. In this feature of its position behind the Sun, far out in cosmic space where the planet has more a minus (-) quality, it means that Mars has a much deeper connection with the world of the dead. The other feature, the loop in 1956, has more of the plus (+) quality; that is, more the quality of that Mars of which we have been speaking as making up the one half of the Earth that we see around us, which we take into our being through the channels of the senses, the kingdoms of nature, and all that. That is more related to this plus Mars, that is, the Mars in the loop. And the other (minus) is the Mars that is more related to the spiritual world, to the world in which the dead live, for instance.

To this, of course, we must add many more details. For instance, in the neighborhood of this conjunction of Mars and Sun in summer, a multitude of other conjunctions will also take place. It is really the most dramatic picture with regard to those summer months. Really a great number of conjunctions will take place there; for instance, this conjunction of Mars and Sun is quite near Pluto, one of the newly discovered planets, and also near to Jupiter. Venus and Mercury are also there, so it is a whole conglomeration of planets, about the time of this conjunction, in those constellations of Crab and Lion. All this must be considered in order to complete the picture, in order to make something of that event in the sky, because only then can we find the answer in the human realm.

We are speaking here of a conjunction of Mars and the Sun, in the constellation of Lion, and here of a loop in Waterman (page 53). We are drawing in the Zodiac, and therefore I believe it is essential that we get a picture of the Zodiac. There are many indications from Rudolf Steiner about the Zodiac; there is quite a lot that one can study. I have tried in *Isis Sophia I* and especially *II*, to approach the Zodiac from a certain angle, from the angle of the evolution of the world—from the angle of Ancient Saturn, Ancient Sun, Ancient Moon, and even the Earth evolution. All of that approach is meant to be employed; but it is, I would say, a work that demands quite a lot of study.

In ancient times one knew these things, too. If those priest-sages in the ancient temples in Egypt, or elsewhere, looked up to the stars and saw the planets in the constellations, they had deep impressions of all that which presented itself to them through the constellations. The constellation of Lion is not for nothing called Lion; it is not because one worked out in an arbitrary fashion that something could be the head of a lion and there is something in the constellation suggesting the body of a lion, and so let's make it a lion.



That is more or less the suggestion that we find in modern descriptions of ancient sidereal mythology. It was by no means done in that fashion. In ancient times people realized from that direction, where we now see the constellation of Lion, forces were streaming down to the Earth giving the impression of a lion, forces that were akin to certain capacities, certain qualities which one would otherwise find on the Earth in the species of lion. This was also the case with regard to the other constellations. There is deep, deep wisdom contained in ancient sidereal mythology, and if one really gets down to work and tries to study that ancient mythology, one is really surprised what an enormous wisdom, what a storehouse of wisdom is contained in it. Nevertheless, the ancients used a kind of shorthand description of the constellations of the Zodiac. They used those famous symbols that we have here on the blackboard: ♈, ♉, etc. It was simply necessary for certain purposes to have the meaning, the capacity, the impact of a certain constellation, as it were, in a nutshell. It was a necessity because at that time one couldn't give lectures, so to speak, which lasted for an hour and sometimes even longer. With one grasp, one had to describe and to present something that was a fact in the cosmos and on Earth, and these were the symbols.

Let us see how we can get on with the symbols in such a fashion that we can make use of them, for instance in connection with these workings of Mars in the Zodiac. Now imagine that all is in unity, all is an integrated spiritual universe, no external stars, everything at rest. Then there comes a moment when something is initiated, inaugurated. How can we imagine that? We would have to imagine it so, that in a certain moment a space is designed, a point in that universe is designed where something would come into movement, where something is supposed to have its own development. We can picture that there is some kind of surface, maybe a piece of glass, with water underneath it. It is damp; it can accumulate into a drop of water. In a certain moment, there would then be a first indication of a drop of water. Something is going to separate from that which is a kind of mirror, a kind of surface of dampness. It is going to separate, and the first intention is indicated in this kind of bulging out. We would have to see something like this in any kind of impulse that enters given facts. There is a certain setting and that setting is complete in itself, it is quite at rest; but now there comes an impulse, something shoots into it, and then we would have such a dynamic picture (drawing at right), as that of Ram—this symbol of Ram: ♈. Therefore, Ram is the first of the constellations, the leader of the constellations of the Zodiac.



The next step would be that this, which has separated, is now independent (you see, we have now come to the point where the drop has really separated from that surface); yet it still has the connection with the upper world, with that from which it had come. We would have to imagine these symbols of Ram all around, so to speak, all pointing toward the center of this universe. A multitude, actually an infinity of Ram symbols would point toward the center; that would be the real thing, but we cannot do that of course, we must restrict ourselves. Now here in the next step there is independence already indicated, but there is still the connection with the great world above. It is the symbol of Bull (♉); I mean literally the head of a bull and the two horns. Now this was also the symbol of Isis in ancient Egypt. Isis was the queen of the heavens; she worked in the human souls, but she bore, so to speak, the heavens in her being, and thus we see her sometimes in ancient Egyptian representations as bearing horns; sometimes even with the head of a cow having horns. In this picture we see the intention to say, "There is this independence, this beginning independence, but still a strong connection with that which is above, which is actually almost overpowering what has separated in the course of evolution."

The next would be Twins, and there we have already a stronger separation between upper and lower, left and right: ♊. We see an upper world, and now for the first time there appears a lower world, an independence. Of course, one needs to go into much more detail concerning these things, and one can work out that independence in all precision. There is the upper world, which we have also here in Bull, but for the first time there is now a lower world. We see a contradiction with the being hovering in between and still connected with both. That would be the dynamic quality of Twins.

Now the next one is Crab, and it has come apart: a. We see that a further rupture has taken place, which is essential in any kind of evolution; we can even observe it in the tiniest thing we do. It is like the Yin and Yang of Chinese symbology: ☯, but here they are still joined.

With Lion it is always a matter of center, namely, that which has separated and now seeks to establish a relationship to the periphery: \odot . Thereby it can come from the periphery into a center, or it can go out from the interior toward the periphery: \odot .

The next constellation is that of Virgin, and there we have this symbol: c. What has taken place is the fact that in Lion we have drawn away, we have drawn into our own interior from the periphery, and we are ourselves, in a sense. We have drawn the whole cosmos into our inner being. There it is, as small as, say, the circulation and the heart within the inner being, because that is also connected with Lion. Now in Virgin, something is going to happen in that microcosm. It is a very mysterious thing that is going to happen there, something like a mysterious new birth. This is something that one might liken to chemical processes, but chemical processes of an alchemical or spiritual nature, which take place in the soul behind three curtains, such as in the ancient mysteries—for instance, think of Egyptian temples. There it was so, that one had to go from, say, the outer yard—well, first the alley of the sphinxes, which may have been sphinxes but also perhaps different animals or beasts. Then we enter the outer courtyard, then we go through another portico into the inner courtyard and still deeper. It is a matter of going through stages of preparation, even in an external sense, until we are finally able to enter the innermost sanctuary. Thus the constellation of Virgin is that cosmic region from which forces flow into our Earth evolution and have flowed into our Earth evolution in the past that are associated with tremendous changes, tremendous inner developments. These forces take up that which has been established through Lion as a turning into the inner, as a turning away from the greater cosmos, a coming to oneself; and then there is the establishment of, let us say, a microcosm within the macrocosm, a birth of maybe far-reaching importance, and that is Virgin.

It is already late, and we shall stop here. So we have now discussed the first six constellations of the Zodiac, and we shall then carry on with the last six next time. We need this in order to discuss the movements of the planet Mars in the course of this year. We want to know what it means, what our answer can be to that event of Mars standing behind the Sun in the constellation of Lion and equally of that loop of Mars in Waterman. It is important to realize that we need the quality of the constellations in which these events take place, because what takes place, what happens in the cosmos is always a composition of two elements: the one is the planet, and the other one is the constellation. These two components must come together in order to make that sound which is there in the cosmos. Neither the planet alone nor the constellation alone would give the keynote.

Answers to Questions

Have these signs always been used?

They have changed, and even the constellations have changed. The Chinese, for instance, and the Tibetans have quite a different Zodiac from ours. We cannot really say when this came into existence or where it came from. We find the first traces only in historic times, only as far as documents go, but I do think that they go back, some of them at least, to ancient India. You see the Chinese and the Tibetans, who are really Atlanteans who have not joined, so to speak, the community of the post-Atlantean epoch, have retained something that was possibly valid in Atlantean times. They use animals exclusively in the Chinese and Tibetan Zodiac. One knows how they are associated with the twelve constellations of the Zodiac, I mean what the equivalents are at present, but we must also include another fact in this, which is that the fixed stars are moving too. If we take that familiar constellation of Plough or Great Bear—the seven stars, or septemdrans—we do not expect that those seven stars would be found in a different “assortment,” so to speak. We know, and we rely on the fact that they are always in the same composition in the cosmos. That was not always so and won’t be so in the far future. After many thousands of years, the stars will have moved apart and into a different composition. The Great Bear will look quite different, and so we can imagine that in Atlantean times the constellations of the Zodiac had a different appearance; they spoke differently, they presented different visions or different imaginations, and that is probably the Zodiacs of Tibet and China.

There are some suggestions which support the idea that some of the constellations of the Zodiac, and also near the Zodiac, were recognized as such already in Ancient India. Such a myth as that of Hercules goes back, I believe, into the dim past. It is not of Greek origin; we find it already in Phoenicia, and I am sure we would find it also, for instance, in the myth of Marduk and his battle with Tiamat. That is not the same as the Hercules myths, but somewhere in the neighborhood, of course more elevated, more in the realm of the deity. Those twelve labors of Hercules are associated with the twelve constellations of the Zodiac. There have always been attempts to associate them. Some of them are quite easy; for instance Bull of Crete, which is, of course, the constellation Bull; it has a certain connection with the constellation Bull. In the beginning Hercules killed a Lion, and that is connected with the constellation of Lion. Then one of the labors is the destruction of the Hydra, the Lernean Serpent, which is just underneath these constellations Crab, Lion, Virgin, and right into Scales. Under Scales is the tail, and underneath Crab is the head.


What are they really, all these features of the twelve deeds? They are all battles in the astral world, which will clear the astral world. To put it into a nutshell is rather an involved task, but remember that in Atlantean times the Earth was covered by mists and dense fog. Now imagine that these condensed, and the consequence was those tremendous rainfalls and the floods of which we hear, which in other places worked as the ice age. Then suddenly the constellations become visible. Imagine what a deep impression that must have made on Atlantean humanity. They didn't see the stars, and suddenly there they were! And we know that they still had gifts of clairvoyance; they realized the constellations not as we do, as pin points of light and ever so far away. For them it was really a world of astral forces working down onto the Earth. That may well have been a frightening, even terrifying experience. Then certain heroes went out in order to fight those monsters. Their deeds are a picture of the astrality of humanity now placed into such a position that it could put, so to speak, a soul distance between that which worked from the depth of the cosmos into the Earth. These are the deeds of Hercules for instance, which cleared the astral atmosphere, and that is how the constellations came about.


MARS - Conjunctions and Loops ~ 18 FEBRUARY 1955


We started last time to speak about and to work with Mars, and we came to the conclusion that first we must know something about the Zodiac; and getting to know something about the Zodiac can be a very difficult matter. I have tried to approach it in *Isis Sophia II*, especially in Part II, and from that we can gather how difficult the task is. We tried last time to see if perhaps we could take a short cut, and the short cut was the symbols. The question is whether we can find an approach that gives us the symbols of the Zodiac in such a fashion that they mean something to us. Usually they are used by people without their knowing what they really mean or where they came from. We started already last time, and perhaps it is quite good if we start from the beginning again today. I ought to say that the Zodiac of the twelve constellations can be regarded as an element of inner evolution, of inner development. Twelve stages of inner development can be read in it, either in the evolution of the human being, or also in connection with cosmic evolution. Now we shall try to find a middle way.

First there is nothing, nothing at all: emptiness and the condition of duration, it would be better to say. Then there comes an impulse—let us imagine it like lightning coming out of the blue. We can imagine it as an arrow (at right), but this is not sufficient; it makes a sort of indentation in space, in time, or whatever it is. And that would be the constellation of Ram: ♈—the very first beginning of anything, of any development of any evolution.



This impulse, which has now been given, is a provision that must last into the future, whereby it establishes itself as a kind of microcosm in the greater macrocosm, as a kind of smaller world that is still related to the greater world from which it came. First we would have just an indication of a microcosm, or whatever it is, a world in itself but a world that is still closely connected with the higher world. Just like the horns of the cow or of the bull reach out , or, rather, are streaming down, so to speak, into the organism of the animal; thus the higher, original world, or universe, reaches down into that which is, to a certain extent, now integrated in itself—this is Bull: ♉.

Then there comes a further step of evolution, which we can only understand on the foundation that this process is really meant to lead somewhere, namely, to the evolution of that which is not quite emancipated yet but which one day—or in one moment, or at a certain stage—will have to be emancipated. The next step would be that there is still on the one hand the indication of the upper world, of the greater world, or whatever we call it, and another is approaching, so to speak—that which may point to the future, which indicates already that realm where the emancipated being can then live. It is the higher world and the lower world together, or we can also consider it from a different angle. One thought would be if we left everything open, so to speak, and made a symbol such as this: . I know it is not quite orthodox, but what I mean is an upper world and lower world, right and left, somehow a polarity; a contrast comes into the picture, and that is the first step toward the intended evolution of self, the independent evolution. That is then Twins: ♊. I just use the traditional symbol as this gives us a better opportunity to read it. That is what we really want to do tonight, to create an opportunity, to show you the possibility of seeing how one can read these symbols so that they are not just signs, like the ciphers on a watch that have a certain shape, though very few people know where they come from and what they really mean.

The next would then be the real emancipation, and that is, what is here still united in Twins somehow comes apart, and then we have Crab . There is a gulf between the two. We can say that Crab is that from which this impulse descended and that which leads, or which is supposed to lead into the future—involution, evolution, however we employ this sequence of evolution in the sense of the constellations of the Zodiac. Here I would like to mention something else that is perhaps quite useful. This gap, which is there, carries a real danger, as everything can fall into pieces; it is something like a constant danger of an atomic explosion. Of course I am speaking pictorially, but we can understand that there is the danger that two things, originally belonging together, fall apart to such an extent that evolution just cannot go on. However, this gap, which has always existed in humanity and which came to a head just about the time of Christ, was bridged over by the events in Palestine. Before the time of Christ, it was quite obvious in humanity that human beings had moved away and emancipated themselves from the spiritual world to such an extent that they were in danger of losing all connection with that spiritual world; and what is more, not only losing the

connection but also losing their own self, because we cannot cut away from the origin without having established the equivalent, so to speak, of that motherly sheath of protection that the creature still has when it is still contained, as it were, in the greater cosmos. That gulf was bridged over by the events that took place in Palestine. As a matter of fact, it was clearly indicated in the sky that there was the grave danger that the time had come when this gulf had to be bridged over, or else humanity would be lost. Saturn was standing in the constellation of Cancer/Crab, during the years 32-33. Then through the Deed on Golgotha, this gap was bridged over.

We may know something of the geography of Jerusalem, where the Mystery of Golgotha took place. It has been described by Dr. Bock in one of his books, *The Three Years*. The position and the geographical and the geological situation at Jerusalem are unique. There is actually something like two hills. There is, or there was in pre-Christian times, a deep sort of cleft or gorge. It is said that the gorge probably had some connection with subterranean volcanic activities—steam and smoke and vapors were coming up. Later this gorge or cleft was filled up, but it was still there as a kind of, I would say, spiritual cleft. This gorge went right up to the hill of Golgotha, starting in the south of Jerusalem—the place where later on Jerusalem was built—and it led right up to the hill of Golgotha, which was in the north. So in the background there would be the hill of Golgotha, and we see there the event on Golgotha taking place. The gap between the two elements was quite apparent here; it is bridged over by that which took place on Golgotha in a spiritual sense. That is Crab.



The next constellation would be that of Lion. Here in Crab we had the contrast of this splitting up. Of course this gap here is where something new must be developed. We can say that the future can only come into existence if human beings take hold of the present, but the present rests on the past. So the present—that which is in between—is the connecting link. Something must come and must be developed, which is our own nature. That is the task, and we saw it in the symbol that we used for Lion: ♌. We are coming from the periphery, and we are moving in this fashion toward that which is then really the center. Just as the heart of the human being is the center of the whole organism, in that sense, the intent which is to be developed out of the periphery—out of the coming away from the periphery—that is the essential thing for the future (drawing at right). It is like a germ which is sown for the future; but now it must ripen, and in order to ripen, in order for a seed to germinate, it must be put into the soil and be given an opportunity to go through a very complicated process of decomposition: a chaos must be created, and only then can the new develop.



Lion is only the seed, and the complicated process that follows Lion can be seen in the picture of the constellation of Virgin: ♍. It is as if the process that we could imagine as taking place in the dynamic capacity of lemniscatory activity in the universe, where we have plus and minus activities working together in order to bring into existence that which ought to come, is somewhere contained in this indication of a lemniscate in the symbol for the constellation of Virgin (drawing). Of course there is also something still contained of that curve of Lion, but the mystery takes place behind three doors, as it were, behind three veils closed away from the profane world, one might say, in some kind of laboratory of the Gods. On Earth it is the soil, it is the Mother Earth, it is Virgin Earth that takes the seed; and then, in complicated processes, the matter of the seed is broken down to such an extent that the cosmos can work into that chaos and can bring about or create a micro cosmos.



After this stage we would come to Scales, in which the traditional sign is: ♎. Of course it has some similarity to scales, but I never found it very satisfactory. Rudolf Steiner, however, in the *Soul Calendar* employed another symbol: ☉. I believe a symbol like this is much more adequate—something like a setting sun. It need not be a setting sun but something that is about to descend to unite with a lower world. Until now, coming from Ram to Virgin, we had a development that was still more or less closely connected and associated with the greater world. Actually it was much more a world where we receive forces from the extraterrestrial world, from the cosmos, and now it remains to be seen how those forces become our own forces, our individual forces. In Virgin we are much more receptive and much more exposed, as it were, to the great cosmos. But now there comes the task to descend, so to speak, into our own world, into our own being. We come to a crossroads; we must descend into the depths, just as the Sun at sunset seems to descend to the lower world below the horizon. This would then be Scales.


We now enter the world of the deed, of our deed. Until now it was the deed of the cosmos; going through Scales we would enter the world of our own deed. As a matter of fact, all these constellations up to Virgin and Scales are also the archetypal regions of the human form-body, starting from the head down to the hips. Beyond that which we see as the constellation of Ram in the sky, spiritually beyond that constellation, we would see the archetypes—actually the spiritual beings—who form the human head, especially the brain; in Bull we see divine beings who in the past formed the organism of the larynx; then Twins is the region that has to do with the arms; Cancer, the enclosure of the chest; then within the chest the heart and the circulation is Lion; Virgin with the entire digestive region; and then in Scales the hips. So we see here, in this upper zodiacal region, that we are still more or less in a realm where we are receptive beings, especially as far as the head is concerned. However, once we go across this threshold of Scales, we enter the sphere of our own activity—our limbs.



The first thing we meet when we enter this sphere of activity is Scorpion: ♏. Its symbol is, in a sense, similar to the symbol of Virgin. Here we also have an indication of three doors, but the ending of the symbol has quite a different character. This is also undoubtedly connected with mysteries that take place, as it were, behind three closed doors. What are these? They are the mysteries of the deed, which is not so simple. I mean, we go out into the world and are active, but we are usually not very well aware of what really takes place. All activity is only possible by the counterbalance of another thing: dying, as it were. Activity rests on death. For example, if here within the human realm something new comes into the world, such as someone inventing something or making a discovery, it can upset the whole world, as we know. For instance, technological discoveries and inventions may upset the whole world within a time of, say, ten years. We know what a revolution was brought into the world when the atom bomb—atomic fission—was discovered. And so it is, whenever something new comes into the world it upsets something of a previous status, of a previous standing; it can upset a whole previous world. Thus the first thing is death. Something dies if we enter the realm of activity; such as, if we just walk across the earth, we don't know how many living beings we really squash—insects and all that—and yet it has to be. Life really stands on the foundation of death. That is only the external, the facade, so to speak, of the mystery of activity, but it shows us the direction in which activity and individual creation lies. That is Scorpion. Of course one can draw Scorpion in various fashions—sometimes like this, pointing upward ♏ and sometimes downward ♏, which is in line with that descent. Such tiny alterations can mean a lot in a symbolical sense; it all depends on what we want to express.


The next constellation would be Archer. The symbol for Archer is this: ♐. We have now really gone into the realm of activity, which is indicated in the arrow of Archer, and it is quite a good thing to have the arrow upright. We could also do it in this fashion: ♐, as we have with Scorpion, but in this upright position of the arrow we have an indication. If we connect some kind of inner consciousness with it, then it means something, and therefore there is a need to know what one is doing if one is using such symbols. We know that in occultism the danger is always that one does things and uses symbols and performs practices which, if they are not fully comprehended, may lead to disaster. Therefore it is good to know about the symbols if one wants to use them.

Next we have the constellation of Goat. What does that mean? Actually the symbols here should follow deeper and deeper down into the world of action. We have entered a world where it is dim, where there is not much light, as it were, where things may even be chaotic, and what we need then is enlightenment from above. Ultimately we need guidance from a divine world; otherwise our deeds and actions will be chaotic. This is expressed in the symbol of Goat: ♐. How can we see it? On the continent they use the symbol differently; which is: ♐. What is really contained in this symbol is this: ♐. Imagine that the being is enclosed, as it were, in its own shell. Here it is involved, so to speak, in its own being, but it wants to create something like organs of perception for that which takes place outside, namely, that which ultimately takes place in the spiritual world, because it is from there that we must receive our guidance. Thus Goat is a constellation that is always connected with this kind of equilibrium between a higher world and the Earth; but now it is different. For these signs, of which we speak, stand just opposite of the upper signs that came before Scales. Goat is the opposite of Crab, also Twins. In the upper signs, something was given to us. We were, so to speak, put into the position of facing that contrast, that dual world; but here we

recover, so to speak, from that individuality, because we have come to ourselves. In Virgin, in the sanctuary of that temple, which is guarded by three doors, there is a Virgin birth taking place. Then we descended into the world of will-action. We went through the crisis of action (Scorpion), and then our forces were loosened, so to speak, and we became active in the world; but still we needed spiritual guidance. We are involved in our own being, and what we need now is a “spiritual eye” that can look up to the spiritual world in order to find that guidance which we need after experiencing the abyss of Crab. In Goat we find that world again from which we have separated here (Crab). Therefore Goat is opposite.

The next thing would be that we find ourselves in a world of flowing spiritual activity. In Goat we are looking out; we are just peeping out, so to speak, out of our own shell and trying to again get a glimpse of the spiritual world. In Waterman we are supposed to be successful. I mean, if we look out, we expect that we shall find that guidance, and that is expressed in Waterman: . The waters—that which echoes in the cosmos—reflects itself then in the lower world. The waves of the spirit, of the ether in the heights, reflect themselves in that which lives in the lower nature. Therefore two lines, and I believe that is essential. The two lines of waves, the lower one as a reflection, as a response, as it were, to that which takes place above.

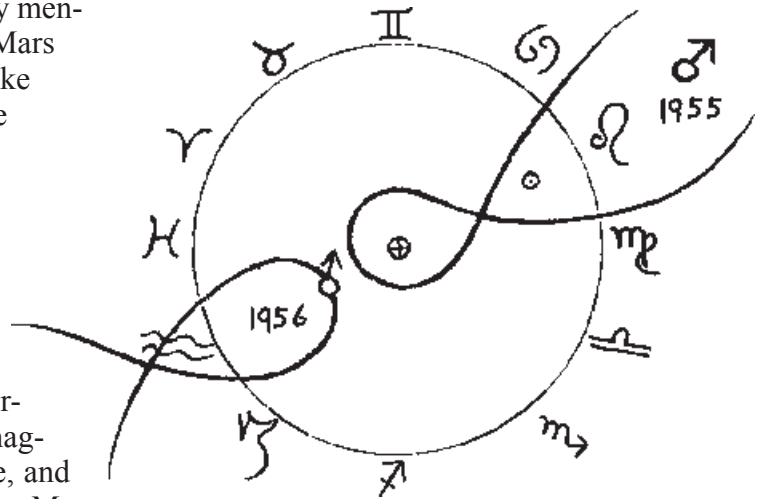
Finally we are now able, that is, we want and we must come into a position where we find the origin again, where we find again what we have left behind, but we must find it again in a new fashion. Here in Twins it became obvious that we were confronted, or, rather, that we were living in a world of contrast—higher world, lower world. Through this evolution in the human being—and it is typically the human evolution—we have the most remarkable manifestation of this inner evolution. We also find it in the kingdoms of nature, the evolution of the world, but in the human kingdom it is remarkably pure, this inner path. For as we have to go or as we move in any sphere of life through these twelve steps of evolution, we must in the end come into a position where we find, so to speak, the heavenly brother, but not now in the sense of above and below, but rather in the sense of brotherhood. That is the meaning, ultimately, of Fishes: that which has been lower becomes a member of that great cosmic family from which it descended. The traditional symbol of Fishes is this: ; we have the two fishes and then the connecting link. If we translate it, if we make it a bit different, then we have, so to speak, the reverse sign of Twins: . In Twins it is hierarchical, the relationship of the being to the cosmos—higher-lower. In Fishes the lower and higher now stand side by side. This is the principle of brotherhood. After going through these stages of evolution, we can become an equal in the cosmic family.

We can verify that if we think of what is expected of the human race. It is expected that we should become a member of the hierarchical family, to become the fourth hierarchy which will represent something quite unique. It is not just an addition, so to speak, to the three hierarchies who live in the cosmos. The fourth hierarchy will mean something tremendous for the other hierarchies, too. The fourth hierarchy will not stand, so to speak, at the bottom of this hierarchical order. One might almost say it will stand in the middle of the three. If we imagine the three, we can imagine the three hierarchies in this fashion: , with the fourth not added, so to speak, down here but standing here in the middle. Then we have Fishes. If that happens in the future, the expectation of Fishes will be fulfilled. In fact, all of the constellations are not yet fulfilled. They stand like question marks in the cosmos. Only if we as the human race fulfill that which is expected from us, then these constellations will be fulfilled. They are in constant transition; it is amazing to see how in history the constellations have been transformed.

In this connection, I'll just mention one more thing about Twins. In ancient Persian times the vernal equinox was in the constellation of Twins. Generally speaking, that was an age in which we experienced the contrast between the forces of cosmic light, Ahura Mazdao, and of cosmic darkness and heaviness of gravity, which was Ahriman. Those were the Twins in ancient Persian times. However, when Ahura Mazdao moved away from the Sun and descended to the Earth, leaving the Sun deserted, Lucifer took sole possession of the Sun. Lucifer was always connected with the Sun, but when Christ moved away, as Rudolf Steiner puts it, the throne of Christ was left empty, and the other throne—there are two thrones—is occupied by Lucifer. So we have then another “twin” expressed in the constellation of Twins, that of Lucifer in the Sun and Ahriman in the depths of the Earth. But that didn't last very long. In the moment when Christ incarnated, after the Baptism in the Jordan, He was confronted at once, as we know, by the adversaries Lucifer and Ahriman, and that moment is depicted, as it were, in the wooden statue that Rudolf Steiner

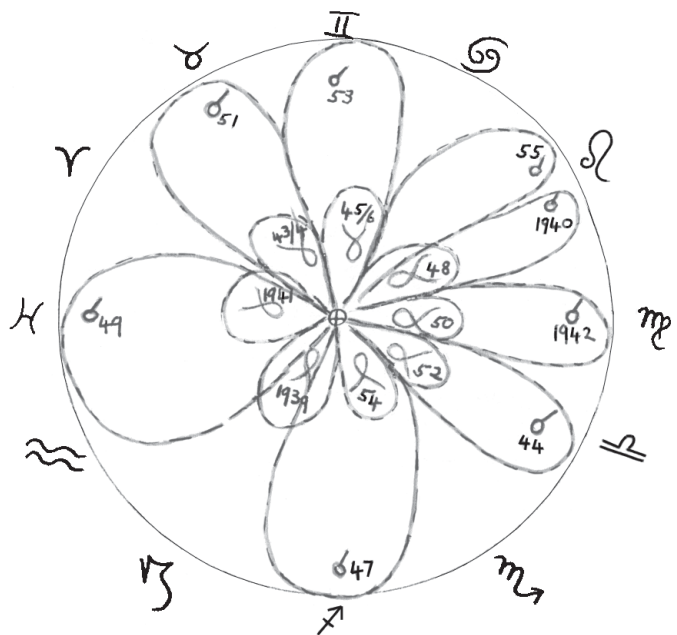
carved. There Christ steps in between the Twins. Through this mighty gesture, which we observe in the statue, Christ holds Ahriman down and Lucifer away from the human soul. There Twins had changed again. They are actually, if one wants to be quite correct, not twins any longer; they are three, like those three in the statue of Rudolf Steiner. That is only one attempt to show how the constellations are constantly changing and are changing on account of the evolution of humanity. The symbols are a kind of foundation on which to read the dynamic manifestation of these constellations of the Zodiac. We shall need this in the course of time as we go on speaking about the events in the sky.

Next we come to Mars. Last time I already mentioned that we can expect a conjunction of Mars with the Sun in August of this year. It will take place in the constellation of Lion. Then in the following year, 1956, there will be a loop of Mars almost in the opposite part of the Zodiac, in Waterman. The conjunction—that means Mars behind the Sun, far out in cosmic space—that will be here in Lion in August 1955, and the loop—where Mars comes close to the Earth—will take place in 1956 in autumn. So you see, these loops and conjunctions alternate. I said already last time that one must imagine the Earth in the center, the Sun about here, and Mars somewhere far out in the cosmos. Of course Mars



is not beyond the Zodiac. Imagine now that one would have to expand the Zodiac. Somewhere out there would be Mars in this Lion position. In the opposite case, when Mars will make a loop, then the Sun will also be there in Lion, and Mars may be in a position over here in Waterman. Instead of going forward in the Zodiac, it makes a loop and moves against its normal course.

Now let's have a close-up of all these loops and conjunctions of Mars, because that is most interesting, and it will really provide us with a picture of the nature of Mars. Of course one knows quite a lot about Mars and how it works, for instance, in the human being. Rudolf Steiner has spoken about it a good deal; but there is something else, and I believe that something else can be well understood by sincere anthroposophists. I will give you the conjunctions and loops over a certain period of time. There was a loop here in Goat in 1939; the next conjunction was in 1940, and that was in Lion; in 1941 there was a loop here in Fishes; in 1942 there was a conjunction in Virgin; in '43-4—that was just at the time of the transition from one year to the next—the loop was here (Bull), the next conjunction was in '44, and that took place in Scales; in '45-6 there was a loop in Twins; then in '47 there was a conjunction here in Archer (it jumps one year because this was just in the transition from one year to the next, so it was early in '47); then in '48 the loop was between Crab and Lion; and in '49 the conjunction was here in Fishes; in '50 the loop was in Virgin; in '51 it was in Bull—a conjunction; in '52 there was a loop in Scales; and in '53 there was a conjunction in Twins. We can use the one which will come in the summer of '55, which will be here in Lion; then we have eight, but the eighth is almost back, almost in the same position where the one of 1940 was. Also the loop in '54—the eighth—is almost back to the place where the loop was in



‘39. After 1954 we would again have the loop somewhere here; as we can see it starts another cycle: eight such loops and eight such conjunctions obviously constitute a cycle; after that the same is more or less repeated.

In 16 years, eight conjunctions, eight loops, and, dear friends, this is something wonderful, because we can now see that we have here something like a flower: eight petals in the inner—they are much nearer to the Earth, so we can really speak of inner petals—and eight petals which are in the outer circle. It is a sixteen-petalled flower, a sixteen-petalled lotus of cosmic dimensions. Now, we know from the indications, which we can find in anthroposophy, that Mars is connected with speech in the human being, with this realm of the larynx. However, that is only an external statement, so to speak, an external manifestation of the power of Mars in the human being. The reality is that the spiritual aspect of Mars is connected with that lotus here in that invisible organ of higher perception which is connected with this larynx region, the sixteen-petalled lotus or chakram. It is there in the cosmos, where it is connected with Mars, and it is also in the human being, where it is connected with the development of speech. You see how wonderful it is in this cosmos!

Here we have a direct approach to that secret about which we speak so often: that a human being is a micro cosmos within the macro cosmos, and all that we find in the macro cosmos is also contained in the micro cosmos. It is not contained in the micro cosmos in order that it may just be there a second time in a minor edition, so to speak, an abbreviated, an abridged edition; rather, it is contained here in order that this microcosm may develop it further, may make something new of it. This great chakram of Mars in the cosmos has been born into the human being in just the same sense as we worked out the Zodiac in connection with the symbols. Thus it had been born in past ages of evolution into the human being so that something new might come into existence, namely, that which ultimately can and should be permeated by the Christ impulse, by self-awareness, by the Ego, by the I AM. That is really the meaning of the repetition of the great cosmos in the small cosmos, in the micro cosmos.

Of course it's not so very clear here, but you still can see it: on the right side the conjunctions and also the loops are much closer together than they are on the left side. That mustn't disturb us; this is not static, this chakram of Mars, it rotates. Actually, the sixteen-petalled chakram of the larynx is also in movement, and we see the simple fact that here on the right side the movement is slowed down, so to speak, and here on the left it is accelerated in the cosmos. That is the secret behind it. That is again something wonderful. It is not just a constant movement, but it is a rhythmic movement, a slowing down and then an acceleration again. Now we can imagine that this is connected with the development of the eightfold path. As we know, Rudolf Steiner describes in *Knowledge of the Higher Worlds* that eight of the petals, in that Mars in us, must be developed now. And they must be developed by that which is contained in the eightfold path of Gautama Buddha. We shall speak next time about it, because I believe these things are most essential. Eight of these petals must be developed now; the eight others, meaning the outer petals, were developed in ancient times. In a similar sense we can speak of Mars in the cosmos, and that eight of those petals must be developed now, and they must be developed by the Christ-permeated human being, because only we can do it. Eight of those petals of Mars were also developed in the dim past, but in the planet Mars it is reversed. I would say, with regard to the human being, that it is the inner petals which must be developed now, and the outer petals were developed in the past. But in the cosmos it is different, for it is the loops that point to things which were thrown into and developed in this world in which we live, in the dim past. The loops stand for that. Furthermore, the superior conjunctions are that which we, the human race, must develop in the future. Next time we shall carry on with this, and we shall see how this can indeed be found in connection with the working of Mars and that which human beings make of these workings of Mars.

Answers to Questions

Question concerning the three or nine hierarchies.

We can speak of nine hierarchies: Seraphim, Cherubim, Thrones, Kyriotetes, Dynamis, Exusiai, Archai, Archangel, and Angel. Thus we come to nine, and humanity would be the tenth; but very often Rudolf Steiner speaks of three hierarchies, and he means that the highest—the Seraphim, Cherubim, Thrones—form one hierarchy of three. We have three such hierarchies of three, and we would then have a fourth hierarchy consisting of the human race in the future. That is expected; but then we would also have three within this fourth. Lately, I came across something in which Rudolf Steiner said that essentially the future fourth hierarchy would be threefold, but I cannot remember where it was. I suspect that the threefoldness would be connected with a classification, in a sense, of humanity into something like Liberty, Equality, Fraternity.

How can one understand the name of the sign Fishes?

The fish symbol of the early Christians had a close connection with the letters of Christ's name; however, it must also have some very ancient background. That whole part—Fishes, Waterman, Goat—in ancient times must have been something like a huge sea. We have, for instance, the southern fish below Waterman, and above are the birds. It was a huge sea with monsters in it, and there were the two Fishes, which were just one part in it. I am quite sure that in the future, when we have developed the corresponding capacity, we will not invent but shall find new names for the constellations. It is already beginning now. In some constellations one can see quite clearly that they represent already something different from that which the ancients saw in them.

Question about the sign of Sagittarius.

The cross in Sagittarius should be a circle, I think, with the lower part eliminated, representing the breaking out of an enclosure, creating the circle, which relates to the movement of the thigh.

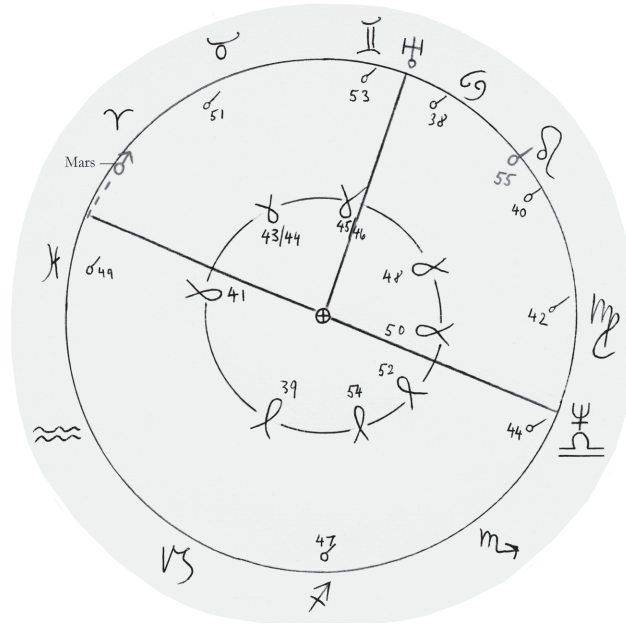
Question about Buddha on Mars.

The development of the Mars organ, in the throat as speech, is a Mercury (occult Venus) impulse, and Buddha is Mercury. Buddha was sent to Mars in 1603 by Christian Rosenkreutz to take the impulse of love and compassion, as in history the Mercury (occult Venus) impulse was brought to the Mars sphere in the human being through the eightfold path.

[Ed note: In *Changing Countenance of Cosmology*, Willi clearly describes the new symbols that he suggests, which is in accord with his views of our changing relationships to the constellations. See the section, "Symbology and Cosmology", in which there is an expanded account of this lecture on the symbols of the constellations.]

Mars and the Eightfold Path ~ 25 FEBRUARY 1955

Last time we spoke about Mars and the gestures of Mars. I may just very briefly repeat what we did. We spoke of the movements of Mars in the course of this year; and during this year there will take place a conjunction of Mars with the Sun, which means that Mars is standing far out in cosmic space, more or less behind the Sun. I indicated the conjunctions (outer circle)—that is when Mars is standing behind the Sun—by drawing the little circle with the stroke σ and I draw the loop \wp to represent an opposition of Mars with the Sun, i.e., when the Earth is between them. Now the interesting thing is to watch what Mars is doing in the course of the years. We started in the year 1938 when there was a conjunction of Mars with the Sun here in Crab. In the following year an opposition or loop took place almost opposite Crab in the transition from Archer to Goat. And so we can follow them through the years to the loop last summer in 1954.



During these occasions when Mars comes very near to the Earth, the astronomers are especially eager to observe Mars, to observe the canals and all those mysterious things on the surface of Mars. You will recall that in the course of about sixteen years we get eight conjunctions and eight loops or oppositions of Mars to the Sun, totaling sixteen. And we said that we recognize in this a kind of cosmic pattern of what appears in us as the sixteen-petalled lotus flower or chakram, as they are called in the Eastern Wisdom, and the still more interesting thing is that we actually have eight inner petals. We know the lotus flower is really a flower with, so to speak, concentric rings of petals. We have eight inner petals and eight outer petals; that is exactly how the chakram is described in occultism. The Mars chakram, which is situated in the region of the larynx, has sixteen petals: eight have been developed in the dim past and eight we must develop now. The development of eight of the petals of the sixteen-petalled lotus flower was taught by the Gautama Buddha in the eightfold path. The eightfold path is the method we must use to develop and prepare that organ in the region of the larynx, which must serve in a certain moment for supersensible perception. I would just like to indicate how Rudolf Steiner transformed and modified the eightfold path according to the present needs of humanity. The ancient eightfold path of Buddha consisted of developing or attaining: Right Views, Right Thought, Right Speech, Right Conduct in Life, Right Means of Livelihood, Right Effort, Right Mind Control, and Right Meditation. The eighth rule comprises all the others, or in a manner of speaking, it crowns the preceding seven.

Now let us see how Rudolf Steiner describes this eightfold path. He speaks of eight functions that are to be performed by the human being. I am taking it from the book, *Knowledge of the Higher Worlds*.

The first concerns the way in which Ideas and Conceptions are acquired.

The second of these functions is concerned with the control of Resolutions.

The third concerns Speech. The student should utter no word which is devoid of sense and meaning; all talking for the sake of talking draws one away from one's path, and so on.

The fourth is the regulation of outward Action. As students, we try to adjust our actions in such a way that they harmonize with the actions of others and with the events in our environment.

The fifth function includes the Management of the whole of Life. In the Eastern fashion it is expressed as the Right Means of Livelihood. (You can see that the concepts given in *Knowledge of Higher Worlds* is much wider and much more comprehensive.) The student endeavors to live in conformity with both nature and spirit, never over-hasty but also never indolent; one should strive to be neither excessively active nor lazy, and so on.

The sixth is concerned with human Endeavor. We test our capacities and proficiency and conduct ourselves in the light of such self-knowledge; we attempt nothing that is beyond our powers but seek to omit nothing that is within our scope, and so on.

The seventh deals with the effort to learn as much from life as possible. Nothing passes before us without giving us occasion to accumulate experience which is of value for our life.

The eighth is that we must from time to time glance introspectively into ourselves, sink back into ourselves, take ourselves carefully to task, form and test the fundamental principles of our life, run over in our thoughts the sum total of our knowledge, weigh our duties, reflect upon the content and aim of our life, and so on. (This was called Meditation in the Eastern version, and it is, of course, Meditation-Contemplation.)

This is the eightfold path. It is the development of, one might say, the eight inner petals of the Mars chakram. Our task is to find the obvious macrocosmic picture of this chakram that appears in the human being. Of course we must imagine that it is not just a matter of comparing that which takes place and which is there in the human being with that which we have here and which is a picture of the movements of Mars. One thing is certain: we have descended from the cosmic world between death and rebirth, and each time we enter a life on the Earth we bring down the heritage of our experiences in the cosmos. We know that our body is built up by that which we learned and experienced in the spheres of the planets and even beyond the spheres of the planets. One can say that the planets are in us, in a sense they are present in us. In us there is Saturn, there is Jupiter, there is Mars; they are modified, but they are modified to such an extent that they have the possibility of being spiritualized. After all, what is the meaning of human beings constantly incarnating and bringing down to the Earth the heritage of their experiences in the spheres of the planets and then in the moment of death taking them back again? A human being is a means, so to speak, by which the divine world transforms that which is in the macrocosmic world, which is the universe. All the functions of human beings, even eating and digesting, are really designed to be sacrifices, to be kinds of service for the whole universe, for the whole cosmos. This is, of course, not recognized now. For the most part, human beings take in their food because they must exist. For many it doesn't matter what takes place within the sphere of digestion; and anyhow, with the present means of cognition we cannot comprehend what takes place, for instance, in the stomach, in the intestines, in the whole metabolic system. We don't know these things, and perhaps it is just as well that we don't know, for then we don't interfere with it, because it is a sacred region. It is there the great transformation of that which is out there in the cosmos takes place. It is transformed; it has the opportunity to be transformed into something spiritual. Perhaps one time in the future humanity will recognize this—what actually takes place within the body.

Thus we must also think of the forces of Mars as having been given to us at one time. At a certain moment, and each time when we incarnate, we bring those forces down to the Earth again. When we go back into the spiritual world after death we also bring, of course, those fruits of our life—so to speak, the fruits of that which had become our own individual Mars. We take them back to the spiritual world; and we can imagine that then comes the great moment when this fruit, our personal Mars fruit, is going to be tested, let us say, in the sphere of Mars against the expectations of the cosmic world, of those beings who live on Mars. Then it remains to be seen whether as individuals we have lived up to the expectations of the

cosmos. If not, of course, we will realize it during the life between death and new birth, and from that realization the desire to incarnate will arise again in order to make it better next time. Thus Mars is implanted into the human being, and the highest manifestation of Mars, the most subtle imprint coming from the sphere of Mars, is contained in that supersensible organ, which is that spiritual organ of the sixteen-petalled chakram or lotus.

Now if we take these eight functions of the eightfold path of Buddha as they are represented in the book *Knowledge of Higher Worlds*, then we very soon become aware that it is a path toward a healthy confrontation with the external world. It's a path; it's a function; its rules give us the opportunity to face the external, physical world in a fashion that is healthy and which can build the foundation for healthy existence on this planet. All these eight rules are really very practical advice, if we read through them. They are almost common sense advice, and yet they are most important. What is contained in these eight truths? You know that we speak here of the seven celestial entities, the Sun, the Moon, and the five planets. Of course we are all very well aware that three more planets have been discovered, about which we can speak some time later, but from the viewpoint of that which is contained within the physical framework of a human being, we must speak of seven celestial entities as far as function is concerned. We can also see eight functions in this eightfold path; that is, we can see something that is also connected with the organic life of the human body.

These seven planets are of course not isolated. You know yourself if you look at the human body, that one cannot take, for instance, the liver or the heart as something which stands, so to speak, on its own ground and is quite independent from any other organ. We know perfectly well how much the liver is dependent on the circulation, and the heart is again dependent on what the lungs do, and so on. We can see how there is an intimate interrelation between the organs in the human body; and these organs in the human body are, as we know, nothing else but that which has been individualized in a corporeal sense and brought down from the spheres of the planets. The liver is nothing else but the individualized—of course corporeally individualized—Jupiter, and so on. There is an intimate interrelationship between the planets, between those seven celestial bodies, and this interrelationship reflects itself into the single planet. For instance we are speaking of Mars. In Mars are reflected the seven again; they are there, as seven reflections. Thus we can speak of, say, Saturn in the language, in the modulation of Mars. So we can also speak of the Jupiter function in the sphere of Mars, and so on.

There is a certain similarity to the seven great Archangels. The seven great Archangels actually belong to the Archai, to the Spirits of Personality, although they are called Archangels. But we know that those seven in themselves, although they belong to one hierarchy, reflect in themselves again the totality of the choirs of the hierarchies, the seven or nine choirs of the hierarchies. As we have here eight conjunctions and eight loops of Mars in the course of 16 years, a kind of gigantic cosmic lotus or Mars chakram, we can now imagine, and one can work it out in all detail, that seven of the eight are connected with the planets.

Take just the first of the functions. The first is the way in which ideas and conceptions are acquired. With some imagination, we can see that is nothing else but Saturn, the reflection of Saturn in the sphere of Mars. Saturn alone would never get beyond some kind of etheric formations, never beyond that which takes place along the border between the astral sphere and the etheric sphere. In order to bring it right down to the physical, even to the material world, Saturn needs Mars; however, then Saturn appears in that sphere of Mars as a function, and that is the function or the capacity to acquire ideas and conceptions in the right fashion. We can see it quite clearly, it is a very practical rule, but at the same time it is a rule that concerns ideas and conceptions, something of a psychological nature; yet, we approach them from the physical level, from the level of physical practicability. These are the seven, and the eighth is, so to speak, the summing up, the taking together, also the function of bringing order into the seven, an inner order.

I don't want to go too much into such details tonight as, for instance, how the conjunctions and loops are connected with the seven planets and how they are then summarized in the eighth. As a matter of fact, we can start anywhere, we can start, say, in 1955 and look forward to that event which will take place on the 17th of August when Mars will be beyond the Sun, behind the Sun in one line—well, if we look out toward the Sun then we can imagine near that Sun in the background there will also be Mars in a conjunction. We can start with that, and then we can, for instance, look back and say to ourselves that yes, there must also be

a rhythm somewhere of seven. If we go back seven years into the past, we come to a loop in 1948 (see diagram, p. 46) that actually took place just in that same position of the Zodiac. The loop was actually almost exactly in that position in Lion where this conjunction will now take place in the course of this year.

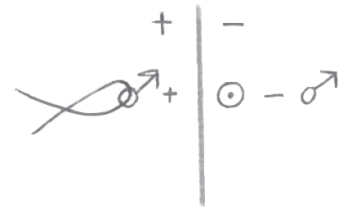
We have already been able to find certain significant rhythms in the cosmos, such as the rhythm of 18 years and 7 months, which is the movement of the Moon node, the 12 years' rhythm is expressed in the movement of Jupiter, the 30 years' rhythm in the movement of Saturn, then we have the 27 or 28 day movement of the Moon in the course of one month, and so on. But the rhythm of seven years is a reality that you know of yourself, and you may have experienced in your own life how the rhythm of seven years is something quite dramatic and quite real in a human life. Yet, as far as I know, a rhythm of seven years is only indicated in these movements of Mars.

Now then, we can go further, and it is quite interesting to follow this up. From 1948, the next would be '49; you see we go over here (Fishes), and so on to '55. In a sense the circle is closed; only half of the circle consists of loops and the other half of conjunctions, but nevertheless the circle is closed. By the way, it is not exactly seven years, it leans already into the eighth. This in '48 took place in the beginning of the year, and this takes place in the second half of the year 1955, so there is a gap of about half a year, seven and a half. The last year of the seven already leads right into the next seven years' period. We can see this 8th in '55 is already in the next cycle, but it begins, so to speak, in the same place where our journey commenced in '48. If we investigate this Mars rhythm of seven years, we will find that the other planets alternate somewhere in these gestures.

The question is what does it mean? To answer the question we will need two things: first, the planet and then its gestures. We see now the planet Mars with its great cosmic chakram. We know that it has to do with speech because it is the spiritual organ near the larynx; in fact, Mars is connected with speech to a high degree. We also found that this planet obviously has to do with those down-to-Earth practical things that are contained, for instance, in the advice of the eightfold path. That is the planet Mars, and now we add it to the gesture of Mars.

We have spoken before about this position of Mars when it is in a conjunction behind the Sun. Now the Sun, as we know, is a place in the cosmos that is just the opposite of the Earth—the opposite in every respect. It is that point where space actually disappears and where we enter non-space, etc. The Sun is also, as perhaps you remember from how we spoke of it last year, the portal to the spiritual world, the world of the dead. If there is the non-space world, then it is quite logical that into that non-space world the souls of the dead will enter after passing over the threshold. Now we have the picture that is something like a tremendous curtain (vertical line in diagram), a border between the Earth and the Sun; here it is plus space or three-dimensional space, and this other is minus or non-space. Now what would you think if Mars goes beyond that Sun? What kind of a Mars is that? Is it a Mars that is very near something; what? Well, in any case it is not near the Earth; it is as far as possible away from the Earth. With what kind of world would that Mars be connected? We have already given the answer; it would be connected with the world of the dead, for instance. The dead live in the spheres of the planets. They would not appreciate very much this position (loop) of Mars. That reminds them too much of the earthly world. What they prefer, where they can live and breathe, where they can experience Mars in their own being is this position where Mars is standing and resting in the sphere of spiritual archetypes of physical existence. The opposite is when Mars comes so near to the Earth, and then this Mars helps and promotes the incorporation of the archetypes of the physical world into the earthly world. It is a process of incorporation; but here in this event, which we shall have to face in the summer, we have the opposite. Fundamentally it is an event that refers us to a realm where the dead live, where the beings of the spiritual world live, where the archetypes of the physical world dwell, and so on. We must enlarge on it, of course, but for now it is the one point that we must bear in mind.

I would like to mention something else that is remarkable with regard to the events during the summer. Mars is not alone behind the Sun and out in that realm which is turned away from the Earth—the world of the spiritual archetypes, the soul world and Spiritland, as it is called in the book *Theosophy*—all the planets are behind the Sun at this time, except perhaps Saturn, which is too far away and is down here somewhere

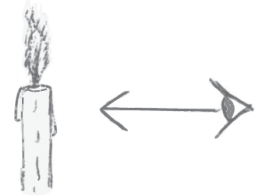


(Scales). Here in the constellations of Crab and Lion we have all the planets standing behind the Sun: Mars, Jupiter, then also Venus and Mercury. Therefore, we are very much reminded that it is not just our own little physical world down here that comes under celestial consideration. In such a unique position of the planets is contained something like a clarion call of the cosmos: “Widen your consciousness, think of us, think of the cosmos, look at things that you experience on the Earth also from the point of view of the cosmos, from those who have passed across the threshold.”


However, so far all this is only the characteristic of Mars. What we must add to this in order to give this Mars a color or a mood, so to speak, is the constellation in which the event takes place; and that is Lion. Last time we worked out the twelve constellations in connection with the symbols, which have been used since very ancient times. We had to modify some of the symbols, but we could always recognize the original symbol. I want to give you a picture of how this can fit very well into a Christianized, spiritualized Buddhism, because we have been speaking about the eightfold path, and we have something here like a cosmic counterpart of the eightfold path of Buddha.

We can see that the Zodiac was also known in Buddhism, just as the knowledge of that which appeared in human beings as the microcosmic Mars chakram was known and also in connection with the Mars world out there in the cosmos. Thus also the connection between the human being, the world, and the twelve constellations was known, and that is contained in the twelve Nidanas of Buddhism. What are the twelve Nidanas? Buddhism speaks of the Wheel of Life, which has twelve spokes, and these are the twelve Nidanas. What is that? It is nothing else but the microcosmic conception of the Zodiac. If we read about these twelve Nidanas of Buddhism—of course it is a bit difficult because we cannot always rely on translations, but something is always shining through—we realize at once that it is nothing else but a description similar to that which we did in connection with the symbols. By the way, I want to assure you that I did not take the twelve Nidanas of Buddhism in order to work out the symbols. This is something that came later into my consciousness.

The first, for instance, is Existence, blind and without knowledge in the very beginning. We called it the beginning (Ram, philosophically connected with Idealism). Then Stirring, Formative, and Organizing: we called it a further stage in the descent down to realization, actually to manifestation (Bull, philosophically connected with Rationalism). Then Awareness which begets Organisms: that is Twins, a further step, and we have then the upper world and the lower world and streams communicating between the two (philosophically connected with Mathematism). Then the fourth of the Nidanas, which is called in Buddhism the Six Fields (Crab). The fifth is the Five Senses (Lion), and the sixth is the Mind (Virgin). I took them all in one go because they are really interrelated. What are the Six Fields? The Six Fields are really that world which we perceive through the senses; and the Five Senses is the fifth. Now let's see how that works. Let us say here is the eye (see drawing) and out there in space is a candle, which we see. The five senses is one thing; in this case the sense of sight, but the object out there, that belongs to the Six Fields. I would explain it a bit more. The human being has five senses and the Buddhist usually combines with them the mind, what we call the mind. It is very difficult to translate the concepts of Buddhism into modern language. But the Buddhist combines the mind with the five senses, and then we have six. Six Fields, the senses perceive. The organism of the senses of humanity is embedded into Six Fields. So that would be Crab, that world of the objects of sense perception. It is really the material world, and that is Crab. Incidentally, Crab is connected with Materialism in a philosophical sense. The Lion, the Five Senses, and that is connected with Sensualism (or sensism) in a philosophical sense. The Virgin, the Mind, is philosophically connected with Phenomenalism.



Thus we would find all twelve. It is interesting that in the seventh, which is Scales, we find Contact with Things—touch and philosophically connected with Realism. In the eighth, which is Scorpion, it is Sensation; that which creeps, so to speak, into human beings and takes us into the physical world and takes us out, so to speak—it is almost temptation and is philosophically connected with Dynamism. In the ninth, First of Individualized Being, that would be Archer (philosophically connected with Monadism). It cannot be mistaken; the twelve Nidanas are, so to speak, the microcosmic reflection in the human world of the twelve great constellations of the Zodiac. So we are somewhere on solid ground when we are speaking of

that which concerns Lion. The Lion must give us the fundamental motive and mood of that event which takes place in summer during this year of '55. Last time we spoke about Lion, and we said the symbol is something like: , coming from the periphery and establishing this sort of center here, a somewhat emancipated and self-contained being. That is certainly the one thing that works in humanity and which leads us to that world where we stand and live with our five senses. That is the fifth of the Nidanas of Buddhism.

We have not received all of this from the cosmos in order to sit on it and have a good rest. We have received it in order to evolve it and to contribute to evolution. It is the parable of the talents in the New Testament. We are not given the talents in order to bury them so that thieves and others don't take them, but we are supposed to use those talents and to increase them; and woe if we don't do it. Then even that which has been given to us is taken away from us. Therefore it will not do merely to sit down and say, "Yes, all right, Lion is obviously that which comes from the periphery and establishes itself in that center, in the heart." It may well be that we are called upon, and especially if we tread on a path of occult development, to return with all that which we have developed in the isolation of Lion and take something back to that periphery as a message. That perhaps may be the task.

You see, dear friends, what I am really driving at is this: It will not do to ask, "What does it mean?" We won't get anywhere if we ask, "What does this conjunction of Mars mean?" We can get, of course, hundreds of answers. There are many almanacs in the world that tell us all the things connected with this conjunction of Mars with the Sun. Also there are pretensions to give prognosis of the weather during such times and all that, but it just won't do. Usually we find ourselves deceived. It leaves us empty. It takes away something of our cosmic dignity, because our cosmic dignity is to "do" something in such a moment, to contribute something to the world in such a moment, even if it is in a very small way. It need not be just in that moment. I do think that such influences are most powerful when we are working toward them. The working up to such a conjunction is the time when we must develop thoughts and ideas that can be fruitful for the cosmos. What are these? What does it mean, going up to such a conjunction? How can we do that? It is only words if we say, "All right, we go from that which we feel and which we have developed in ourselves as our own being, we go out to the periphery again." What does it mean?

The Lion is also connected with the five senses. To put it into a nutshell, I would say what is needed in such a moment as this is that we are aware and exercise, meditate, so to speak, about this idea of trying to establish, control, and chiefly to use the five senses—say the sense of sight or the sense of hearing—in full consciousness and that awareness, so that we do not see the world and hear the world for our own purposes. I believe it is still a common notion that the world is there for the human being and not the other way round. However, more and more the time will come—and I believe the shadow, or rather, the light of those future times is already falling into the present—that what we see and hear in the world must not only be for us but must be practiced and retained and even done, as it were, for those who are beyond the threshold, living among the dead and also for the hierarchies of the spiritual world. Because they have no eyes, they have no ears, they do not know what happens in this world to the degree to which we experience it in the world of the senses. They do not know it, and they are waiting for the human being to tell them what is happening in this world. In this present moment—and I mean moment in a wider sense, in a historic sense—the human being enters more and more a kind of agonizing loneliness. Human beings can live very close to each other, and yet they can be terribly lonely. This is due to many factors connected with human life, but one of them is that we must learn again to live for others. It will be needed, that we pay great attention to the feeding of the spiritual world by that which we experience in this world.

Dear friends, there is in these days so much reason for complaint, for bitterness, for anxiety, even for fear of the things to come, and there are so few among human beings to whom one can speak, to whom one can communicate these anxieties, but there is one possibility, and that is to communicate them to those beings beyond the threshold. Then something wonderful will happen, because we shall lose all those anxieties and fears and what not; they will just leave because we shall then realize that beyond the threshold to the spiritual world, they certainly are eager to hear, in a spiritual sense, what the human being experiences in the physical world. However, there they have different aspects, more worldwide aspects, more cosmic aspects than those taking place on the Earth. Thus in that kind of cooperation, which can grow,

there can enter into existence a kind of comfort of which most human beings do not even dream at present—a kind of direct communion with the spiritual world. Such events are, of course, something like foci in the distance. This conjunction occurs in only a few months, but nevertheless it is a focus. We must imagine that the road to that end has stages, but once one sees the focus, so to speak, even if only in the distance, one can know what the stages contain, what the stages really demand and how one must preserve, in a sense, on one hand and distribute on the other hand one's efforts in order to get there.

I would like just to mention that Mars is in Ram at present, where it entered a few days ago. Just a few days earlier, when it was a bit further back, it was in opposition to another planet, which does not belong to the seven that we mentioned before. It is one of the newly discovered planets, the planet Neptune (see p. 71, outer circle). At the same time Uranus was also up here—another one of those newly discovered planets. If we had, so to speak, used a cosmic ruler as big as the cosmos, we could have drawn such a geometrical form in the cosmos. In astrology it is known as a square. We cannot spend very much time on this, but try to work it out for yourself. We have experienced what took place during the last few days; we have read and heard about the catastrophes taking place all over the Northern Hemisphere and floods in the Southern Hemisphere. These nature catastrophes all round the globe are related to this. Such catastrophes are only possible because there is a vacuum created in the human world. Something gives way and creates a vacuum, and into this vacuum there streams wild forces of nature that create havoc. These catastrophes are reminders of what is really demanded from that inner development of which we spoke.

Thus it will come just about that time, a bit earlier, that Mars will move up here into this position and will come into conjunction with Uranus; then we will again have the square. The interplay of these planets back and forth is aggravating a situation that we should fill with positive forces in order to counteract it. Try to work it out. Really look at this as if we would look at a piece of clay, as something which we can mold, something that expects something from us, which expects the fruits of an inner development from us to fill that vacuum. I believe these are the things that we must face in this age. I don't think it is of very much use any longer to speak of or to look out for the answer to what the things mean, for the meaning lies in us. Even if we fail, and with regard to many of these events in the cosmos we shall fail, because we have not even taken the very first step on the path toward them; still, we must learn how to do this. I believe this is what a new cosmology really demands from us. In a fortnight we shall meet again and carry on with our work here.

Answers to Questions:

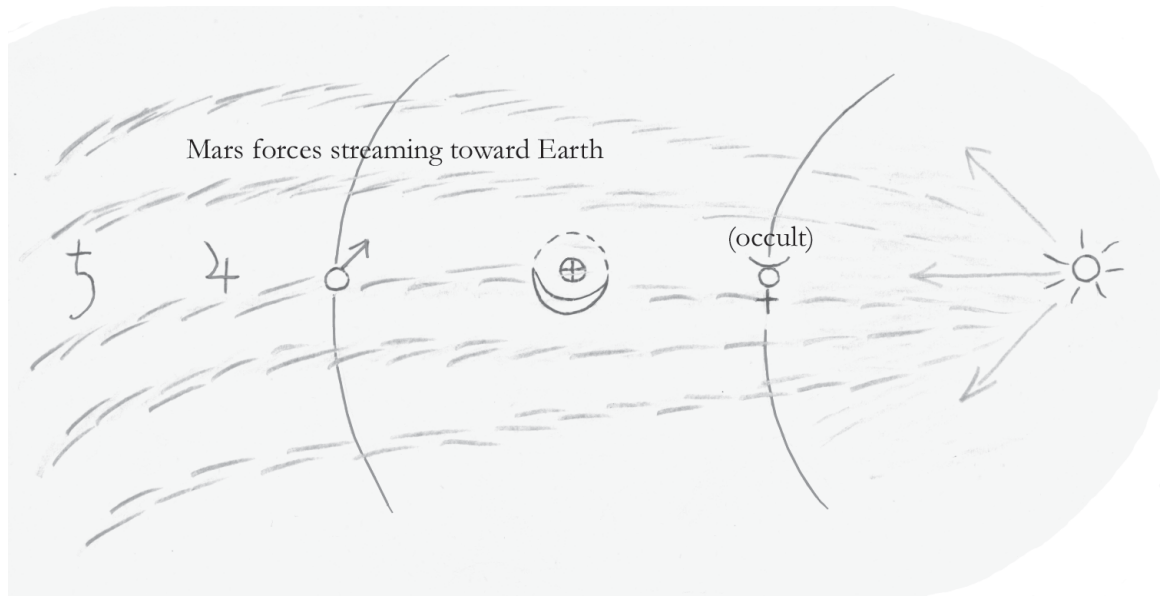
Would you speak about the square aspect of Uranus and Neptune?

We can trace the deterioration of the weather back two years when Uranus and Neptune first came into a square relationship. These two planets form a combination of two great spiritual forces. They represent, as one aspect, Lucifer and Ahriman. Neptune has been remarkably connected with events in the last three years, and Uranus is in the constellation of Twins, which also represents these two opposing forces. We must transform this into a Trinity; we must fill the "gap" or vacuum with the Third element—as in the great statue by Rudolf Steiner, where Christ holds the balance by stepping between the two. If this does not take place a vacuum will occur in the human soul, where the two "others" can make mischief. It is this which lives in that square; for all heavenly events express spiritual facts.

Will it help to read to the dead?

Yes! One way would be to read to the dead. We have to work not only for ourselves but also for the dead. Each one can find their individual approach. One can enhance the stature of humanity to a degree unknown hitherto; for we must remember how closely the powers of Mars enter both our daily life and our speech.

OCCULT MERCURY - Astronomical Venus ~ 11 MARCH 1955



Today we want to speak about the planet that we find in the ephemeris called Venus. First of all I would like to explain this strange journey. You remember we started with Saturn, then we went on to the Sun and to the Moon, then to Mars, and now to that planet which is called in astronomy, Venus. Right in the beginning I indicated that this is the order of the days of the week. Saturday, Sunday, Monday, Tuesday—which is really Mars-day—but then comes Mercury-day. Here we are already up against a certain difficulty, but I hope we can overcome it today. Last time we spoke about Mars. Let us have the Earth here in the cup of the Moon (diagram), which moves around the Earth, and let us say the Sun is here. Now, we would have on the opposite side, away from the Sun, the outer planets: Saturn, Jupiter, and Mars. Quite generally speaking, we put Mars in connection with the capacity of confronting the external world.

I must mention only one connection of Mars with the metals that we find in the Earth, and that is iron; for then we have at once a whole world which describes precisely the character and nature of Mars. What is iron? Of all the metals in the Earth, iron is present in the highest percentage and considered the most useful. The percentage of iron in the Earth compared with all the other metals is really remarkable. Iron, as we know, is the foundation of our present civilization. Much of our life is built on iron. Think of these chairs, for instance, on which we sit, or the windows here, the radiators; if we go down to the road, the many cars, the busses, etc. Our entire civilization is really built on iron, and we could not do very much without it. Our whole civilization would have quite a different countenance if iron did not exist. One tries to supplant iron to a certain degree nowadays by all those artificial substances like plastic materials, but of course we can only go so far with it, for we could not make an engine of plastic material.

So there we are. We are in a civilization in which we are surrounded and completely founded on iron, and this is the expression for the whole world of wisdom that is buried and even inherent in all Earth existence. Iron and the floor of iron on which we stand is, in a sense, the first half of the Earth evolution. This iron civilization has come to a certain culmination at present in this Age of Iron, where everything is based on exploitation of what is inherent in nature, what has been buried, so to speak, in the substances of the Earth as the divine wisdom of the past embodiment of the Earth. This civilization is quite ruthless in exploiting not only iron but also at the same time exploiting the intelligence of human beings. All that we do at present is entirely directed toward the execution of the possibilities which are given through human intelligence. That is the other side or another fraction of that divine wisdom which is spread out in all nature—all that in which there is little, if any, consideration of, say, another human being or of taking into account the existence of another human being or the animals or plants that live in nature. Mars is that which rests in the interior of the Earth, where as what comes in as, say, good behavior, consideration and the like, comes from an entirely different sphere. That is the world of Mars, whose forces stream into the Earth from its night side and finally materialize and condense into that which we find as a material Earth. Mars

here near the Earth is turned away from the Sun. So we can really say that this is the one half of the Earth evolution. Mars of course changes its position in the course of time, but this is the position when it comes nearest to the Earth. In such a moment of its course, it actually makes a loop; this is what we see it performing now in the sky.

There is a planet on this other side of the Earth (where I draw occult Mercury), and in modern astronomy it is called Venus. It also can be as it is here, quite near the Earth, where it also makes a loop. This we call an inferior conjunction. It can also be behind the Sun, and then we call it a superior conjunction. The quality in each case is different. (The same refers to Mars. Mars can also be on the other side of the Sun, and that is then a conjunction with the Sun, whereas this—in the diagram—is an opposition.) This planet is called Venus in astronomy, but I will refer to it as occult Mercury. I would like to point out that we should bear in mind that this is an occult expression. If we call it occult Mercury, then in this moment we mean it in an esoteric sense. I would much more prefer to give it a different name altogether. In fact, altogether the planets should have different names; the old names are hardly suitable any longer. In the course of time we must also find new names, new designations for the constellations of the Zodiac and all the other constellations. This will come in time. Anyhow, for the present we shall call the planet Venus, occult Mercury.

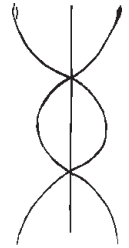
Why are we doing this? Well, of course we know that Rudolf Steiner indicated that the names of the two planets Mercury and Venus have been exchanged in order to hide certain mysteries and in order to prevent an ancient humanity, which was rapidly descending into materialism, from misusing the forces of those planets. By calling this planet Venus, in modern astronomy, and the other one that is nearer to the Sun, Mercury, we can really close certain mysteries. At a certain moment in the past, certain things were considered to be dangerous for a humanity that was rapidly descending, therefore certain mysteries were closed; the veil was drawn, so to speak, in front of those planets. As we go along I may have an opportunity to explain it a bit more.

This planet occult Mercury, as we see here, in the above diagram, is in a sense the opposite of Mars. The Mars sphere is the night side of the Earth as we see. Of course all points on the surface of the Earth have a nighttime within 24 hours, but of all those points, only those points which are turned away from the Sun have night. We have Mars here on the night side of the planet Earth, and that is where those materializing Mars forces come in, whereas in daytime they don't come in. Also the plants really only grow in the night; all materializing processes take place during the night in nature. On the other side, what do we have there? Remember, long ago, right in the beginning, we spoke of the Sun as an empty space, as actually a non-spatial entity in the cosmos, which exerts a sucking activity on the surroundings, reaching right out into the periphery of the solar universe? Now then, this Sun would of course suck in zodiacal substance toward its surface, and this zodiacal substance would descend in three great steps: Saturn, Jupiter, Mars. And in Mars, where we have also the archetypes of all physical objects, there would take place something like a fall-out of cosmic astral substance, of zodiacal substance into matter, which we then find on the Earth.

However, we can also imagine that these streams of cosmic substance can bypass the Earth. They do not condense into Earth substance (for instance, here where there is no Earth), but instead they would go on toward the Sun. We could then imagine that in the neighborhood of the Sun—actually reaching far out, perhaps almost as far from the Sun as the Earth or at least the sphere or orbit of the Earth—we would have a kind of congestion of zodiacal substance. We can then also imagine that this zodiacal substance is dissolved in a certain way. That would account for the face of the Sun that we see in the sky and experience as the source of light, warmth, and also many other things of which we are usually not aware. Here in the Mars side of the Earth, we have the iron impact of the cosmos, the crystallization; on this side, where we said occult Mercury would be nearest the Earth, quite a different activity in the cosmos sets in. A kind of dissolving activity already sets in there, an activity that would even dissolve space. Space of course would come into existence by the Sun shining out into that which streams in. We have the twofold activity of the Sun, just as all the planets have a twofold activity. One is the concentrated activity of the drawing in of astral, sidereal substance, and the other is that which is shining into it—thus space is created. Then on this occult Mercury, or day side of the Earth, dissolution would already set in. Therefore here we have dissolu-

tion, just the opposite of the left side in the diagram. So this occult Mercury must have the opposite effect on the Earth than Mars has on the other side. What can that mean? It brings into that hard materialized, crystallized world an impulse of spiritualization, because that is what really takes place as we go toward the Sun.

For us the Sun is the symbol of spiritualization in the cosmos. The Sun is the gateway through which the dead enter, where they go when they die; their aim is the Sun. Of course they must wait; they must first go through various stages of purification: first through the sphere of the Moon, then the sphere of occult Mercury, and then the sphere of occult Venus, and only then can they enter that gate of the Sun. Therefore, here on the right side of the Earth are stages of preparation for the dissolution—dissolution of course in an external sense; seen from a spiritual aspect it is a gradual preparation for the spiritualization of matter. Thus we can say, that as much as we have on this side, where Mars is standing, the iron materializing impact of the cosmos, so much have we on the other side as spiritualizing in occult Mercury—really a healing impact, the establishment of the equilibrium. Therefore occult Mercury is very much connected with healing too. This symbol for healing is not exactly the same—the caduceus with two interwoven serpents—but it is somewhere near the symbol of occult Mercury (at right). Now then, occult Mercury is the cosmic antidote against the workings of Mars, and that is quite real. It is quite a real element, something that one can find in history, for instance. In the East, in India, the name for Mercury is Buddha. Mercury-Buddha brought us the eightfold path, which we spoke about in connection with Mars.

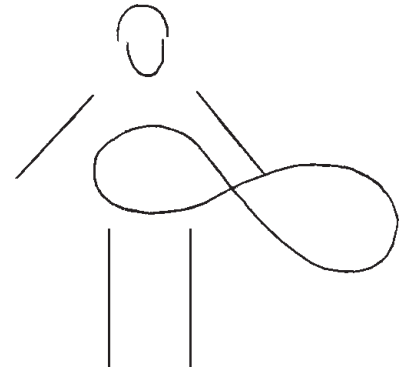


What is the eightfold path? The eightfold path is the purification of the senses. All of the eight rules are mainly common sense. They want to help human beings to purify their senses, to face the world, to confront the world in such a fashion that they do not suffer from any illusions, that they do not lose their way, do not lose the proper perspective in all that is life. It is really a teaching concerning the cultivation of the senses, a path to make the senses absolutely pure, crystal pure, so that the external world can shine unobstructed into the human being, into the soul of the human being. Gautama Buddha, as we know, no longer had to incarnate when he had completed his buddhahood. He remained in the spiritual world and was deeply connected with the Mystery of Golgotha, which we know from the indications of Rudolf Steiner; and then toward the end of the 16th and beginning of the 17th centuries, he took on that great task of which Rudolf Steiner speaks, that of the Christianization of Mars. That means the spiritualization or the gradual transformation of that materializing impact of Mars, because this Mars impact cannot go on forever; otherwise the Earth would never attain its goal in the future. The constant materialization would make it impossible for humanity on this planet to keep pace with evolution, to consciously evolve toward that which is implied in the Christ impulse.

We can see now how this iron civilization in which we live makes it impossible for a great majority of humanity to consider spiritual aims. This Mars impulse has the tendency to draw the human being into its organism and to make the human being into a machine, or at least the appendage of the machine. However, occult Mercury is the counter-impulse, the antidote. Of course this Christianization of Mars will take a long time. We know that Rudolf Steiner indicated that Buddha performed a deed on Mars, which was something similar to the Mystery of Golgotha. As we also know, even though the Mystery of Golgotha took place on the Earth about 2,000 years ago, we are still very much in the beginning with regard to Christianity; and so the Christianization, the transformation of Mars, which has been going on only for about 300 years, is still in its very first beginnings. Still, one can notice already the effect of the mission of Buddha on Mars.

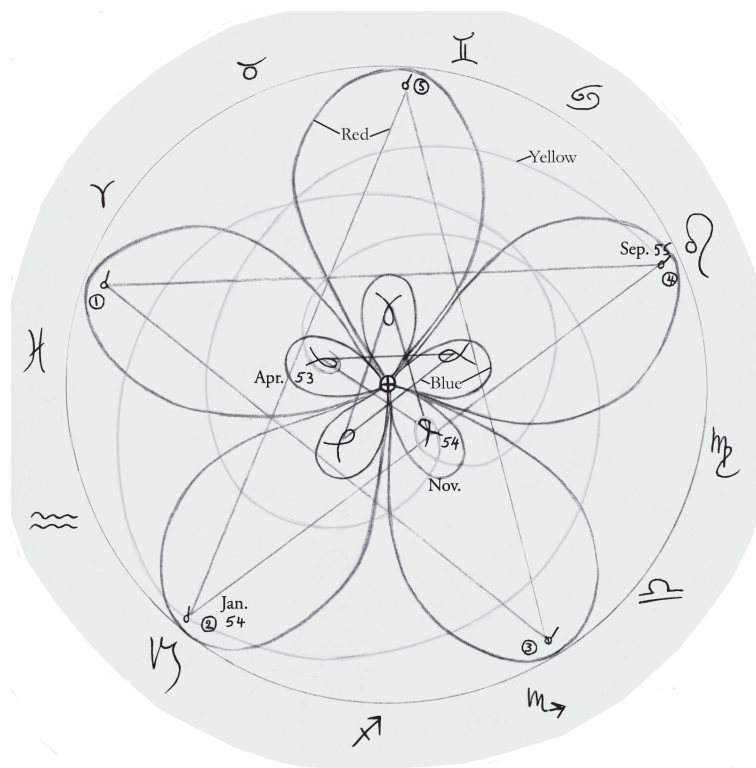
This is occult Mercury. How does occult Mercury work in the human being? As much as Mars is connected with the wisdom, it is a wisdom that has become quite cold, which has moved far away from its origin in the divinity, occult Mercury is connected with love and compassion and that which is contained in the mission and in the teaching of Buddha. In Gautama Buddha the representative of the planet occult Mercury was present. Even if we only take the eightfold path, we can recognize that all eight exercises suggested there concern relationship, namely, that which works between human beings; and, in fact, not only between human beings but also between human beings and the beings in the kingdoms of nature and also among the kingdoms of nature themselves.

Now imagine that this is really a lemniscate, this relationship which we have to another human being or to humanity or to the kingdoms of nature. We stand in one part, in the one half of the lemniscate. The other half of the lemniscate reaches out, streams out into the world, and that is where we must establish harmony. That is the highest expression of occult Mercury. So if we have the human being here (see drawing), then we would have to imagine a lemniscate that goes out into the world, a lemniscate that somehow has its center here, especially in the rhythmic system of the human being. We will then understand that occult Mercury also works in the breathing, in all that which concerns the middle part, the rhythmic system, where we have actually a kind of buffer, a kind of interposition between two one-sided systems in the human being, namely, the head and the limbs. Something is placed in between that does not let the other two clash and prevents them from going into extremes. Of course sometimes they do go into extremes, but not to such an extent that a harmonious proportion cannot always be brought back.



I would now like to describe something of the nature of this occult Mercury that can be quite a considerable foundation and help for the inner life. You remember when we spoke about Mars we could see in the gestures and movements of Mars—the loops and conjunctions—something like a gigantic cosmic chakram, namely, a sixteen-petalled lotus, which corresponds to the sixteen-petalled lotus in the human being. Of course to a certain extent one must always distinguish between the two. That sixteen-petalled lotus in the human being is here in the region of the larynx, and that organ must be developed if one wants to attain higher knowledge, knowledge of the higher worlds. This is not the only supersensible, sense organ that we must develop—there are others. Rudolf Steiner speaks in the book, *Knowledge of the Higher Worlds*, of other chakrams, for instance the two-petalled chakram here between the eyes, which is connected with Jupiter, the sixteen-petalled here in the neighborhood of the larynx, then the twelve-petalled chakram is more in the neighborhood of the heart. The others are ten petals, six petals, and four petals. Now the planet occult Mercury is connected with the ten-petalled lotus. It is in a sense the cosmic archetype. We have those organs simply through the fact that when we descended, we took the essence of those planets into our own being; and as much as we make them our own, we develop and individualize that which is out there in the cosmos. Just as with Mars, we can create and develop the ten petals of the occult Mercury lotus; and also as with Mars, half of the petals were developed in very ancient times, but the other five must be developed now. Of course these chakrams are there in any case in every human being, whether developed or not. And so it is with all the other chakrams, that half of the petals still have to be developed.

Let us see how that is with occult Mercury. Here we need an indication of the Zodiac (figure). We have the Earth in the center—that is where we observe everything—and now just to indicate the constellations. If we follow the movements of the planet occult Mercury, which is called in modern astronomy Venus, then we can detect a wonderful pattern. Rhythmically, every nine/ten months, it comes into a position either behind the Sun or in front of the Sun. For instance, last November we could have seen Venus making a loop here in Scales. It made a loop here in 1954, then it went through the Zodiac, and now on the 1st of September of this year ('55) it will be in a superior conjunction here in Lion. Therefore, within ten months we have these events, the central events of the planet. If we add the path of the Sun, it would then be here behind occult Mercury (Nov. '54), and here the Sun would be in front (Sept. '55). We can follow it up. For instance, if we go back, we would come to a point in the beginning of Jan. '54, and then the planet was here in a superior conjunction. If we go further back we would come to Apr. '53, and then the planet made a loop here, and so on—I shall just complete it. What it really comes to is that we have two such star figures. In all these points there would be loops (blue) in the course of eight years. So going back from '55 to '47 we would find that at all five points, which are more or less equally distant in the Zodiac, we would find these loops. But at the same time, during the eight years we would find superior conjunctions in the same positions as the places of the loops; so there we have another pentagram star (red). One pentagram is smaller, because the planet is then nearer the Earth, and the other one is much bigger and of majestic proportions in the cosmos, because the planet is then much further away from the Earth behind the Sun.



We can now work it out differently (of course this looks a bit abstract). We can now say these are really petals of a flower, and here we have another five in the inner pentagram. We get a ten-petalled chakram in the cosmos. Now as we go through the cosmic world, descending down to the Earth before birth, we take something of the nature of that occult Mercury into our own being; it lives in us, in our entire organism, this activity of occult Mercury. But the jewel, so to speak, which we receive there, that is this organ called the ten-petalled chakram. Once we have it, it is our own. It may not have very much to do with the cosmic chakram at first, but it is in each one of us. Five of the petals were developed in very ancient times, but the other five must be developed by each individual human being. As soon as an individual starts to develop them, such a person finds, so to speak, the origin again, only the difference is that it is then one's own. Such an individual can then establish a connection with occult Mercury in the cosmos, and that does happen if that ten-petalled lotus flower is developed. Then, however, it is individualized; then an ego lives in it. Whereas in the cosmos, when it is connected with occult Mercury, there are cosmic intelligences connected with it. Therefore, the great progress, which means something tremendous for the whole universe, is that those who have scarcely as yet—in terms of history—attained the power of the ego, of the 'I' really, such individuals are then able to verify and to realize in themselves occult Mercury out there in the cosmos.

As we know, Dr. Steiner has spoken about the exercises that are necessary in order to develop the chakrams in *Knowledge of Higher Worlds*. (You remember we spoke about the eightfold path, which is nothing else but the development of the sixteen-petalled chakram.) If you read these five exercises connected with the ten-petalled lotus, you become aware that they really concern breathing, namely, breathing in a much more intimate sense than we usually understand it, i.e., breathing in the sense of establishing a harmonious relationship to the external world. Now let's hear what Dr. Steiner says. He indicates that deeply hidden characteristics in other souls can be perceived by this organ, but "their truth depends on the immunity from the above-mentioned illusions." The difficulty or danger is that when this organ is undeveloped in human beings, they suffer from the illusion that they are in a special kind of communication with the external world. In that which works into the senses—we use these, really, in order to perceive—there is the danger that we suffer from delusions, and we do not see properly or hear properly, especially when we are preoccupied, or when not giving another our full, undivided attention. Well, dear friends, I don't make any exception of myself; I catch myself ever so often in not having perceived properly, for instance, not

having listened properly. Moreover, if we take a hundred people who have witnessed an accident, we will get a hundred different opinions, a hundred different statements. Thus it is a very serious thing, which is working havoc in our present civilization. We must obtain immunity from those illusions, and one can roughly distinguish this in the description of Rudolf Steiner's five points that are to be taken into account:

1. It is necessary that the student should control and dominate everything that seeks to influence him from outside. Such students must control that which comes from outside as impressions.

2. We must avoid all mechanical listening and gazing, but we must also be able to practice the power of hearing nothing and seeing nothing, even in the greatest disturbance, if we do not will to hear or see. We should be able to close our senses to the world of maya and illusion at will and withdraw into the spiritual world within.

3. We should equally well be able, when observing, to observe with our senses so intently that we are strictly accurate in our conclusions and free of all personal coloring or illusion. Only then are we really active and alive in sense observation, spiritual reality, and our thinking processes. It is difficult because our present civilization is making a mass attack on our senses, of which we should be increasingly aware. We should be able to close our senses, if necessary, and also keep all external impressions in hand and under control.

4. Here Dr. Steiner gives us an exercise concerning thought: that we should single out one thought and then link all other thoughts to it in an orderly, coherent, and disciplined manner; that is, we produced thoughts voluntarily and not haphazardly or without volition. All such exercises should only be practiced at intervals that we ourselves choose to be suitable. Such regular, if intermittent, disciplines can gradually transform our whole approach and inward life. We really begin to mold and transform creatively our own higher being. Otherwise thoughts just drift in and carry us away with them into all different directions. That must be overcome. We must have full control over the trend of our thoughts.

5. The fifth concerns antipathy. We know how deeply rooted antipathy is in the human being. For my own part, I can only say that spiders are simply not my friends! However, we can begin to study a spider until we realize what a wonderful thing it is, and in this manner establish a conscious relationship with objects of the external world, rather than maintain a blind antipathy or equally blind sympathy to them. This is a very rough and a very sketchy description of the five exercises in connection with the ten-petalled lotus. Of course you realize that there is much more behind it, but at least you have here some indications of what is suggested in *Knowledge of the Higher Worlds*.

Now I want to describe to you the cosmic ten-petalled lotus. These loops and conjunctions take place in the same positions. For instance in '51 there was a loop here, where in '55 there will be a superior conjunction, because in half of the eight years there will be loops in each place and in half of the eight years there will be conjunctions in each place. In eight years, in '63, there will be another superior conjunction, but halfway before that—in four years from now, in '59—there will be a loop here. They will always take place in the same positions, but only at one certain time, because this whole "star" moves very, very slowly counterclockwise through the Zodiac. For instance, this one (1-p. 57) has already moved out of Ram and has moved into Fishes. In other words, what really happens is that on September 1, 1955, there will be this conjunction here (4-p. 57). Eight years later there will be another conjunction, but it will then be just a few degrees further back, perhaps one or two degrees further back. In the course of time this adds up, and in 1200 years the whole star here—the double star or this cosmic chakram—rotates against the movement of the planets through the entire Zodiac in almost exactly 1200 years. It actually needs about 100 years to move from one constellation into the preceding one.

We can see now that this is obviously connected with time, and whenever we have such a cosmic rhythm connected with time, we can ask, "How is it connected with history?" Thus we come, for instance, right back into the time of Christ, and there we find this ten-petalled chakram also, only the corners are in different positions. Therefore, we can imagine that this chakram had a deep inner connection with and received something like a new impulse coming from the Christ events, from those historic events that took place about 2,000 years ago, which was a whole other world! I do not dare start on that now, as the time is rather late already, but I may just give a few indications of how we can read the present position of the ten-petalled cosmic lotus.

As we go through life, it happens ever so often in our relationships with other human beings that we make mistakes with regard to our judgment of another person. Someone does something that we judge from a completely mistaken angle, and these judgments need to be taken in hand. This we must avoid, and we can avoid it if we develop forces that are connected with this cosmic ten-petalled chakram. The events that gave us this possibility were brought down to the Earth and developed by Jesus at the Gates of the Essenes and Christ during the Temptation in the Desert. In both of these events the two adversaries were seen as extremes that the Christ was able to balance. Those events are remembered in April '53. That had a profound influence. In fact, through the Temptation, something was implanted in the Earth which did not only concern Christ but all of humanity. We must develop these new capacities in order to prevent such deceptions in the realm of personal relationships.

The second one would be following, and that would be this superior conjunction in January 1954. It is this particular petal of this chakram that we must use in order to consciously create the balance of forces in the whole of humanity. That is something of which we are usually not aware, and it is also very difficult to hold. If we experience a weakness anywhere in life, we may be sure that it is counterbalanced somewhere else. This influence was given new strength at the time of the beheading of John the Baptist, the raising of the youth of Nain, and also other things recorded in the Gospels. It is really the establishment of being aware of the balance. For example, it may happen that certain people have an idea, say, on the foundation of purely philosophical grounds. We can be quite sure that somewhere in the world there is another human being who develops the same idea but in a different realm. Whether in the economic realm, art, or public affairs, there is always this equilibrium of these forces in the world that we must establish.

Then we come to this loop in November '54. This corner reminds us to concentrate all our endeavors on discovering our single destiny and its relationship with world destiny. This is a capacity that is a great gift in the single person, but it must be developed consciously. It is true that human destiny looks a mess to us at present, especially individually, but every individual destiny is linked with world destiny and, thereby, also with the destinies of the gods. I think that you see that such exercises and such capacities can establish quite different connections between the different peoples in the world and would bring order into the human community. This conjunction relates to the healing of the daughter of the Syro-Phoenician woman during the time of Christ.

Now with the fourth we come to September 1955, which is the background of that which took place in '51. Well, that is another capacity which we must attain in the course of time if we truly want to be able to breathe healthily in this world. What does that mean? That is to develop the capacity of coming to know and trust that in order to come to fruitful results in life, we must first go through death in order to experience or establish resurrection. We are all called upon to bring about resurrection in some sphere. It may be quite inconspicuous in the destiny of the individual human being, but we are constantly called upon to raise what we do to a higher level, so that it can become common property of all humanity. Yet, in order to make it a fruitful activity in the world we must first have the courage to go through death. We do not only experience death at the end of our earthly life, but we experience it on various levels throughout our lives. You know what I mean, how it often looks as if everything is breaking down and being buried underneath the debris of past efforts, attempts, and endeavors. It is at that time when one must have the courage to stand upright in all the chaos. If one can only achieve that—of course it can be frightfully difficult. If a situation becomes so desperate that there seems to be no way out, but if one can then hold on and can establish, at least for moments, inner peace and inner strength; then one can open the door to the greater reality and can break through to resurrection. This event goes back to the Last Supper, Golgotha, and the Resurrection.

There is an inner sequence as we can already see. The fifth will be this loop in Twins in 1956. Of course we should be aware that there is a difference in character between the superior conjunctions and the loops (inferior conjunctions). I would say it is the conjunctions that concern more the human being, whereas contained in the loops there is something that was given to one in the past. Now this fifth petal, if developed, becomes the capacity to see or realize the spark of the divine in human beings. We know that we are called upon to develop that which is divine in ourselves, and we can be certain that in every human being there is that spark of the divine. Of course very often it is covered by the all-too-human elements; but in every human being there is a spark of that divine, of that which can also then say, as St. Paul said, "Not I, but

Christ in me.” That capacity, which must be acquired again consciously in our age, is connected with this vision of St. Paul at the Gates of Damascus, the Damascus experience.

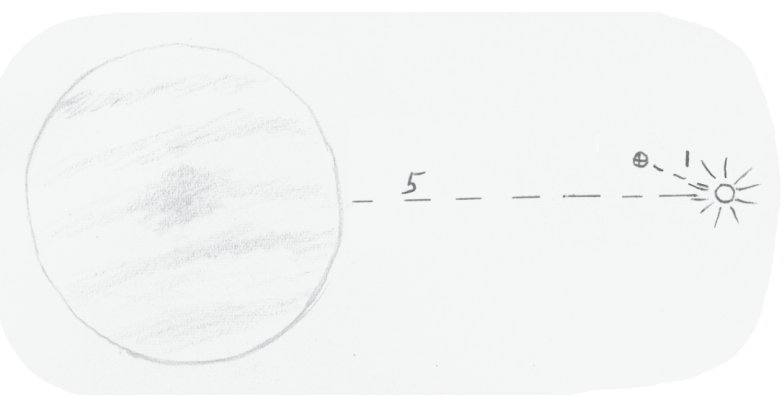
If we can only sanctify and lift up these five petals of this cosmic chakram to a new level of realization through these Christ Events, by concentration on these exercises, we will recognize what Rudolf Steiner sought to reveal to us in *Knowledge of Higher Worlds*. This is truly a message that we can read in the event which we shall have an opportunity to experience in the beginning of September of this year. The solution is in the realization of the fact that resurrection can only come through death, that is, practice of this great truth that has entered humanity through the events which took place about 2,000 years ago.

JUPITER ~ 18 MARCH 1955

Today we look at Jupiter. First of all I would like to give you a few astronomical details about Jupiter. It is the largest planet in our solar system, with a diameter eleven times that of the Earth. As we know, the planets become larger and larger. Mercury, the astronomical Mercury which is quite near the Sun, is quite small, then comes Venus which is almost as big as the Earth, and so on. It's a rising tide, so to speak, with regard to size from the Sun toward Jupiter. With Jupiter there is a culmination and then again an ebbing back; thus Saturn is smaller than Jupiter. Now, if we see Jupiter through a telescope, we see a round disk and then something like clouds, like a surface or a ball of clouds (see drawing). In one spot there is even a kind of bright island, as it were. That is what one sees in a telescope. One is aware, of course, that this is not solid matter but gaseous, and one is not even certain whether or not there is a solid surface below that sea of clouds. We can imagine that tremendous globe of Jupiter all surrounded by clouds of maybe some gaseous substance. It is likely that the whole globe consists of these clouds.

We shall come back later on to the aspect of Jupiter in the greater setting of the embodiments of the Earth, and from that point of view it is quite clear that the planet Jupiter cannot consist of solid matter such as what we find on the Earth. It must be quite a subtle substance, almost on the borderline between substance and ether. One is also not certain whether Jupiter has its own light. That is the distinction that one makes between fixed stars and planets. Fixed stars, for instance our Sun, are considered to be fixed stars because they have their own light; that is one of the distinctions. However, with Jupiter we are not certain whether or not there is some sort of light shining from within through those clouds. That is also something which one can understand on the background of cosmic evolution—the previous embodiments of the Earth.

The mean distance of Jupiter from the Sun is about five times that of the Earth (see drawing). We need not think in Copernican terms that this Earth moves around the Sun, it is not at all necessary. However, one thing is rather certain, that the Earth stays in a mean distance from the Sun, though it varies a little in the course of a year. For instance, about the time of Christmas, the Earth is nearer the Sun than during the rest of the year, and about the time of midsummer, it is furthest away from the Sun. Now take this mean distance of the Earth from the Sun and stretch it out five times, and out there we would find Jupiter. This is important to know. I don't think it makes any sense to tell you the distances in miles, because it cannot convey anything to us—all those thousands and millions of miles of distance of the planets from the Sun.



There again I would say that one need not think in terms of Copernican orbit, that can be quite different; one can even demonstrate it quite differently. Still, Jupiter would stay in a kind of mean distance to the Sun. Now just to add something to make this picture perhaps clearer, if we take the entire orbit—that which lies within the entire path of Jupiter—that is the sphere, the invisible part of Jupiter (or any planet), which is most important. Within that invisible part, that sphere of Jupiter, we find the spiritual beings of the hierarchies dwelling. The sphere of Jupiter has a diameter which is about 60,000 times the diameter of the Earth.

We just want to add another little fact, which is the time of revolution of Jupiter. That means its return to the same sidereal position, to the same fixed star, as we see it from the Earth. If we see Jupiter out here, and we look toward it, then we see it in front of a certain fixed star out in cosmic space. In the course of twelve years, i.e., exactly eleven years and 315 days, it goes around the Sun. It is not a straight line, and it is certainly not just a simple orbit in a Copernican sense. It is much more complicated; it is actually a movement that would be roughly like this (drawing). Jupiter goes around the Sun through cosmic space, and after eleven years and 315 days, it would then come back to this position. This is also quite an interesting ratio, because it is about

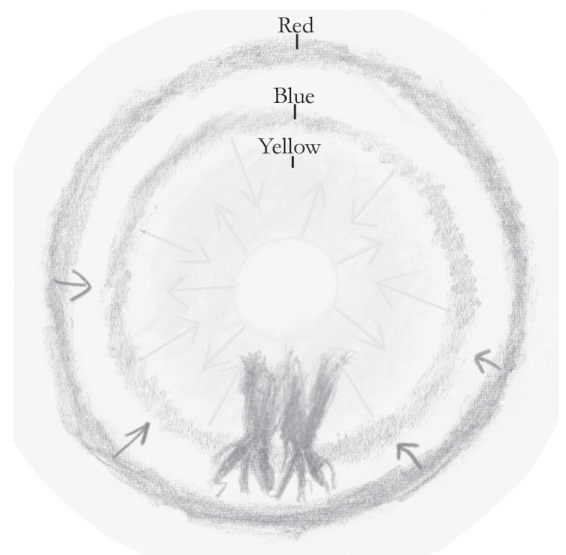


twelve times longer than the Sun year that we experience on the Earth, which is the foundation of our computation of time on Earth. Twelve years is like a potentized Earth time. Now, Jupiter is the domain of the Spirits of Wisdom. In the lecture cycle that was given in Düsseldorf, Rudolf Steiner speaks of the spheres of the planets and how they are permeated by the activity of the spiritual hierarchies, and Jupiter is especially the domain of the Spirits of Wisdom, or Kyriotetes.

The Kyriotetes are the guardians, so to speak, of the divine-cosmic wisdom, and they are also the Givers of Life, which we know from the book *Occult Science*. It was the Spirits of Wisdom who endowed the ancestor of human beings with life on Ancient Sun. Let us also remember that Dr. Steiner speaks in the book, *Theosophy* of the sphere of Jupiter during the time of life between death and new birth. He says that the soul of a human being experiences in the Jupiter sphere the thought archetypes of life and in Mars the archetypes of the physical objects. In order to work out the main characteristics of Jupiter, to create a picture of Jupiter in the present moment, we may perhaps go back to Ancient Sun. Why do we want to go back to Ancient Sun? We go back there because Jupiter, of our present solar system, has a direct connection with Ancient Sun. We spoke earlier of the mean distance of Jupiter from the Sun as being about five times that of the Earth. Within that space wherein Jupiter moves—what we will call its orbit for the moment, though it is not a straightforward orbit—there we have the sphere of Jupiter. We hear from Dr. Steiner that Ancient Sun was as big as the sphere of Jupiter. This is not just chance, and the time of its revolution of twelve times that of the Sun year is not just chance. We see in this a sort of recapitulation, or kind of living memory of that which took place on Ancient Sun.

Let us now try to paint a picture of Ancient Sun. First, Ancient Sun was preceded by Ancient Saturn, which was a globe that had assumed the nature of warmth about the middle of that evolution. It was surrounded by a kind of great circle or aura, and within that circle the hierarchies lived and from there worked upon Saturn. A Zodiac did not yet exist, and in the place of the Zodiac there existed this aura, this circle, or this sphere of spiritual-hierarchical beings—all those hierarchical beings of which we read in the book *Occult Science*: the Thrones, the Kyriotetes or Spirits of Wisdom, the Spirits of Motion, and so on. They worked from that circumference upon this body of Saturn. However, the planet could not hold that which was worked onto it. Like a mirror it reflected the impact that came from its spiritual orbit, or from its “spiritual Zodiac”, a Zodiac of living beings. Warmth altogether has that faculty. We may have to speak later about the capacity of warmth to work as a mirror does by reflecting things that are taking place in the environment. Thus Ancient Saturn was like a mirror. It reflected the impact that came from the environment, and thus an aura was created which was actually the very first beginnings of the Zodiac that we see in the sky. The Zodiac was woven, as it were, out of the reflections coming from various hierarchies, originally working into the planet but then reflected into the environment.

Now then, Ancient Sun had quite a different dynamic. The point is to see that the impact comes from this spiritual Zodiac (yellow in diagram, p. 98). The events were, so to speak, placed into the center—that is the difference. On Ancient Saturn the impact was working in the periphery, but on Ancient Sun the workings were coming from the center. First of all, Ancient Saturn was repeated—indicated by the blue circle. It was repeated, or re-created, after the pralaya between Ancient Saturn and Ancient Sun had come to an end. Then a further condensation took place, and toward the center the warmth was contracted and condensed into air. Thus we now have on Ancient Sun air and warmth, partly even interpenetrating. The main point is that in the very center, the Spirits of Wisdom—those of whom we said have their domain in the sphere of Jupiter—created a focus, one might say the forerunner of our present Sun. From there they radiated light into the environment, and again that mantle of warmth was like a mirror. It reflected the light that came from the Spirits of Wisdom in their domicile, or their focus. Those beings whom we call the Archangels nowadays worked there;



they went through their “human” stage on Ancient Sun, and they brought about the reflection, the radiating back, the reflecting of that life which had come from the Spirits of Wisdom, or Kyriotetes. Thus there came into existence or grew into the flowing of light, so to speak, into this reflection of light, those “plant beings”, which are the predecessors of human beings. This is only an indication; they did not look like present day plants, but with regard to their consciousness they had attained the plant stage (outer circle). There we see this light of the Spirits of Wisdom radiating into cosmic space. It permeated that substance, or that corporeality of air and warmth, and thus the beings who came into existence were permeated by an ether body. It was on Ancient Sun when, through the sacrifice of the Spirits of Wisdom, the ether body was created, and we were imbued with that ether body.

This is important to realize, because we shall see that we are moving toward a similar time in the cosmos. As we know, this Earth cosmos will vanish away and disappear, or dissolve, and after another night of pralaya there will rise up again another cosmos, that which is called in occultism, the future Jupiter. Here we have the connection: this future cosmos will be as big as the sphere of present Jupiter; that is the inner connection. Nothing exists without reason, and that present Jupiter with all that which is contained in its sphere, in one regard, is a kind of memorial of Ancient Sun. Furthermore, in the sphere of Jupiter there are beings or colonies of beings who at present are working far in advance of evolution, and they are preparing the future Jupiter, namely, that planet, or cosmos, which will follow the Earth when the Earth cosmos has been dissolved, following a “night” of pralaya. In order to get this straight, we must now literally dig a bit deeper into this future Jupiter. We can do that, we can know about the events in the future, because the events in the future are not just a repetition of the past, but they are a transformation of the past and that which has been in the past. The past will come again but in a completely transformed form. Therefore, we can already look forward toward that future embodiment of the Earth, the future Jupiter.

Now we can ask, “Why is Jupiter called Jupiter?” It reminds us of the Greek god, Zeus (the Roman God Jupiter). Why? Who was Zeus? Zeus was experienced by the Greeks as the guiding spirit of their civilization, that spirit, or rather that family of divine beings. Zeus was, in a sense, the father who had inaugurated the Greek civilization. What is the significance of Greek civilization? As we know, it is the development of the new capacity of philosophical thinking, which was then quite new, and the Greek art or capacity to descend right into the realm of the physical Earth and live there happily, enjoying that world of external features. There is, for instance, one picture of Zeus or Jupiter, which shows him with horns like the horns of a ram. This indicates that the brain was, so to speak, inaugurated. It was the beginning of the typical use of the brain of present humanity. That was inaugurated by Zeus. In ancient times, for instance in Ancient Indian times, the fontanelles were still open, and the more we go back, the more we find that the etheric brain was really reaching out into the cosmos, like horns. Thereby it acquired, or received cosmic thoughts, which were not experienced in human beings as thought; rather, they were experienced by them as visions, as imaginations, as inspirations, but certainly not experienced as what we call thoughts. We call our own thoughts nowadays our own creations. This capacity came only relatively late, and during the Greek civilization human beings learned chiefly to use their etheric brain, because it had been, so to speak, drawn right down into the physical brain. Thus they were able, for instance, to call their body their own body and to call their thoughts their own thoughts. The capacity to say, “I am thinking;” only came then.

Think also of the picture of Greek mythology, that Pallas Athena was created out of the head of Zeus. Well, the story is simply this: One day Zeus had a terrible headache, and then one of his companions split his head with an axe (rather a crude method of relieving somebody of a headache), and out came Pallas Athena. If we study the role, the initiative of Pallas Athena in Greek civilization, we will realize that Pallas Athena’s main impulse had to do with the development of the human intellect, of the capacity to arrange everything that we did on Earth according to intellectual standards, so that we now could experience our own personality in what we did. That was not so in times before the Greek civilization. Human beings were led and felt themselves led by divine beings, by divine forces. Thus we have here in the planet Jupiter something that is strongly connected with thinking and also with the realization of thoughts and ideas in practical life. That is also an activity of the Jupiter organization in the human body.

We know, for instance, that Jupiter in the human being is connected with the function of the liver. The liver has quite a well-known function with regard to the whole metabolism in the human body, but apart

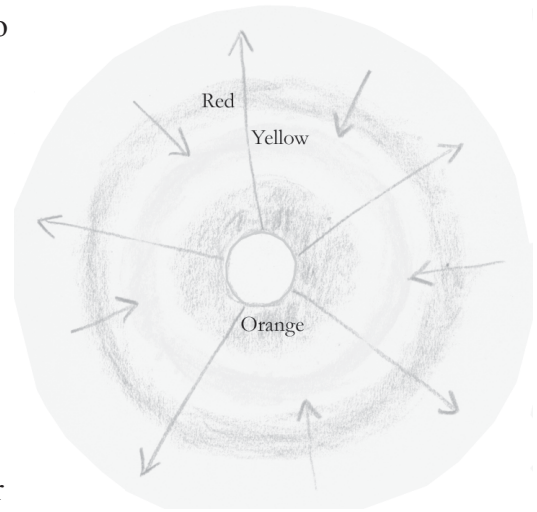
from that it also has another function, and that is the transformation of ideas into deeds. There are certain subtle illnesses of the liver which are not distinguishable on the surface, and in those cases it may happen that a person has ideas but is not capable of executing the ideas. This is Jupiter and it is connected with thinking. In the lecture cycle *Man in the Light of Occultism Theosophy, and Philosophy* we hear of the seven movements within the ether body of human beings, and there Jupiter stands representative for the movement of thinking. That means the movement in the ether body which directs the whole human organism toward the capacity of thinking. That comes from Jupiter.

Now then, what is this good for? This Jupiter we saw, up to now, connected with the past, a kind of memorial of the past, but we mentioned earlier that in that sphere of Jupiter there are by now colonies of beings who prepare for the future Jupiter. That is the other side of Jupiter, the future, the preparation of the future, and in that very capacity of thinking, of directing the whole human organism toward the capacity of thinking, there already lies a good deal of that future, actually of that future Jupiter, because that future Jupiter will consist entirely of thought. Our present Earth consists of mineral substance, of mineral matter, and we know that the geologists dig into the Earth and find the geological layers which betray past stages of the Earth evolution. On future Jupiter one will certainly not find any mineral substance. The mineral substance can only exist within this solar universe, especially on the Earth, which is, so to speak, the focus in this solar universe where mineral matter can exist. On future Jupiter there will be no such thing as mineral substance; rather, it will consist of thought. Just as we find on Earth the layers of geological formation, so one would find on future Jupiter—if one “dug”, as it were, into that planet—only thought layers, including all the thoughts that have been thought by human beings at present during the Earth evolution. Therefore, nothing is lost of that which we think now; or perhaps if we don’t think, that is also not lost. Whatever we achieve in the realm of thinking is not just something for our entertainment now, something to pass the time; it is a reality that will live over and across to that future stage of Jupiter.

We now can imagine, just as the present Sun consists of layers, that future Jupiter will also consist of layers. Why the Sun? Our Earth which is now a planet will become a Sun. The normal development is planet, Sun, Zodiac, fixed-star Zodiac. That is, so to speak, the normal evolution of a planet. Of course that can vary in the one or other case, it may be different. But our present Earth is supposed to, or is ordained, so to speak, to become a Sun one day. We can understand the Sun if we take into consideration all that which we hear from Dr. Steiner about the union of Christ with the Earth. Christ was once upon a time the Great Guide, or Head, of the Kyriotes in our solar system. In occultism in ancient times Christ was called the Lamb of God, or Ram of God, which actually means, in esoteric language, the Head of the Kyriotes. Thus Christ entered the Earth and at least part of His Being is united with the Earth—it is not, however, His entire Being. Christ united with the Earth in order to transform the Earth into a Sun. This is of course only in the beginning, and it will take long ages of evolution until that is accomplished; but the beginning has been made. We can be sure that there in the center of the Earth, where on the one hand is the darkest darkness—where the darkest forces are centered—there is also the brightest light. There is, so to speak, the new Spiritland preparing itself in that center as the new Sun of the future; and thus the Earth will become a Sun. During the future Jupiter evolution, the Earth will be a Sun, and just as the present Sun is surrounded by layers—there is the photosphere, the chromosphere, there are the protuberances, there is the corona, all spheres that reach, in fact, very far out into cosmic space—we can imagine all that on future Jupiter, i.e., that the Earth, or the new Sun, will consist of such layers. Those layers will consist of those thoughts that we are now thinking. We can possibly see now what a great responsibility we have from an occult point of view. So much depends on the thoughts that are thought nowadays, because these thoughts will be the sustenance of a future cosmic existence.

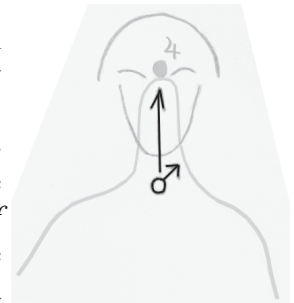
Let us perhaps just very roughly indicate these layers in a drawing, and we can also imagine that there will be dark spots in these layers. What will those dark spots be? Will these be Sunspots, as it were? Well, they will exist and actually consist of all the faulty thinking that we develop and especially which we develop during this materialistic age. There will be spots everywhere, and it will take some effort for that Sun to break through those spots. Rudolf Steiner indicated, for instance, that just the materialistic thinking that is developed in our present age would also be present. It is not that a selection takes place whereby only the good thoughts and the progressive thoughts will be found in those layers, in that kind of geological

formation of that future universe, but the faulty thoughts will also be present, because they will have to be transformed. Thus we can imagine that a great struggle will take place on that Jupiter too; namely, a struggle to overcome the darkness created within the Earth evolution itself. Further, we can again imagine that there will be this center, and hierarchical beings will again radiate from this Sun into cosmic space, and reflections will come back from cosmic space as on Ancient Sun. Radiations will, so to speak, be reflected, and in that interplay there will come into existence the creation of that future Jupiter. But all that will be very much influenced and worked through by these thought layers, which are really the thoughts of our present time. I think it becomes apparent just how important it is that thinking is developed, because it is then truly the foundation for not only future existence, but for the creation of future Jupiter.



We experience here on the Earth the external objects; we see, for instance, a flower. There are flowers, and we know perfectly well that those flowers will vanish and wither away, but the essence of that flower may be contained in human thought. All depends on whether we have noticed it, have observed it consciously, and how consciously we observed it. Whether we find in that plant something of that which Goethe described as the archetypal plant; that would be, so to speak, the culmination of such observations. The external plant, which we see there on the table, will wither away, but that which we create in observing the world, that does not vanish away. Those thoughts that we create in observing the world can live into the future and will live on and will create, or perhaps recreate. It depends so much on what we do now or what we don't do, for that is what will create the object world of that future Jupiter. Now the question is how we can prepare all that at present. Well, we have outlined already how important it is to use the capacity of thinking. If we develop thinking, say, in the sense of Dr. Steiner's *Philosophy of Spiritual Activity*, we are already preparing; we are using the forces, the capacities of present Jupiter, and therefore we are preparing the future. But that has, of course, a much deeper significance.

This Jupiter capacity in us culminates in the two-petalled lotus flower between the eyes. Here in this point (drawing), but of course behind the forehead, actually above the palate, there is an astral organ. These lotus flowers, or chakrams, are organs of the astral body, and the two-petalled lotus flower is here between the eyebrows, but it is further back in the space which is otherwise the base of the brain. We can read a good deal about the two-petalled lotus flower in the book *Knowledge of the Higher Worlds*. There Dr. Steiner gave quite a lot of information about the use and development of the two-petalled lotus flower. Actually, it is developed on a rather high stage of inner development. When the stage is reached that Dr. Steiner calls the "inner word", which is of course inspiration, then the two-petalled lotus flower can come into action. If one expresses it in occult language, one would say that it begins to rotate, to revolve.



How can we use and develop that two-petalled lotus flower? We find, in the above mentioned book of Dr. Steiner's, the description that in a certain moment of inner development there emerges a stream from the larynx, the region where we find the sixteen-petalled lotus. Certain forms or streams rise to the two-petalled lotus and from there they stream down into the arms. They are of course etheric streams that are set into motion by the astral organs of the chakrams. Thereby we gain the inner word; that which is otherwise the external word connected with the larynx, becomes the inner word. We can then live, so to speak, in inspiration; the objects speak to us; they speak through us their inner meaning. That is what we develop with this Jupiter capacity in its highest manifestation. We have here a stream coming up from the region of the larynx (see above drawing), and then another stream coming down and streaming through the arms. It is inspiration that becomes deed, or can become deed, but not inspiration which is passive, by no means passive! Inspiration speaks through the one who has the capacity of inspiration. The inner meaning of the object world speaks through such a person. Thus we can then gain the higher insight. Actually, that is the

moment of the birth of the higher self, and the birth of the higher self is already a kind of prophetic condition; it is that which the whole of humanity will attain on future Jupiter, the birth of the higher self, really, in the lower self. The birth of the higher self is actually already the ascent to a stage where humanity has almost achieved its belonging to the fourth hierarchy.

We have the Jupiter organ here between the eyes, and here the Mars organ in the larynx region; there is an interplay between these two organs—between that which is Mars activity and Jupiter activity—when those final achievements of initiation are reached. Of course it is more complicated than this, and we will realize that if we read about it in the chapter called “Some Results of Initiation” in *Knowledge of the Higher Worlds*. Further, the Mercury activities also play into that, which we have described earlier, i.e., the transformation of the Mars of the past, of that belonging to the past and which was partly developed in the past, into that which is entirely the future. Therefore we can now imagine that the movements and gestures of Jupiter in the outside cosmos, for instance, in conjunction with Mars, would indicate something like a gigantic cosmic chakram, something that is representative of a grand picture of that which we achieve on a smaller scale, so to speak, in the microcosmic world here on the Earth.

It is most interesting to follow up the conjunctions of Jupiter and Mars. Mars, the first half of the Earth evolution in which is contained still the workings of the Ancient Moon, and the transformation of that through the second half of the Earth evolution, through occult Mercury, into the future; that we can read in such a development, in such conjunctions of Mars and Jupiter. In July a conjunction of Mars and Jupiter will take place in Crab, then after an interval of two years we will have another conjunction of Jupiter and Mars here in Virgin. Thus the conjunctions of Jupiter and Mars go through the Zodiac; and after twelve years, because twelve years is the time of a revolution of Jupiter, we would expect that Jupiter would again have a conjunction with Mars here in Crab. But that is not so. There are small differences; it just does not happen after twelve years, but it happens after 36 years. After 36 years, which is in the year 1991, there will be another conjunction almost exactly in this same position in Crab. There is a small difference of about two or three degrees, as the conjunction will move on a few degrees in the Zodiac. In between, the conjunctions are in different places. Thus we have here again something like a hand on the cosmic clock that moves according to a certain rhythm of time, in this case it is 36 years.

Now we can seek to find out what this conjunction of Mars and Jupiter could mean, what it contains, what it carries, so to speak, in the sense of this interplay between the Jupiter chakram and the Mars chakram, which takes place in every human being whether we are conscious of it or not. Of course if it is not developed, then it can lead to disturbances, for instance; but the possibility for development is there in every human being. Out there in the cosmos we have those meetings of Mars and Jupiter, and in order to read them we must now search out what happened in the past, say 36 years ago. At that time there was actually a conjunction of Mars and Jupiter here in Crab; that was in September 1919. Well, of course one could now work out many things that happened in history, so to speak, that have now worked up from the Mars chakram, and have grown up into the Jupiter chakram, in a cosmic sense, which can now flow into action, as it were, in cosmic human being.

What happened in 1919? In 1919, almost exactly to the day, there was the opening of the Waldorf School in Stuttgart. The conjunction took place on the 2nd of September. During those days Dr. Steiner gave the principal course on education, the Pedagogical Course, which was the foundation of Waldorf School education. Then on the 7th of September the Waldorf School was opened. This is something that stands in the past, where in the being of the whole cosmos something happened that was a movement from Mars, so to speak, to Jupiter, a rising, or at least a possibility of lifting up something from Mars to Jupiter, of redeeming certain trends, such as those in education, and connecting those with the future Jupiter evolution. Now we move into a time when this is again in the cosmos, called into memory, as it were, and we can imagine that this present moment is a crucial moment with regard to the further development and expansion of Waldorf School education. Incidentally, we hear that in Holland there is going to be a very large international conference on education, and I believe such events have not been arranged according to cosmic rhythms, but they have been arranged according to the needs of humanity here on this planet. Nevertheless, we see cosmic rhythms working into that which human beings are doing as it is arranged according to reason and according to thinking here on the Earth. We see how it all moves according to cosmic

rhythms. In such a fact we realize, then, how comforting it is to see that humanity is advancing, that its evolution is taking place in connection with cosmic rhythms and that such developments, such as those which I very briefly indicated, somewhere have their place in the cosmos. They have their setting and their rightful place in the cosmos, such as plants that have been planted in the right place and which are growing toward the future.

This rhythm of 36 years can be found everywhere, and it comes back with surprising, almost embarrassing regularity. We find it in political events, for instance, in how certain things come back with a precision which is surprising. Of course those political events, those historical events, have not been thought out or arranged according to the cosmic rhythm of the return of that Jupiter-Mars conjunction. However, the fact that they happen in the whole setting of that cosmic rhythm, that is an indication that events on the Earth, such as historic events, are somehow observed, as it were, are somehow taken up by the beings of the spiritual world and are taken into that process of the evolution from the Mars past into the Jupiter future. Remember we said before that also the dark thought development or thought forms of the Earth evolution will be taken into future Jupiter in order to be purified, in order to be transformed in the future.

Thus we see, for instance, such connections as 1917. That was the time of the events in Russia, when the Russian Revolution started, and 36 years later brings us to the time of 1953, when again quite a new development set in, there in the East. We cannot yet say just what will happen, but something takes place which may lead that development into new directions—again, something in the cosmos in the sense of cosmic rhythms, which shows us that the cosmos is taking part in or is watching that which happens on the Earth. On the other hand, in humanity there is something inherent that guides us to take notice of those cosmic rhythms and to transform our own being according to those cosmic rhythms. We may also mention in this connection that twice that rhythm of 36 years is 72 years—about the normal lifetime of a human being. [Ed. Note: In 1989, 72 years after the end of World War I in 1917, the Berlin Wall came down.]

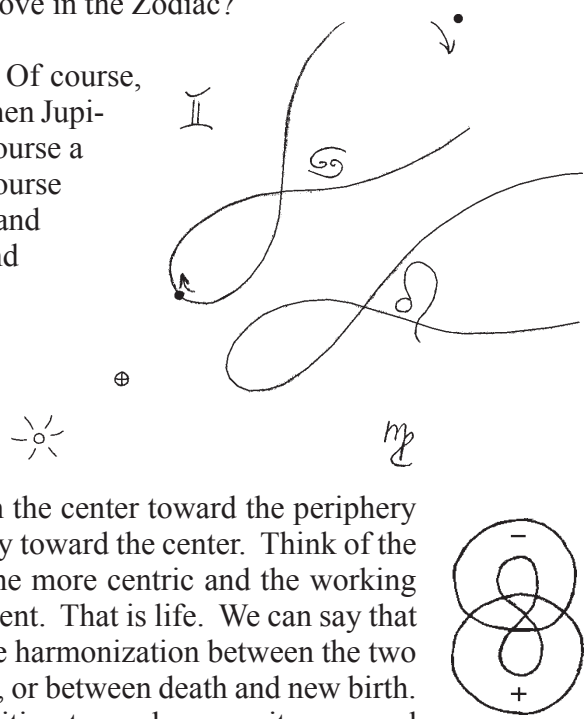
Well, this is Jupiter, and we couldn't say very much about this Jupiter in Crab, but I hope that in the course of this term, perhaps in the last lecture, we might then gather everything together which we have worked out so far and try to create a picture, a kind of comprehensive picture of the events in the course of this year.

Answers to Question

Before, you gave us the form of Mars. How does Jupiter move in the Zodiac?

We would have then in the Zodiac such a movement. Of course, imagine that the Sun would be here and the Earth here, and then Jupiter. One must think, then, in terms of a lemniscate, but of course a much bigger lemniscate—Jupiter would then be here. Of course that is now quite out of proportion. Jupiter would be here, and about half a year later and a little more, we would then find Jupiter out there, and that would happen twice in a year. I mean, once nearer to the Earth and once distant from the Earth; that would happen once in each constellation during twelve years. Here we have the two petals, as it were, the cosmic petals, of course.

The lemniscate comes into existence through the working together of two spheres, a centric sphere radiating from the center toward the periphery and another sphere pressing in, as it were, from the periphery toward the center. Think of the sphere of the Zodiac, of the archetypal Zodiac, and then the more centric and the working together of those two spheres, that is a lemniscatory movement. That is life. We can say that the minus (-) and the plus (+) and the exchange, which is the harmonization between the two polaric spheres, would be life—life between birth and death, or between death and new birth. We always have something that develops between two polarities, two spheres, as it were; and then we get movement altogether. Otherwise we have a static situation.

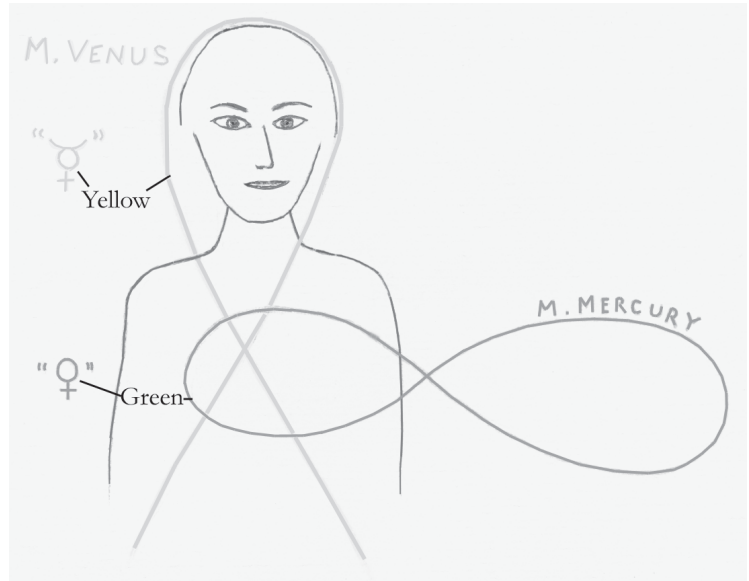


MERCURY (Occult Venus) in Relationship with VENUS (Occult Mercury)

25 MARCH 1955

Today we shall conclude the discussion of the seven planets with the description of the planet which is called Mercury in modern astronomy. We perhaps ought to try to comprehend this whole problem of the exchange of Mercury and Venus; and I would say it is a very difficult problem, very far reaching. But I believe I can give you a few points that may make it easier to, first, realize the reason for the exchange, and then also how this whole complex can be brought into line with modern conceptions, as well as certain conceptions that we find in so-called astrology and so on.

When we spoke about Venus, or what we called occult Mercury, or the Mercury of the Mysteries, I pointed out that occult Mercury is working in a lemniscate which is in the horizontal. Perhaps we should make a diagram of this. We have here the human being (drawing at right), and the lemniscate of occult Mercury would be here and reach out into the world. (We will call this M. Mercury for Mercury of the Mysteries (green) and the yellow M. Venus.) One half—the one loop of the lemniscate—would be within the human being and especially connected with the rhythmic system, actually with that which is the physiological basis for feeling, and it would reach out into the world. However, imagine that it is not just a simple lemniscate. It's rather a lemniscate that can expand in all directions, because we have many connections with the external world and with other human beings especially. The other half of the lemniscate reaches out toward that object or person to whom we are talking, for instance, or with whom we have a certain connection. Now even this is a very primitive point of view, because this lemniscate should really be imagined as not spatial, but rather as foci of dynamic connections.



We certainly see that one focus of this lemniscate, of this whole world of our connections and relationships to the external world, is centered here in the rhythmic system, but it also works at the same time up into the head and down into the limb system. For instance, in the head it would continue to radiate something of that breathing quality with which it is connected here in the rhythmic system; and thereby breathing in the realm of the senses would come about. Then we can really speak of a breathing activity in the realm of the senses, and that would be how occult Mercury works up toward the head of the human being. This is what we mean if we imagine this lemniscate that is centered in the rhythmic system of the human being.

Now then, occult Mercury works in this green lemniscate, which is oriented in the horizontal direction, and occult Venus would then work in this yellow lemniscate in a vertical direction. You see I didn't add the lower half of the yellow lemniscate, but you will understand that it really belongs to it. This would be the Venus of the Mysteries.

This lemniscate of occult Venus stands upright, and the two foci are almost drawn into the human organization. It is certainly there in the functions of the physical body but goes far beyond the functions in the physical body. It could also work in the ether body and the astral body. We can see at once what occult Venus does in the human being, how it is incorporated, so to speak, into the human organization. We see in the upper half that it is connected with all that which concerns the intellect and the activity of the brain, of the head altogether; this means intelligence in the widest sense, rather than just intellect. The intellect is only a kind of shadowy reflection of what the background of that activity is. Think of what was at one time cosmic intelligence reaching into the human being and creating in our organization the thinking. It brought about the thinking that was quite passive, in a sense, because the thoughts of the divine world, the cosmic

intelligence, flowed into the human being—one couldn't stop it. The human being experienced that cosmic intelligence in mighty visions, in mighty imaginations, but it was something that entered human beings from the external world.

Then later on, this intelligence separated from the cosmic intelligence and became human intelligence. That was chiefly—not entirely but chiefly—the time of the Greco-Roman civilization. At that time intelligence, which once was a cosmic intelligence, became a human intelligence; it was a human being's own intelligence. Gradually it separated from the cosmic intelligence. That is all contained primarily in the *Michael Letters* of Rudolf Steiner (Letters to the Members), though also in many other lecture cycles. This tragedy, so to speak, of humanity cutting itself away from cosmic intelligence and coming to rest entirely in its own intelligence was then taken hold of by Ahriman, as we know. Now we have the struggle of humanity to reach out again to cosmic intelligence. Michael became the guardian of that cosmic intelligence, and he holds it out to us; he holds it and guards it above us, so to speak, and it is our responsibility to reach out and to take it again. This is the great battle between the forces of Michael and the forces of the dragon, of Ahriman. Michael wants to make it possible to open our being again to the cosmic intelligence, whereas Ahriman wants to close us further away and to bind us in a kind of robot-like intelligence, to bind us to the Earth. That is the one side of the loop of occult Venus.

The other side, as we see, goes right down into the limb system and into the metabolic system of the human being. There it is connected and working in those mysterious depths that we usually call the will, the realm which is completely submerged in unconsciousness. We don't know what is happening in that realm of the will. We don't know what is happening if we lift our arm. We certainly make the decision here in the realm of intelligence, in the head, to lift the arm, but then we do not know what is happening from that idea of lifting the arm right into the movement of the arm. These are mysteries of tremendous profundity. Apart from that, there are the mysteries of metabolism, the mysterious transformation of the substances that we take, for instance, into our organism as food and which are completely broken up and transformed. One knows very little about that transformation, which is fortunate because human beings of this age who live entirely in our modern, intellectual pragmatism want to make use of everything instantly; they want to commercialize it, and that would bring terrible disturbances into that realm of the unconscious will organization of the human being. That is the other polarity of occult Venus. For instance, it is really the Venusberg that, for instance, is described in the *Tannhäuser* of Richard Wagner, and also in other instances.

What happened when the two planets were exchanged? What happened then? The initiates came to the conclusion that this sphere down here had to be veiled, or closed, and made unapproachable for the growing intellect of the human race. If the modern intellect, which is based entirely on the realization of the self, would get hold of the mysteries down there in the depth of the will and limb organization of humanity, similar cataclysms would happen, such as those which happened toward the end of Atlantis, perhaps much more serious. We know from descriptions of Rudolf Steiner that ancient Atlantis went down in cataclysms which were caused by the misuse of occult forces. Human beings had not yet attained full ego-consciousness, and thus they were more directed, so to speak, by the adverse forces from the outside; nevertheless, those occult powers were misused, and there is a still greater danger nowadays that those forces of the sleeping will nature would create terrible destruction, if they were taken hold of by modern intellectualism. Thus there was the need at a certain time—I could not even tell you when it happened; it may have happened very long ago before Christ—when the hierarchies came to the conclusion that this mysterious realm had to be closed.

How did they close that realm? It was a matter of eliminating, so to speak, in the consciousness of the human race this lower half of the lemniscate. How could one do that? First of all, one no longer spoke of lemniscates, or to put it differently, the fact that these lemniscates work is because the spheres are working one into the other. Thus there are always two spheres working together. For instance, with regard to the lemniscate of occult Mercury, there is one sphere that is definitely the sphere of the individual, and the other sphere which comes from the external world, is reaching into it. Now these two spheres meet, or interpenetrate, and thereby these lemniscates come into existence. Of course they are invisible lemniscates, and the same refers to all the lemniscates, or spheres.

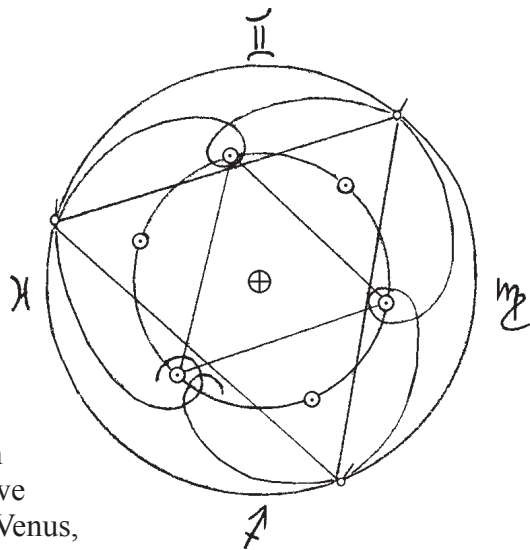
Therefore, first of all the spheres were forgotten, and that we can find very clearly in history; as it happened during the Greek civilization. There were certain astronomers in Greek times, the successors of the School of Pythagoras, who still spoke of the spheres of the planets. Then Ptolemy, who lived about 100 years after Christ, no longer spoke of the spheres of the planets; it had become unimportant. Now these things do not happen by chance. Of course they are connected with that development of the human intellect, but there is also guidance behind these happenings. The guidance was that, first of all, one forgot about the spiritual spheres—the regions or realms of the spiritual hierarchies—and all that was left was the planet which we see in the sky. Secondly, one forgot about these polarities in the human being, as there was no longer any need even to think of lemniscates in the human being. Then it was an easy matter to forget about that will-pole of occult Venus as it works in the human being.

This deed of the hierarchies made humanity forget about it, because in forgetting about it, it was possible to close the door to the mysteries of that deep realm in human beings themselves. However, then something had to be done about these two planets; it wouldn't do then to have Venus, occult Mercury here—one no longer spoke of the Mercury of the Mysteries. There was no need for it, and one simply shifted—you can see that is the whole thing—one shifted the planets up. And what happens then if we do that? Well, if we do that, we shift occult Mercury up to the head, and we then have here a planet Mercury, and then we shift occult Venus up, that will-pole of Venus (lower loop), and we have the planet Venus here (chest). So you see, we miss out on one of the three functions of that temple which the human body is. We can do that and it does not even hurt the qualities of the planets. One may think that if these planets were changed, then all that which traditional astrology says about the planets must be wrong. It is not wrong, because that Venus here (see first drawing and planets at left, after the shift), which is now called Venus in the sky, really is the planet that stands behind Mercury of the Mysteries. It describes by its movements the sphere of occult Mercury. It is still connected, even in the descriptions which we find in some astrological books, with that sphere of relationship and contact with the external world.

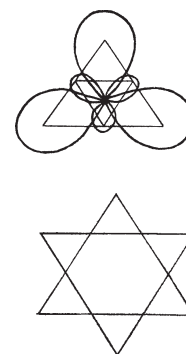
If we study the character of that so-called Venus in the traditional books, then we will find that it only describes, not the will nature of the human being, but that which is feeling. The world of feeling is described here, the sense for beauty in the human being and especially in connection with other human beings. It was called the planet of love, but of course that is only one aspect of the connection in the realm of feeling with the external world, fellow human beings, and so on. And also Mercury up here, if we study the description of Mercury as it has come down through the ages—through the last 2,000 years—in traditional books about star lore, we will find that Mercury is entirely an affair of intellectual capacities in the human being. Well, there we are, it is only the other half of that which was once upon a time called the Mystery Venus. Thus, there is no need to exchange qualitatively, but what has been achieved through this exchange is the closing of this realm down there in the deep, in the sleeping will nature of the human being.

We will now have to speak about this occult Venus, whose sphere is described by the planet, which we find in modern almanacs and in modern books about astronomy, called Mercury. What does it do? Well, we have described so far what it does in the human being: intelligence and will and the interaction between the two poles. Of course we have entered an age when we must know these things again, such as the fact of this exchange, which has taken place sometime in the past, and therefore I would think that Rudolf Steiner also spoke about this exchange. We must learn to know the truth, because that which had been closed temporarily will be opened, in as much as a human being must learn to employ moral forces to create a moral individualist. To the degree in which one will develop forces of individual morality, to that degree will one be sent, as it were, into that realm of the will nature.

What does this planet do in the sky? If we have just a rough sketch of the Zodiac (see drawing), just to orientate ourselves, we can observe that the planet, which we will simply call occult Venus,



describes a figure around the Earth in the course of a year that resembles a hexagon. For instance, this year we have had a loop of occult Venus about in this position (Goat), when the planet was in front of the Sun in an inferior conjunction. When we say loop, we mean a retrograde movement; that is, the planet, as seen from the point of view of the Earth, comes to a stop, goes backwards, and then after a time goes on again. This loop will be followed by a superior conjunction toward the end of April in the constellation of Ram. Then the Sun will be here and the planet out here behind the Sun. This will be followed by a loop here in Gemini, with the Sun here and the planet again in front of it. Then it goes out again, and in the constellation of Crab it will again be behind the Sun. The next loop would be in Virgin, and then a superior conjunction in Scorpion. After that it will come back to within a few degrees from where it began. Now, what we have in the superior conjunctions is almost an equilateral triangle, and also the loops form another triangle. If we now consider distances, the loops would stand as the inner triangle in this figure (top); but if we don't consider distances, then it is simply a hexagon (bottom).



Now you remember when we talked about occult Mercury we saw a pentagram or pentagon, and you will remember that we saw a pattern in it of a certain Mercury activity in the human being. That was the activity and presence of the ten-petalled chakram in the human being. Here we also have a chakram in the cosmos around the Earth created in the course of the year. Think of the Earth standing in the center, then we would have three petals here, and apart from that we would have the bigger petals here (see drawing above). So we have a six-petalled lotus, and this is again related to the six-petalled lotus in the human being. What does the six-petalled lotus do? What does it concern in the human being?

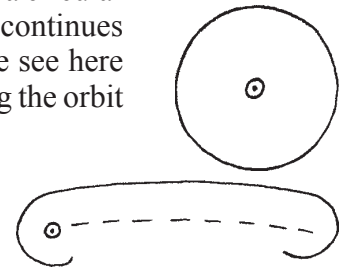
We need the development of the six-petalled lotus in order to have, at a certain stage of our inner development, intercourse with beings of higher worlds. Only if this chakram is developed properly can we have an experience of the beings of the hierarchies and of spiritual beings in the cosmos. Now in order to do that, in order to develop this six-petalled chakram, we must establish an absolute equilibrium with regard to our threefold being. When we saw the diagram before with the upright, or vertical lemniscate, you may have thought that there is already contained in this lemniscate a kind of threefoldness of the human being: in the rhythmic system, in the crossing over of the lemniscate, and then the other half of the lemniscate in the limb nature of the human being. This threefold being must be brought into an absolute equilibrium, for only then can we advance along the road to a knowledge of higher worlds.

Rudolf Steiner does not say very much about the development of the six-petalled lotus, but again you will realize that three of the petals have been developed in very ancient times, whereas three of them must be developed now. The functions of the body, the inclinations and passions of the soul, and thoughts and ideas of the spirit must be tuned to perfect unison. An equilibrium must be established, especially with regard to that which the initiates had to close for a time, namely, that realm of the will. Unless an individual can establish absolute unison, as Dr. Steiner says, and establish absolute equilibrium between the three regions of the body, soul, and spirit—thinking, feeling, and willing—the individual will not attain entrance on the path of higher perception. We can get into terrible confusion if we became a victim of spiritual powers that work in the unseen and which want to draw the human being away from any approach to the spiritual world.

This six-petalled chakram has been re-instituted, even sanctified, during the events in Palestine, which took place about 2,000 years ago. It came up when we spoke about the ten-petalled chakram, meaning the movements of occult Mercury, when we also referred back to the time of Christ. I tried to show how during the three years, or round about the three years, five great events took place through which Christ brought down cosmic forces that He united with the Earth and which are present on the Earth. Christ is the Master of those forces on the Earth. Through this incorporation of the spirit of occult Mercury into the Earth, it is possible that we can go on and can develop, for instance, the ten-petalled lotus. I described to you the five events that took place. The first is connected with the temptations, the second with the beheading of St. John the Baptist, and so on.

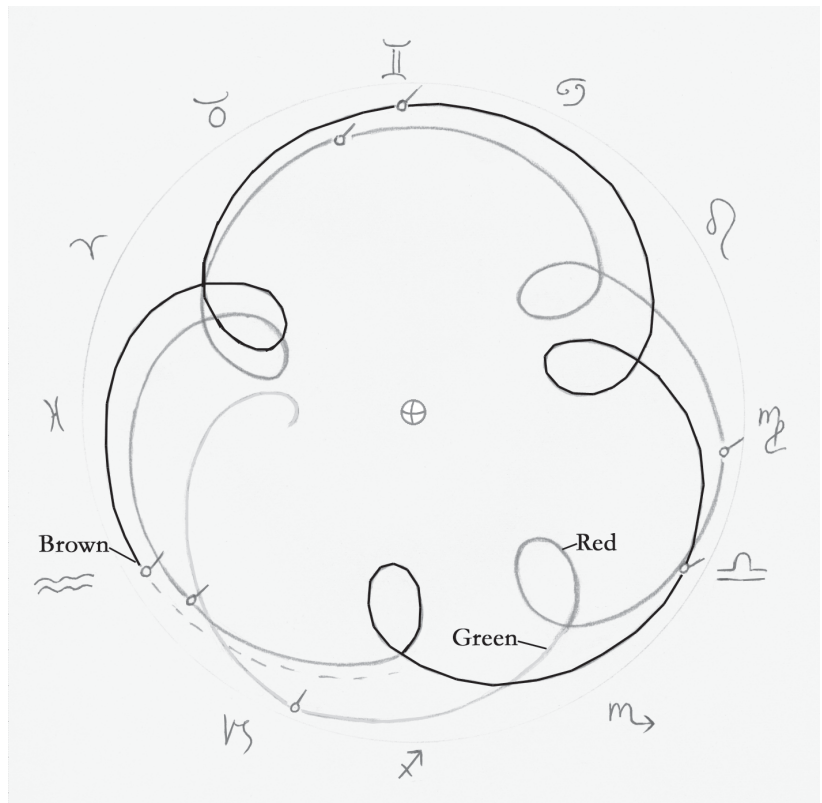
Let us now see what occult Venus did during those three years. We must first establish a viewpoint that such a movement from out of a loop into a superior conjunction and into a loop again is really a cycle of

occult Venus. Venus is going around the Sun (at right). It would then simply be a circular movement, if the Sun were to remain stationary. However, imagine a Sun that continues to move, and then quite naturally we get such a movement of exactly what we see here (next drawing). A loop is created by the continued moving on of the Sun, causing the orbit of the planet to stretch apart, so to speak, and we would call this a cycle of the planet. During the Three Years, there were seven such cycles that took place.



The so-called Three Years were not really three full years; they were only about two and a third years. In one year we have three such cycles, so in two years we have six, and the last third would constitute the seventh. Therefore, seven such cycles took place during the life of Christ in the body of Jesus, and those cycles are closely associated with the seven signs in the Gospel of St. John. We hear in the Gospel of St. John of seven signs: the wedding at Cana, the healing of the son of a nobleman of Capernaum, the healing of the ill man at the pool of Bethesda, the feeding of the five thousand, the walking on the sea, the healing of the man born blind, and the raising of Lazarus. As we see, this occult Venus never moves very far away from the Sun; so if the Sun is here at Easter in about this position, we can be sure that occult Venus is not very far from it. Therefore one can judge—it is relatively easy to judge on account of those three events: wedding, feeding, and raising of Lazarus—how the connection of those three cycles fits with those three events. The others are in between. Now let us see what took place there. Certainly we would think that it must have had a connection with that establishment of the equilibrium between body, soul, and spirit. That is, in the descriptions of these deeds or signs, there must be an element contained within them that would contribute or which would heal, so to speak, the threefoldness of the human being. This we can detect if we really read and study those signs or those deeds.

We spoke once, rather far back, about the distinction between the ecliptic signs and the constellations, and how at present the constellation of Fishes stands behind the sign of Aries. If we go back in time to see when they coincided, we would find that they coincided at the time of Christ. That first cycle (brown in drawing) was the time after the Baptism, and it may have taken place about the time of Christmas. It started about the time of the return of Christ from the desert, and it may have coincided with a superior conjunction of occult Venus in Waterman. Then we have a loop taking place at the time of Easter (Passover) in Ram. In that cycle we read about the wedding at Cana. It was the transformation of water into wine. We have here a gesture of collecting, so to speak, cosmic forces from Waterman and bringing them down into the preparation of the Passover festival through Ram. If



we simply think of the imagination of Waterman—the man with the ambrosia who pours divine water, that fructifying life-creating water of the cosmos, out into cosmic space—if we only think of that, then we are already near the background of that deed or sign of Christ. Christ collected forces from the cosmos, by which He was then able to bring the cosmic water, the life-strengthening water of Waterman, down into the Earth. This was so powerful that it could now transform the water into wine. What does it mean the transformation of water into wine? Water is certainly a life-giving element, but the wine in ancient times was actually introduced into humanity in order to bring the ego of a human being to birth; the alcohol gave

the ego a shock, so to speak. Now the water takes the place of the alcohol with the birth of the “I AM”, the Christ in the human soul. This is brought during the loop in Ram (the new beginning), which was the time shortly before the Passover festival. In the Gospel of St. John we read that the wedding at Cana took place just a few days before Easter.

Then we have the next element, which is the healing of the son of a nobleman of Capernaum. That was occult Venus coming out of this loop, having a superior conjunction in Twins, and going into another loop here in Lion. Then we have the third event which culminates in a superior conjunction in Scales followed by a loop in Archer. That is the healing of that man who was ill, as it says in the Gospel, for 38 years. Here we have a perfect description of how the equilibrium of the body—the threefold body of the physical body, the ethic body, and the astral body—is established by Christ, by bringing down to the Earth the cosmic forces of occult Venus. The transformation of the water for wine is the bringing down of the power of strengthening the ego forces in the physical body, of creating, so to speak, a place for the ego in the physical body. That is inherent in this sign.

The second is connected with illness of a child; we can imagine that it is connected with the healing of the ether body. Of course the ether body needs no healing, but it needed a correction in order to be able to carry, so to speak, the ego—the I. The seven signs are really preparations which had to be made in order to make a human being able to receive the I AM, the higher ego.

Then in the third sign, there we hear of the man who was ill for 38 years, which is clearly a reference to astral forces, because 38 years really refers to the cycles of the Moon node. You may remember that some time back we spoke about the Moon node and said the rhythm, or the return of the Moon node, takes place within a time of eighteen years and seven months. The Moon node is connected with astral forces in the cosmos and with certain forces coming to fruition in the astral body. That man was ill for twice that time of about 19 years, that is 38 years, and then he was healed by Christ. We will find, if we read the chapter which tells of this healing, that all the details point to the fact that there had to be an equilibrium established between cosmic astral forces and the astral body of human beings on Earth, so that they could come into a position where they could receive the power of the I AM also into the astral body.

Then we come into the next loop—red in the drawing. Again we have a superior conjunction in Waterman, a bit further back because this hexagon, or that cosmic chakram of occult Venus, rotates back a few degrees each time. These chakrams also rotate in the human astral body once the human being has developed its inner capacities, i.e., once we have reached a certain stage on the occult path. Out of this Waterman, Christ again fetched down cosmic forces that have to do with Waterman as the food for the five thousand. The Waterman is actually connected with the food, the cosmic food that, for instance, in Greek times was called nectar and ambrosia. It is both the liquid and the solid food. Now this time it was the bread, the cosmic bread which was brought down to the Earth. This event, which we know from the descriptions of Dr. Steiner in one of the lecture cycles on the Gospels, was not an event that took place on the physical plane but which took place in the etheric realm. It was a feeding of the souls of those who live now during the fifth age of the post-Atlantean epoch. They were fed in that feeding of the five thousand. It was clearly a feeding of souls, a preparation of souls who, as seen from that time, had to live in the future. It concerned the provision for the soul-being of humanity in order to make that soul-being of the future, the soul-being of the consciousness soul, able to receive the impulse of the I AM into its being.

Furthermore, we hear in the Gospel of St. John of the event which took place immediately afterwards, and that is the walking on the sea. Now that is, of course, immediately afterwards, and it would have fallen into this same cycle, but nevertheless it is connected with the following cycle of occult Venus. Occult Venus came out of this loop and moved into a conjunction here in Bull and descended into another loop in Crab. That is the walking on the sea. Now we could read it in connection with Bull as an expression of unruly astral forces, which can be something unruly and even violent in the astral realm; but now we see here the healing of that realm. What really happens? We hear of the apostles sitting in a boat. Christ is not with them, they struggle to get across the sea, but the wind is against them, building up piles fearful waves; they can't move on, and they fear that they will drown. Then at a certain time during the night, Christ came across the sea, and they were afraid because Christ did not appear in the flesh. He appeared, so to speak, in a higher form, like a tremendous light. Still, they took Christ into the boat, and the sea became calm at

once. Now what does it mean? It is just a description of those violent astral cosmic forces. In order to calm them down, the apostles must take into their boat, meaning their “self”, the higher Being of Christ, the higher I AM. In order to tame and to transform the astral body, namely, that of which we heard in connection with the man who had been ill for 38 years, they must take the higher ego into their being, into their boat. It really means that we have now entered the realm of the spirit with regard to the signs. The spirit of a human being, or that which Dr. Steiner refers to as the Spirit-Self, is the transformed astral body. The Spirit-Self must be permeated by the power of Christ, by the power of the I AM of the world, and only then can the violence that can be in the untamed astral nature be tamed and transformed into the first stage of the approach of the spiritual world. Spirit-Self means really, that we realize ourselves through the Spirit-Self as a member of the spiritual world, i.e., when we realize the spiritual world as far as it is connected with us.

This is followed by the next cycle, which is coming out of this loop in Crab, going into superior conjunction in Virgin—you see, that dropped back considerably—and it comes down into a loop in Scorpion. Now that is connected with the sixth sign of the Gospel of St. John, which is the healing of the man who was born blind. Well, again, I would advise you to read the story. What does it mean really? It really means the awakening of the inner sense, the development of the inner capacity of distinguishing the beings in the spiritual world. In the Spirit-Self, we certainly enter the spiritual world, but we do not yet distinguish the individual beings in that spiritual world. In order to distinguish individual beings we must develop inspiration. Developing inspiration really means entering the spiritual world and recognizing individual beings in that spiritual world. The man born blind—and it is quite clear from the description—was awakened in his own being so that he could perceive the I AM of the world behind Whom stand all the hierarchies of the spiritual world. He was prepared to receive in his Life-Spirit the power, the capacity to perceive the Christ, the I AM of the world. He was blind from that before he was prepared to see.

Now we come to the last cycle (green in the drawing). It culminated in a superior conjunction in the constellation of Goat, and this was followed by a loop in Fishes. That is the last sign of the Gospel of St. John, the raising of Lazarus. Again Christ took concentrated forces from the constellation of Goat and brought them down into this deed that must have happened sometime before Easter. Now Goat is known in all ancient mythology as the Gateway to the Gods, i.e., it is the Gate into the spiritual world. Think of that wonderful picture of Lazarus when he was raised, standing in the doorway of the grave, which was hewn into the rock. He stands in the door; he had gone across the threshold and had come back into the physical world—he had gone through an initiation. Now this is an event by which Christ established the possibility that the impulse of the I AM could be received in the highest principle of the human being, namely, into the Atma, into Spirit-Man, because we find that Lazarus connected with the writer of the Gospel of St. John and also the Revelation of St. John the Divine. What does he describe? He really describes the Spirit-Man in Revelation. It is the events in the past of the Earth and also the future of the Earth, leading as far as the future embodiment of the Earth. It is the description of the higher being of a human being, the higher cosmic human being of that which was present in Christ. When the writer of Revelation writes about evolution, in reality he writes about Christ of Whom he speaks already in the first chapter, of He Who speaks of Himself as the Alpha and the Omega, namely, that which comprises the whole evolution of the world. That is Spirit-Man; it is the highest principle that will only be fully developed for the whole of humanity, on Vulcan. However, if it is developed now, it is the realization of the Cosmic Human, of that One Who comprises, so to speak, the whole of that solar universe, the twelve constellations of the Zodiac, and Who contains space and time in its being—namely, that which happens in space and also in the time of earthly evolution, even pre-earthly evolution.

Thus these are the seven manifestations of the cosmic forces of occult Venus through Christ. Christ has implanted them into the Earth; and through this implantation into the sphere of the Earth, we can use those forces for our own inner development. We can develop, for instance, the six-petalled chakram—that is, establish the equilibrium between body, soul, and spirit. It was established by Christ, and whoever partakes in the Mystery of Golgotha, in a spiritual sense, can partake in these forces that were brought down to the Earth by Christ, as a strengthening of that which in us are forces of occult Venus.

THE PLANETARY ASPECTS IN 1955 ~ 1 APRIL 1955

One of the most important things that we must realize at present is the fact that we are standing in the midst of a very great battle. We remember that Rudolf Steiner spoke of the time during the last century when the battle between the Michaelic forces and forces of the dragon took place, so to speak, behind the scenes of external events. He also indicated toward the end of his life that, even in his time, the whole situation had changed, and that now the battle comes more and more directly into external life and is fought out on the field of human activities and soul experiences—especially in the sphere of the human soul. This is one of the most fundamental things that one must realize, for only then can we understand the present situations and events that are happening around us in these days. It is not always easy to distinguish or recognize these events, because they are not fought with external weapons; they are fought almost entirely on the platform of the human soul. They are often the elongated objectification of inner processes.

One of the fields where this battle is raging, often unconsciously and where many people do not realize the destruction that is taking place, is the field of what one might call cosmology, or one might call it bluntly, astrology. There are many astrological journals and almanacs of all kinds giving predictions about future events. They even dare to predict future wars, but we can be quite sure that these predictions are not made on the basis of exact and objective research. They are made with the intention to mislead and even with the intention to bring about those events, which is one of the most troubling of the consequences. The events of World War I, which started in 1914, were preceded by just such predictions and without any objective research. There was nothing in the world of the stars that would have, with unalterable necessity, produced those events. Under the disguise of objective research and objective presentation, there was impressed or infused into humanity, so to speak, in quite a subtle manner, the belief that the events would come; and then of course that was the platform on which the evil forces could work and could bring about the events. That is something of which we must be very much aware, especially in these days.

I believe it is not only a matter of being aware. We in the Anthroposophical Society have received through the teaching of Rudolf Steiner the means and the capacities to counteract such tendencies, which are ultimately not so much centered in those human beings who may bring out those journals and almanacs, but rather in the spiritual ahrimanic forces at work behind the scene. This was actually the purpose of the courses that we have been having here: to try to discover the means to counteract these forces and to find a way to work in this whole field of human relationships between stars and human beings. It is our purpose to open the road toward a positive contribution to cosmology, and this we can do with the help of the spiritual hierarchies who influence the events.

With this in mind, let us review the planets again for this year. We realize that Saturn is now retrograde in the constellation of Scales; that is to say it makes a loop. It goes direct again in summer, and in December it will enter the constellation of Scorpion. Now, this is the first point whereby we can try to find ways to infuse and create really positive aspects concerning this movement, this gesture of Saturn through Scales and Scorpion. The more we are able to take this into the sphere of our exercises and our meditation, so much will we be able to contribute or offer, so to speak, to the spiritual world, forces and possibilities that will alter the course of the events that might be predicted elsewhere. I am quite sure we will hear terrible predictions from this alone; but what can we create into it?

Perhaps we can express it in the form of a very ancient conception: one might say that in Scales we have a manifestation of that deity which was called in ancient India, Vishnu, and in Scorpion, Shiva. Just to get into stride for the moment, we know that the ancient Indians spoke about the great trinity: Trimurti of Brahma, Vishnu, and Shiva. The usual interpretations are sometimes confusing, but they speak of the Father and the Great Creator Brahma, Vishnu the Preserver or Healer, and Shiva the Destroyer. That is where it becomes hazy, as Shiva is not the Destroyer alone. We have in that great Trimurti of the Indians something like a majestic conception of what we have in Christianity, too, as the Trinity. Brahma is somewhere akin to that which we recognize in Christianity as the Father Deity; Vishnu is certainly the Great Preserver or Great Healer, that which we recognize as the Son Deity in Christian esotericism; and then Shiva the Destroyer and God of the Mystics. Shiva is really the one whom Christianity recognizes as the Holy Spirit, namely, that which lives in humanity as the process and tremendous urge to evolve; for no

evolution can take place unless it goes through continual setbacks, catharsis, and passing through dark valleys in order to rise. This was misunderstood when people experienced how the Indians revered Shiva as the Destroyer. But Shiva leads us into catharsis, into darkness, and into a total change of nature in order to bring out the fullness of our spiritual capacities. That fullness of spiritual capacities taken together—in both contemporary and historic humanity—is a reflection, in fact, of the Holy Spirit.

You remember when we spoke about Saturn in Scales we referred to this; but now there comes the aspect of Saturn in Scorpion. What can we do, what can we create? We must create concepts; we must create pictures of consciousness and infuse them into this position of Saturn. We must think in positive terms about Saturn in Scorpion. How can we do that? We can do it by thinking of the Holy Spirit, namely, the evolution of humanity through the ages and even in contemporary times. So many things are happening with which we might not agree. Things have happened in the past that have led to disasters. One thing we can do, which would help us as well as help the world, is to realize that the events, whichever turn they may take, finally must serve the good, must serve evolution. Things may go in a terrible roundabout way, but in the end they will lead to that which is contained in the Divine Plan.

We may go even further and create a picture, not just a memory, but perhaps a picture adapted to the modern situation of humanity, and that is the picture of Jonah of the Old Testament. My impression is that he is very much connected with this Saturn in Scorpion. It is a very short description, actually only four very short chapters; perhaps it pays to read them. There we hear first of the initiation of Jonah. We know he was sailing in a ship, thrown overboard, and then swallowed by a whale. He stayed in the belly of the whale for three days, which signifies, of course, that he went through an initiation. Then he was sent to Ninevah, a big town; he went into the town, saw all the wickedness, and then he prophesied. He felt inspired to say that the town would be destroyed in 40 days for the wickedness which was there. When the inhabitants heard this they repented, put on sackcloth and ashes, and they were actually able to reverse the events. The disaster did not come that Jonah had prophesied on account of their repentance. Then Jonah was very angry, because that was his defeat. In the last chapter we hear of a conversation that he has with the Lord, and it implies that the human being, even the prophet, must always be prepared to see that even that which is pre-established, so to speak, in the Akashic records of the world can be altered by human beings.

This is the great lesson that we, even in post-Christian times, can learn from such a book as the Book of Jonah. I believe if we create that understanding and combine it with a sureness and an awareness that things can be turned to the better for all by the active, creative deeds of humanity, that is something which can be carried into such an event as Saturn going into the constellation of Scorpion.

As for the Sun, it is very difficult to speak about the Sun in a kind of summing-up way, because the Sun is of course going through the entire Zodiac in the course of the year, and each day presents us with a new situation. However, there is one thing that might be worthwhile to work out tonight, and that is the Sun eclipses, which will take place in the course of the year. There will be a Sun eclipse on the 20th of June. That will be a total eclipse early in the morning, and they say it will be invisible in Great Britain. I am not so sure that it will really be invisible or whether the Sun will not rise partly eclipsed, at least, but I don't have the evidence here, and I cannot tell you for certain. Anyhow, there is this total eclipse of the Sun, and another one will take place on the 14th of December of this year, which will be an annular eclipse and again will be invisible here. The one on the 20th of June will fall on the eastern part, probably more to the south toward the equatorial regions of the Earth.

Now, remember some time ago when we spoke about the Sun, we had to think about the age of Sun eclipses. We know that Sun eclipses return in the course of 18 years and 10 to 11 days, and this is called a Saros Period. Always the same eclipse returns within this interval. If we follow this up, for instance, if we take the one in June, we find that this one started centuries ago and always came back again after 18 years and 11 days. It began in the Middle Ages as a very slight partial eclipse which was only visible near the South Pole. Then gradually the eclipses came back after intervals of 18 years and 11 days, becoming more and more complete until the time was reached when the eclipses within these Saros rhythms became total. So, we could say that at present they are, as a spiritual being, about in the middle of their life. I have traced it back, and I have also traced the one which will take place in December. We can roughly say that the

eclipse in June is a bit older than the one in December. The eclipse in December actually leads us back, roughly, into the year 1487. That is very probably when it started to enter its existence. In future they will pass out of existence. The lifetime of such an eclipse is about 1,200 or 1,300 years.

Thus these two eclipses came into existence about 1486-7, which was 26 Saros periods before June 1955. It is quite interesting to see the events that were taking place on the Earth at the time they came into existence. That was the time when the Portuguese explorer-diplomatist-missionary, Pedro de Covilham, was the first of the Portuguese to reach Goa and Calicut, in India, finding the overland route to the eastern spice trade in 1487. At the same time another Portuguese expedition, led by Bartholomew Diaz, reached and named the Cape, coming by sea in 1488 from the west, but they didn't go any further then. The next Sun eclipse of that Saros rhythm was the time when Dom Francisco de Almeida of Portugal became the first Viceroy of the Portuguese colony in India. These are all very important developments, because India and the East were opened, and a new era of eastern colonization had begun. Of course there were also all those overland explorers who went to the East. We hear in the Middle Ages of various reports of people traveling to the East and coming even as far as China. Hence, these events of 1486-8 started an era of not only world exploration, but it was also the era of colonization in the East, and they inaugurated the events which have been taking place since that time though many things have changed. India has become independent since World War II, and all such things have to be taken into account; however, there is still an element between East and West that remains to be redeemed. Many of the situations that are happening today—many of the fears of humanity and much of the struggle of humanity—are connected with this unredeemed East-West problem. It is obviously deeply connected with those events that took place when those two eclipses were more or less born. The one was already certainly older than the other; it is a kind of elaboration of the theme.

If we look at the sky and we see the planets and we try to do such a thing as creating active imaginations, by which we can carry, so to speak, the beings working through the stars, then we can give, in a way, the hierarchies a chance to uplift those forces. It is our responsibility to help uplift the forces from the realm of the elemental beings that predominate in the astrological almanacs and that give opportunity for the adverse beings to take hold of planetary forces and twist them into evil currents. All cosmological interpretation becomes a great planetary symphony without any breaks or discord. This is the criterion of its accuracy: that it should evolve as a harmonious whole. Therefore, what we said about Saturn moving into Scorpio can now be elaborated in more detail by carrying this element from those years of 1486-8 and 1504-5, and taking it into our consideration; because much will depend, too, on whether we have the correct thoughts with regard to this East-West problem. A few people, at least, must have the correct thoughts these days.

We've talked about the Moon at length, and I cannot repeat all of it. The Moon moves, as we know, very quickly through the Zodiac; but considering the events during the whole year, we might perhaps single out a significant event that concerns the nodes of the Moon. The node of the Moon, for which we use this sign for the ascending node ♋ moves against the direction of the planets. The planets move in the direction of the hands of the clock, but the Moon node moves against that, counterclockwise. In the course of this year, actually very soon now, on April 13, the Moon node will stand in Sagittarius, where the Sun is on the 21st of December at the time of the winter solstice. We know that the Moon nodes are gateways—there is even a suggestion of a gateway in the symbol we use—for astral forces coming in from the astral world and entering the earthly world. When such a transition takes place, it means that certain astral forces want to come into the earthly realm. There, too, we can go back and try to find the times when this event happened in the past.

Among the dates that I can mention, we first look at the year 1899. In 1899 the Moon node also moved from Capricorn to Sagittarius, which signified the time when the Kali Yuga came to an end—that long period of darkness over humanity that began in 3101 BC and was to last for 5,000 years. Since that time it is possible that humanity can approach the spiritual world directly again. Of course that is also connected with the great battle that I mentioned in the beginning, the battle for the reception of the spirit and the dragon forces working against the influx of the spiritual forces of Michael into humanity. In a moment or connection such as this, it is perhaps of benefit to remember all that Dr. Steiner said about the connection of human beings with the world of the dead.

Another such time was in 1918, when the Moon node was in the same position. It moved through the winter solstice, and just during those days Dr. Steiner spoke very strongly about the connection between the dead and the living. He also tried to bring an awareness of the fact that the Earth, as a planet, has entered the stage of its slow death, its slow external transformation. However, at the same time it is inwardly entering a stage of spiritual awakening and rebirth. Such thoughts help to transform the negative aspects and bring a positive note into these events in the Moon sphere.

Now we come to Mars. There, too, it is a bit difficult to sort out the events. Two events are taking place that seem to be of special importance. The one is a conjunction with Jupiter. Jupiter will move in the course of the year from the constellation of Twins into the constellation of Crab. Mars will have a conjunction with Jupiter in Crab; the two planets will stand one behind the other. These conjunctions have a rhythmic return at intervals of about two years; which we spoke about earlier. Such events want to ask us something. They are really questions and nothing else, and it is out of our spiritual answers to them that we make an active contribution to the development and evolution of humanity.

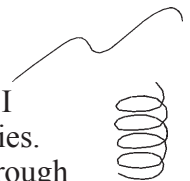
What does this conjunction tell us? Conjunctions of Mars and Jupiter took place during the Three Years of Christ's ministry. We can therefore work this out esoterically with the most powerful and healing imaginations. Two such conjunctions took place. The first conjunction of Mars and Jupiter took place during the 40 days of Christ in the desert, after the Baptism in the Jordan; the second conjunction took place during the 40 days of Christ's living together with the Apostles after Easter. This was the time when Christ appeared to them after the Resurrection, in the Resurrection Body, and taught them in a fashion that was quite new to them, which was quite unique. We might say that the supreme divine wisdom of Jupiter, of the Kyriotetes, is combined with the strength of Mars—wisdom and strength are blended. Thus we have those powerful events in the life of Christ: first in the 40 days in the desert when He overcame the adversaries, Lucifer and Ahriman; and the second time when He entered, so to speak, the souls of the Apostles and fought the battle in their souls, when He became the sustainer of their souls so that afterward they could go out into the world and preach the Gospel. In order to do this they needed that sustenance which they received during the 40 days after Easter. The first of these conjunctions took place in Ram, and the other one took place in Twins. Well, we can see that these are helpful pictures that can be most valuable, if we do it seriously. In that uplifted realm of meditation, it can become a contribution to the progress of humanity and an offering to the hierarchies.

The next event that I would like to look at is the superior conjunction of Venus. The astronomical Venus, which we called in our course occult Mercury, is at present still in the constellation of Waterman. In the course of the year, it will come into a superior conjunction with the Sun in the constellation of Lion, where it will be standing behind the Sun. We know that this relates to the Mystery of Golgotha from our past study of these conjunctions. It is one of those five faculties that we must attain and which we must cultivate as we go on the occult path of our development of the ten-petalled lotus. One might call this faculty, which the cosmos, so to speak, asks us to develop, the faculty to realize the essence of the Mystery of Golgotha—that all evolution, all development, and all progress can only be achieved through our courage to go through that which is indicated on a cosmic scale in the Mystery of Golgotha, namely, to go through the death experience, on certain levels at least. We go through constant death experiences, which may be only a state of despair that we experience at a certain time, perhaps an event that brings disappointment or disillusionment, still we may experience it very deeply. Those events are part of our path toward the cognition of the Mystery of Golgotha and toward our amalgamation, so to speak, our identification with the Mystery of Golgotha.

However, these are also stages that can bring us forward, for evolution and inner development does not go in a straight line; it always goes in curves. There is an ascent, and then suddenly we feel that we have reached a summit—we may not even realize that we have reached a summit—and then it is all the worse for us, because suddenly there is the descent. We experience what seems to be a retrograde movement, a kind of collapsing even, but this is the necessary step in order to rise still higher (top drawing).

Then, again the experiences repeat themselves on a higher level. That is how evolution works. Actually, it really forms a spiral. Do we not often find ourselves in the same position, inwardly, in life? It may be a new landscape, but the same situations are there. I believe we have to take these repeated life experiences seriously, realizing that they are realities.

We must learn to ask ourselves—as nobody asks or demands it from us—to take that road, through



our own inner efforts, step by step toward the inner meaning of the Mystery of Golgotha. Such thoughts and such resolutions may then contribute to carry humanity into the future and avoid much of that which the evil forces intend to inflict on us.

We now come to Jupiter. I mentioned already the fact that Jupiter, which is at present in the constellation of Twins, is actually standing quite near the two stars of Castor and Pollux—they are the main stars of that constellation. Jupiter is now moving away from those two and will be entering the constellation of Crab sometime near the end of May. I mentioned already that Jupiter in Twins is connected with the 40 days after Easter, but there is more to it. What are Twins? In a pre-Christian sense Twins are the adversaries, Lucifer and Ahriman. Christ, on His way down from the Sun, passed through the planetary spheres and was recognized and revealed by Zarathustra as the aura of the Sun; then Moses experienced Him in the sphere of the elements; and the Greeks experienced Him in the ether surrounding the Earth. We know the Sun now to be the seat of Lucifer, and down here in the center of the Earth was the throne of Ahriman.

Thus Twins in pre-Christian times was a picture of those two adversaries: the one in the heights (Lucifer), and the one in the depths (Ahriman). But that changed in the moment when Christ stood in front of the two adversaries, whom He met through the body of Jesus during those 40 days in the desert and after the Baptism. They came toward Him, but Christ rejected them. He actually laid the foundation for a situation that He then fully established during the 40 days after Easter, namely, the power in the human soul that can reject, which can keep the adversaries in check. That is then the picture, the Christian picture of Twins. We can see now that Twins is really three: there is Lucifer in the heights, Ahriman in the depths, but there stands the figure of Christ between them. This is how Christ is portrayed in the statue sculpted by Rudolf Steiner, The Representative of Man—the statue at Dornach.

There is still another picture that we must work out, an imagination which we can create toward this Jupiter in Twins. It is the picture of that which was expressed by Christ in the words, “I am the true vine, ye are the branches.” Twins really represents the initial stage of the development of the human being on Ancient Saturn, when for the first time that great, cosmic cell division of the greater body took place. In Twins, the one great body, which had come into existence through the sacrifice of the Thrones, began to split into two, four, eight, etc., and became the new foundations of our present physical bodies and our individualization. In those words of “I am the true vine”, we are given the comfort and the realization that the mighty Deed of Christ guarantees that this great division will be redeemed, and that “we are the branches”; or, we as the branches of the true vine will be redeemed according to our work and worth. It is all a matter of our inner work; through our inner work we can become branches. Such pictures are mighty pictures, and one can enliven, so to speak, such an event as Jupiter in Twins.

Now we come to Jupiter in Crab. Jupiter in Twins is the problem of the two, i.e., always either in a horizontal way or in a vertical way—I mean now metaphorically. The Twins here are still united, but in Crab the two have come apart; and there is, of course, inherent in this split the danger of further splits. From our point of view, our approach must be a positive one, and we must stand between the two extremes and always try to find the middle way in everything that happens, in everything with which we are confronted. It is sometimes quite healthy to come away from our own standpoint and yet not fall into another standpoint, but to stand in between and try to build a bridge with our own being. At times this may seem useless, in an external sense, but it can be very valuable in a spiritual sense.

Finally, I would like to refer to Mercury, which earlier we called occult Venus. Mercury has three conjunctions with the Sun this year. We will take its superior conjunction with the Sun, which is near to the same time when Venus will also conjunct the Sun, and Jupiter will also join in conjunction. So we have three (drawing): the Sun, Mercury, and Jupiter behind. That will be about the 4th and 5th of August and still in the



constellation of Crab, or more or less just in transition from Crab into Lion. These three such swift events in the course of the year, as well as three loops in the course of the year, refer us back to the Christ events; where we can find the leading motifs or imaginations that we can spiritually inscribe into these events with our inner life.

We can find the impulses behind this conjunction in the fifth chapter of St. John, the healing of the man who had been ill for 38 years. That is the healing, as we said last time, of the astral influences taking place in the astral body, or to speak more precisely, of the sentient soul receiving the impact of the higher Ego. This lives very strongly in this conjunction, or can live in it; it is all a matter of our own efforts. It is very difficult to describe these things, because they are exercises or approaches that have to be determined by each person in order to be able to come into a sense of the healing aspect. Just as an artist may inscribe or experience in a different sphere, it is all a matter of how we take that which is given to us as substance or capacity and how we use it or how we transform it.

As we can see, it is so easy to say this or that will happen in the future in connection with those events. That is terribly easy. Well, of course, there is always the question of whether it will really happen. This is really a parallel to the story of Jonah and his disappointment, because the events that he predicted did not happen, because the Lord, and the people, decided differently. It is comparatively easy to say that this or that will happen in the future; it is far more difficult to leave everything open and to unite, so to speak, with the spiritual world, with the world of the Lord and to trust, so to speak, in that which can be altered by our own inner human efforts. Therefore it may seem that this kind of cosmology is sometimes a bit feeble, but really it is not. It truly leaves the door open both for a gradual maturity and for rising to the heights of creativeness.

We shall have to consider this Easter as a Spiritual-Cosmic Communion of humanity. You know that the Easter events are connected with events that were inaugurated 33 years ago, actually 32 $\frac{1}{3}$ years ago. We know from the descriptions of Rudolf Steiner that one Christmas is connected with the Easter that follows about 33 years later. That is, so to speak, the archetypal rhythm that has been inscribed into the Earth through the Christ events. The time between the birth of Jesus and the death on the Cross at Golgotha and the Resurrection is about 32 $\frac{1}{3}$ years. If we look back from this Easter 32 $\frac{1}{3}$ years, we come to Christmas of the year 1922. We are celebrating Easter in 1955 and at Christmas 1922 there was the corresponding inauguration of what might arise, might resurrect in 1955. Now again, it is really all a matter of our inner efforts.

What did take place at Christmas 1922? First of all, remember, during the night from the 31st of December 1922 to the 1st of January 1923, the first Goetheanum burnt down. The last event that took place in the first Goetheanum was a lecture by Rudolf Steiner on *The Spiritual Communion of Mankind*. In that lecture especially, which was the last lecture in a whole lecture cycle, he spoke of that great dignity for which humanity of the future must prepare themselves, and these events are starting already now. He also speaks of the possibility that we can create, out of the totality of our own soul being, the holy host and the wine, which can be imbued with cosmic forces and offered to the world infused with the Christ. In the rituals, such as in the sacrament, we receive the bread and the wine, which is imbued with the Christ. But there is something greater, something to which we must wake up and must progress toward, which is that we ourselves, with our whole being, become the holy host and the wine. Thus in our whole being, in our deeds, in what we think, in what we feel, we will become the bread and the wine for the world—one can even say for the whole universe.

Therefore, in our thinking, feeling and willing, we must become the bread and the wine. By creating imagination, inspiration, and intuition in our own being, which are the higher forces of Christ, we infuse an element into our ether body and our physical body that will make of them the holy host and the wine. The physical body becomes the holy host and the ether body becomes the wine, which can go into the world and into the cosmos as a sustenance. What is it that rests in our physical body and in our ether body? It is the cosmos. Our physical body is a picture of the twelve constellations of the zodiacal world, and our ether body carries within itself the functions and activities of the seven planets—the five planets and the two luminaries. Our physical body carries in itself the Zodiac.

Hence in our physical body and our ether body the whole cosmos is present, but it is present there as a

question. In fact, there are as many questions as there are celestial bodies in the heavens. In every human being, this asking world is present, and these questions can be redeemed through our astral body and our ego by developing imaginations, inspirations, and intuitions. These are then present in our body as food for the cosmos, which we carry back into the cosmic world at our death, along with that which we have received at birth and before birth. It then remains to be seen whether it is food, whether it is bread and wine for the cosmos, whether we have answered the questions that are present there, and whether we have redeemed that cosmos which is present there in our body.

What we achieve as “bread and wine”, this is our answer and redemption. What we have been doing tonight, what we have been attempting to do here, was no more than an attempt to demonstrate a way in which this can be done. I’ve tried by this attempt to show how by creating thoughts and ideas about the constellations and about the events in the heavens, we can prepare that which must be the feeding essence for the whole cosmos; and that is a way, I believe, to truly and effectively overcome the evil.

CHRISTMAS AND THE COSMIC RHYTHMS

Rudolf Steiner House London, England
(Notes from lecture, unrevised by author)

GREAT CONJUNCTIONS ~ 28 December 1954

Today we are starting another series of talks in which we will speak about the cosmic events that took place 2,000 years ago. There is a rhythm that repeats itself, which was inaugurated at the time of Christ, and therefore I would like to refer to Rudolf Steiner's, *Spiritual Guidance of Mankind*.

In the case of a normal human being, we always have a conflict between the cosmic and terrestrial forces. However, in the case of Christ the spiritual forces were accepted. There was no struggle against them, as Rudolf Steiner indicated when he said, "The Christ is the representative of the whole cosmos." On the foundation of this indication I have made cosmic researches for about 35 years now. They are researches with regard to the cosmic events that took place in the sky at the time of Christ. These researches reveal cosmically what Rudolf Steiner said. What is presented here is only part of the research. In order to do this, we must also do a bit of astronomy.

I shall speak tonight about Saturn and Jupiter. These two planets are moving at a certain distance from each other. Jupiter is closer to the Sun and moves through the whole Zodiac in about 12 years, while Saturn is further away and takes about 30 years. At a certain moment they meet (come into conjunction), and then they move apart again as Jupiter moves faster than Saturn. These two planets make a beautiful pattern in the sky—a grand triangle. At the time of Christ three such meetings took place between Saturn and Jupiter. The first meeting of Saturn and Jupiter took place in Fishes, the second in Archer, and the third was in the constellation of Lion. It is these three meetings of which I would like to speak.

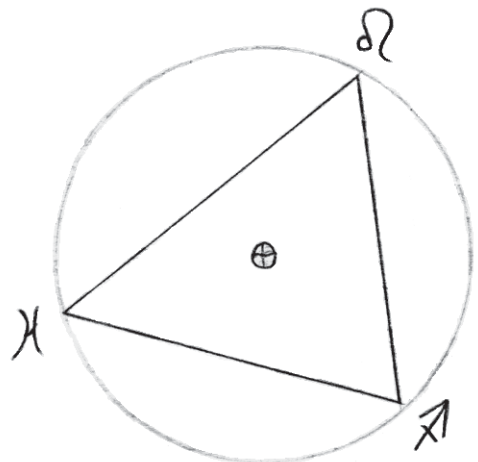
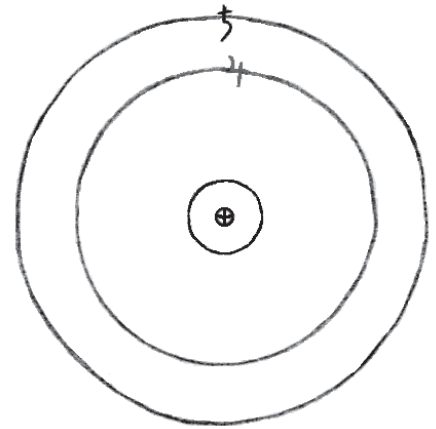
These conjunctions form a triangle in the sky; however, there is a slight difference when Saturn, after 60 years, and Jupiter meet again in this corner of Fishes, as the conjunction has moved a little further toward Ram. The same thing happens to the conjunctions in Lion and Archer, thus the whole triangle is moving, or rotating. During these nights we want to speak about these corners of this triangle as they were at the time of Christ.

The conjunction in 7 BC, which took place in Fishes, is related to the birth of Jesus, in a spiritual sense, according to the Gospel of St. Luke. I hope to show you how closely this conjunction is connected with the birth of Jesus. It is the spiritual nativity; and the spiritual nativity is much more important than the natural nativity itself, as suggested by Rudolf Steiner.

In 14 AD the conjunction took place in Archer, and on or near that moment another event took place. It was when the 12-year-old Jesus child was in the temple. We hear how the 12-year-old Jesus was lost and then found in the temple among the sages talking with them and teaching them.

Finally we come to the conjunction of 34 AD that took place in Lion. This is connected with the Mystery of Golgotha, in a broad sense, as the event took place on the 3rd of April 33 AD, according to references of Rudolf Steiner. This conjunction also has to do with the conversion of St. Paul at the gates of Damascus.

These conjunctions are like corner stones. All that which we can put into the lovely picture of the shepherds—the shepherd stream and its rebirth in Christianity—is connected with the conjunction in 7 BC,



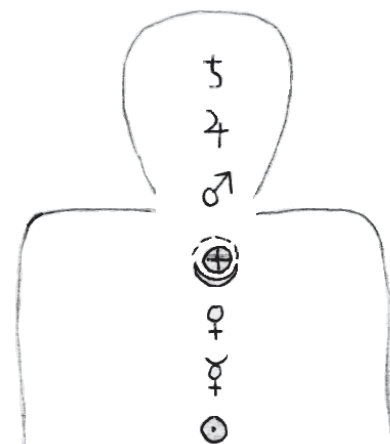
which at that time was in Fishes. It was the birth of the simple souls who are closely connected with the planet Earth and its life of sufferings but also its joy—all that goes on through history. In the movement of the three-cornered star, we can follow the shepherd stream in humanity. The same can be followed with the other corners.

The conjunction in 14 AD is closely connected with the Kings' stream. We can see how the stream of the Kings developed, even the inner movement, if we follow the movement of this corner of the star. This stream of the Kings had just entered Archer, coming from Scorpion. The King stream was represented by the Three Wise Men of the East. This stream has gone through tremendous crises. It is manifest in the figure of Herod who brought about the massacre of the children, the innocent.

The conjunction in 34 AD is connected with the conversion of St. Paul. It is a different aspect of Christianity, connected with the entry of the Cosmic Christ into the body of Jesus at the Baptism of Jesus in the river Jordan. The Christ that St. Paul experienced at Damascus was the Cosmic Christ. Thus Christ had taken the tremendous developmental step by uniting with the Earth. St. Paul's experience with the risen Christ is written in this conjunction of 34 AD. We can follow this stream in human history, which has also gone through tremendous crises. It is the interplay of the cosmic and the terrestrial forces in history.

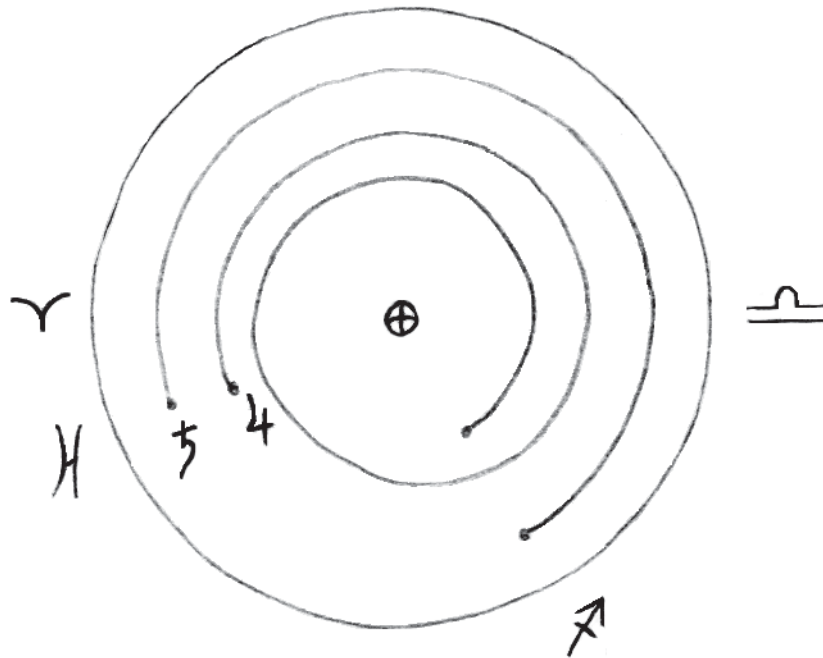
One Great Conjunction in this series took place between 1940 and 41. An earlier one took place in 1603/4, which was connected to the 30 years' war in history. Here we must distinguish two aspects. The actual events and the conjunction do not always take place at the same time. Events can happen during the time approaching a Great Conjunction but also during the subsiding time when Jupiter moves away from Saturn. The character is then different. The conjunction in 7 BC was not the actual event, it was an approach to the event. [Ed. Note: Later Willi associated this conjunction with the spiritual nativity of both the Jesus children in 6-7 BC.] It is similar with regard to 14 AD. The 12-year-old Jesus would have been in Jerusalem during the year 13, not 14. In 34 AD events took place on the Earth and worked toward that conjunction, which was taken through the reflecting sky into the future. It is something similar to the indication of a clock—it is the indication of time. When such an event takes place in the spiritual world, then it later becomes an earthly event. Something took place in the spiritual world in 7 BC, then 6 years later it happened on Earth. What had been decided in the spiritual world was fulfilled at a later time.

Why are these two planets Saturn and Jupiter so important? This can only be explained if one considers the cosmos as an integrated organism, the body of the Deity, for similar constellations had taken place before the time of Christ. How is it possible to speak about this as an integrated organism? The human form gives us a certain indication. It has been worked out in all details. The outer planets indicate the functions of the head, and the inferior planets (including the Earth) are connected in the cosmos with the functions that take place within the body of a human being. Saturn, the planet of cosmic memory, writes down everything. It is like the skull which has been closed in order to cut the human being away from the external world. At birth the fontanelles of the baby are still open. Saturn's functions are to make the human being perfect and completely integrated within itself. Saturn is also the guardian of the threshold to the extra solar world, into the higher world. It is also connected with another activity, that which keeps the human being upright, and this uprightness comes from a place or point in the skull that also contains uplifting forces. The weight of the human body would crush us if it were not for these uplifting forces, and we would not be able to stand upright. Saturn is such a willpower of uplifting force. These great Will forces of the Deity in the solar cosmos are working in Saturn as the great memory forces of all the past.

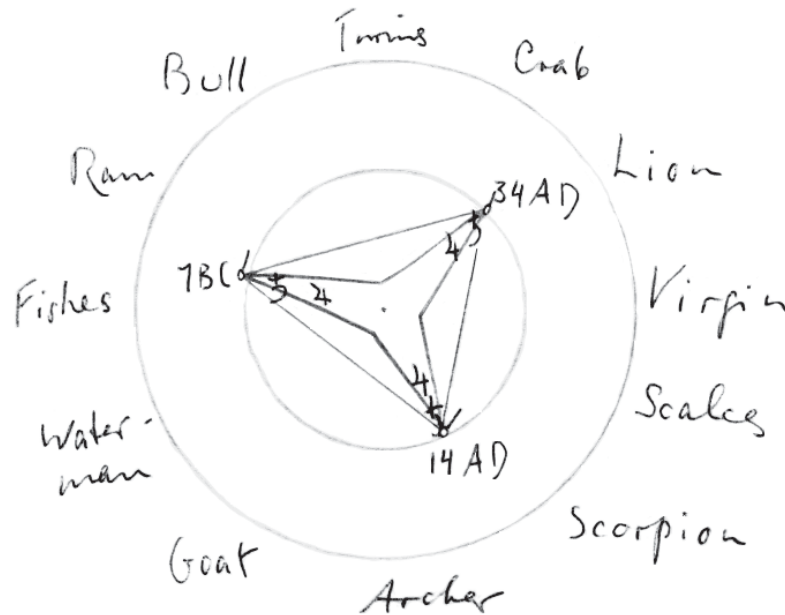


Jupiter in that picture of the human organism comes next. In the microscopic scale of the human body it is located between the eyes. It is here where we have the capacity of thinking. This happens in the micro cosmos. In the cosmos it is the sphere where the divine thinking takes place. Jupiter is the great thinker of the universe. This is an activity that is creative and which works into the future. In Jupiter divine beings are working who direct the thinking of the cosmos. They are preparing the cosmic thought for the future incarnation of the Earth.

If these two beings from the two spheres meet when there is a conjunction of Saturn and Jupiter, it is an indication that events take place in the spiritual world, and on the Earth there is a reflection. The conjunctions indicate that decisions are taking place—past and future. Memory, the past, is the world of the Father (Saturn), which meets what comes in the future (Jupiter). The conversation between Jupiter and Saturn is preparing the new creation. These two worlds have what we might call a conference. In that moment certain decisions are made, decisions for which everything that happens in history is used. One can imagine that in rhythmical intervals they meet in the spiritual world. It can always be integrated with earthly happenings that we can see how these three pillars are reflected in history.



SHEPHERDS - Spiritual Freedom ~ 31 December 1954



Today I would like to speak about the shepherd stream and its reflection in the cosmic rhythm. Last time we spoke about the three streams and their representatives in humanity. One can imagine these three different streams as thinking, feeling, and willing. These are three different streams, which we can see in the triangle made from conjunctions between Saturn and Jupiter that take place in intervals of 20 years in three different places in the Zodiac. We worked out last time that the conjunctions move forward, coming back to the same three places every 60 years. This star-triangle is not visible; it can only be found through calculation of the conjunctions. It is not stationary; it rotates around the Earth—the Earth is swimming in it. Today we shall mainly concern ourselves with the conjunction of 7 BC and the one following it 60 years later in Fishes. In the repetition of the Great Conjunctions, we can read something like a reflection of the experiences, the fate of the stream of the Shepherds. It is difficult to give a definite date of the birth of Jesus, but much is recorded in the Gospel of St. Luke. The shepherds, referred to in the story of St. Luke, are related to the birth in a special sense. What are the shepherds? What the many nativity plays express, gives the attitude of the shepherds. In all the nativity plays the shepherds are humble human beings, strongly connected with the Earth, with that which is natural and that which gives food to their sheep. They are even lying down on the ground among their sheep when they hear the message of the angels. They then come to the stable in great devotion. They have great humility and a deep, great loyalty to the Earth. Their danger is that they have a certain flatness of the mind, and they also have a tendency to easily become materialistic. With all these virtues and all these dangers, they move, so to speak, as representatives through human history, through Christian history. These shepherds, in all their humility and loyalty to the Earth, are connected with what took place long before the events in Palestine; they were also connected with Buddha. This has been described by Rudolf Steiner in many lecture cycles. The shepherds were filled with worries, anxieties, the daily misfortunes, and all that is in connection with the Earth, etc. But they also have a kind of divine hope, a divining of the Great Hope and the Great Promise in humanity. Thus they are prepared and they are “called” to witness the child in the stable.

This “calling” of the stream is carried out by certain groups in humanity. They are representatives of a certain part of humanity that can speak of the forces that come into humanity through the Christ. It is a kind of practice of the forces that came in through Christ. It is the deed, the spiritual impulse in their heart; for it must live in the human heart. This part of humanity went through evolution, and the stages of inner evolution can be read through the Great Conjunction as it moves through the Zodiac. At the time of the birth of Jesus it is in Fishes. One complete rotation of the star-triangle takes about 2,600 years. This point of the star-triangle is at present in the constellation of Archer. In another 600 years it will be back in Fishes.

The next conjunction of this corner of the star will take place in 1961, and it will just be entering Goat. With regard to the conjunction in Fishes, think of it as something that takes place either on the Earth or in the cosmos. The planets are the expression of time intervals. Oppositions take place in the same direction, and they are similar to the conjunctions. They are markings of time; they are expressions of the Divine Beings Themselves. These conjunctions and oppositions are like signs of the beings of the spiritual world by which they announce that certain things should be done and certain things have happened. Because of these things having happened, one has to come to some resolutions with regard to the future. If we use our inner capacities and penetrate to higher perception, we would enter the cosmic mansions in which the Divine Beings Themselves dwell.

The constellation of Fishes is the constellation that seemingly comes at the end of the Zodiac. It is the end, but in a sense it is also a beginning. One of the fish in Fishes swims toward Ram, the other toward Waterman. They are held together by a ribbon of stars, thus they hold the beginning and the end together—"I am Alpha and Omega." We find the sign of the Fish in the catacombs. It is that which the shepherds witnessed, the beginning and the end; and it is they who are called to hold the beginning and the end. We see the great drama in its first act; the great drama of the incarnation of Christ.

About the beginning of the 2nd century, this corner moved into Ram. In Ram it is different. Ram is the beginning of the Zodiac, but the Ram's head is looking back toward the past. The forces streaming down from Ram, after millions of years, build-up that which appears as the organization of the human head. The Ram beings moving toward the future are, in a way, brilliant and are radiating light. It represents the Christianity of personalities such as St. John the Divine, and those that followed him, that are expressed here, as much as they are progressive beings. There are also some who are looking or holding back, living in tradition. These are expressed by Ram looking back into the past; for instance, when Christianity looks back to the glories of the past, which we see manifest in the Roman world or in the Greek philosophers. This Christianity meets the Ram-civilization of the past, and we have then a Christian movement like the Gnostics, moving forward, but then there are also the persecutions. Thus arose the opposition to the Ram forces, and then the persecutions started. The persecutions, however, follow more the rhythms of the conjunctions of the Kings' stream, which we will talk about next time.

About 292, toward the end of the 3rd century, the conjunction of the Shepherds' stream entered the constellation of Bull, which brought a different mood to these conjunctions. The Ram is still in a kind of philosophic realm. The Bull expresses the desire to expand or spread out, but in this desire there can also be dangers in the temptation for want of power. We would again have to distinguish between those beings who work progressively and those others who are retarding beings, who are holding back.

In 324 Christianity became a State religion through Constantine the Great. St. Augustine was born at that time when there was a Great Opposition in Bull. Ambrosius was Bishop of Milan, establishing supremacy and political power about 380-86, which meant the beginning of papal power. Again there was an opposition of Saturn and Jupiter, which expresses the temptation of power. On the Earth Christianity was expanding, which is typical of Bull.

At the end of the 5th century the Great Conjunction entered Twins. There is polarity and division in Twins. Beings are at work there who bring situations that require decisions—for instance, to continue the "forward" impulse—and potential division into the world. They can cut the thread, so to speak. The Roman Christianity was not the only group representing spiritual Christianity. There were also tremendous struggles working to destroy Gnostic and Celtic Christianity. St. Augustine landed in the British Isles when there was a Great Conjunction in Twins. One Twin, which developed in Rome, is the earthly Twin. However, it is also the moment in history when the first seeds of esoteric Christianity were laid.

There wasn't a conjunction in Crab, only an opposition. It is deeply marked with the Shepherds' stream. It is like its first descent, going into a kind of crisis.

The Great Conjunction that entered Lion was definitely there in 828-9. From Lion, Divine Beings are working who belong to the Sun-lodge. They are beings who direct the development within the solar system from that Sun-lodge; they have great influence in history but in a hidden, more occult way. The Roman Christianity had developed to a certain point. Then there was the Council of Constantinople which took place in 868-9, when the spirit was disposed of. In that moment a certain darkness entered Christianity; yet

it was also the moment when the Holy Grail and the story of Parsifal entered. Mighty Sun impulses entered into a sick humanity. Amphortas was sick but he could not die. Certain remarks in the story about Amphortas, point to Saturn in Crab when the illness of Amphortas was at its height. His illness could only be healed through the question from Parsifal. Saturn in Crab is the Amphortas-humanity having become sick. The Great Conjunction in Lion is the inauguration of Cosmic Christianity, which probably took place during the time of Parsifal.

The Great Conjunction in Virgin has a very subtle expression of the spiritual developments of the Shepherds' Christianity. It expresses such developments in history as we had in the Carthars' movements, which originated in a highly esoteric Christianity, for instance, in the Manichean and Grail movements. This subtle Christianity was not only for the elite; it was really a Christianity, in a sense, for the common people. It was a development of that Shepherd's Christianity, and it was inspired by what came from Virgin. However, there is also great danger, because the Hydra is underneath Virgin. The Cathars were destroyed with great cruelty. The last Great Conjunction took place when the stronghold of Montségur was destroyed in 1246.

In Scales there are beings who work to establish equilibrium in the world. It was also when the Templars were destroyed and when there was the destruction of the ancient wisdom. Through this destruction, the beginning of our present age was brought about, whereby humanity has to depend on itself. Those events took place when the conjunction was in Scales in 1305-6 and 1414. This was when the new age of science and knowledge began, which was and still is the yearning for freedom from the ancient bonds. This continued and became still more intense when the Great Conjunction entered Scorpion.

In Scorpion there are beings of a high nature at work, but there are also beings of strong martial impulses. It became a question of how to preserve humanity from Scorpion with these two dangers: the ancient atavistic forces and the martial forces. It was particularly important that the martial impulses were checked. Then Buddha was ordained to enter the "martial" Mars sphere with his healing capacity in 1603, when there was a Great Conjunction in Scorpion. At that time there were people, such as Copernicus, Kepler, etc., connected with Scorpion. It was a time of utmost danger for humanity, a time when freedom entered the world but also the danger of destructive thinking. Thus we can see that in 1603 the event of the Great Conjunction, belonging to the Shepherds' stream, is connected with Buddha. It is the Buddha corner of 7 BC, from the star-triangle, that is connected with the birth of which we read about in the Gospel of St. Luke.

We see this Great Conjunction enter into Archer; it is there now and will enter Goat in the next century. What kind of spirits are working from there? It is important to imagine the picture of the ancients, the centaur with bow and arrow, half human and half animal. The aim of Archer is to develop humanhood, egohood. The animal nature opposes this, and comes from that ancient nature which is connected with the whole cosmos. There is a certain polarity here that is connected with Twins. The yearning for "spiritual freedom" also belongs to Christianity. This "shepherd" humanity entered a state of contradiction. Whenever a conjunction takes place in Archer, there are decisive events that take place in history. For instance, the encyclopedia came into existence in 1751, during the time of a Great Opposition.

Through the encyclopedia, knowledge was open to every human being; it was a step toward freedom. However, the encyclopedia not only affects that humanity who is striving for freedom, it also brings about certain traditions into the world that are without freedom. While freedom also means freedom from the bonds of ignorance, it can bring forth revolutions as well. There is a connection, in this regard, with the French Revolution in particular. The Archer represents the centaur and its mighty horse body can bring oppositions, even revolutions. Thus we have in Archer this development of the shepherds connected with such a conjunction. The centaur wanting to become a modern human being with regard to knowledge, science, technology, and all that is connected with it; but always attached to it is this mighty appendage of a horse body, which rests and then revolts, breaking out in mighty emotions, in revolutions.

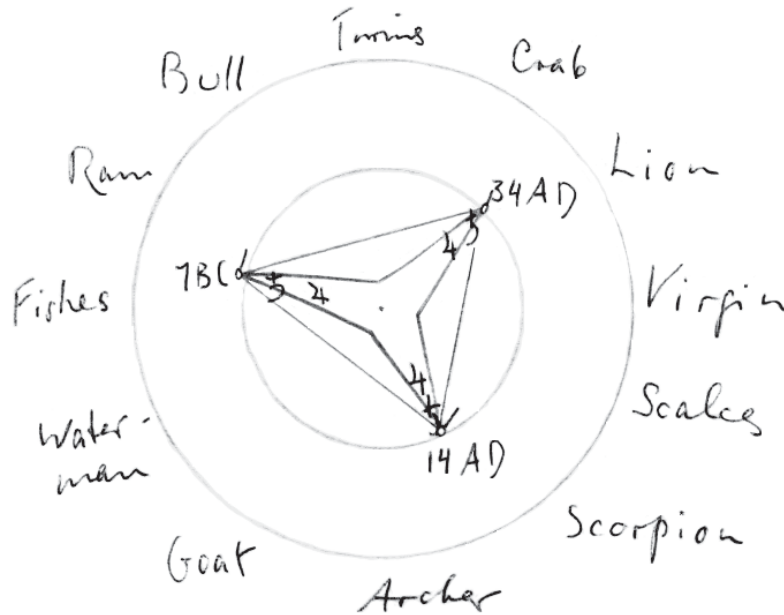
The next conjunction will be in Goat, which will change many things. Goat is the picture of the ibex. Its horns reach into warmth and light, but it has a fish-tail that reaches down deeply into the Earth. This might involve revolutions in, say, the use of cosmic technology, or in cosmology. But there is the fish-part, and unless humanity realizes this, there is great danger lying in this watery element of the Earth. It poses

the question of whether humanity learns to recognize the nature of humanhood, of that which has become the representative in Christ.

One has the impression that as much as modern humanity tries to reach out to cosmic forces or to improvements of all types, especially in the technological and scientific spheres, so much will we be moved away from our real humanhood, of that which has become represented in the Christ events. It is a question of whether modern humanity will recognize this. If we don't, it may become a kind of crocodile. The Goat is sometimes represented by a crocodile. We are witnessing the activity of the birth of the spiritual world in the soul of humanity as a healing. I would like to say again that not only one part of humanity is the shepherd. We must individually have all three in us. We must learn to amalgamate the shepherd in us as well as the others. We can read where humanity stands at the present moment, especially on New Years Eve, to make a balance sheet of where we stand, and what the future expects from us.

[Ed. Note: At the time of the geocentric Great Conjunction in 1901 in Archer, belonging to this stream, Rudolf Steiner spoke for the first time about the true nature of the Cosmic Christ. He gave the lectures that were soon published as *Christianity as Mystical Fact*. At a somewhat earlier moment of the corresponding heliocentric Conjunction, his book *Mysticism at the Dawn of the Modern Age* was published. The Introduction is a masterpiece about freedom; therefore, we include it at the end of this publication.]

KINGS – Brotherhood ~ 4 January 1955



There is a beautiful legend which is contained in scanty remains from Christian Gnostic humanity. It speaks of the descent of Christ from the cosmos. In descending through the spheres, Christ upset the order of the starry cosmos so that the astrologers were unable to make any predictions with regard to the exact incarnation. This is also true with regard to the birth of Jesus. The contradictions are so complete that it is almost impossible to disentangle them. It has to do with the Roman chronology, which had changed and had come into disorder. The nativities are a closed gate; however, with regard to the other end—the ascension—we have Golgotha, Good Friday until Easter, and that is different. There, on the foundation of the Mystery of Golgotha, one can attain the most grand aspects of the cosmic background of Christ. There have been attempts to bring disorder into that realm of the Mystery of Golgotha as well. The 3rd of April 33 AD is the reliable date for Good Friday. On the foundation of this date of the 3rd of April, we can have the most penetrating and inspiring insights into the cosmological background of the Christ Being.

We talked about the three Great Conjunctions. They were based on the 3rd of April. In one aspect of the sky there is a kind of taking together of the three Great Conjunctions. We said that the first one took place in 7 BC in the constellation of Fishes. It is the Shepherds' stream, connected with the birth of Jesus according to the gospel of St. Luke. Then another one took place in 14 AD in the constellation of Archer, which was connected with the stream of the Kings. Finally, we had a third conjunction in the constellation of Lion connected with St. Paul. These Great Conjunctions appear in intervals of 20 years. The Kings' conjunction of 14 AD was preceded by an opposition in the same place, with Saturn standing in Archer and Jupiter being opposite in Twins. It took place about 16 BC and is also connected with the whole stream.

From St. Mathew we hear that the Kings were guided by a star. These Kings were the last representatives of the ancient supreme star wisdom. Of course that ancient star wisdom was quite different from the star wisdom of today. We know from ancient documents that they knew about the coming of the Messiah and also when the event was going to happen. They knew that they had to wait for the Great Conjunction. They read in the cosmic events that which took place in the spiritual world. They could read what they saw in the sky. We have the proof from tablets found in Mesopotamia that they knew, for instance, that when Venus stood in a certain position in the sky that something special had happened in the spiritual world, that certain decisions had been taken by Divine Beings. It was this sort of wisdom that the Three Kings knew. They were called kings because they knew what the intention of the divine world was. This was really the meaning of royal capacity. The child described in the Gospel of St. Mathew is different from the one described in the Gospel of St. Luke; we need only compare the story of the two gospels and we will notice their difference. Rudolf Steiner has spoken about the two children in lectures on the Gospels, for instance

in his book called *The Spiritual Guidance of Mankind* and also *The Fifth Gospel*. St. Mathew relates the royal (King) line of Solomon, and St. Luke relates the priestly (Shepard) line of Nathan. The Three Kings realized that the great initiate from ancient times had incarnated. In ancient times he was called Zarathustra, and he inaugurated the ancient Persian time. In the totality of the whole configuration of the sky, they read that the moment had come for the incarnation of the Zarathustra soul.

The two streams—the Zarathustra Jesus and the other Jesus, which is more connected with a being from the very first beginning of humanity on one hand and on the other hand with the Buddha in humanity—were represented by the two Jesus children that were referred to in the two gospels. When they were 12 years old they were in the temple. It was then, at the temple, when the union between these two streams took place. The Nathan child didn't really have an ego incarnated in his body. The Zarathustra individuality united with the Nathan child, who was not fully incarnated but had tremendous heart forces. Thus that overwhelming wisdom coming from the Nathan child in the temple was really from the Zarathustra ego; for the corporeal side of the Zarathustra child died, sacrificing himself. The two streams were thus united in one corporeal being. This uniting took place about 12 AD. During the 18 years after the union, the two streams were preparing the body of Jesus for the Christ.

This Kings' stream also underwent similar developments as did the Shepherds' stream, which we described last time. The stream of the Kings went through terrible crises before the birth of Jesus which was connected with the total breaking down of the ancient Mysteries, the ancient science of initiation. We have indications of this breaking down described in Dr. Steiner's *Fifth Gospel*. Demons were taking hold of the altars in the mysteries. As the star-triangle is rotating, the last conjunction of the three was in Scorpio.

It is very difficult to follow this Kings' stream. It is a stream of the science of initiation, and it had the destiny of going through a complete change. The stream of the Kings can only see its rejuvenation through the extinguishing of itself—to go through Golgotha and Resurrection. This is a very difficult task; therefore, it is very much hidden beneath the surface. A few centuries after Christ we will find that this corner of the star-triangle has moved further on into Goat, and since then through Waterman, Fishes, and so on.

The conjunction has arrived in Virgin in our time, in 1861 and again in 1921. What happened then? Well, generally these are very difficult to understand, however, we can read in the autobiography of Rudolf Steiner and can find a kind of representative characterization of his life. He was able to realize the intentions of the cosmic world. He was a man who was able to respond to what was to be fulfilled on Earth, to respond to what was wanted, desired, intended in the heights of the spiritual cosmos—to speak to the stars but not to look at them as just points in the sky for making decisions and resolutions. In 1921 he gave special lectures on science and astronomy. There is the so-called *Astronomy Course*, for example, and we have not yet begun to come to the end of the tasks given in there. There the Kings of old have gone through transformation, and we have to do the same. At the time of the Holy Kings, they looked up into the sky, calculated, in a sense—one did it differently from today—the events which were to come by looking in the sky. Now the kings have changed. Some people are still looking out into the sky. Those are the modern astronomers. They calculate, as one also calculates the great machines. We must find a new astronomy, a new astrology, new ways of calculation, a creation of a new star wisdom.

These great astronomy lectures took place in 1921. In ancient times the kings were the providers of the food, so to speak. For instance, King Arthur had to look after the sustenance of the people. During those times, kingship was on aristocratic levels, but that cannot be done any longer. The Kings had to do with economy, but they also had to look toward the stars for agriculture. To these qualities we must now add a new star wisdom, and that is to recognize the rhythms in nature and the cosmos. Then we can again become a "king".

We can see from all this that the Kings' stream is active below the surface of humanity today. To speak of the royal, the Kingly stream really means to speak about the initiates, the science of initiation in humanity. There are very few initiates in our time. In ancient times there were not only the single kings, there was also the whole court around them. This is changed in our time. There has been a tremendous change. The principle of initiation must become a matter of every human being. In ancient times it was a matter of innermost, secret sanctuary. Since Christ, however, the mysteries are no longer secret. They are only secret in so far as there is no capacity in an individual to understand them. Christ opened initiation to everyone at the raising of Lazarus. That is the reason why they said, "He is betraying the mysteries." Christ opened

them to all those who could develop these capacities. The Kings' stream will come through a final crisis. You can see how difficult it is to find the stream of the Kings in history. At the time when this corner of the star-triangle went through Fishes, it was at the time of the 8th, 9th, and toward the end of the 10th century. During those centuries the Holy Grail was inaugurated. That was one of the mightiest stepping-stones of the development of the Kings' stream.

With regard to the Shepherds, we had a kind of crisis in Bull—Bull equals Power. The Kings' Great Conjunction in Bull was during the time of the crusades. During this time contact with Arabism took place, which was a great temptation. As a matter of fact, when the events took place with regard to this corner of the star-triangle, the great Thomas Aquinas kept the balance against Arabism. Thomas Aquinas was just one of the great individualities who fought against Arabism. This battle is connected with the Great Conjunction in Bull.

Very important events took place at the end of the 14th century until the middle of the 16th century when the Great Conjunction entered the constellation of Twins. A great deal of ancient and partly decadent mysticism was streaming into Europe. A sharp division took place, as it was also the time when a new science of initiation, on the basis of the Grail Christianity, was founded in the middle of the 15th century. That was the time of the mysterious personality of Christian Rosenkreutz. The Chymical Wedding of Christian Rosenkreutz is connected with the Great Conjunction in Twins as being the scepter of modern initiation. During those years, true Rosicrucian initiation was inaugurated.

The conjunction in Crab was in the 16-17th century. In Crab there was complete disruption. Spiritual Rosicrucianism and state-craft became completely divorced. Machiavelli wrote *Il Principe* (The Prince), which was completely divorced from real initiation. Everywhere there was decay of reality and initiation. Because of a strange development in England, the personality of James III—the Wise Fool—became the last who had the true initiation. One can also learn a great deal by investigating the 30 years war.

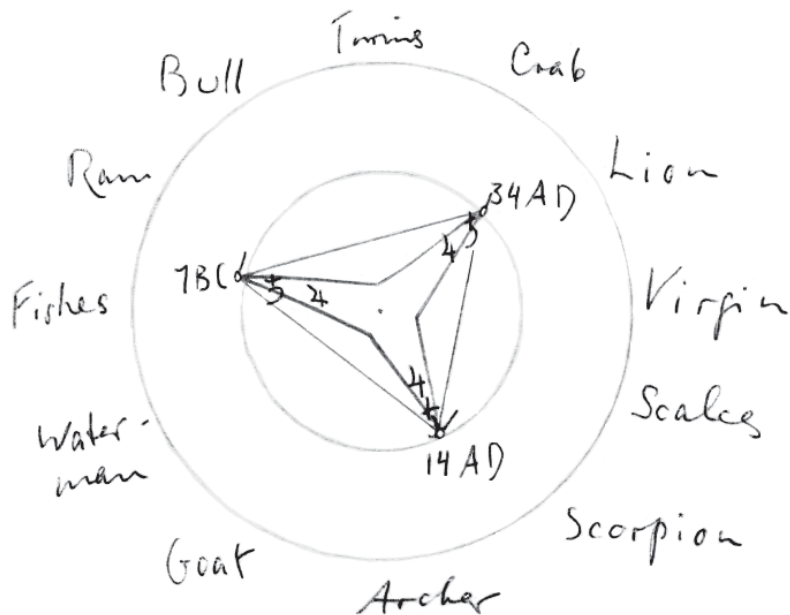
Then the Great Conjunction of the Kings went into Lion. That comprises the end of the 18th and middle of the 19th centuries. The Sun forces could not come through. During those years quite a number of secret orders were formed, and there was also present one great mysterious personality, Count St. Germain, who always tried to prevent the disaster of the French Revolution. He would appear suddenly in places and then disappear again. We do not even know with certainty who this great individuality was. Rudolf Steiner has indicated that he was Christian Rosenkreutz.

In the conjunction in Virgo, there is the great danger of the dragon. On one side of Virgin lies the dragon who threatens the woman with the child. In 1861 a great individuality entered the world, Rudolf Steiner, who spoke of the magic of freedom and of the Archangel Michael, the great fighter of the dragon. Dr. Steiner was born when the Great Conjunction of the Kings entered Virgin. He was the first, really, to bring the new art of initiation in a new language suitable for our age. He pointed out that this science of initiation is needed by modern humanity more than anything else. Only the acceptance of this science of modern initiation will save humanity from total disaster. Rudolf Steiner said that Oswald Spengler, who wrote *The Decline of the West*, will become truth unless modern humanity accepts the science of initiation. We can see how important such a stream is in humanity. It concerns the development of each human being.

In the future, when the conjunction enters Scorpion, a great crisis will occur. The Shepherds yearn for spiritual freedom, the Kings must develop brotherhood. The danger of the Kings' stream is arrogance and over-emphasis of the self. It is a deadly, serious matter to see how the Kings' attitudes, which really belong to ancient pre-Christian times, lives on, so to speak, and will possibly bring themselves and perhaps even parts of humanity into great disaster. Brotherhood is the task, the great problem of the Kings. This can only be achieved by spiritual science. In economics we have come to a point, which is quite obvious, that the abstract thinking does not lead anywhere. Economics must become universal. Such personalities such as Henry Ford worked, in one way, toward kingship of the future. Abstract thinking simply doesn't lead anywhere in politics, in state-craft, in economy, etc. The modern "king" must take into account the science of initiation and a knowledge of the spiritual world. Only then can the Kings realize the economic sphere.

This was only a brief sketch and there are limitations. One of them is time. I hope to show that the Kings are not only a lovely story but belong to our time; they belong to the road toward the humanity of the future.

ST. PAUL – Equality ~ 6 January 1955



It is one of the most comforting things to know that the rhythms of the cosmos and also the patterns of movements of the planets are a kind of ground archetype of what lives in a quite different fashion within the human realm, especially the realm of the human spirit. Those three Great Conjunctions, of which we have been speaking, took place about the time of Christ, and they take place at three different points of the Zodiac. There are only those three points during the time of Christ. In the interval of 60 years they repeat themselves. They always repeat themselves in approximately the same place, though there is one phenomenon connected with this that makes it more interesting. These points move and thus, in time, all those three points rotate through the Zodiac. The complete rotation of any one of these points, that means the return to the same position, takes about 2,600 years. This is the triangle that is inscribed into the cosmos. All the triads, all having to do with threefoldness, are connected with it. It also comprises the three great ideas of the French Revolution: Liberty, Equality, Fraternity. These are impulses that are deeply connected with the events of 2,000 years ago. They are practical impulses with regard to social life and many other concerns of human life in a very true sense.

Today we will speak about the corner of the star-triangle in Lion. Golgotha took place April 3rd in 33 AD, and shortly after, in 34 AD, the Great Conjunction took place in Lion. This is connected with St. Paul and with the spreading of Christianity. One cannot imagine what would have happened if St. Paul would not have existed. We can really see the development of the inner growth of Christianity in the movement of this Great Conjunction in Lion. It is now in the constellation of Ram.

What is the St. Paul-line in Christianity? St. Paul had been a great enemy of the Christians. On the way to Damascus he had the experience of the Christ. It was such a tremendous experience and the light was so powerful that he was blinded for several days. The Christianity of St. Paul is different from the one of the Apostles. He had never seen the Christ while he was indwelling the body of Jesus; he was the first to experience the Christ in the Father, in the etheric. St. Paul is, in a certain sense, the guarantor for those who did not see Christ in the flesh, for it is because of his experience that all humanity are able to experienced Christ, but now it is in the etheric body. Thus we can experience the Christianity of Paul in the spiritual sense.

Thus it is connected with the Second Coming. St. Paul was never involved externally in the events of Palestine like the Disciples. Therefore he experienced Christ in this different form, after He had entered the Earth. This is the fundamental difference from the experience of the Disciples: that Christ had suffered death and was now united with the Earth, present in the Earth. Thus we can understand that this Paul-line is deeply connected with what is going through humanity with the call of equality. It is a yearning for

equality; that is the archetype for all humanity on Earth. It is not of equality as equaling things out, but in the sense it is as dignity, lifting up ones selfhood. Now this conjunction of Saturn and Jupiter took place in 34 AD around the time of the conversion of Saul to Paul. This event is at present commemorated on the 6th of January—the moment of Epiphany. This moment is closely connected with St. Paul at Damascus, only he experienced it three years later. Thus this event in 34 AD is connected with the incarnation of Christ into the Earth. We cannot go into details now, but the night of the Last Supper and during the following three days, the Moon is of great importance. If we look at the position of the Moon during these three days, then we have something like a portal, like a pathway leading us straight into all that which is connected with the union of Christ with the Earth, that which is really the foundation of the Pauline Christianity, and it leads straight to this Great Conjunction.

Let us look at the movement of the Great Conjunction, which was first in Lion and connected with the conversion of Saul/Paul. This constellation of Lion is deeply connected with the whole cosmos, especially with the Sun, with beings in the Sun working with this Great Conjunction. Sun powers are streaming through Lion and Sunlight was the experience of Paul. These Sun forces will be experienced again, this experience of the new cosmic light that has its root in the past. Everything that works into the future has its roots in the past.

If we go back into India, we hear of the famous warrior Ahrjuna (the Bhagavad-Gita) who had to fight an important battle. While he was contemplating, Krishna—the cosmic Christ—talked with him. It is worthwhile to read this poem, to read about the cosmic imagination that Ahrjuna had and which made him decide to fight the dragon. This Sun-majesty of Christ came to Paul and also comes to all of present humanity.

The Great Conjunction took place in the middle of the 2nd to the 5th centuries in Virgin. The Virgin is a beautiful constellation. It is not easy to penetrate into these high beings, but there are also other beings below in the Hydra, the water-serpent. The Hydra was one of the monsters Hercules killed. That dragon is opposed to the virgin. We have in those centuries a Christianity which is, in a sense, rather withdrawn, for instance, in Manichean Christianity and Gnostic Christianity. However, we also have another Christianity that comes up, which is not so subtle; it is the Christianity of Rome. These two streams of Christianity were at great odds. Great battles took place for the recognition of the events of Palestine. Many people could not understand that Christ had appeared in a physical body. On the one hand there was the struggle of inner Christianity and on the other hand Rome—the Hydra.

In Scales, in the middle of the 5th to 6th centuries, we have truly a time when the experience of Christ, who had united with the Earth and who was working within this planet, was very much in balance. It was the exiting time of the migration of peoples. The leader of the Huns, Attila, died. He set the migration going. It was the time when the Nordic element, the Germanic tribes, the Goths, all came in touch with Christianity. Many fine things developed, but everything was in upheaval. The date of King Arthur's conversion to Christianity in 536 was also when the Great Conjunction was in Scales.

The Great Conjunction in Scorpion can bring great crises. By now it was difficult to experience the spiritual reality of Christ, and during the 9th century the Great Conjunction took place in the sting of Scorpion. In 868 there was the Council of Constantinople. Pope Nikolas, who prepared the decisions that were taken at the Council of Constantinople, died when the conjunction was in the sting of Scorpion. At this time the body, soul, and spirit were not considered as being one any longer. That was the root of later materialism. Also slight alterations in the Holy Mass were made by Pope Nikolas. Before, the Mass was read for the experience of the Risen Christ. This was lost more and more, and through these alterations in the Mass, such as the refusal of the cup, the door was closed. These things were a tragic necessity, which had to come to pass for the sake of freedom in humanity.

However, this was not the only dismal aspect. This series of conjunctions was also connected with the Grail movement. A split had taken place in humanity, and a provision had to be made so that the experience of the risen Christ was not lost. In the cup of the Holy Grail, that which in the Celtic stream is called the transparent stone, is spirit in matter. That is the great heritage of the Christian movement. It was a new beginning, and spiritual beings worked who made this new beginning. There may come a time in the future when this constellation of Scorpion can be experienced as the dove, the Holy Spirit.

When this conjunction occurred in Archer, there was a definite split between the Christians whose past could not experience the Risen Christ (there are many things connected with it) and the Christians that were prepared to work out into practical life that experience of the spirit in matter (really of Christ having united with the Earth) and into practical life. In England it was the time of Alfred the Great. It was the time when one found organizations, so to speak, everywhere in civilization creating the first beginnings of culture. That was initiated by certain centers on the continent. They were occult centers that were connected with the Grail tradition.

About the middle of the 14th century this conjunction was in Goat. It was the time when Thomas Becket was murdered. Then more and more we come to the time where the experience of the risen Christ is hidden in true equality. Another conjunction is connected with 1225 and the Magna Carta. On the continent, Henry IV went to Canossa to ask the Pope for forgiveness. That is the one side of Goat that is involved in the water, i.e., its fish-tail. As far as the ibex reaches out into cosmic light and warmth, the fish-tail reaches into the depth of the water. In the heights we find the school of Chartres, which is Pauline Christianity in its truest sense. Francis of Assisi died during a conjunction in Goat. The opposite position then was Genghis Khan who invaded Europe. On one hand there are the Sun forces and on the other the forces behind the upheavals of the Earth. Thomas Aquinas lived during this time also.

The Waterman is a time when we have two streams. One developed into Protestantism, but also other things happened during these years. For instance, Christian Rosenkreutz went to Palestine, and there he had the experience of Damascus. In a sense it was a fruitful time, similar to the Sun entering Waterman, when everything comes into life again.

When this conjunction entered Fishes, it was the end of the 18th century and into the 19th century. The Fishes are held together by a ribbon of stars, they are holding the Alpha and the Omega (the beginning and the end). Theology broke down completely at that time, along with many other things. The French Revolution, which rose out of a yearning for equality, took place. The Risen Christ raises humanity to a higher level. Old and new meet—which is also a type of conjunction. A new experience of the Risen Christ takes place. Jakob Böhme was a great mystic and a humble man. In his humble state he was experiencing the Risen Christ and that which can shine through the Risen Christ. Swedenborg, also a forerunner, was an exact scientist who suddenly became a mystic. (Somewhat like the conversion of St. Paul, although more like a caricature.) Then there was the development of Romanticism in England and on the continent. This is the dawn of the Risen Christ.

The conjunction was in Ram in 1881. Ram reminds us of the Golden Fleece, the new aspect, that shining world which brings new impulses. However, Ram is also looking backward to ancient forms of existence and ancient times. Rudolf Steiner describes, that about this time was the beginning of the Age of the Archangel Michael, who is the countenance of Christ. The conjunction came again in 1940 during the time of the Second coming of the Christ, when we were able to experience and even perceive Christ in the etheric. But the old in humanity worked as well and burst out in 1940. We must go back to the Great Flood to find the root of this—the time of Noah. Toward the end of the century, exactly in the year 2,000, another conjunction will take place in Ram/Bull, and the oldest forces will again rise up even more. To save the dignity of humanity, we will have to fight against forces of darkness which we can not yet conceive. “I shall be with you always.” This will hold humanity in the future.

Thus we read in this particular Great Conjunction the slow progress of humanity, of Pauline Christianity, of a realization of the Christ Impulse, and of the Christ Being; in fact, as Christ united with the Earth and is working with the Earth when He said, “I shall be with you always.” The realization of spirit in matter, in practical life, and how we can get a grip on this kind of Christianity is that which we can read in the progress of this Great Conjunction through the Zodiac.

We have followed these three groups of Great Conjunctions, and we can consider it an interesting historic investigation, but I think it is more. For present humanity it is like a kind of guarantee that Christianity is a reality, that those things which happened in Palestine to humanity 2,000 years ago are still present now as.

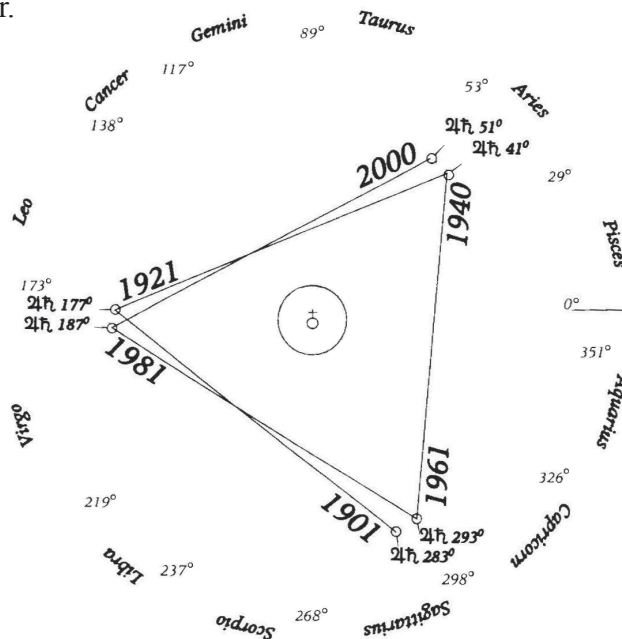
Rudolf Steiner pointed out that unless we find the wisdom again that works in the cosmos, Christianity will be lost. Here we try to find practical ways.

THE TURN OF THE CENTURY ~ SAUL/PAUL
Single Lecture given at Holt Grange, England, August 22, 1969

In looking toward the turn of the century, we will first want to demonstrate how a new star wisdom can indeed be fruitful for present humanity, and then we can perhaps see the perspectives with regard to future humanity. We now stand in the last third of the 20th century, in the year 1969 and we ask, “What does this century mean for humanity from the past and for the future?” You see, in past ages the great religions all over the globe asked questions and committed them to the cosmos. They asked the Sun, so to speak, and received the answers through the Moon. It was in cosmic space that they sought the answers to their questions. We cannot do this any longer, as those times are past. We must ask in a new fashion or else we must enter into a conversation. First, we must learn how to do it. We must start to have conversations with the stars on the level of time, not of space, and this we hope to demonstrate in some way by working together.

The end of the century—the year 2000—is marked by a remarkable event in the cosmos. It is a conjunction known in history as a Great Conjunction. The fact is simply the meeting (or conjunction) of the two planets Saturn—the great knower and guardian of the past who sees to it that the past is not forgotten and all that which has been set in motion in this universe as the divine order is kept alive—and Jupiter—the great preparer of the future, the element in the cosmos that helps humanity, or tries to help us, to realize our ideas. For that purpose we need Jupiter, just as we need a liver in our organism, which is the chemist within our body. These two planets come together, in a way, in the heavens. At present Jupiter is in opposition to Saturn (1969).

The two planets Saturn and Jupiter are slow movers. Saturn needs about 29½ years to go once through the Zodiac, and Jupiter needs about 12 years to complete one orbit. If we study their meetings, we discover that they occur in a rhythm of 20 years; however, they take place in different parts of the Zodiac. For instance, if we go through this century, we would discover that in the year 1901 the two planets met in the constellation of Archer (that is, the visible constellation of the fixed stars of Archer); 20 years later they met again, but this time in the fixed-star constellation of Leo, just going over from Leo to Virgo, and 20 years later (1940-41) they met in the constellation of Ram. If we go on with this, we discover that in 1961 they met once more, but this time they had returned to the meeting place of their conference in 1901. Therefore, after approximately 60 years they came back to the same place where they previously had their conference, in the constellation of Archer.



Thus they draw something like a big triangle into the cosmos. In three places they have their meetings, and these alternate according to a 60-year rhythm. In the year 2000, a Great Conjunction will also take

place, and this will occur in the crossing point from the constellation of Ram into Bull—as in 1940-41. So you see, we have an event at the end of the century in which the whole of this century is aiming toward or leading up to, so to speak. On the other hand, it also projects itself into the future, into the coming century. One could really say, into the coming centuries, because this event in 2000 is of greatest significance for the coming ages.

If we are very precise, we discover that the Great Conjunction of Jupiter and Saturn, which took place in 1940-41 (you remember that was during the war) in the constellation of Ram, as I said, will already be in transition from Ram into Bull in 2000, when they will meet again. We would then discover that all three points of the triangle gradually move very slowly, about 10 degrees of the arc, in 60 years. Thus in the course of time they move on through the constellations of the Zodiac, and we can also go back into the past and work out (always in intervals of about 60 years) what the history behind each of these three Great Conjunction reveals. If we trace the Great Conjunction of 2000 back through the ages, we discover wonderful things! You see, now we look in time—no longer in space, but in time. It is in time that we find the answers we need in order to conduct our life on this planet, and if we go far enough back we discover that this Great Conjunction took place in the year 34 AD.

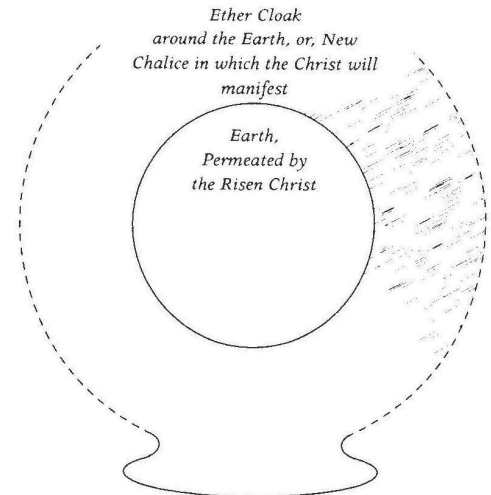
In 33 AD the Mystery of Golgotha occurred: the Crucifixion took place on the 3rd of April, the Resurrection occurred on the following Sunday the 5th of April, Easter Sunday; and in the following year, what happened then? If we read the Acts of the Apostles, we will find the story of the Conversion of St. Paul. Actually his name was Saul and he was, one could well say, an initiate into the Hebrew esotericism. He knew of the coming of the Messiah, but he left the Christians after the Death on the Cross, because he could not accept that this was indeed the Messiah who had been crucified, who had died a miserable death on the Cross—as it was a most miserable death to be crucified. How could this be the Messiah who was, according to some traditions, to be the liberator of the Jews from the Roman yoke, etc.? How was this possible? So for him, this was not the Messiah. The Christians accepted this claim that he found utterly unjustified and misleading, and therefore he started to persecute them. He was present at the stoning of the first Christian martyr, St. Stephen, and then he obtained papers while in Jerusalem from the Jewish council, authorizing him to go to Damascus to continue the purging work, which he thought was justified, of eliminating this Christian sect. Then we know what happened: Saul came to the Gate of Damascus “...and suddenly there was all around him a bright, shining light from heaven...and he heard a voice saying unto him, Saul, Saul, why persecutest thou me?” (Acts IX). It was then he realized that Christ was present and had risen—the Messiah was present and had risen. This was the great turning point in his life. After that he lived in western humanity, chiefly as the great Apostle of Christianity. As far as the olive trees grow around the Mediterranean Sea, so far went his message of the Risen Christ, and his emphasis was on the Resurrection. He said “...And if Christ be not raised, your faith is vain; ye are yet in your sins” (Corinthians I: 15-17). So you see, this was the ancestor of the event which will take place in 2000. In between it returned at intervals of about 60 years. There are so many things that happened in history, in humanity through the ages, according to this rhythm; but one event stands out, and of this I wish to speak, for it is a positive characterization of this Great Conjunction, this conference of Saturn and Jupiter.

In 869 AD, this conference of Saturn and Jupiter stood in the heavens, and this year really stands out in the history of western humanity. It was the year that the church met in the so-called Council of Constantinople, at which something extraordinary happened. This council felt compelled to declare—in very complicated terms by the way—that the human being did not exist as the triune of body, soul, and spirit any longer, as it was taught in all ancient mysteries. No, the human being consisted of body and soul only, with a few spiritual attributes, and that was all. In other words, as Rudolf Steiner so often was obliged to say, they discarded the spirit of human beings. What happened there in 869 AD is a part of that conference in the heavens, which brings decisions to humanity; it demands the decisions. It’s a challenge in the heavens, and it is the responsibility of humanity to work it out here on the Earth. You see, it is a matter, and always will be a matter, of whether Saul will become Paul. This is an answer to the problems of the present century. We can take anything that has happened around us in the course of this century, and we can bring it all down to this question: will Saul become Paul, or will he persecute Christianity—the true Christianity? Because anybody can say that they are Christians and yet they can even fight against Christ. This one can prove. So

we stand in this century and this is the great question, this experience of Paul at the Gate of Damascus. It is most important—why?

This we must work out again in the sphere of time. You see, we are asking a question here, and we can expect an answer only in the sphere of time. But how are we going to do it? Well, now we make a simple calculation: Saturn's orbit = 29.4577 years x 32.28 (Life of Jesus Christ) = 950.895 years + 33.25 (Golgotha, 3 April 33 AD) = 984.145 AD + 950.895 = 1935.040 AD (January 6, 1935). To explain: imagine that the life of Christ Jesus took 33 years. The birth took place just at the turning point of the new era. Astronomically speaking that is the year zero. Then the Crucifixion took place within the 33rd year. If we count exactly, we come to the figure 32.28 years that passed between the birth of Jesus and the death on the cross. Now let us look for a moment at this figure of 32.28 as a quantity, a Being, something which is full of events, as we can recall from the stories in the Bible and also other information. These events were incorporated into the organism of Christ Jesus. In terms of spiritual science, we must say they were incorporated, or inscribed, into the etheric body of this Christ Being. Normally, the ether body of a human being is dispersed, is handed back to the cosmos at death, so to speak, from where it was taken at the moment of birth, of incarnation. It is handed back, and thereby the whole living biography of the human being is handed back to the cosmos. But it was not so in this case. The etheric body of Christ Jesus was not dispersed in the cosmos; it remained intact and integrated, and thus it lived on in the cosmos. In other words, that which had happened during those 33 years was communicated to the whole universe; therefore, the whole universe was permeated by this message.

The Gods waited for this, looked down on that which had happened and waited for it. Perhaps we can imagine that here on Earth this event had taken place. It had created a kind of ether aura that contained all those events of which we hear. Now this expanded into the universe, permeating it. The message of the Christ events permeated the universe, but it did not permeate it at random. The message was translated into cosmic terms of time. That is, we have here on Earth a time-ratio which is based on the day of 24 hours and the year of 365 days—365 and a quarter of a day. This is time on Earth with which we live. It is not so in the cosmos and not so in the spiritual world. There time is totally different; time is 30 times longer. Why is that? We orientate ourselves according to the movement of the Sun. First, we say the Sun, according to Copernican conceptions, apparently goes



around the Earth once in the course of 24 hours, and in the course of a year it moves once through the ecliptic, or the Zodiac of the twelve constellations. However, from a cosmic point of view, we see the outermost planet, Saturn, as timekeeper—because from the occult point of view, Saturn is the outermost of the planetary spheres (for the moment I disregard Uranus, Neptune, or Pluto, as they have a special position in the cosmos). It takes Saturn approximately 30 years—precisely 29.4577 years—to move through its orbit around the Sun (30 times longer than the Earth). In other words, this Being, this Time Being of the life of Christ Jesus, we must now transpose into spiritual cosmic time. We do this by multiplying these 32.28 years of the life of Jesus Christ by 29.4577, and we come to 950.895 years, and that is the time it took the ether body of Christ Jesus to reach the periphery of the orbit of Saturn. Then it turns back like an echo, so to speak, and returns to the aura of the Earth, taking another 950.895 years. We started from 33 AD, and a quarter of that year had passed. It was the beginning of April, and so we have to add that quarter of a year. If we do it correctly, we come exactly to the beginning of the year 1935 about the 6th of January—the Feast of Epiphany. This is when the etheric body of Christ returned to the Earth, and it was now empowered with cosmic forces which were thus communicated again to the Earth. (See, *Cosmic Christianity and the Changing Countenance of Cosmology* by Willi Sucher—Part II, Chapter 7—where this is described in detail.)

This is precisely what Dr. Steiner indicated; that from about the years 1933, 35, 37 (in one instance he definitely said from 1935 on into the future) we can expect human beings on this planet will again be able, by a kind of naturally given clairvoyance, to see the Christ again in an etheric form—in an ether body. Just

as once Christ walked among human beings healing, comforting, proclaiming the Kingdom of God, performing all those deeds, and showing us how to reach initiation through the “signs” of which we read in the Gospels; so now Christ is again close to the Earth, not in a physical body or a human body, but in the aura, the ether aura of the Earth, precisely as it was prophesied to the Apostles at the moment of the Ascension of Christ.

In the first chapter of the Acts of the Apostles we hear that Christ was with the Disciples for forty days after the Resurrection. While with them Christ disappeared from their vision, as it were, into the clouds and then two men appeared out of the clouds and said to them, “Why do you stand there and gaze up? He will come again exactly as He disappeared. Upon the clouds, He will come!” We find that also in the Gospel of St. Luke. Thus we can look to this as a possible answer.

We looked at the end of the century and found that the Great Conjunction, which will occur then, is related right back to the beginning of this era to the event that happened soon after Golgotha, to the time of the conversion of St. Paul. It describes, so to speak, the significance of this present century. From there we went further and asked how this event of 34 AD, the Damascus event, can become significant for this century? And again *time*, Saturn (Father Chronos, Father Time) revealed to us the secret in terms of time. But we had to find the interpretation. Father Time would not give that! We can also understand why it says in the Acts of the Apostles: nobody can know the time but the Father. Saturn is a representative of the Father forces; and what can be expressed as time, is an expression of the Father forces. We can now perhaps ask, what does it mean? What does this event of the Second Coming—as it is so often called—mean and what will it mean for future humanity?

Well, we have already come so far and we can now imagine that in the etheric environment around the Earth—the ether clouds—there is once again the Life Being of Christ, empowered with cosmic forces. Christ is again with the Earth. But how will this work into the Earth? We need only exercise attention with regard to what is happening, and then we will find these Christ Forces weaving in all the time. They continually weave in as attempts to enter humanity, to bring a new upswing of the spiritual nature into humanity. At the same time, we will see that the Saul/Paul element also is constantly weaving in, constantly there, standing by ready to jump, so to speak, at humanity at anytime. Saul: to persecute the new spirituality, even to eradicate it in humanity, this is the chief characteristic of this present century. It has happened; and it is happening.

For example, in 1917 the planet Saturn was back in the same position where it was at the moment of Golgotha on 3 April 33 AD, and these moments when the planets return to their original positions are important. When Saturn came back in 1917, it brought a challenge to humanity. Rudolf Steiner was still alive, and he answered that challenge. Human beings came to him in deep despair, who were concerned with regard to the events that had taken place in connection with the war and in regard to the prospects of the social conditions afterwards. They asked Dr. Steiner, “Is there no possibility of bringing new life, new ideas, into this worn out world of social conditions?” Then he suggested the idea of the “Threefold Commonwealth”, something that needs deep study and which cannot be explained in just a few words. If it would have been accepted by humanity, it would have healed many of the wounds from which modern humanity is suffering in the field of community life (see, *Towards Social Renewal*, 1919 by Rudolf Steiner).

This was the one thing Dr. Steiner gave; it was truly a Christian Deed, a realization of the Christ Impulse. This threefoldness was just the very thing that the 869 AD Council of Constantinople had de-based. Rudolf Steiner’s suggestion for the entire social organism was freedom for economy, freedom in the domain of human relationships (what we usually call politics), and freedom in the domain of the cultural life, including education. At the same time we might remember Saul, before he accepted the Damascus Event, who fought this freedom with all he had.

In 1917, who entered the scene? It was Lenin. Lenin at that time was sent to Russia in order to create a revolution there. He did it pretty well, on the basis of dialectic materialism, as we know, and on the basis of the eradication of the individuality which, for him, had to be swept out of humanity! The verdict of Lenin and those who cooperated was: “Individuality is the arch enemy of any healthy social condition.”

We see that this verdict came into this present century with determined force, coming up again in 1933 to 1935. Once again this script in the heavens was a repeat of that memory. In these years Saturn’s position

was opposite—a recalling of the events at Golgotha—and we know what happened then in Germany. At that time it was Hitler, who said, “I shall give you bread and work.” However, his gesture was, “I order it, or else you will go into the concentration camps!” But again, it was just at that moment that Dr. Steiner spoke about the fact that from this time and on into the future—for the next 3,000 years—humanity will be able, in increasing numbers, to become aware of the Christ in the ether form. During those years—I think I can speak out of knowledge—around 1935, a number of human beings had the experience of the Risen Christ in the etheric form. There is even proof of that to a certain extent, although most of them probably kept quiet.

There was another moment that came in 1945, when these counter forces arose again, I’m afraid, in which there arose a similar situation, and again the counter forces released their full weight. How did they do it? They did it by employing the atom bomb, first on Hiroshima. That was an act against the Christ events that should now enter humanity. So we could go on; these are only a few very obvious examples. There are hundreds and thousands on a smaller scale, which are as yet unrevealed, that would reveal in a similar sense the Presence of Christ and also the presence of the Saul forces.

Thus we can go through history, and we would find, leading toward the future, the Presence on the one hand and the attacks of the opposing forces on the other. If we look at what happened in 1917, concerning the war, etc., we can ask, for example, what did Rudolf Steiner do? I cannot tell you how much he was aware of what happened in the heavens, of the transits of Saturn across the original position at the moment of Golgotha and Damascus, but he did one thing: he spoke regarding the idea of the Threefold Commonwealth. It was something like a wonderful example, as are many things in Dr. Steiner’s life. Many things must be regarded as first examples for a seeking humanity. Rudolf Steiner did these things, and he did speak to the stars. We have heard the presentation, by our artistic friends, of these wonderful words:

*“The Stars spake once to Man;
It is World Destiny that they are silent now.
To be aware of the Silence
Can become pain for Earthly Man,”*

In ancient times the stars indeed spoke to humanity; they could look up to the stars and could expect answers. Of course, they had to prepare themselves in the great mysteries of the past in order to learn to understand the language of the stars. What has survived into our age as astrology is but a faint, very faint, and lame shadow of that tremendous past when the stars still spoke to humanity:

*“But in the deepening Silence there grows and ripens
What Man speaks to the Stars.
To be aware of that speaking
Can become strength for Spirit Man.”*

You see, it is a totally new proposition, humanity speaking to the stars. Imagine what that means! Can we visualize that? Is this possible? That we can speak to the stars? How are we going to do it?

As I said, Dr. Steiner gave an example of how to do it. There was a situation in the heavens where Saturn was returning to the moment of the cosmic memory of the Mystery of Golgotha and challenges, so to speak, present humanity in that moment, and Rudolf Steiner answers. He has a conversation, and the conversation is the idea, the pronouncement of the Threefold Commonwealth. We must learn from the stars! This is a constant problem that will accompany us into the far future.

The planets are distributed in the heavens according to their courses and their intervals of revolution, so they appear in different places at different times. They no longer say anything to us. (If one really studied astrology one would very soon become aware that it doesn’t say anything anymore.) They only create challenges, and these challenges may at times be pretty hard to bear, but we human beings must find

positive answers. I can assure you that if positive answers are found, then even the worst aspects, in an astrological sense, can be redeemed and can be turned to really fruitful and positive living. We are moving into the future, and this problem of speaking to the stars will grow more and more. It concerns the world. By speaking to the stars, we can raise ourselves to cosmic heights, to cosmic dimensions. Of course, first of all we must learn the alphabet, and that means the astronomical facts, in order to know with what we are dealing. This can be done, and then it can happen that by trying to comprehend the challenges coming out of the cosmos we grow up to cosmic power ourselves. One will ask, “But how is this possible? How can we in our body, as we are now, grow up to cosmic power?”

My dear friends, you have just seen perfect examples today. (This lecture was preceded by a short Eurythmy presentation.) Eurythmy, as we have seen it today, is the beginning of that speaking to the stars. This is the visible word, Eurythmy, and it is an answer. We must grow into such speaking. What we usually call speech is absolutely powerless. We have gradually come into a position where we cannot even make ourselves understood. It will become increasingly difficult to make contact with other human beings through the word, because our word is powerless. But through something like Eurythmy, we can begin to grow again into a living word, a creative word. I dare even to say into a magic word. There is one of the Eurythmy exercises, *Ich denke die Rede* (I think or contemplate Speech). It’s a complete exercise that is connected with the pentagram, the five-pointed star. If we do this exercise, we are already answering something which stands waiting in the cosmos to be recognized, and that is the planet we call the Evening Star, and in astronomy we call it Venus. Over the years, Venus constantly draws a big pentagram around the Earth. This was also known in the Middle Ages. Agrippa of Nettesheim, a great occultist in the Middle Ages, knew it. And now we see it done in Eurythmy, for instance, with this exercise, “I contemplate Speech”. In this exercise there is an enlivening, a kind of making the word creative once more, i.e., heard not only among humans but throughout the whole cosmos.

If one goes into detail, one can even prove that we indeed speak to the cosmos. When we enter the spiritual world we give back that which we had on loan. The physical-material body goes back to the elements, but the etheric and astral bodies go back to the cosmos. Further, if we really study it, we would find that we indeed imprint our entire being into the cosmos. Every human being does this at the moment of death and thus speaks to the stars. We are also speaking to the cosmos with our *every deed*. Therefore, what we speak (even through our thinking, feeling, and willing) will become more and more significant for our practical life, even for our daily life. It is not a matter of writing books or giving lectures and speeches and all that. It can be something quite small that we do, perhaps even washing dishes can become meaningful even for the cosmos and not only for the dishes! For the human beings who are concerned, we are moving toward a future where we must learn to live magically, and I call it magic when we have learned to speak to the stars, when we have grown in our being to such dimensions that we mean something to the stars. The cosmos in which we live has exhausted itself with the creation; it has given everything it has into what is around us as the world of nature. Now this cosmos is waiting for us to be re-enlivened, to be permeated by that which only we can bring to the stars as the results, as the substance of our spiritual work. Thus we can grow up to cosmic dimensions.

Rudolf Steiner says that during the next 3,000 years we have the opportunity to experience the Cosmic Christ. This means nothing else but to grow up to such cosmic dimensions, because in order to experience Christ fully we must grow up, grow up and overcome, in a sense, the purely physical existence. What I want to say is this: putting all emphasis only on physical existence must be overcome, and that is how we will grow up during the next 3,000 years. This would bring us into the fifth millennium, and great things will happen then.

In the East one speaks of the Maitreya Bodhisattva, i.e., the Gautama Buddha who reached his Buddhahood about 500 years before Christ, and since that time he no longer incarnates. Once a Bodhisattva has reached Buddhahood—Buddha is not a name, it is a degree or rank, so to speak—he no longer incarnates. However, then another Bodhisattva, another great teacher takes over in humanity and becomes the Maitreya Bodhisattva in this age. The Maitreya will reach Buddhahood 5,000 years after the Buddhahood of Gautama Buddha, and that would bring us just into the fifth millennium. Gautama Buddha taught humanity the Eightfold Path; he brought the teaching of compassion and love. The Maitreya will, as Buddha, bring the

teaching of the Christian Word, the Creative Word—that which we don't have yet, but that we must develop, and which we must gradually prepare in order to be able to speak to the whole cosmos, thereby enlarging our own being and developing powers that we cannot even imagine, which we cannot yet dream. During the next 3,000 years, it really means moving and preparing—through the methods of the manifestation of the Christ in the ether—for that moment of being able to use the etheric forces in the world, in order to create and in order to heal.

All Bodhisattvas and Buddhi work and live out of the Venus pentagram, because that is their sphere where they live and work in the cosmos. The Maitreya Buddha will do this in a far future time during the fifth millennium, and we must prepare for that. How do we prepare? Well, the first step we must take is cognition. We read in the last discourses in the Gospel of St. John (VIII: 32) "...the truth will make you free." Knowledge, cognition, truth will make us free. This is the first step: to learn to recognize the cosmos, what it really is. Therefore, we need to take the next steps via astronomical knowledge; and from there work up to a deeper understanding, to a spiritual understanding, of the workings of the cosmos and also of the limitations of the cosmos with regard to present humanity and what the cosmos expects of us. All this we must first learn and know, for only then can we expect to handle it.

Therefore, the very first thing in creating a really new spiritual star wisdom is to learn to know these things in detail, for instance, the few examples I gave today. It really was a poor show, I assure you, if you know the background of this star wisdom and the possibilities of a new star wisdom. But still we must start somewhere, because this is our future, without which we will be unable to live in future times. At present we rely happily on nature. Old nature provides us with a body when we incarnate, takes us through an embryonic development and everything is done for us—it is just done. In a sense we are also involved, that's true, but still we receive, we are still in a state of receiving from nature. This will cease. There will come the time when we will no longer be able to incarnate as we do now, according to the present laws of propagation for entering physical existence. There will come the time when those forces that have made this possible so far, the Moon forces (we heard of those again in Eurythmy), will cease because the Moon will reunite with the Earth in a certain moment, and then these forces of propagation to which we are accustomed (which we just take for granted) will cease.

Then there will come the question, "How can we go on living and uniting with this planet?" By then we must have learned to take hold of the cosmic forces ourselves. We must have learned to operate, so to speak, the cosmos and build up our body out of cosmic forces. Because it is all foolish to believe that the human body is created out of a stream of heredity. That is an illusion; it is created by the cosmic forces.

The cosmic form, the cosmic physical-spiritual body, takes hold of the matter that is offered on the Earth and forces it into a human form. This we must learn to operate, to do it ourselves at some future time. For this, it will be necessary that first the Maitreya Buddha comes and brings the teaching of the Christian Word, of the Christ Word, of that which was already incorporated into this Earth by what Christ did during the Three Years; for instance, the signs in the Gospel of St. John. There are seven such signs recorded there. Here in the Gospel of St. John (XIV: 11-12) we read also the words: "Believe me that I am in the Father and the Father in me or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do because I go unto my Father."

We must realize that what is meant here by belief is not what we call belief or faith in our worn-out religions of today; it is a power of conviction, a power of the experience of the presence of the divine, and if that becomes awakened in us, then we can do the same things, we can perform the same "signs" as Christ says here, "even greater works than these."

Now we have a basis upon which to contemplate the future of humanity, especially in regard to the forthcoming Great Conjunction at the turn of the century.

CHRISTMAS SEASON
November 1957 - Unrevised Lecture

In view of the approach of Christmas, let us turn once again to that sublime revelation, which has led humanity through time, as represented by the Madonna and Child of Raphael. It is a theme painted by innumerable artists.

We celebrate Christ at this time of the year, and the Imagination has a deep background. Pre-Christian religions have no such picture as centerpiece of their religious life and contemplation. In order to approach the solution, let us take an excursion to the time of Christ's birth and the experience of the Three Kings, or Three Wise Men. Humanity then had different means of gauging time—that is, by the stars—of which they knew much more than we do. It is especially necessary for agriculture to watch the Moon, yet now we could hardly discern a precise full Moon if we were asked. The stars at night told human beings both time and season, especially the Great Bear with its direction in relation to the Pole Star, and so forth. The shepherds as well as the kings used these “clocks”, as they both had a deep knowledge of Earth and sky, though in a different way.

Why Three Wise Men, or Magi? They were priests whom Cyrus brought to Babylon when he captured Mesopotamia, and were of Zoroastrian origin, or religion, having a deep wisdom of the stars. Since that time in Persia, traces of their knowledge have been found in all the great traditions of the world since 4000 BC, telling us of the Virgin birth and of the Savior to come. Humanity was warned, even in the time of Zarathustra, to watch the stars for the Savior, and they were well equipped with a science to read the script of the heavens. Although things moved more slowly then, there was time for contemplation, too, which was necessary for reading the stars, for penetrating the veil of external experience. At certain times, they drew what they saw in the heavens in the earth, and in this “mirror” reflection, traced the message of the divine world from the visible stars.

L. F. Jacks, who inaugurated the Oxford Teachers' Course for Rudolf Steiner, wrote a book called *Mad Shepherds*, in which he states that one of them had the power to leave his body and go to the stars. This was still possible in the Middle Ages. Nostradamus used a basin of water in which he watched the stars by night, as the stars' light had to be broken up in this “mirror” image that was thereby produced. In this way the inner language of the stars could be experienced, and of such was also the knowledge of the Three Wise Men. If at the time of the Wise Men, one was in the southern latitudes, one would have noticed the constellation of Virgin—the largest constellation—above Palestine, but now it is no longer there, as it has moved with time. In those days, people still had a dim clairvoyance and an awareness of all that lived in the sky as it was streaming into the Earth from the cosmos. If nowadays one obtains peace and objectivity and gazes up at the heavens with an expectant patience, one can still hear a heavenly symphony, such as the Three Wise Men experienced, out of a glory of wisdom beyond our comprehension.

They saw in this Virgin constellation not only viewed as an outline of the stars, but as a vision, a field of forces and of beings dwelling in this region, which contained a lightning force that can strike the observer and even alter substances. Through this constellation, they could look back into the past. The heavenly constellations are a great chronicle of the totality of evolution. We wouldn't need any books if we were able to read their story, which also tells of divine events to come. However, it was a scientific method that the Magi used, and then confirmed by calculation, for these inner experiences. Calculation and divination were the twin portals through which they went back in history that evening to about the year 24BC [Ed. Note: about 24BC was the previous Great Conjunction]. They worked not as mystics, who rely only on inner experience, but as true occultists, who really walked the Earth but who contained the inner experience within the scientific verification.

While looking back, they saw the “Sun” standing in Virgin, as the majestic background to this sublime Imagination. In Rudolf Steiner's “Et incarnatus Est” lecture, there are strange things reported. “The Magi, who were really astrologers with the last star wisdom, said that on the night of the 24th to the 25th December the Sun was shining in the constellation of the Virgin; and it was realized by this Sign that the Savior, who had been expected for thousands of years, had been born. This would seem nonsense, because, in fact, the Sun was in Capricorn that day; and the Sun, as we say, never shines at midnight? However, this statement

is a challenge to our modern humanity not to merely consider only what appears to our senses, but to use the scientific gateway of the Three Wise Men. This we will do, for they would also have known inwardly, and verified by calculation on that date, that the Wise Old Man of the universe, Saturn, was standing behind Virgin, whilst at her feet rested the planet Jupiter.

To their inner perception the horizon would disappear, revealing the stars below it; and thus the Wise Men saw the constellation of Scales, and then farther below, Scorpion. In between these two constellations stood the fiery planet Mars. The Magi would read the meaning as well as the vision. They knew the predicted time had arrived, which was foretold about 24 years earlier.

In Greece, the Virgin was known as Demeter or Ceres, the Goddess of Wine and Bread. She carried in her hand a bunch of grapes (the star Vindemiatrix) and in her other hand, a sheaf of corn (the star Spica). But she has changed since then into the Imagination of St. John the Divine, with the crown of stars around her head; She who would give birth to the Sun Child, Who would rule the nations with a rod of iron. The Dragon at her feet sought to destroy her, but Michael and his hosts protected her from injury.

We know how Christ's birth was threatened by adverse powers on Earth. We know that Saturn has absolute gnosis of all things, and that Jupiter is a manifestation of the cosmic forces of Michael. And in the depths, between Scales (or Balance) and Scorpion's "sting", stands Mars "the fighter", whose forces can bring divorce and discord to the world. These lie below the horizon. This was the vision of the Magi that Christmas night, through their clairvoyant faculties and their knowledge of cosmic rhythms, verifying their inner experiences by their eternal courses. One has to have the keys to open that gateway, and also an awareness of the beings who are its guardians—the Guardians of Saturn. This, then, was their first verification.

The Christmas "Star" is a complex of events to be interpreted. It led the Wise Men to the Child and the Mother, as their second verification. Such sages could verify their search and vision a third time by seeing the shining aura around the Child's head. The Midnight Sun would be final verification. At the moment of conception, a soul descended from the cosmos and unites with the body. A sage could see the soul mood of the Virgin, the Sun of Expectation hidden in the Earth, shining in the aura of this divine Child. But they saw more; they saw that the Child in its thirtieth year would pass through a great crisis, the Mystical Death of ancient days. This, too, was printed in the aura of the world of the stars during embryonic development. They would see in that 30th year, Mars at his feet in the constellation of Bull, hiding and blocking the Bull forces by its attack. Below this Bull constellation stood Orion, the Hunter, who also represents Osiris of ancient Egypt, dismembered and buried. In this constellation was that future crisis foreseen.

The constellation of Waterman tells of another great event in the past, in the universe before our own, that of Ancient Moon. Then the Moon-Earth was split off from the Sun, came under the dominion of adverse powers, and took an independent life. Eventually the Sun powers overcame it, and a reunion occurred between the dark planet of rebellion and the mighty forces of the cosmic light. The sages saw such ancient truths working into the 30th year, and then the reunion of the dark forces and the light. This is known as the symbol of the Holy Grail, the Vessel holding the Holy Host, the symbol of the Sun.

In the 30th year, this Child would become a personified Holy Grail, a body with such maturity, in the spiritual sense, as to be able to offer itself to the cosmos as the vessel of the Sun. At his death, this vessel body would become the Vessel for the Christ, the Guide of the spiritual forces of the Sun and Master of the solar universe. That great Being descended at the moment of the Baptism into the body of Jesus, at the age of 30 years old. It was thus that a threefold verification came to the sages of the Virgin Birth.

One can see this sublime Imagination of Mother and Child is not a Christian "invention", but deep implications lead us right back to the Council of Divine Worlds, expressed through the events of the starry world. One could go further and say that in the beginning there was nothing but Virgin. The Greeks called Venus "The First One", though it was almost a caricature of this divine truth. The Cosmic Virgin began, and from Her was born all that came into existence in the universe. Her final act of creation was the Christ, and the body in which He was to dwell. The Kings witnessed the Divine become human.

Now there must again be born into the future, through such a virgin birth, human moral thoughts and deeds in the realm of culture. These are all that will survive into the future, whilst all else perishes around us. The Virgin is not an earthly being but a being that even stands upon the Moon, as the Soul of Humanity

beyond all incarnation, as the aim of the dim future. In that dim future, human beings will no longer be able to incarnate physically, and yet they must retain their integrity in the realm of the deed, as they now retain their humanhood on the Earth.

This age is a milestone for acquiring the fundamental knowledge of life after death and the staff that will support us in the life beyond. We can only be born by the Virgin, and we must practice reality of spirit in our deeds, rather than any superficial values.

Tonight we have traveled a long way, from the dim ages of the past through the Imagination of the Cosmic Virgin, the Isis Sophia, until we came to the earthly reality. Now we must turn our contemplation to the Virgin, and the virgin birth of humanity, which can transform the future and make an event of Christmas both of commemoration and of experience.

ESSAY ON FREEDOM

By RUDOLF STEINER

Introduction from - *MYSTICISM AT THE DAWN OF THE MODERN AGE*

There are magic formulas that continue to act in perpetually new ways throughout the centuries of the history of ideas. In Greece one such formula was regarded as an oracle of Apollo. It is, "Know thyself." As one meets such sentences, while walking the most diverse paths of spiritual life, they seem to contain an infinite life within them. The more one advances and the more one penetrates to an understanding of all phenomena, the more the deeper meanings within these formulas emerge. At many moments in the course of our meditations and thoughts, they flash like lightning, illuminating our whole inner life. At such times, something arises in us that feels as though we perceive the heartbeat of humanity's development. How close we feel to personalities of the past when one of their sayings arouses the sensation in us that they are revealing to us the fact that they have had such moments. We then feel ourselves brought into an intimate relationship with these personalities. Thus for instance, we become intimately acquainted with Hegel when, in the third volume of his *Vorträge über die Geschichte der Philosophie (Lectures on the History of Philosophy)*, we come upon the words: "Such stuff, one says, are the abstractions we behold when we let the philosophers dispute and quarrel in our study, and decide matters in this way or in that; these are abstractions made up of mere words.—No! No! They are acts of the universal spirit, and therefore of fate. In this the philosophers are closer to the master than those who feed upon the crumbs of the spirit; they read or write the cabinet orders in the original; it is their function to take part in writing them. The philosophers are the mystics who were present at the act in the innermost sanctuary and who participated in it." When Hegel spoke these sentences, upon reaching the end of Greek philosophy in the course of his analysis, he experienced one of the moments described above. And through them he has shown that the meaning of Neo-Platonist wisdom, of which he speaks at this point, was at one time illuminated for him, as by a stroke of lightning. At the moment of this illumination he had become intimate with such spirits as Plotinus and Proclus, just as we become intimate with him as we read his words.

We also become intimate with the solitarily meditating vicar in Zschopau, M. Valentinus Wigelius (Valentin Weigel), when we read his words of introduction to the booklet, *Erkenne dich selbst (Know Thyself)*, written in 1578: "We read in the old sages the useful proverb 'Know thyself', which, although it is principally used to refer to worldly behavior, such as, *look well at yourself, what you are; search in your bosom; judge yourself, and leave others uncensored; although it is, I say, used in human life with respect to behavior, yet we may well apply this saying, 'Know Thyself,' to the natural and supernatural understanding of the whole person, so that we shall not only look at our self and thus remember what our behavior should be with respect to other people, but also understand our nature, internally and externally, in the spirit and in nature: whence we come, of what we are made, and what we are meant for.*" From his own points of view, Valentin Weigel has thus arrived at insights that were summed up for him in the oracle of Apollo.

A similar road to understanding, and the same position with respect to "Know thyself," can be ascribed to a series of penetrating spirits, beginning with Meister Eckhart (1260-1327) and ending with Angelus Silesius (1624-1677), to which Valentin Weigel also belongs. What is common to these spirits is a strong feeling that in our self-knowledge a Sun arises, which illuminates something beyond the incidental individual personality of the beholder.

What Spinoza realized in the ethereal height of pure thought (that "the human soul has a sufficient knowledge of the eternal and infinite nature of God"), lived in them as immediate perception; and for them self-knowledge was the path by which this eternal and infinite nature was to be reached. It was clear to them that self-knowledge, in its true form, endows us with a new sense that opens us to a world that has the same relation to what can be attained without this sense as does the world of the physically sighted to that of the blind. It would not be easy to find a better description of the importance of this new sense than that given by J. G. Fichte in his Berlin lectures in the year 1813: "Imagine a world of people born blind, who therefore know only those objects and their conditions that exist through the sense of touch. Go among them and speak to them of colors and of the other conditions that exist only for sight through the medium

of light. Either you will speak to them of nothing—and it will be better if they say so, for in this way you will soon notice your mistake, and, if you cannot open their eyes, will put an end to this fruitless talk—or for some reason they will want to give a meaning to your teaching; in this case they will only be able to understand it through what they know from touch: they will want to feel the light, the colors, and the other conditions of visibility; they will think that they feel them, and will, within the realm of touch, make up something that they call color and deceive themselves with it. Then they will misunderstand, turn things around, and misinterpret.” Something similar may be said of that toward which the spirits under discussion strove. In self-knowledge they saw the opening up of a new sense. And in their opinion this sense leads to insights that do not exist for those who do not perceive in self-knowledge that which differentiates it from all other kinds of knowing. Those to whom this sense has not opened itself think that self-knowledge arises in a way similar to knowledge through external senses, or through some other means acting from the outside. One may think, “Knowledge is knowledge.” However, in one case its object is something situated in the external world and in the other case it is in one’s own soul. We hear only words—at best abstract thoughts—in what, for those who look deeper, constitutes the basis of their inner life; namely, in the dictum that in all other kinds of knowing the object is outside of ourselves, while in self-knowledge we stand inside the object; that every other object comes into contact with us as something completed and closed, while in our self we actively and creatively weave what we observe in ourselves. This may appear as an explanation consisting of mere words, perhaps as a triviality; but if properly understood, it can also appear as a higher light that illuminates all other knowledge in a new way. To those in which it appears under the first aspect, it is in the same situation as a blind person to whom one says, a brilliant object is there. They hear the words, but for them brilliance does not exist. One can unite in oneself the sum of the knowledge of any given time period; [however], if one does not perceive the significance of self-knowledge then in the higher sense all knowledge is but blind.

Independent of us, the world lives for us because it communicates itself to our spirit. What is communicated to us must be expressed in the language characteristic of us. A book would be meaningless for us if its contents were to be presented to us in an unknown language. In the same way the world would be meaningless for us if it did not speak to us in our “language”. The same language that reaches us from the realm of objects, we also hear in ourselves. But then it is we who are speaking. It is only a matter of listening aright to the transformation that occurs when we close our perception to external objects and listen only to that which then sounds in us. It is for this that the new sense is necessary. If this sense is not awakened, we think that in the communications about ourselves that we perceive only communications about an object external to ourselves; we are of the opinion that there is something hidden somewhere, speaking to us in the same way as do external objects. If we have the new sense, we know that its perceptions are quite different from those which refer to external objects. Then we know that this sense does not leave outside of itself that which it perceives, as the eye leaves outside of itself the object it sees, but that it can completely incorporate its object within itself. If I see an object, the object remains outside of me; whereas, if I perceive myself, I myself enter into my perception. If we seek some part of our self outside of what we perceive, it shows that the essential content of what is perceived has not become apparent to us. Johannes Tauler (1300-1361) expressed this truth in the apt words: “If I were a king and did not know it, I would not be a king. If I do not become clear to myself in my self-perception, then I do not exist for myself. But if I do become clear to myself, then in my most fundamental nature I possess myself in my perception. No part of me remains outside of my perception.” J. G. Fichte strongly indicates the difference between self-perception and every other kind of perception in the following words: “It would be easier to get most people to consider themselves to be a piece of lava in the moon than a ‘self’. He who is not in agreement with himself about this does not understand thoroughgoing philosophy and needs none. Nature, whose machine he is, will lead him without his doing anything in all the acts he has to perform. In order to philosophize, one needs independence; and this one can only give to oneself. We should not want to see without eyes, but we should also not affirm that it is the eye which sees.”

The perception of oneself is thus at the same time an “awakening” of the self. In our knowing we connect the nature of things with our own nature. The communications from things to us in our language

become parts of our own self. A thing which confronts me is no longer separate from me once I know it. That part of it that I can take in is incorporated into my own nature. When I awaken my own self, when I perceive what is within me, then I also awaken to a higher existence of that which I have incorporated into my nature from the outside. The light that falls upon me when I awaken also falls upon what I have appropriated to myself of the things of the world. A light flashes in me and illuminates me, and with me everything I know of the world. Everything I know would remain blind knowledge if this light did not fall upon it. I could penetrate the whole world with my knowledge, but it would not be what it must become in me if knowledge were not awakened to a higher existence within me.

What I add to things by this awakening is not a new idea, is not an enrichment of the content of my knowledge; it is a raising of knowledge, of cognition, to a higher level, on which everything is endowed with a new brilliance. As long as I do not raise my cognition to this level, all knowledge remains worthless to me in the higher sense. Things exist without me too. They have their being in themselves. What does it mean if with their existence, which they have outside without me, I connect another spiritual existence, which repeats things within me? If it were a matter of a mere repetition of things, it would be senseless to do this. But it is only a matter of a mere repetition so long as I do not awaken to a higher existence within my own self of the spiritual content of things received into myself. When this happens, then I have not repeated the nature of things within me, but I have given it a rebirth on a higher level. With the awakening of my self, there takes place a spiritual rebirth of the things of the world. What things show in this rebirth, they did not possess previously.

For example, there outside stands a tree. I take it into my mind. I throw my inner light upon what I have apprehended. Within me the tree becomes more than it is outside. That part of it which enters through the portal of the senses is received into a spiritual content. An ideal counterpart to the tree is in me. This says infinitely much about the tree, which the tree outside cannot tell me. What the tree is only shines upon it out of me. Now the tree is no longer the isolated being, which it is in external space. It becomes a part of the whole spiritual world living within me. It combines its content with other ideas that exist in me. It becomes a part of the whole world of ideas, which embraces the vegetable kingdom; it is further integrated into the evolutionary scale of every living thing.

Another example: I throw a stone in a horizontal direction. It moves in a curved line, and after some time falls to the ground. In successive moments of time I see it in different locations. Through reflection I arrive at the following: During its movement the stone is subject to differing influences. If it were only under the influence of the impulse I gave to it, it would fly on forever in a straight line, without any change in its velocity. But the Earth also exercises an influence upon it. It attracts it. If I had simply let it go without giving it an impulse, it would have fallen vertically to the Earth. During the fall its velocity would have constantly increased. The reciprocal action of these two influences produces what I actually see. Let us assume that I was not able to separate the two influences mentally, and to reconstruct mentally what I see from their combination according to certain laws; matters would remain at that which is seen. It would be a spiritually blind looking on, a perception of the successive positions occupied by the stone. But, in fact, matters do not remain at this. The whole process occurs twice. Once outside, and there my eye sees it; then my mind lets the whole process occur again, in a mental fashion. My inner sense must be directed upon the mental process, which my eye does not see, in order for it to realize that with my own forces I awaken the process in its mental aspect.

One can again adduce a dictum of J. G. Fichte, which makes this fact clearly intelligible: "The new sense is thus the sense for the spirit; that sense for which only the spirit exists and nothing else, and for which the other, the given existence, also assumes the form of the spirit and becomes transformed into it, for which, therefore, existence in its own form has actually disappeared... This sense has been used for seeing as long as we have existed, and everything great and excellent in the world, and which alone makes humanity endure, has its origin in the visions of this sense. But it was not the case that this sense saw itself in its difference from and its opposition to the other, ordinary sense. The impressions of the two senses became fused; life split into these two halves without a unifying bond." The unifying bond is created by the fact that the inner sense perceives the spiritual, which it awakens in its intercourse with the external world,

in its spirituality. Because of this, that part of the things that we take up into our spirit ceases to appear as a meaningless repetition. It appears as something new in opposition to what external perception can give.

The simple process of throwing a stone, and my perception of it, appear in a higher light when I make clear to myself the task of my inner sense in this whole matter. In order to combine intellectually the two influences and their manners of acting, a sum of mental content is required that I must already have acquired when I perceive the flying scone. I thus use a mental content already stored within me upon something that confronts me in the external world. And this process of the external world is integrated into the pre-existing intellectual content. In its essence it shows itself to be an expression of this content. Through a comprehension of my inner sense, the relationship of the content of this sense to the things of the external world thus becomes apparent to me.

This is something that Fichte could say without a comprehension of this sense, for him the world splits into two halves: into things outside of me, and into images of these things within me. The two halves become united when the inner sense understands itself, and therewith realizes what kind of light it sheds upon things in the process of cognition. And Fichte could also say that this inner sense sees only spirit. For it sees how the spirit illuminates the world of the senses by integrating it into the world of the spiritual. The inner sense lets the external sensory existence arise within it as a spiritual essence on a higher level. An external thing is completely known when there is no part of it that has not experienced a spiritual rebirth in this way. Every external thing is thus integrated with a spiritual content, which, when it is seized upon by the inner sense, participates in the destiny of self-knowledge.

The spiritual content, which belongs to a thing, enters wholly into the world of ideas through the illumination from inside, just as does our own self. This exposition contains nothing that is either capable of a logical proof or requires one. It is nothing but the result of inner experiences. Those who deny its purport only show that they lack this inner experience. One cannot dispute with that person any more than one disputes about color with a blind person. It must not, however, be asserted that this inner experience is made possible only through the gift possessed by a few chosen people. It is a common human quality. Everyone who does not refuse to do so can enter upon the path to it. This refusal, however, is frequent enough. And one always has the feeling when one meets with objections made in this vein that it is not a matter of people who cannot acquire the inner experience, but of those who block their access to it by a net of various logical fantasies. It is almost as if someone who looks through a telescope and sees a new planet, but nevertheless denies its existence because the calculations have shown that there can be no planet in that location.

At the same time, in most people there exists a definite feeling that with what the external senses and the analytic intellect perceive, not all of the nature of things can be given. They then think that the remainder must lie in the outside world, just as do the objects of external perception themselves. What they should attain by perceiving again, with the inner sense and on a higher level—that is, the object which they have perceived and seized upon with the intellect—they displace into the outside world as something inaccessible and unknown. They then speak of limits to cognition that prevent us from attaining the “thing in itself”. They speak of the unknown “nature” of things. They will not acknowledge that this “nature” of things becomes clear when the inner sense lets its light fall upon these things.

An especially telling example of the error that lies hidden here was furnished by the famous “Ignorabimus” speech of the scientist, Du Bois-Reymond, in the year 1876. Everywhere, we should go only so far as to see manifestations of “matter” in the processes of nature. Of what “matter” itself is, we are not to know anything. Du Bois-Reymond asserts that we shall never be able to penetrate to the point where matter haunts space. But the reason we cannot penetrate to this point lies in the fact that nothing whatsoever can be found there. One who speaks like Du Bois-Reymond has a feeling that the understanding of nature gives results that point to something else, which this understanding itself cannot give. But he does not want to enter upon the path that leads to this something else, namely the path of inner experience. Therefore he is helpless when confronted by the question of “matter”, as by a dark mystery. In the one who enters upon the path of inner experience, things come to a rebirth; and what in them remains unknown to external experience then becomes clear.

Thus our inner life not only elucidates itself, but it also elucidates external things. From this point, an infinite perspective for human cognition opens up. A light glows within that does not confine its luminosity to this interior. It is a Sun that illuminates all reality at once. Something appears in us that unites us with the whole world. We are no longer merely the single accidental person, no longer this or that individual. In us the whole world reveals itself. To us it discloses its own interconnection, and it shows us how we ourselves, as individuals, are connected with it. Out of self-knowledge is born knowledge of the world. Accordingly, our own limited individuality takes its place spiritually in the great interconnection of the world, because something comes to life in it that reaches beyond our individuality, which embraces everything of which our individuality is a part.

Thinking, which with logical prejudices does not block its way to inner experience, will at last always reach a recognition of the essential nature working within us that connects us with the whole world; because through it we overcome the contrast of inner and outer where the human being is concerned. Paul Asmus, the prematurely deceased, clear-sighted philosopher, comments on this state of affairs in the following way (cf. his work: *Das Ich und das Ding an sich (The Self and the Thing in Itself)*, p. 14f.): “Let us imagine a piece of sugar: it is round, sweet, impenetrable, etc. All these are qualities we understand. There is only one thing in all this that appears to us as something absolutely different, that we do not understand, which is so different from us that we cannot penetrate into it without losing ourselves, from the mere surface of which our thought timidly recoils. This one thing is the bearer of all these qualities, and is unknown to us; it is the very essence that constitutes the innermost self of this object. Thus Hegel says correctly that the whole content of our idea is only related to this dark subject as an accident, and that we only attach qualifications to this essence without penetrating to its depths; qualifications which finally, since we do not know it itself, have no truly objective value, are subjective. Comprehending thinking, on the other hand, has no such unknowable subject in which its qualifications are only accidents, rather the objective subject falls within the concept. If I comprehend something, it is present in my concept in its totality; I am at home in the innermost sanctuary of its nature, not because it has no essence of its own, but because it compels me, through the necessity, poised over both of us, of the concept, which appears subjectively in me, objectively in it, to re-think its concept. Through this re-thinking there is revealed to us, as Hegel says, just as this is our subjective activity, at the same time the true nature of the object.” Only he can speak in this way who is able to illuminate the processes of thought with the light of inner experience.

In my book, *Philosophy of Spiritual Activity*, departing from different points of view, I also have pointed to the primordial fact of the inner life: “There is thus no doubt that in thinking we hold the universal processes by a corner where we have to be present if they are to take place at all. And it is just this which is important. This is just the reason why things confront me in such a mysterious fashion, that I am so unconcerned with the process of their becoming. I simply come upon them, but in thinking I know how it is done. Therefore there is no more primordial point of departure for the contemplation of the universal processes than thinking.”

To the one who regards the inner experience of the human being in this way, the meaning of human cognition within the whole universal process is also clear. It is not an unimportant addition to the rest of the universal process. This is what it would be if it represented only a repetition in the form of ideas of what exists externally. However, in understanding, there occurs what does not occur anywhere in the external world; the universal process confronts itself with its own spiritual nature. This universal process would be forever incomplete if this confrontation did not take place. With it our inner experience becomes integrated into the objective universal process, which would be incomplete without it.

It can be seen that only the life which is dominated by the inner senses—our highest spiritual life in the truest sense—thus raises us above ourselves. For it is only in this life that the nature of things is revealed in confrontation with itself. Matters are different with the lower faculty of perception. The eye, for instance, which mediates the sight of an object, is the scene of a process that, in relation to the inner life, is completely similar to any other external process. My organs are parts of the spatial world like other things, and their perceptions are temporal processes like others. Their nature, too, only becomes apparent when they are submerged in the inner experience. I thus live a double life: the life of a thing among other things,

which lives within its corporeality and through its organs perceives what lies outside this corporeality, and above this life a higher one, which knows no such inside and outside, but extends over both the external world and itself. I shall therefore have to say that at one time I am an individual, a limited I; at the other time I am a general, universal I. This too Paul Asmus has put into apt words (cf. his book: *Die indogermanischen Religionen in den Hauptpunkten ihrer Entwicklung (The Indo-European Religions in the Main Points of their Development)*, p. 29 of the first volume): “We call the activity of submerging ourselves in something else, ‘thinking’; in thinking the I has fulfilled its concept, it has given up its existence as something separate; therefore in thinking we find ourselves in a sphere that is the same for all, for the principle of isolation, which lies in the relationship of our I to what is different from it, has disappeared in the activity of the self-suspension of the separate I; there is only the selfhood common to all.”

Spinoza has exactly the same thing in mind when he describes the highest activity of cognition as that which advances “from the sufficient conception of the real nature of some attributes of God to the sufficient cognition of the nature of things.” This advance is nothing other than illumination of things with the light of inner experience. Spinoza describes the life of this inner experience in glorious colors: “The highest virtue of the soul is to apprehend God, or to comprehend things in the third—the highest—kind of cognition. This virtue becomes the greater the more the soul comprehends things in this way of cognition; therefore the one who grasps things in this way of cognition attains the highest human perfection and consequently becomes filled with the highest joy, accompanied by the conceptions of self and of virtue. Hence from this kind of cognition springs the highest possible peace of soul.” If we comprehend things in this way, we transform our self within ourselves; for at such moments our separate I is absorbed by the All-I; all beings do not appear in subordination to a separate, limited individual; they appear to themselves. At this level, there is no longer any difference between Plato and me; what separates us belongs to a lower level of cognition. We are only separate as individuals; the universal that acts in us is one and the same. This fact, one also cannot dispute with those who have no experience of it. They will always insist that Plato and you are two. That this duality—that all multiplicity is reborn as unity in the unfolding of the highest level of cognition—cannot be proved, it must be experienced. Paradoxical as it may sound, it is true: the idea that Plato represented to himself and the same idea which I represent to myself are not two ideas; they are one and the same idea. There are not two ideas, one in Plato’s head, the other in mine; rather in the higher sense Plato’s head and mine interpenetrate; all heads that grasp the same, single idea interpenetrate; and this unique idea exists only once. It is there, and the heads all transport themselves to one and the same place in order to contain this idea.

The transformation that is effected in our whole nature when we look at things in this way is indicated in beautiful words in the Indian poem, *The Bhagavad-Gita*, of which Wilhelm von Humboldt said that he was grateful to his destiny for having permitted him to live until he could be in a position to become acquainted with this work. The inner light says in this poem, “An external ray from me, who has attained to a special existence in the world of personal life, attracts to itself the five senses and the individual soul, which belong to nature. When the effulgent (radiant) spirit materializes in space and time, or when it dematerializes, it seizes upon things and carries them along with itself, as the breath of the wind seizes upon the perfumes of flowers and sweeps them away with itself. The inner light dominates the ear, the touch, the taste, and the smell, as well as the mind; it forms a bond between itself and the things of the senses. Fools do not know when the inner light flames up and when it is extinguished, or when it unites with things; only one who partakes of the inner light can know of this.”

So strongly does *The Bhagavad-Gita* point to our transformation, that it says that the “sage” can no longer err, no longer sin. If he seems to err or sin, he must illuminate his thoughts or his actions with a light in which it no longer appears as error and as sin, which appears as such to the ordinary consciousness. “He who has raised himself and whose knowledge is of the purest kind does not kill and does not defile himself, even though he should slay another.” This only indicates the same basic disposition of the soul, springing from the highest cognition, concerning which Spinoza, after describing it in his *Ethics*, breaks into the inspiring words: “With this I have concluded what I wanted to set forth concerning the power of the soul over the affections and over the freedom of the soul. From this it appears how superior is a wise person to

an ignorant one, and how much more powerful than one who is merely driven by passions. For the ignorant are not only driven in many directions by external causes and never attains to true peace of soul, but they also live in ignorance of themselves, of God, and of objects, and when their suffering comes to an end, their existence also comes to an end; while the wise, as such, hardly experience any agitation in their spirit, but rather never cease to exist in the, as it were, necessary knowledge of themselves, of God, and of objects, and always enjoy true peace of soul. Although the path I have described as leading to this appears very difficult, it can be found nevertheless. And it may well be troublesome, since it is found so seldom. For how is it possible that, if salvation were close at hand and to be found without great effort, it is neglected by almost everyone? But everything sublime is as difficult as it is rare.”

Goethe has adumbrated (outlined) the point of view of the highest cognition in monumental fashion in the words: “If I know my relationship to myself and to the external world, I call it truth. And thus everyone can have his own truth, and it is still always the same truth.” Everyone has their own truth, because everyone is an individual, distinct being beside and together with others. These other beings act upon us through our organs. From the individual point of view, where we are placed and according to the nature of our faculty of perception, we form our own truth in intercourse with things. We achieve our relationship to things. Then when we enter into self-knowledge, when we come to know our relationship to ourselves, our particular truth becomes dissolved in the general truth; this general truth is the same in everyone.

The understanding of the suspension of what is individual in the personality, of the I in favor of the All-I, is regarded by deeper natures as the secret revealing itself within us, as the primordial mystery of life. For this too Goethe has found an apt expression: “And as long as you do not have it, this Die and Become, you are only a dreary guest on this dark Earth.”

What takes place in our inner life is not a mental repetition, but a real part of the universal process. The world would not be what it is if it were not active in the human soul. And if one calls the highest that is attainable by us the divine, then one must say that the divine does not exist as something external to be repeated as an image in the human spirit, but that the divine is awakened in us. For this Angelus Silesius has found the appropriate words: “I know that without me God cannot live for a moment; if I come to naught He must needs give up the ghost. God cannot make a single worm without me; if I do not preserve it with Him, it must fall apart forthwith.” Such an assertion can only be made by one who premises that something appears in us without which an external being cannot exist. If everything that belongs to the “worm” also existed without us, it would be impossible to say that the worm must “fall apart” if we do not preserve it.

In self-knowledge, the innermost core of the world comes to life as spiritual content. For us, the experiencing of self-knowledge means an acting within the core of the world. Those who are penetrated by self-knowledge naturally also perform their own actions in the light of self-knowledge. In general, human action is determined by motives. Robert Hamerling, the poet-philosopher, has rightly said (*Atomistik des Willens - Atomism of the Will*, p. 213f.): “It is true that man can do what he wills, but he cannot will what he wills, because his will is determined by motives. He cannot will what he wills. Let us examine these words more closely. Do they contain a rational meaning? Would freedom of willing then consist in being able to will something without cause, without motive? But what does willing mean if not to have a cause for preferring to do or to aspire to this rather than that? To will something without cause, without motive, would mean to will something without willing it. The concept of motive is inseparably connected with that of willing. Without a definite motive the will is an empty capacity; only through the motive does it become active and real. It is thus quite correct that the human will is not free insofar as its direction is always determined by the strongest motive.” For every action that does not take place in the light of self-knowledge, the motive or the cause of the action must be felt as a compulsion. Matters are different when the cause is included within the bounds of self-knowledge. Then this cause has become a part of the self. The will is no longer determined; it determines itself. The conformity to laws, the motives of willing, now no longer predominate over the one who wills; they are one and the same with this willing. To illuminate one’s actions with the light of self-observation means to overcome all coercion by motives. Thereby the will places itself into the realm of freedom.

Not all human actions bear the character of freedom. Only the act that is inspired in each one of its parts by self-observation is free. And because self-observation raises the individual I to the general All-I, free acting is that which proceeds from the All-I. The old issue of whether our will is free or subordinated to a general regularity, an unalterable necessity, is an improperly posed question. Those actions, which we perform as an individual, are un-free; whereas, those actions are free that we perform after our spiritual rebirth. We are thus, in general, not either free or un-free. We are the one as well as the other. We are un-free before our rebirth, and we can become free through this rebirth. The individual upward development consists in the transformation of this un-free willing into one that bears the character of freedom. Those who have penetrated the regularity of their actions as being their own, have overcome the compulsion of this regularity, and therewith their un-freedom. Freedom is not a fact of human existence from the first, but rather a goal.

With free acting we resolve a contradiction between the world and ourselves. Our own deeds become deeds of the universal existence; and, thereby, we feel ourselves to be in full harmony with this universal existence. Each dissonance between our self and another we feel to be the result of a not yet fully awakened self. But the destiny of the self is that only in its separation from the universe can it find contact with this universe. We would not be human if as an I we were not separated from everything else; but we would not be human in the highest sense if, as such a separated I, we did not enlarge our self out of ourselves to the All-I. Above all, it is characteristic of human nature that it should overcome a contradiction that originally lies within it.

Those who will allow spirit to be the only logical intellect may feel their blood run cold at the thought that things should experience their rebirth in the spirit. They will compare the fresh, living flower outside, in the fullness of its colors, with the cold, pale, schematic thought of the flower. They will feel especially uncomfortable with the idea that those who take their motives from acting out of the solitude of their self-knowledge should be freer than the spontaneous, naive personalities acting out of their immediate impulses, out of the fullness of their nature. To such a person, who sees only the one-sided logical aspect, those who submerge their self within themselves will appear as a walking schema of concepts, as a phantom, in contrast to one who remains in their natural individuality. One hears such objections to the rebirth of things in the spirit especially among those who are, it is true, equipped with healthy organs for sensory perception and with lively drives and passions, but whose faculty of observation fails when confronted with objects of a purely spiritual content. As soon as they are expected to perceive something purely spiritual, their perception is wanting; they are dealing with the mere shells of concepts, if not indeed with empty words. Therefore, when it is a matter of spiritual content, they remain the “dry, abstract people of intellect.” However, for one who has a gift of observation in the purely spiritual, such as that in the sensory realm, life naturally does not become poorer when one enriches it with spiritual content. I look at a flower; why should its rich colors lose even the smallest part of their freshness if it is not only my eye that sees the colors, but also my inner sense which sees the spiritual nature of the flower as well. Why should the life of my personality become poorer if I do not follow my passions and impulses in spiritual blindness, but rather irradiate them with the light of a higher knowledge? Not poorer, but fuller, richer is the life reflected in spirit.