

*The Drama
of the Universe
A New Interpretation*

*By
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Published by:
Astrosophy Research Center, Inc.
P.O. Box 13
Meadow Vista, CA 95722

THE *DRAMA OF THE UNIVERSE*

A New Interpretation

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ISBN 1-888686-07-3

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10 9 8 7 6 5 4 3 2 1

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Printed in the United States of America
Auburn, CA

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TO THE READER

We intend to deal in the present book with an investigation of the interrelationship between Cosmos, Earth, and the human being. What is the practical value of such a study? Can it in any way help to improve the conditions of existence on our planet?

The cosmos is the stage of all factual and potential existence of which we can think. We cannot escape the fact that we are a part of it, however small. The part must be, at least to a certain extent, dependent on the whole. Therefore, our existence cannot be satisfactorily accomplished unless we know the nature, the purpose, and the workings of the universe around us. Otherwise we may, in our ignorance, act against the meaning and laws of cosmic life. This would lead inevitably, sooner or later, to our expulsion from the cosmos. It could cause the elimination of the human race. We know that any living organism is performing such processes of expurgation.

Yet, here already our difficulties start. We know a great deal about the cosmos, but we do not agree on the interpretation of our perceptions. Some conclude that the universe of the stars is nothing but a gigantic machine. More recently, some favor the comparison with an unimaginably huge atomic reactor. Others do not agree with this picture of a mechanical universe. For instance, Arthur Harding, in his popular book *Astronomy*, points out that the composition of certain constellations of fixed stars provides evidence that they were grouped according to a pre-arranged plan and were not placed in the sky at random. If there is a pre-arranged plan, we must assume that intelligence of universal magnitude is the creator and the operator of the cosmos. However, wouldn't it then be wiser to try to understand the intentions and purposes of that "intelligence" and not only the result of the "great machine"?

Sir James Jeans in his book, *The Mysterious Universe*, went even further: "The concept of the universe as a world of pure thought throws a new light on many of the situations we have encountered in our survey of modern physics... If the universe is a universe of thought, then its creation must have been an act of thought... The stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine." Here is the picture of a cosmos that is the complete opposite of the robot universe. Of course, Jeans followed the idealistic philosophy of Berkeley; nevertheless, it is enough to disturb the possible settlement of the question in favor of one-sided mechanical views.

It is this "master mind", or college of such, which interests us. For without knowing its or their mind, at least in very crude outlines, we cannot possibly hope to get the affairs of humanity in order. Otherwise we might now and then do the correct thing by chance, but one adverse deed might destroy all preceding achievements. Until now, humanity has had some safety-devices, such as conscience or religious guidance etc., which seem to have been fairly efficient. Are they still operating as they did some two hundred or more years ago? Hadn't we better look around for means of guidance adequate to our current needs, because we have developed self-consciousness and are attempting emancipation from traditional bonds of behavior and direction?

It all sounds very well that we ought to understand the meaning and the purpose of the great universe, of which we are a part. Is it not terrifyingly ambitious to attempt such a thing? To try to answer this question and to show that there might be a road to solving these and other problems is the purpose of this book. We are fully aware that we can do little more than take the first few tottering steps toward achievement, but a beginning must somehow be made.

If we desire to understand the minds of people, we study their features, their movements, and their work. We listen to the sound of their speech. A still deeper insight can come through knowledge of their biography. We might thus obtain a part-picture of their personality, which will not prevent us, however, from enlarging our impressions by patiently waiting for more indications of character in the course of time. In a similar way, we imagine the course of research that we want to take in order to come anywhere near an accomplishment of our intentions with regard to the cosmos.

We shall study, as far as our means permit, the workings of the stars in nature, in history, and in the life of the individual human being. This we regard as a contemplation of the features, the movements, and the activities of that supreme “intelligence” working behind the visible stars, just as the mind of a person expresses itself in words, gestures, and deeds. Thus we might be able to start on the road to deeper insight for the sake of getting in tune with the will of the Creator(s).

Willi Suher, 1958

[Note: Willi Suher always used the best available astronomical data at the time. Many years after this book was written, it was discovered that the perihelion-aphelion line of Neptune had more erratic movements than the other planets and actually weaved back and forth over several constellations. It is always best to verify information when possible.]

PART ONE

CHAPTER I

THE STRUCTURE OF THE UNIVERSE

The Solar System

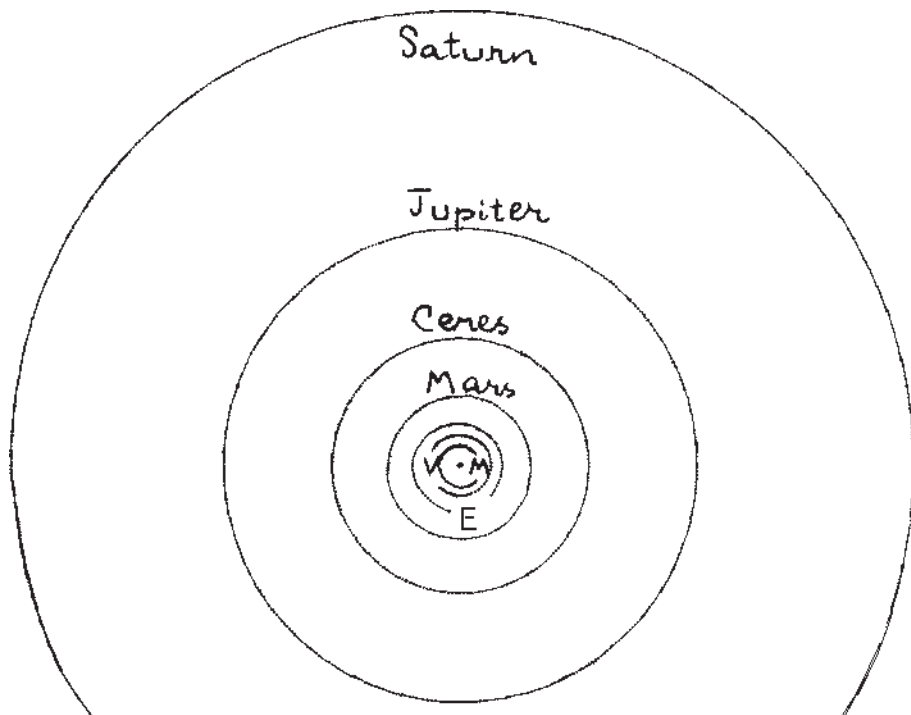
We must first of all find a common language in order to investigate intelligently the influences of the cosmos on the Earth and on human beings. In other words, we will require a fairly efficient knowledge of the solar system in which we live and also of the sidereal worlds beyond. Not many people have the time these days for an intensive study of astronomy; therefore, we will give a description of the universe in brief outlines, particularly of certain aspects that we shall require for our later studies in this book.

There exist plenty of handbooks on astronomy, from a popular point of view and also more complicated scientific works. It may, therefore, seem superfluous to add to that which already exists. However, it is our experience that most people find it difficult to extract from the vast existing literature on this subject just that which is essential, particularly for the studies we have in mind. This present chapter should by no means be regarded as a substitute for the reading of books on astronomy, as we will not be able to do more than recapitulate the most essential aspects, which may lead to a thorough study of the matter, if desired.

Our solar system has the shape of a gigantic disk, which is embedded in a still larger universe that appears, even through the latest and biggest telescopes, to be infinite. Thus our smaller universe is like a pancake lying in a frying pan. This fact we want to express in diagram 1. It shows us the Sun at the center, according to the modern Copernican conception of the universe; around it the orbits of the planets are arranged.

The distances of these orbits in our drawing, from the center, are proportional to the mean distances of the planets from the Sun, as modern astronomy has calculated them. Unfortunately, we were unable to insert the orbits of the outer planets: Uranus, Neptune, and Pluto, which have been discovered only during the last two hundred years. Their orbits would fall, according to their relative distances from the Sun, far beyond the edge of the page. The picture in diagram 1 is fairly correct. The planets' orbits are lying, apart from minor divergences about which we shall hear later, on one common plane. They are also nearly concentric.

Diagram 1



The distances of the planets from the Sun will interest us first, but here we already encounter our first difficulty. Let us take, for instance, the tiny circle dedicated to our Earth, on which it races around the Sun. Modern astronomy tells us that its radius is about 93 million miles. We read this figure but can we imagine it? The human organism, and particularly the brain, is not built for this imagination. We know how difficult it is for us to imagine a distance of only a few thousand miles. Yet the orbit of the Earth is tiny compared with that of the outer planets.

We shall try to forget those gigantic figures and substitute them with cosmic measurements. This will help our imagination a little. We regard the radius of the orbit of the Earth as one unit of a measuring rod, as it were, and apply it to the rest of the distances. This will also provide us with an excellent means of understanding the fundamental structure of the whole solar system. Furthermore, we regard this principal unit of our cosmic tape-measure as being composed of $0.3 + 0.3 + 0.4$. The figure 0.4 is, according to our scale, the mean distance of the innermost planet Mercury from the Sun, i.e., four-tenths of that of the Earth. Then the orbit of Venus follows, whose diameter is seven-tenths of that of our own planet ($0.4 + 0.3 = 0.7$).

If we apply this unit one = $0.3 + 0.3 + 0.4$ to the mean distances of the other planets, as far as they have been calculated by modern astronomy, we are led to a very interesting law that governs the structure of our solar universe. It is well known as the so-called Bode Law of mean distances and was published by the astronomer Bode in 1772.

According to this we find the following mean distances:

	Bode Law		Mean distances
Mercury	= $(0 \times 0.3) + 0.4 = 0.4$	0.39	radii of Earth orbit
Venus	= $(1 \times 0.3) + 0.4 = 0.7$	0.72	“
Earth	= $(2 \times 0.3) + 0.4 = 1.0$	1.00	“
Mars	= $(4 \times 0.3) + 0.4 = 1.6$	1.52	“
?	= $(8 \times 0.3) + 0.4 = 2.8$		
Jupiter	= $(16 \times 0.3) + 0.4 = 5.2$	5.20	“
Saturn	= $(32 \times 0.3) + 0.4 = 10.0$	9.54	“
Uranus	= $(64 \times 0.3) + 0.4 = 19.6$	19.19	“

This table needs some explanation. First of all, there is an empty space between Mars and Jupiter. There doesn't seem to be a planet that exists whose orbit would fill the gap. This must cast doubts on the validity of the law. Astronomers knew this and at once went in search of the missing member of the solar family. And indeed they were successful. In 1801, a tiny planet was discovered whose orbit is actually between that of Mars and Jupiter. It was called Ceres (see diagram 1). Its mean distance from the Sun was calculated as being 2.77 radii of the Earth's orbit. Thereby, the gap in the Bode Law was filled.

The discovery of Ceres was only the beginning of a series of surprises. One after the other of a whole family of tiny planets presented themselves. They are the so called planetoids. More than a thousand of them are now known, but they are all smaller than our Earth-Moon. Most of them have their orbits between Mars and Jupiter, but quite a number refuse to adhere to the rules of their clan. They might have one end of their course in the space between Jupiter and Mars but with the other end some of them go deeper into the solar system than the orbit of Venus, whereas others move as far out as the orbit of Saturn.

Another question is the composition of the principal unit of our measuring rod. Why is it just composed of $0.4 + 0.3 + 0.3$? The figure 0.4 is the distance of Mercury. This is basic. It must therefore be added to all other distances. The number 0.3 is the distance of the orbit of Venus from that of Mercury and then again that of the Earth from Venus. This appears all through and is multiplied progressively.

Yet this Bode Law also has its limitations. It is valid only as far out as Uranus. The distance of Neptune no longer coincides with the corresponding progression of the Bode Law. The same applies to Pluto. It

seems that these newly discovered planets differ with regard to their nature from the classical ones. This is also borne out by other of their astronomical features.

We said in the beginning that all the orbits of the planets rest on a common plane. This statement is not quite correct. They are all slightly deviated against each other. Thus the whole solar system looks as if once upon a time the orbits had been lodged on one common plane. Then a hand reached out into the solar family. Its grip was too careless, and as a result the orbital planes became disordered, like a bunch of paper sheets.

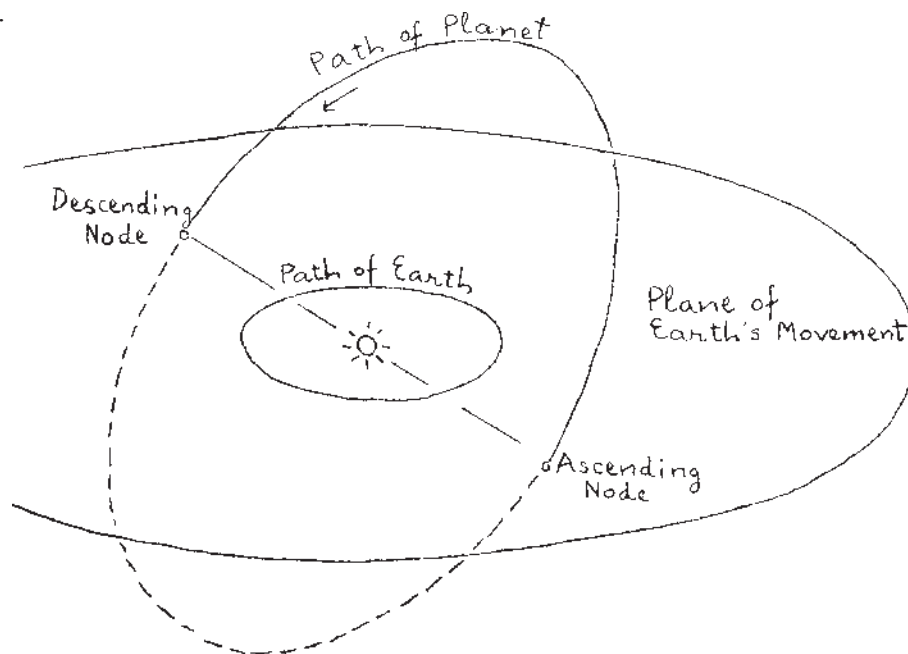
If we regard the Earth's orbit ideally as the foundation of the original common plane, then we get the following angles of the courses of the other planets against that of the Earth:

Mercury	=	7.00°
Venus	=	3.39°
Earth	=	0.00°
Mars	=	1.85°
Jupiter	=	1.31°
Saturn	=	2.49°
Uranus	=	0.77°
Neptune	=	1.77°
Pluto	=	17.14°

Let us dwell on this fact a moment longer. We hold on, for practical purposes only, to the idea of the plane of the Earth's orbit as being the original foundation of all others. This we expand, in a geometrical sense, beyond the circle of our planet. Thus we arrive at the following interesting picture. All the orbits (and consequently also the planes) of the planets would cut through the extended plane of the Earth's movement. These points of intersection are called nodes. The point where the planet ascends on its course above the ecliptic plane is the ascending node; the opposite place of intersection where the planet descends is the descending node.

Seen in perspective and sideways, such an orbit of a planet would be inserted into the ecliptic plane of the Earth as in diagram 2. Of course, the angle is exaggerated in the drawing. To this we must add the fact that the planes of the planets' orbits point in various directions and consequently intersect in different places. Later on we shall give the present positions. They have played a great part in our researches, which are reported in Part Two.

Diagram 2



We shall find that these irregularities, like the deviations of the orbits, are an important feature of our solar universe. They endow the planets with an appearance of individuality. If all members of the human race would bear exactly similar physiognomic features, no individuality could express itself through the bodily form. The same seems to apply to the members of the solar family.

The eccentricities of the orbits of the planets fall into the same category. So far we spoke of concentric circles around the Sun, but the well-known pioneer astronomer Kepler realized already in the 17th century that they are ellipses. Therefore our diagram 1 is not quite correct. Each one of the planets comes once, in the course of its journey around the Sun, to a point where it is nearest to the Sun. When it arrives in the opposite position, it is furthest away. The smallest distance is called the perihelion and the greatest the aphelion. The line which connects both points is the line of the apsides.

The differences between aphelion and perihelion are in some cases very small, others are considerable. The underlying fact is that some of the planets tend to perform perfect circles and thereby become stereotype. Other planets have more an inclination to move in ellipses that can be taken as an expression of a more erratic attitude. Thus these features are also important, because they contain indications concerning the individual differentiation of the planetary world. Apart from this, the lines of the apsides of the various planets point in different directions, which is an additional individualizing factor.

Earlier we pointed out that the orbit of Mercury performs the biggest deviation (7°) from the ecliptic plane of the Earth (apart from Pluto). It seems that this planet has little inclination to conform to the standards of the solar universe, because it also has the second biggest eccentricity, which is 0.2056 (also in this respect it is surpassed by Pluto). This means that in its aphelion Mercury has a distance of about 43.5 million miles from the Sun, whereas in its perihelion position it is only 28.5 million miles away. Thus the mean distance is about 36 million miles. In the aphelion the planet is exceeding the average distance by 7.5 million or 0.2056. This has quite a substantial influence, for instance on the apparent velocity of the planet. From this point of excess, of the distance in aphelion from the mean distance, we will now give the following table of the eccentricities of the orbits of all the planets:

Eccentricity of:

Mercury	=	0.2056
Venus	=	0.0068
Earth	=	0.0167
Mars	=	0.0934
Jupiter	=	0.0484
Saturn	=	0.0557
Uranus	=	0.0463
Neptune	=	0.0090
Pluto	=	0.2486

We have now to discuss the single planets and their individual features. Apart from the differentiations connected with the orbits, they offer quite a number of individual phenomena that facilitate the recognition of their physiognomic differentiation. We shall need this distinction with regard to the single members of the solar family in Part Two.

MERCURY

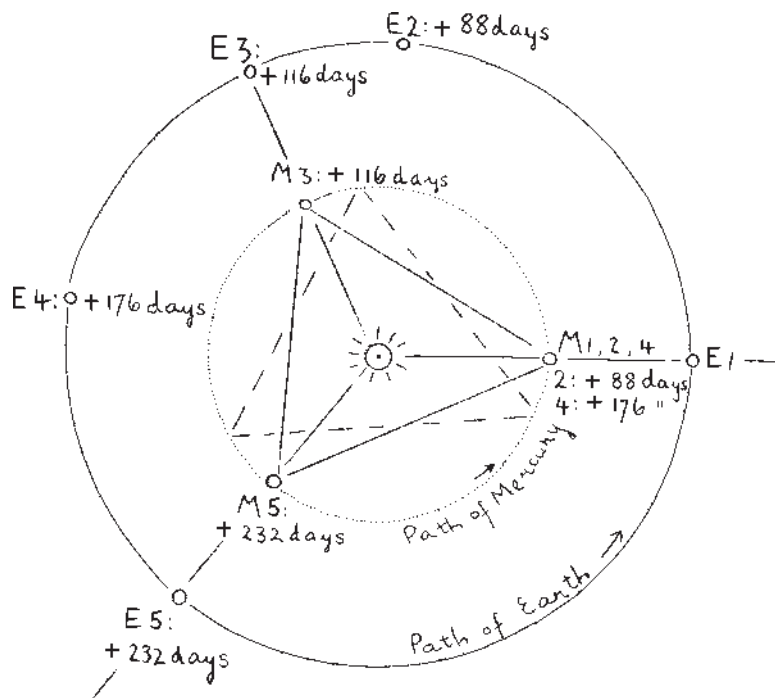
Mercury is the smallest of all the planets, apart from the planetoids. It is rather difficult to observe it. Diagram 1 shows that its orbit round the Sun is tiny compared with those of other members of the solar family. Therefore the planet never appears very far away from the Sun, observed from the Earth. Usually its tiny point of light is overpowered by the rays of the Sun in its neighborhood. However, on certain occasions before sunrise or after sunset, when the light of dawn or dusk is not too strong, it can be perceived

just above the horizon. The famous pioneer of modern astronomy, Copernicus, is said to have never seen Mercury in his life.

On the most favorable occasions and according to intervals that are connected with its revolution, the planet can appear only 28° of an angle to the west or east of the Sun, from the viewpoint of the Earth. Only in this case can it rise or set about $1\frac{1}{2}$ hours before or after the Sun. If atmospheric conditions are favorable, one might get a glimpse of it.

Mercury is also the fastest runner in the solar system. It completes one revolution around the Sun in 88 days. Within that time it returns to the starting point. However, it needs 116 days to come back to a relatively similar position with regard to the Earth. For instance, let us assume that both planets have been standing at a certain time in one common line which passed through their bodies and also through the Sun. This is called an “inferior” conjunction. Afterwards the two planets move apart because Mercury is the faster one. Yet, because it is faster and also its orbit is smaller than that of our planet, it will catch up again to the Earth after 116 days. Only their common line will then point in a different direction from that of the first meeting. Thus there comes about a very interesting rhythmic relationship between Earth and Mercury, which we shall explain with the help of diagram 3.

Diagram 3



We take our starting point in E1 and M1. Both planets are in conjunction and their common line passes through the center of the Sun. After 88 days Mercury returns to the same position on its orbit (M2). This is called a sidereal revolution. The Earth has moved in the meantime to E2. Therefore, Mercury now has to make an extra effort to catch up with our own planet. It succeeds in doing so after an additional 28 days (E3 - M3). Thus it needed $88 + 28 = 116$ days. Again Earth and Mercury are now standing in one common line, but it points in a different direction from that of M1 - E1. The game repeats itself after a second revolution of Mercury. After 176 (2×88) days it is back in M1 and M2 (M4), but now the Earth has moved from E3 to E4. Therefore, Mercury has to make a still bigger effort—only after 56 days does it succeed in coming into line with our Earth. This happens in E5 - M5, 232 days after the start. Again the common line of the two planets points in a different direction.

We see that these Mercury-Earth conjunctions inscribe a triangle into the orbit of both. It is not an equilateral triangle, because those meeting points—E1 - M1, E3 - M3, E5 - M5—that repeat themselves after one year will then have fallen back by a few degrees. The Earth is a bit too slow for Mercury. For

instance, in E3 our planet should have completed one-third of its orbit. Only then would the conjunctions always fall exactly into the places of the previous ones, and we would obtain three standard directions. But within 116 days, the Earth hasn't been able to move through one third of its orbit, because only in approximately 122 days ($365 \div 3$) can it do that. Therefore, those standard directions of the conjunctions fall back year by year by a few degrees. From an ideal point of view, one could also say that the triangle is rotating against the direction of movement of the planets in the ecliptic. One complete rotation would require about 20 years. These are the main characteristics of Mercury: the comparatively small diameter of its globe, its shyness to reveal itself to the Earth dwellers, and its capacity as a fast runner in the solar system.

The ascending node of Mercury (where the planet ascends above the plane of the Earth's orbit) is at present pointing in the direction of the constellation of Ram, of course always seen from the standpoint of the Sun. This is in 48° of the ecliptic. Correspondingly, the descending node, where the planet descends below the ecliptic plane ("above" is identical with the Northern Hemisphere of the sky, seen from the Earth, "below" is the Southern Hemisphere), is opposite in 228° of the ecliptic, i.e., in the constellation of Scales. These nodes (of all the planets) are also moving on the plane of the Earth's orbit but very slowly. At present the movement of Mercury's nodes is only about 1 degree 11 minutes per hundred years in a forward direction, like the planets.

During the last millennium BC, the ascending node of Mercury was still in the constellation of Bull. Between 400 and 100 BC it entered Ram, where it still is. Although this node is, as we said above, moving "forward" similar to the planets, nevertheless, it is gradually "falling back" with regard to the fixed-star constellations. This is due to the so-called precession of the vernal equinox, which we shall discuss later. It will remain there for a very long time, for thousands of years.

This fact, apart from many others, can bring home to us that nothing in the great universe is fixed and immobile once and for all. Everything is in constant flux.

Finally, we have to consider briefly the perihelion of the planet. As we said above, the differences of the distances from the Sun is considerable in the case of Mercury. At present the line that connects perihelion and aphelion, the line of the apsides, points in the direction of Bull and Scorpion. It means that if the planet stands in front of Bull, seen from the Sun, it is then nearest to the Sun. This is the perihelion. If it goes past Scorpion, it is furthest away from the Sun. We cannot expect much change of these directions within appreciable lengths of time, although they are also moving very slowly toward Twins and Archer. At present they are in 77° (perihelion) and 257° (aphelion) of the ecliptic.

VENUS

Most people know this planet very well as the morning or the evening star, at which it appears alternately. In a strict astronomical sense, Venus shares this feature with Mercury, which also appears as morning and evening star. However, Mercury is so small and shy with regard to its visibility that Venus easily acquired, in popular awareness, the exclusive attribute of being designated morning and evening star.

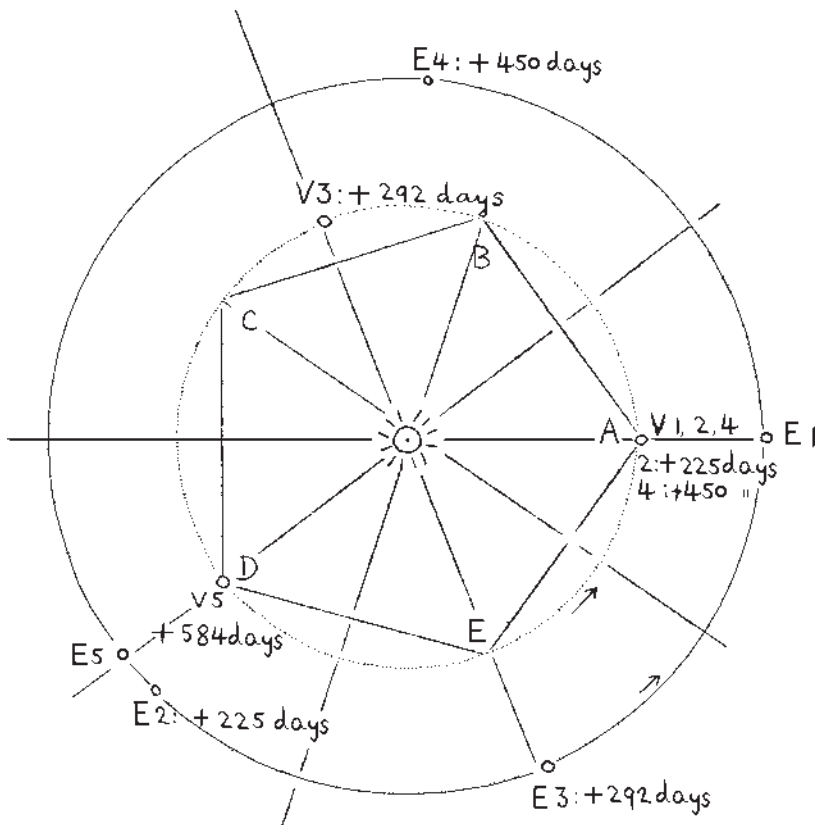
The fact itself and the changing phases of visibility of a celestial body depend to a high degree on its apparent size and its nearness to the Sun. In order to get this clear as far as Venus is concerned, we want first to concentrate on the rhythms of the revolutions of this planet around the central focus of the solar system (diagram 4).

As in Mercury's case, we start from a conjunction of Venus and Earth, that is, the occasion in which both planets are standing in one common line passing through the center of the Sun (V1 - E1). In this position we cannot see the planet because that side of it on which the rays of the Sun are falling is turned away from the Earth. Venus is moving faster than our planet, also its orbit is smaller. It needs, therefore, only 225 days to start from one definite point of its orbit and come back (V2). In the meantime the Earth has moved to E2, and Venus must make a mighty effort to catch our planet in another conjunction. Before that happens something else takes place. After 292 days from the start, Venus has moved into V3. At the

same time the Earth is in E3. Again the two are standing in one common line that passes through the center of the Sun, but this time each one of them occupies opposite ends of it. This is obviously an opposition of Venus to the Earth. In this position we cannot observe Venus, because it is hidden by the rays of the Sun. In certain exceptional cases, it may even be hidden behind the disk of the Sun.

After that, the chase goes on. Venus has returned to the original position (V4) 450 days after it began (2 x 225), but the Earth is not there. It has moved into E4. Now there is a better chance for Venus to catch up with the Earth, and, indeed, 584 days after the conjunction in V1 - E1, both planets are standing in a common line (V5 - E5), though now the line points in a different direction.

Diagram 4



Thus these conjunctions between Venus and Earth repeat themselves once in 584 days. They take place in five different directions, seen from the standpoint of the Sun. If we start, for instance, with V1 - E1 then the next one will be in D (see diagram) followed by others in B, E, C and again in A. This will need 5 x 584 days = 2920 days, or 8 years. After that the cycle is repeated over another 8 years, and so forth. Always halfway between 2 conjunctions an "opposition" will take place between Venus and Earth, like the one in V3 - E3. In the course of these cycles, the common lines of both planets inscribe pentagons into the two orbits. They are fairly equilateral.

These pentagons are also rotating in the course of time, like the triangle of Mercury, which is caused by the fact that the revolutions of Venus and Earth are not exactly synchronized. However, this rotation is far slower. It takes the pentagon about 1,200 years to perform one complete revolution. Similar to Mercury, they rotate contrary to the direction of the movement of the planet in its orbit.

This rhythm of Venus is intimately connected with its phases of visibility. As we said already, Venus cannot be observed from the Earth in the position V1 - E1. On very rare occasions it might be possible to perceive it as a black spot going across the face of the Sun. During that time, it is only its great distance from the Earth preventing it from eclipsing the Sun altogether. Similarly, Venus is invisible during an opposition to the Earth. Between these two positions, those phases of Venus occur that make it visible

either as morning or evening star. For instance, if we start again from V1 - E1, we shall find that after some time, Venus will have moved ahead of the Earth and will then appear to the right of the Sun. First, we see it as a crescent (through the telescope), like the crescent of the waning Moon. Next to this, the planet will move still further to the west of the Sun and also further away from the Earth, so that we can see a brilliantly lit-up half or nearly three quarters part of the whole disk. Then it becomes fainter as it moves still further away from us, and finally it will disappear behind the rays of the Sun. During this whole period, for us, the planet will be morning star, because it will stand to the right or west of the Sun and must rise before the latter.

After this opposition to the Earth (V3 - E3), Venus is gradually reappearing to the left of the Sun. First it will go through a phase in which it will resemble, in a telescope, the Moon between First Quarter and Full Moon. Then it will come closer to the Earth. At the same time its appearance will change to a narrow disk like that of the waxing Moon. Finally it will become invisible, as it steps in front of the Sun. All the time during this phase it will be standing to the left or east of the Sun. Therefore, it can only set after the Sun as the evening star.

In both cases—west or east—Venus can reach an apparent distance of 48° from the Sun. Mercury attains an apparent maximum distance of only 28° ; therefore, Venus is, as morning or evening star, so much brighter and more conspicuous than Mercury. These phases of Venus, and particularly the conjunctions and oppositions to our planet, will be of special interest in our later investigations.

Nobody has ever seen the surface of Venus. Even in the telescope it looks only like a bail of cotton-wool. Very probably what we see is a vapory or steamy atmosphere. Whether there is a solid or near solid surface underneath this envelope we do not know, because those cloud formations never lift.

The ascending node of Venus, at present, points toward the constellation of Bull (about 77° of the ecliptic) as seen from the Sun. Consequently the descending node is in Scorpion. Between 800 BC and 400 AD, the ascending node entered Bull. It will remain there about another 4,800 years.

At present, the line of the apsides (connecting perihelion and aphelion) points toward the constellation of Crab (c. 13° of the ecliptic) with its perihelion-end. The point of greatest distance from the Sun, however, is directed toward Capricorn. This line will also change its coordination to the Zodiac, but the movement is so slow that we cannot expect a transition to another constellation for a good many millenniums.

MARS

Mars can be detected in the sky with comparative ease because of its reddish light, which seems to justify its name. If one observes this planet through a telescope, one is puzzled by its strange surface. It seems to be covered by a web of more or less straight lines. These lines intersect or sometimes meet in bunches, thus forming a kind of oasis or traffic centers. The whole planet looks as if it had been used by a great cosmic geometrician for a blackboard on which he demonstrated problems were, after which he walked away but forgot to erase the drawings. At times one thought that one perceived duplicates of these strange lines, because second lines seemed to run parallel to the first. However, this may have been due to optical illusion.

It is understandable that these lines have occupied the astronomers very much. All kinds of speculative ideas about them were developed. The most common explanation for a time was the suggestion that they were “canals”. One assumed that the planet was inhabited and that the people of Mars had devised a complicated irrigation system in order to bring water from the poles of the planet for the cultivation of the land near its equator. It has been observed that the poles of Mars are at times covered by a white cap, which would in fact correspond to “wintry” seasons. The conclusion was, of course, that it was ice, particularly as these caps disappeared during a “summer” season in that hemisphere of Mars involved. The water of the melting ice, so the suggestion runs, was then used for irrigation. Yet to this day, nobody has come to a generally accepted explanation.

Another interesting aspect of Mars is its comparatively small diameter, as calculated by modern astronomy. According to its diameter, Mars is considerably smaller than the Earth. On account of this fact, Mars would not conform to a certain law that otherwise seems to prevail in the cosmos. It has been calculated that the planets increase in size starting from Mercury, the one nearest to the Sun. Mercury has a diameter which is little more than one-third that of the Earth. Venus is nearly as big as our planet, but here we must not forget that we do not know the actual surface of the planet and measure only the circumference of a blanket of clouds or steam. Then follows the Earth and one would expect now that the next in the cosmic order, Mars, would still be bigger. The fact is that its diameter is little more than half of that of the Earth. Jupiter, whose orbit is beyond that of Mars, follows again the law of increase. Its diameter is about eleven times that of our planet.

Why doesn't Mars conform to the rule? We have encountered earlier the dropping out of Mars from the progression of the Bode Law. There the planetoids eventually filled the gap. For the smallness of Mars, one has no explanation unless one accepts the existence of the planetoids as an indication of two primeval planets having occupied the corresponding orbits, which collided and left on one side the debris of the planetoids and on the other a very much smaller Mars than the original one.

Mars needs 687 days for one complete revolution around the Sun. This is nearly twice the time that the Earth requires for the same operation. It is understandable because the orbit of Mars is very much bigger than that of our planet. As in the case of Mercury and Venus, the times of revolution of Earth and Mars are not synchronized to such an extent that they can always meet in the same direction. If after 687 days Mars comes back to that place of its orbit where it had a conjunction with our planet before, the Earth would have already gone more than once through its own circle. Yet, the Earth has not succeeded in finishing its second cycle during those 687 days. It fell behind by 43 days ($365 \times 2 - 687 = 43$). Now it is the Earth's turn to catch up with Mars. This will happen after about 780 days from the start. By then both planets will stand once more in a straight line passing through the center of the Sun; however, the line will then point in a different direction.

Thus it happens that these meetings repeat themselves once within an interval of two years plus several weeks or months. Meanwhile, their coordinates will shift on through the ecliptic. After about 15 or 16 years, corresponding to eight conjunctions with the Earth, they will return to a point approximately the same as the original position in the ecliptic. Halfway between two conjunctions with the Earth an opposition will take place. Then Mars and the Earth will stand in one straight line, or coordinate, passing through the Sun, but Mars will then appear behind the Sun, viewed from our planet. Therefore, within a period of 15-16 years, we find the coordinates of eight conjunctions and eight oppositions between Mars and Earth, arranged around the Sun like two sets of flower petals arranged in a circle.

In times of conjunction Mars comes very close to the Earth and can then be observed much better than during the rest of its revolution around the Sun.

The nodes of Mars presently point almost in the same direction as those of Mercury, i.e., in the constellation of Ram for the ascending node and Scales for the descending node. The nodes of both planets are, in fact, only about 2° apart. They will continue to come closer and even coincide in a few hundred years time. Theoretically, there will then be a chance—it is of course remote—that Mercury may move across the tiny disk of Mars, and both may be covered at the same time by the Sun. Naturally, one would not be able to observe such an event from the Earth with the naked eye; we could only pre-calculate it.

The perihelion of Mars is at present in the direction of the constellation of Waterman (about 336° of the ecliptic). Logically, the aphelion must be in Lion. If one of those conjunctions between Mars and the Earth, of which we spoke above, takes place in the direction of Waterman, then Mars will come exceptionally close to our planet. Such positions naturally offer very good opportunities for observation. This happened in summer 1939, autumn 1941, and September 1956. The line of the apsides (perihelion/aphelion) entered Waterman already several hundred years BC. It will need another several thousand years to move into the constellation of Fishes.

JUPITER

Jupiter is, according to the astronomical calculations, the largest of all the planets of our solar universe. We mentioned already that its diameter is about eleven times that of the Earth. However, the case is somewhat similar to Venus, in that nobody has ever seen a solid surface of the planet.

Seen through a telescope Jupiter offers a beautiful sight. It appears as if it were wrapped up in huge cloud banks of some kind of vapor. In certain places those layers of clouds seem to be intertwined like plaits. They are not stable but in a constant flux. Moreover, the color of the cloud banks is changing according to a rhythm of twelve years but alternately in the northern and southern latitudes of the planet. From time to time there appear, in the layers of clouds around Jupiter, big red spots that disappear again after some rhythmic intervals. These phenomena have left astronomers with the question of whether this planet has its own sources of light apart from that which it receives from the Sun.

The time of revolution of Jupiter on its orbit around the Sun is 11 years 315 days. This means that it needs about one year to move through one of the twelve constellations of the Zodiac framing the ecliptic. Therefore, Jupiter has a conjunction with the Earth once every year when both are standing in the same coordinate with one end in the center of the Sun. Likewise, an opposition occurs every year when Jupiter is on the far side of the Sun. We know the Earth needs 365 days to go once through its orbit. So after one year our planet is back in the same position in which it was previously in conjunction with Jupiter. In the meantime, however, Jupiter has moved one constellation further, which is about 30° of the ecliptic. Therefore the Earth must now make an additional effort to catch up, which is the reason that these conjunctions (and oppositions) are belated every year by about 30 days.

The ascending node of Jupiter is at present in the direction of the constellation of Twins (about 100° of the ecliptic), and the descending node is in Archer. They entered Twins and Archer about the beginning of the second millennium BC. It will take them more than 400 years to move into the preceding constellations of Bull and Scorpion. Although the angles that are formed at these nodes between the orbits of the planets and the plane of the (Earth's) ecliptic are so exceedingly small—in Jupiter's case it is only 1.31° —they are nevertheless, for our attempts in this book, indispensable. We shall see that they enable us to formulate definite conclusions with regard to the interrelationships between the planets and the Earth.

The perihelion (shortest distance from the Sun) is in Fishes (about 14° of the ecliptic) at a point, which is at present, almost exactly in line from the northern pole of the ecliptic, through the fixed-star on the forehead of Andromeda, and further down through the circle of the ecliptic itself. The aphelion is in the constellation of Virgin. Both points are moving very slowly toward Ram and Scales respectively.

SATURN

Saturn was regarded in pre-telescope times as the outermost planet of the solar system. The discovery of Uranus, Neptune, and Pluto—beyond the orbit of Saturn—was possible only after the power of the telescope had been sufficiently developed. The unaided eye cannot perceive them, although Uranus can be recognized under very favorable conditions.

Saturn is one of the most interesting objects of observation in the solar system. Well known are its so-called rings, which surround the body of the planet. They are three broad, more or less illuminated, circular ribbons whose nature is, to a certain extent, still a puzzle. They are transparent, because one can observe the surface of the planetary body through them. Saturn is the only planet in the solar universe that has such rings.

The diameter of Saturn is, according to the measurements of astronomy, about 9 times that of the Earth. It seems, therefore, to fall back in size behind Jupiter. However, we already mentioned that we do not see an actual surface of Jupiter and can be mistaken about its true diameter. Apart from this, if we include the rings of Saturn, we find that it has, at least in the plane of those rings, a diameter which is about 21 times that of our planet.

Saturn needs 29 years and 167 days to go once through its orbit. Moreover, this planet has a conjunction and an opposition with the Earth once every year. The conditions are similar to those in the case of Jupiter; however, as Saturn is so slow, the Earth only needs one year plus 12 days more to catch up to it after a conjunction. Thus usually two to three conjunctions (and oppositions) take place successively in one constellation of the Zodiac. This corresponds to a time of two to three years, which the planet needs to move through one such constellation.

The ascending node of Saturn can also be found in Twins like that of Jupiter, but it is still very near Crab (about 114° of the ecliptic). It entered Twins not so very long ago. In approximately another 6,000 years, it will have moved into the neighborhood of the first stars of Bull. At present the descending node points to the empty space between Archer and Capricorn.

The perihelion of Saturn is also in Twins but near their feet, whereas the aphelion is somewhat in line with the bow and head of Archer (about 93° and 273° of the ecliptic).

URANUS - NEPTUNE - PLUTO

The planets beyond the orbit of Saturn represent a strange cosmic world. The history alone of their discovery is very interesting.

Uranus was found in 1781, almost by chance by the English astronomer Herschel. According to the astronomical calculations, it is considerably smaller than Saturn, but its diameter is still nearly four times that of the Earth.

One of its most interesting features is its Moons. Four have been discovered, but their orbits are at right angles to the plane of movement of their mother-planet. Thus their paths are also set aslant to the common plane of planetary movement within the totality of the solar system. This is rather unusual, but not content with this failure to comply with the rule, they all move against the general direction of motion of the planets and their Moons. We know that the Moon of the Earth moves, in the course of one month, from west to east toward the Sun until it becomes a New Moon and then further from west to east away from the Sun until Full Moon. If we now imagine that suddenly after a New Moon the small waxing crescent would not appear in the evening sky after sunset but before sunrise and gradually move away from the Sun toward the west, then we should have an example of what the Moons of Uranus are doing.

Neptune and Pluto were, so to speak, discovered on paper. Certain irregularities were observed in the orbital movement of Uranus, and it was concluded that another still unknown planet was disturbing it. Somebody undertook to calculate the position of the culprit according to the law of gravitation. Various astronomers, among them Leverrier, set to work on the problem and suggested the position of the unknown planet. Then, in 1846 at Berlin, the astronomer Galle directed the telescope toward that spot in the sky where it had been predicted and, indeed, found the hitherto unknown star. The difference between calculation and actual position was less than one degree. Further observations showed that it moved, confirming that it was a planet. Thus Neptune had been discovered.

The diameter of Neptune is little more than that of Uranus. A Moon of Neptune has been discovered that moves against the general direction of planetary motion, like the Moons of Uranus. Apart from this, its orbit stands in an angle of about 35° on the common plane of the solar system.

Pluto was discovered in a fashion similar to that of Neptune. Irregularities in the movements of certain comets were suspected to be caused by another unknown planet. Again its position was first calculated, and afterwards it was actually observed in the sky (1930). It seems to be much smaller than Uranus and Neptune, possibly smaller than the Earth. So far, a Moon attached to it has not been observed. This planet is the most rebellious of all the members of the solar family. The eccentricity of its orbit (0.2486) is bigger than that of Mercury and the angle of its path with the ecliptic plane of 17.14° is by 10° bigger than that of Mercury.

We give in the following table the main features of the orbits of the three newly discovered planets.

Time of Revolution	Ascending node	Perihelion
Uranus = 84.02 ys.	c. 74° of ecliptic = Bull	c. 173° = Lion-Virgin
Neptune = 164.77 ys.	c. 131° = Crab	c. 48° = Ram
Pluto = 248.43 ys.	c. 110° =Twins	c. 223° = Scales

THE SUN

Modern astronomy has told us wonderful things about the Sun, but here too, we find it difficult to imagine the figures. We hear that the central body of our solar universe has a diameter which is 109 times that of the Earth. With regard to other features, human imagination is also left far behind. To this category belongs, for instance, the information concerning temperatures on the surface and in the interior of the Sun.

We chiefly perceive the layers, but we are by no means certain of what is below them. At times the kernel of the Sun was considered to be a globe of solid matter like the Earth. At other times it was conceived of as a ball of gases in some kind of ferment.

From a superficial point of view, one can distinguish three different layers:

- a) The innermost: as far as our knowledge goes, is called the Photosphere. It is connected with the origin of light that we see coming from the Sun;
- b) The Chromosphere: or red layer, is superimposed on the Photosphere; and
- c) The Corona: a pearly-white, radiating layer above the Chromosphere. One can observe it at the time of a Sun-eclipse when the Moon covers the Sun and extinguishes for our sight the brilliancy of the first two layers.

Within these layers appear strange features: the Sun-spots and the so-called Prominences. The Sun-spots are drilled, as it were, into the Photosphere. They seem to be crater-like formations or holes into the unknown interior of the Sun. The strange fact about them is that their base is much darker than their fringe. Thus they appear as dark spots on the brilliant surface of the Sun. They seem to indicate that the Sun's interior is less luminous than the surface. Another remarkable feature is their rhythm. Within an interval of eleven and one-seventh to eleven and one-third years, they go through a maximum and minimum phase. In maximum times they become considerably more numerous and bigger in size than in minimum times. They also come closer to the equatorial regions of the Sun.

The famous English astronomer, Herschel, already observed them during the 18th century without being able to understand their nature. This problem has not been solved to the present day. One knows that these gigantic whirlpools have a definite connection with the magnetism of the Earth. Other spheres of the Earth's life also seem to be affected by their frequency.

The Prominences are gigantic flame-like appearances that at times shoot up from the Chromosphere and expand far out into cosmic space above the Sun. Sometimes they have a direct connection with the Sun-spots; at least their number and distribution seems to go together with the frequency of Sun-spots. Sometimes it happens that such a Prominence rises high above a Sun-spot like a mighty torch and finally collapses into the crater of the latter.

At times one hears the popular opinion expressed that the Sun stands fixed in space, but it is well known in astronomy that it is also moving like everything else in the cosmos. Our whole solar system is considered to be a tiny part of a much greater universe. The central entity of our solar family is moving on a screw-line path through this greater space, taking along all the planets. As far as present observations go, the path seems to be a straight line. One end of it, the point from where the solar system appears to have

departed is in the direction of the Dove in the Southern Hemisphere, below Orion and the Hare. This is the ant-apex. The aim, the apex, is in the Northern Hemisphere.

THE EARTH

About the relationship of our planet to space in its environment, about the change of day and night, the seasons, etc., one can find excellent information in handbooks on astronomy. As it is our intention to draw our readers' attention, more or less, only to the essential facts that we will need for our later inquiries, we do not want to take up too much space discussing these details.

The Earth is a globe with a diameter of about 7,900 miles. According to Copernican astronomy, it moves around the central Sun. The astronomer, Kepler, has added to this the idea that it does not move in a perfect circle but in an ellipse. It therefore comes once, in the course of one year, closest to the Sun, and at another time it is furthest away. The smallest distance (perihelion) occurs at present when the Earth has arrived in 103° of the ecliptic (direction of Twins). This takes place about the end of January when the Sun seems to stand in Archer. The greatest distance is achieved, therefore, when the Earth is in 283° of the ecliptic (Archer). The Sun appears then, of course, in the opposite direction of Twins (about 5 July).

A complete orbit of the Earth takes $365\frac{1}{4}$ days, which is well known. It is the basis of our "year". We are, of course, not aware of this movement of our planet; therefore, the Sun seems to be moving in a circle around the Earth instead. This latter view was the foundation of the Ptolemaic world conception, which was the accepted aspect of the universe up to the time of Copernicus.

We have made the plane of the Earth's orbit the ideal foundation of our previous study with regard to the nodes of the planets. We called it the common plane of the solar system; hence, we cannot speak of nodes of the Earth. However, there is another aspect connected with our own planet's yearly movement that is, in a sense, an equivalent. This is the so-called precession of the vernal point.

We know that the Earth rotates once within 24 hours around an ideal axis that lies between the North and South Poles. This is the cause of the change of day and night, because as a result of this rotation almost every point on the surface of our planet must pass once in the course of one day in front of the Sun and turn away again. This movement makes every such point describe the biggest circle of all. This movement makes the points all along the Equator—halfway between North and South Poles—describe the biggest circle of all.

To this we must add another fact: the axis of the Earth is inclined toward the plane of our planet's yearly movement by an angle of about $66\frac{1}{2}^\circ$. This causes the Equator to cut through this plane in two points, which are called the equinoxes, or vernal and autumnal points. We have mentioned already that for us on the Earth the Sun seems to be moving through the ecliptic. Thus it happens that in the course of the year it appears to be standing twice in the line that is made by the crossing-points between the Earth's plane of movement and the circle of the Equator. In other words, the Sun seems to be standing in either the spring or autumn equinox, about the 21st of March and the 23rd of September. Then we experience a day and a night of equal length.

This is further complicated by the fact that the axis of the Earth is slowly changing its direction in cosmic space. We know that at present it is pointing in the Northern Hemisphere toward the so-called Pole star in the lesser Bear. It was not always so. In fact, investigations have shown that the axis is slowly moving through a circle in the sky. In times past it was directed toward the tail of the Dragon, Hercules, and so on. Likewise, the southern end of the axis is describing a circle. In other words, the line from the North to the South Pole is very slowly rotating around two cones whose points meet in the center of the Earth. The effect is that the Equator, too, goes through a movement of welling up and down, as it were. Therefore, the points of intersection between the Equator and the plane of the Earth's movement are also shifting with regard to their direction in cosmic space. At present the two equinoxes are pointing toward the constellations of Fishes and Virgin. That means that the Sun appears in Fishes at the time of the spring equinox.

This was not so 2,000 or 3,000 years ago. The vernal point was then in the direction of the stars of Ram. Likewise, in another 1,000 years it will be in line with Waterman. Thus it happens that the equinoxes move past the totality of the twelve constellations that stand around the rim of the ecliptic plane—the Zodiac—within about 26,000 years. This means that they need about 2,160 years to move through one of the twelve constellations.

This is the precession of the equinoxes, or vernal point. It will be an important factor in the presentation and interpretation of cosmic events and situations in Part Two of this book.

The facts concerning the impact of the Moon on the Earth are rather outside the scope of this publication. We feel, therefore, it is unjustified to devote space here to a description of our own planet's companion.

CHAPTER II

THE WORLD OF THE FIXED STARS

Aided by the perfection and the increase in power of the modern telescope, astronomy has produced an almost overwhelming amount of facts and results of research concerning the world of the fixed stars. Modern astronomical textbooks and publications in periodicals are, to a very high degree, preoccupied with the riddle of the greater universe beyond our own solar system. It has been possible to penetrate ever more deeply into the remotest spaces of the cosmos. Stars and whole systems of giant universes have been discovered, of which humanity in earlier ages did not even dream. Thus in one sense we have learned a lot, but from another aspect the discoveries have made, in some of the scientists' own opinions, the universe around us infinitely more complex and more mysterious than it was in the world conceptions of bygone civilizations. Myriads of unimaginably big star communities, fantastic conditions of velocity, gigantic processes of transmutation, and other facts have been perceived through the telescope or deduced from the observations. Many answers have been found, but it seems that every solution has produced a host of new and still more formidable problems in its trail.

One thing has definitely happened: our own solar system has become, in the eyes of modern astronomical conception, an insignificant grain of dust and even less, as far as quantity is concerned, to say nothing about our poor little planet Earth. The danger is, if one thinks the conclusions through to the end, that life in our small and smallest world becomes meaningless within the greater setting. However, is it really a matter of quantity?

With the introduction of homeopathy by Hahnemann, there has at least entered a challenge on the scene that needs to be considered. Homeopathy maintains—and has proven to a high degree—that substances are still active in dilutions and high potentizations in which their presence can no longer be proven by the usual means of chemical investigation. It seems that the dynamic qualities of the substances are freed to the extent that their quantitative mass is reduced. Is it an impossible idea that our tiny solar system is a dynamically integral entity in the tremendous choir of greater universes just because its mass and expansion in space is so very inconspicuous? Is it not possible that there are other systems in existence that also exert a dynamic influence on the whole, rather than make an impression by sheer quantity and size?

We shall make it our next task to find the principles of relationship between the greater universe and our solar system. Earlier we pointed out that, apart from certain irregularities, all the planets belonging to our solar family are moving on one common plane. We can imagine this plane theoretically as going out in all directions into infinite space. There it would ultimately meet a number of fixed stars that would be arranged prospectively in a circle, as seen from the center. Earlier (in connection with the nodes of the planets) we have agreed to observe the cosmic facts from the standpoint of the Earth. Our intention is to gauge the influences of the stars on our planet, and so we feel justified in considering the plane of the Earth's orbit, or the ecliptic plane, for our purposes as the common plane of the entire solar system. The circle of the fixed stars standing at the outer edge of this infinitely-enlarged plane composes the well-known twelve constellations of the Zodiac. The division into twelve groups seems to be very old. It has the same foundation as the partition of the year into twelve months, or of the day into twelve or twenty-four hours respectively.

However, the fixed stars at the edge of the plane of the ecliptic have not always been combined according to the same principles. The Chinese and the Tibetans also possess a Zodiac of twelve constellations that seem to originate in a very dim past, but the groups and names differ fundamentally from those adopted for the Zodiac of present Western humanity. This is understandable if we remember that the fixed stars are also moving, though exceedingly slowly. The expression "fixed stars" is misleading. It is well known, for instance, that the seven main stars of the Great Bear or Plough were forming a pattern totally different some thousands of years ago from that of the present time, because they have moved to different places in the

meantime and, thereby, changed their relative groupings. Likewise, the fixed stars of the constellations of the Zodiac have also changed their relative positions so much that the forms which they compose now are not the same as those several thousand years ago. Therefore, the imaginations that they evoke in humanity differ according to the age in which they are conceived. The important point, however, is that there existed twelve constellations as far back as we can trace the history of cosmology.

The Zodiac that is generally known in Western humanity was slowly developed in Asia Minor during the last few millennia BC. It came via Greece and Rome to present humanity. One can find the essential aspects of it already in Sumerian, Phoenician, and Egyptian civilization. Yet one does not really know where its birth took place. It might have been in the highlands of Iran because the word “Zodiac” is probably a distortion of “Zaruana Akarana”. He was the great Father-deity of ancient Persian mythology. The totality of the Zodiac was conceived as his visible manifestation.

The twelve groups of the Western Zodiac are the well-known:

Aries	or Ram	Leo	or Lion	Sagittarius	or Archer
Taurus	or Bull	Virgo	or Virgin	Capricorn	or Goatfish
Gemini	or Twins	Libra	or Scales	Aquarius	or Waterman
Cancer	or Crab	Scorpio	or Scorpion	Pisces	or Fishes

With these groups magnificent mythological conceptions were associated, which have their origin in the great religions and philosophies of the nations of Asia Minor and Egypt, of Greece, and of Rome. The orbit of the Nordic civilizations also harbored the most wonderful and illuminating cosmological mythology. These sidereal aspects intended to express in pictorial conceptions the influence of the various constellations. Astronomy was then still closely associated with astrosophy, which was a complicated system of knowledge about the impact of the heavens on earthly affairs, on nature, or on the destiny of nations and communities. The stars were still considered then to be only the external expressions or gestures of the divine world. In the rhythms and movements of the celestial bodies one read the will of the deity. Only relatively late had there developed, from the original astrosophy, the complex which is known as astrology, which suggests that the individual human being is somehow under the influence of the cosmic world.

It is quite obvious that much of the magnificent mythological conceptions of the starry world have come down to us in a completely distorted and misinterpreted form. Thus it happened that we have a welter of mythological tradition about the constellations of the Zodiac as well as those in the hemisphere above and below. It does not seem, however, to convey the picture of an integrated whole. Rather, one might have the impression that the sky of these sidereal mythologies has been arranged at random. In speaking of these constellations, one sometimes hears the expression “sky-zoo”, implying that their names were chosen rather arbitrarily and that their arrangement was possibly not the most congenial achievement. However, if one enters more deeply into the dynamic and esoteric background of the ancient zodiacal mythology, one can become aware that it was the result of a very strict and logically comprehensible sequence of inner experience. Even the extra-zodiacal constellations have their proper places in that majestic cosmic edifice of ancient world conception. They are like assistants and heralds of the effigies of the Zodiac. Those imaginations stood on a foundation that was totally different from the aspirations of modern astronomy, but that should not prevent us from realizing that they gave ancient humanity a means by which they could go through an existence that made sense. It is certainly not our intention here to lead us back to the past, but we have to explore all possible facilities.

In order to find a way through the maze of sidereal constellations, we found it advisable to divide the Zodiac into five big groups. It is a division that is based on the rhythmic movement of the planet Venus which, as we pointed out earlier, inscribes a pentagon into the ecliptic (diagram 4). The position of the pentagon that we have in mind would correspond, approximately, to the cosmic situation during the initial decades of the present century.

The first group has its focus in the horns of the constellation of Ram. On the one hand, almost all the stars of Fishes belong to it and on the other hand a part of Bull. Assistants of this group above the ecliptic are the constellations of the Perseus-Andromeda complex and below it Cetus the Whale, and Eridanus the celestial river.

The second group has its center in Twins, above the fixed-star Sirius. On its right or western side is Bull, and its left or eastern flank is formed by Crab. Bystanders, so to speak, are Orion and the Greater and Lesser Dog below the Zodiac. Above them is the Auriga with the fixed-star Capella.

The ecliptic backbone, as it were, of the third group comprises the constellations of Lion and Virgin. Above them stands Bootes the Bear-driver (as he is called) with his two dogs. Below the Zodiac lies the long-stretched effigy of the Hydra the water serpent. Upon her rests the Cup, and the Raven has settled on her back. The center of this whole group is in the head of Virgin.

The fourth group consists of Scales, Scorpion, and Archer. Its central focus is almost exactly the fixed-star Antares in Scorpion. The space above it is dominated by the huge effigies of Ophiuchus, who holds the Serpent, and Hercules, who is standing or kneeling on the Dragon. In the southern sky, below this part of the Zodiac, we find Lupus the Wolf and Centaurus.

To the fifth and last group in the Zodiac belong Capricorn/Goatfish and Waterman. Its center lies near the stars indicating the fishtail of Capricorn. Below this part of the ecliptic is the "Great Sea" that reaches into the neighborhood of Cetus the Whale and the river Eridanus. The Southern Fish with the fixed-star Fomalhaut is swimming in this sea. Above this group are the constellations of Lyre, Aquila the Eagle, the Swan, and Pegasus the Winged Horse. The latter represents the bridge over to the constellations of the first group.

THE MYTHOLOGY OF THE FIRST GROUP

The constellation of Ram and, to a lesser degree, also those of Fishes and Bull speak of the great battles of the divine dynasty of Zeus against their predecessors the Titans. It was a fight for supremacy in which the followers of Zeus were ultimately victorious. Thus the horned Ram is an image of Jupiter (Zeus) Ammon, who once had to flee to Egypt in this disguise after one of his initial defeats in the war against the Titans.

Zeus is the father of the ancient Greece that inaugurated on European soil, from the southeast via Crete, the civilization of a philosophical way of conducting life and of a full use of the senses. One might think of the expression of devotion to the world revealing itself through the senses, which is manifest in ancient Greek yearned. How different is the language of eastern and ancient Egyptian architecture. On the other hand, an objective existence of a world beyond the senses, for instance life after death, was certainly not a foreign idea and experience to the Greek mind. Still, Hades, the realm of the Shades, was in their world conception a place of gloom and desolation. In this sense, Zeus with ram's horns was the prototype of a humanity that experienced the dawn of an entirely new age of self-experience through the body, and particularly of the new facilities to use the brain, at least more than before. That humanity didn't favor much, the "other world" aspects of existence. It was on the road to develop personality and independence.

The aspect of Ram as a new beginning and as the central focus of events of inauguration was also emphasized in Nordic mythology. There the Zodiac was experienced as the realm of Asgard, where the Gods had their dwellings. The Ram was Gladsheim (world of joyfulness) where Odin, the creator of the world in a sense similar to Zeus, had his castle. There was also the Idafeld, where all the great and festive events of Asgard took place.

The Fishes speaks also of a phase of the struggle of the Olympian Gods for supremacy. Once upon a time they were surprised by their opponents. In order to escape they had to assume the strangest disguises. Venus and her son Cupid, for instance, were barely able to transform themselves into fishes. These two fishes, so the Greeks said, are those we see in the constellation of the same name.

In Nordic mythology Fishes are recognized as Sokkvaber, the dwelling of Saga, where Odin and saga used to drink from golden cups. Saga was the Goddess who inspired the memories of bygone ages and cycles of existence. Saga is, in Nordic tradition, also the chronicle of great heroes or remarkable kings and of whole generations. Here Fishes is the living presence of the past, the mother-soil and the wisdom necessary for any new creation.

The Bull in Greece was the background of the story of Zeus who solidified and strengthened his cultural intentions. In the disguise of a bull, he kidnapped Europa and took her from her father's realm of Phoenicia to Crete. This myth reveals the side of Zeus that inaugurated European civilization, via Crete, by taking up the threads of the earlier civilization of Phoenicia. The latter was supposed to stand under the influence of Bull, whereas Greece under that of Ram. So Zeus had to assume Taurus-likeness in order to be able to pick up what he could use for his own venture, so to speak.

All these aspects are still further emphasized by the constellations above and below that part of the Zodiac. There is Perseus, the great Sun-hero, a son of Zeus and one of the twelve founders of Greek civilization. His winged sandals bore him through the air. He was carried by the inspiring new impulse in humanity to rely more than before on experience by the senses. He had also proven that this is a practical way of conducting life, because he had eliminated a monster by using it. This was Medusa, a hang-over from a bygone age. She had terrified all living beings by her capacity to transform anything into stone that looked upon her face. Perseus would have become a statue too had he not used his wits. He approached her by walking backwards and observing only her image in the polished surface of his shield. Thus he cut off her head without being harmed himself. The new capacity enabled humanity to stand back from the object in thinking and to "reflect" on it. Thus we learned to preserve our personal integrity, which is expressed in the myth.

Carrying the head of Medusa in his hand, Perseus arrived at the scene as it is actually portrayed in the sky. He found Andromeda chained to a rock. Her mother, the Queen Cassiopeia of Ethiopia, had angered the God of the Ocean. In revenge he had sent a monster, Cetus the Whale, to ravage the land. An oracle had to be asked for advice, and the answer was that Andromeda, the daughter of the royal couple, must be sacrificed in order to free the country. She was chained to a rock at the shore. That is how we see her standing in the sky, with outstretched arms. The monster approached in the moment of Perseus' arrival on the scene. We find this Cetus below the constellation of Fishes. It was a sister-monster of Medusa, remnants of long bygone ages, who should have descended into their graves long before. They terrorized human souls as nightmares, terrifying people in their sleep. Perseus, with day-quick perception, realized the situation and killed this monster by the destructive power of its own kin, confronting it with the head of Medusa and changing it into a huge rock. Thus he freed Andromeda.

Here we find in dramatic demonstration, a particular aspect of the great battle indicated by the first corner of the Zodiac pentagon, the inauguration of the new against the resistance of the old.

MYTHOLOGY OF THE SECOND GROUP

The mythology of the constellations of Twins, with Bull and Crab as bystanders, lead us deeply into the destiny of any humanity that goes forward with a new impulse.

The group of Twins was associated in Greek mythology with the fate of Castor and Pollux, the twin brothers of divine descent. Castor was mortal, Pollux of immortal nature. Castor's death left Pollux disconsolate. Arrangements had to be made by Zeus to let the two stay together by permitting them to live alternately in the realm of the Shades and in the land of the living. We are, thereby, reminded of the fundamental polarity under which we live in the world and also of the great law that rules all existing things. Through our body we experience death, decay, and constant change. On the other hand there lives in us at least a spark, even if only as a question, of awareness of an invisible, spiritual world beyond the limitations of the body. The problem arises for us of whether we might or might not find ourselves in that realm of the invisible after death. This is the Twin-dynamics: We have received the idea—the impulse—and the fire of intelligence coming from Ram, we embody it into perishable matter, and thus we are left with the question of whether that fire in us does not belong to an imperishable world.

Humanity has been followed, even haunted, by these problems through the ages. The great pre-Christian religions tried to answer these questions in manifold ways. They were the consolation of humanity and had their origin in the great ancient temple communities. The priest became the mediator for the individual between the two worlds. The priest-king had the task to arrange the social life of the community so that people could maintain their integrity amidst the problems of duality.

This aspect of human life is indicated in the constellation of Bull, as far as it belongs to the second group of five in the Zodiac. Those priest-king civilizations with their social standards came chiefly into existence during the millennia before the advent of Greek civilization. We have already mentioned that they were inspired by the cosmic Bull principle. Many Bull cults existed in Asia Minor. We are also reminded, for instance, of the Apis cult in ancient Egypt. In the valley of Mesopotamia, these aspects can be followed up right back to the city civilizations of ancient Sumeria. We also remember that the Israelites once adopted such practices on their 40 years' journey through the desert. At a time when their leader, Moses, was absent, they inaugurated the cult of the "golden calf". On the return of Moses, this was considered to be a very grave relapse and as a sign of complete ignorance of their real task. They were supposed to follow the inspiration of the cosmic Ram principle with which they had been entrusted by the ritual of the Passover Lamb.

One can comprehend these aspects of ancient oriental civilization only by studying the significance that those ages still attached to the precession of the equinoxes (see section - Earth). In the course of these rhythms, the Sun appeared in different constellations of the Zodiac at the beginning of spring. These equinoxes, particularly that of spring, were considered to exert an inspiring influence on the development of humanity's evolution, varying according to the positions of those points at a certain time.

The vernal equinox was indeed orientated toward Bull up to the second millennium BC. About that time, and earlier, were the most flourishing periods of the Egyptian and Mesopotamian temple guided civilizations, which were inspired by the Bull principle. At the time of the Exodus of the Israelites, the vernal point had already advanced to Ram, therefore, the call to follow the Ram impulse. Simultaneously, the Bull tradition was still carried on, because the law of inertia is also at work in the development of civilizations.

The association of Bull with those ancient civilizations guided by priesthood and the mysteries is also expressed by the assistant constellations in that region. There is, for instance, the Auriga with the fixed-star Capella, above Bull.

It is well known that a number of Egyptian (and also Greek) temples were orientated with their long axes toward the setting-point of Capella on the horizon. The Egyptian temples were generally built along such axes as led first through avenues flanked by sphinxes or similar effigies, then through courtyards and

halls into the inner parts, and finally ending in the Holy of Holies. As this had no source of external light, some stars could be seen, even in daytime, by looking back through that passage. Similarly, we can see stars in daylight if we look up a chimney. A number of those temples, for instance at Karnak and Memphis, were built so that the light of Capella shone at setting time into the innermost “cella” or “capella”. They were dedicated to the God Ptah, because he had a mythological connection with the fixed-star Capella, probably with the whole constellation of the Auriga.

Ptah was the Lord of the arts and of the “artists”. He was experienced as the creative and formative divine power in nature and in the universe, as well as in the work of humanity in “art”. In order to understand, and particularly to attain the creative capacity arising in and through humanity, one had to be “initiated” in ancient time. It was not yet as it is in modern times where we expect to find the intelligence we need for our work in our own resources.

The aspirant had to go through a long and strenuous preparation in the temples, guided by the priests and the temple-sages. After long years of such a schooling, the aspirant was brought into a condition in which he stood face to face with the deity to whom the temple was dedicated. In that intelligence, far above his own, he realized the origin of the creative capacities in himself. Only then was he considered able to fulfill a particular task in life satisfactorily. The inspiration of that higher being was to be his guide.

This was the highest that could be attained in the temples. Only selected individuals were admitted to the preparation and ultimately to the initiation. Those who were not permitted in the innermost mysteries were, nevertheless, able to participate in the blessings radiating from the temples as the religious ceremonies and the mythological teachings. These assured them, in pictorial form and experience, of the existence of that invisible divine world.

Thus the background of Capella-Auriga confirms the character of the dynamics of Bull. In the Ptah-Capella Mysteries, particularly those capacities were cultivated in a man that enabled him to work actively in public life as an “artist”. Other mysteries had different tasks. The concept “artist”, however, must not be understood in the narrow modern sense. Certainly it concerned, for instance, the profession of the architect and others. The Greek mythology of the Auriga is indicative in this connection. It was obviously associated with Erechtheus, the son of Hephaistos, the Divine Smith, or with the father himself. The Greeks suggested that he was the inventor of the quadriga, the chariot drawn by four horses. In ancient Babylon the Capella seems to have been regarded as the star of the God Marduk, in India as the heart of Brahma.

Although the constellation of the Auriga reveals the intimate background of Bull or Taurus-priest civilizations, it is still only the facade, as it were, of the temples. We get a glimpse of what was taught and experienced in the depths of the mysteries by the mythology of Orion, whose effigy stands below Bull. In Greek mythology Orion was the victim of a tragic fate. The Moon-goddess, Diana, became enamored with him, but her brother, Apollo, did not approve of this. The myth says that when she followed the great hunter Orion on his nightly expeditions through dense forests the sky remained Moonless. Apollo, the Sun-God, disliked that intensely. He contrived to kill Orion and made Diana the unsuspecting tool of his treachery. She killed the hunter with her bow from a great distance, not knowing that it was her lover at whom she had aimed. This reminds us of the fate of Baldur in Nordic mythology, who was unwittingly killed by the blind Hodur at the instigation of the spiteful Loki. We shall see presently that this story is not irrelevant.

The motive of the God who was killed by his adversary repeats itself in connection with the constellation of Orion in all ancient mythologies. In the Babylonian orbit of civilization he was killed by his opponent, and Ishtar could bring him back from the domain of the Shades only after very exacting trials. Similarly, the death of the God and his resurrection after three days was celebrated in the Adonis Mysteries of Asia Minor. Osiris, the husband of Isis, was killed in Egypt by his own brother, Set. Isis collected his remains and buried them in places in which, at later times, temples dedicated to Osiris were erected. All these stories are associated with the constellation of Orion (see: Peter Lum’s, *The Stars in our Heaven*, Thames and Hudson, London; Mary Proctor’s, *Legends of the Stars*, London, 1935; G. P. Serviss’ *As-*

tronomy with the Naked Eye, London 1908). The equivalent in Nordic mythology was the fate of Baldur, already mentioned, though he seems to have been associated more with the neighboring constellation of Twins, which was his castle Breidablik.

Thus Orion was mythically associated with memories of an ancient humanity that was supposed to have been in direct contact with the divinity. Then the God was killed, which means that he vanished from the vision of humanity. Only after very long and strenuous trials could the God still be reached in the realm of the Dead. This was possible in initiation, and the initiates were therefore called Sons of the Widow, meaning the mourning Goddess Isis, or Ishtar, who had led them in their preparatory training. Thus Orion presents another interpretation of the Taurus-priest civilization and of the mysteries. The innermost essence was the death of the God and his being buried in the Earth. His body was present in all nature, just in that world in which humanity had learned to experience through their senses and to which they had been led by the Ram Impulse. However, in order to find the God himself, the candidate of the mysteries had literally to go through an experience that was the equivalent of death. One of the final stages of his initiation was, in many mysteries, a three-day state of deathlike sleep in which he was supposed to contact the divine world.

The Crab or Cancer, the assistant of Twins on the eastern side, was clearly associated with this whole complex of mythologies. This constellation was connected with the fate of the God Dionysos. One of the representations of Crab shows two asses which feed from a crib. Furthermore, the myth portrays Dionysos and Bacchus as riding on asses. Indeed, Dionysos is shown on old pictures riding on this animal to the underworld (see Alfred Jeremias' *Das Alte Testament*, Leipzig). Dionysos was particularly venerated in the Orphic Mysteries. The myth says that he was killed by the opponents of the Olympian Gods, the Titans. They tore up his body and devoured it. Zeus then destroyed the Titans with his thunderbolts, and from the ashes the human race was molded. Thus all human beings carry in themselves a trace of the being of Dionysos. These were the foundations of Orphism. (We know that according to the legend Orpheus, too, was torn to pieces.) The God was sacrificed, or sacrificed himself, and was ritualistically eaten by the congregation. In each one who partook in this communion, a spark of the divine was thus present. Its highest manifestation is the ego waking up in the soul of humanity. The God was, therefore, torn up and lived on in the multitude of human egos.

This spark of the divine, which had been sacrificed to the individual, was supposed to become our guarantee of reunion with the divine world, whose vision had vanished from us. At first the ego was just the power which had separated us from the divine. Therein was contained our great sin of tearing up and eating the God. Yet it was expected that the purifying power of the divine spark would kindle the will and free decision in us to seek again the communion with the spirit. Thus the ego-power, Dionysos the God who had been torn to pieces, became first the agent of the "great divorce" but then the gateway to a possible identification with the divine on the highest level of freedom. This is the dynamic character of Crab or Cancer in a metaphorical presentation.

Thus the impact of the Bull-Twins-Crab group shapes itself into one consistent entity. In Twins we find the world of the great duality, starting from the seeming contrast between spirit and matter, in which humanity is also involved. To bridge the agonizing gulf, religion with the mysteries in the background is given to us. This is the priest-mediator assistance of the Taurus civilization that was supposed to make life, in spite of the unavoidable divorce, bearable and fruitful. Cancer-Crab pronounces the road to self-efficiency by the cultivation of the power of the ego, which, however, must risk the danger of atomization of human society by a caricature of individualism. Thus Cancer is also a bridge, as is Bull, but in another sense. It is interesting that Crab was recognized as Himinbjorg (the celestial mountain) in Nordic mythology, the dwelling of Heimdal, who needed no sleep and was therefore appointed guardian of the gate to Asgard. The castle of Heimdal was at the end of the Bifrost bridge leading from Midgard, the middle world, to the realm of the Gods. Thus the motive of Cancer as the bridge is clearly expressed here.

We said earlier that the center of this whole group of constellations is in Twins. Actually it is just above the fixed-star Sirius in the Greater Dog. Sirius or Sothis was regarded as the star of Isis. Thus we come back to the mythological Osiris-Isis complex from another angle. Isis was the leader and guardian of humanity who had to live under those earthly conditions that prevailed after Osiris had vanished from our vision. She gave practical advice on how to live this existence. Her star, Sirius, was an important means, for instance, for arranging the calendar. The beginning of the year was celebrated when Sirius rose before the Sun. From inscriptions at the temple of Denderah, we know that the rising Sirius was shining on the Egyptian New Year's dawn into the "cella" of her temple. This was also the day when the rising of the waters of the Nile commenced and brought new life to the parched soil of Egypt. Hence her temple, too, seems to have been constructed so that the rising-point of Sirius was in line with the passage to its inner chambers.

After Osiris had been killed, he became Lord of the realm of the Dead. Isis gave birth to his son Horus. He avenged the treacherous murder of his father by destroying Set. Therefore, Horus is that power in us that, by cultivation of our inner resources and by control and catharsis through the ego, regains the lost contact with the divine world. Thereby we overcome the opponent of our Father, namely, those tendencies and inclinations in ourselves causing the loss of the Presence of Osiris.

This suggests that the Initiate met in Horus that which awakened in him the awareness of his greater self, that which does not die (Pollux of the Greek myth). Normally that was experienced only after death, when he was standing in front of Osiris and when his soul was weighed, according to Egyptian conceptions. As an Initiate, he was supposed to have had this experience already during the earthly life so that one would be enabled to act in life from knowledge of truth and in fulfillment of the divine Will. This he could not do as an individual. Many had to help together, the Brotherhood of the Initiates in humanity.

Thus, those who bridged the gulf of exclusion and isolation, indicated in Twins as the great Law, also overcame the loneliness separating themselves from their brethren. (This is a transmutation of the "horizontal" Twin dynamics, as it were, the side-by-side of brethren). This aspect is also indicated in the heavens. Descending along a line starting in the center of Twins and moving past Sirius-Sothis, we come to the fixed-star Canopus. It was called the Pilot of the Argo or Ship, that big constellation in the Southern Hemisphere that we do not see in most northern latitudes. Thus those who entered between the two mighty pillars of Orion-Osiris and Sothis-Isis, who fulfilled the requests of the two guardians, found themselves in the company of the crew of the Argo and learned from the pilot the capacity of navigating the seas of existence. They became members of the Brotherhood of the Wise, to whom the leadership and guidance to genuine progress was entrusted.

As a matter of fact, the Argo was at certain times visible in Egypt as a full rigged ship navigated by its pilot Canopus. It must have been an inspiring sight when she skimmed along the southern horizon. There also existed temples that were orientated toward the rising and setting of Canopus.

In many mythological traditions, this constellation was associated with the picture of a ship. In Hindu tradition it was called Argha. In Greece it was the ship that carried the Argonauts of the Jason expedition. Among them were nearly all the great heroes of whom we know. There is even a suggestion that some of them could not possibly have been present in the body but had already passed over to the other shore of existence. Their aim was to recover the Golden Fleece that had been lost and which was considered to be the symbol of Greek cultural aspirations. It was another symbolic picture of Ram qualities. We are, therefore, led to assume that the Argonauts were the Brotherhood of the inaugurators and leaders of Greek civilization, whether they were actually in the body or not. It was the Brotherhood of whom those who had gone through the stages of initiation found themselves a member.

THE MYTHOLOGY OF THE THIRD GROUP

The Lion, which belongs to this group, is a very old constellation that can be followed up right back into Sumerian civilization. One will find that it was mostly connected with gigantic battles of famous characters of mythology, with the final victory over the animal and the identification of the victor with the more precious characteristics of his foe. This is the case, for instance, in the myth of Hercules. One of his great labors was the slaying of the Nemean Lion. He was indeed a cosmic animal, because he had jumped out of the Moon, according to the myth, and had ravaged the land. Finally, Hercules killed him after a long battle by strangling him in his arms. Then he skinned the beast and wore the hide as armor, because no earthly weapon could penetrate it.

Below Lion, orientated with her head toward Crab, is Hydra the Water Serpent, a long, stretched-out constellation reaching as far as Scales. It is also associated with the Hercules myth, with the slaying of the Lernean serpent. She had seven or nine heads that grew again when they were cut off. Eventually Hercules destroyed this monster as well, after strenuous efforts. He dipped his arrows in the blood of the dying serpent, because he knew that it was poisonous. Thus he had acquired the most dreadful weapon, but the poison later became, through some unfortunate happenings, the cause of his own death.

The motive of the Serpent or Hydra is very old. In Greek mythology she is the descendent of Typhon and Echidna. Typhon is none other than Set who treacherously killed his brother Osiris. Set was originally one of the good Gods, but with the murder he revealed himself as the Adversary, who was then destroyed by Horus. In this connection, it is important to realize that Set is a destructive power that is associated with the advent of ever clearer perception through the senses and the development of a thinking which conformed to it. This killed Osiris, the ancient power of vision beyond the senses. The descendent of Set is the Hydra whose blood is poisonous and therefore a continuation of the destructive influence of that determined development away from ancient visionary perception, acquired through Set.

Above the Zodiac part of this group is Bootes, the Arctophylax (its main star is Arcturus), which means Bear-driver. He follows the Greater Bear with his two dogs and seems to chase him around the Pole star. Yet Bootes literally means Ox-driver. This is an aspect that is not well known. In Greek mythology he was associated with Philomelos, a son of Ceres. He was robbed of all his possessions and was forced to cultivate the soil in order to gain his livelihood. He is supposed to have invented the plough. Thus he can be seen in the heavens. The Greater Bear seems to have been his plough, which was drawn by oxen. Therefore he was called the.

The tradition of the Great Bear as the Plough was well known in Celtic mythology. It became the Plough or Chariot of King Arthur, who himself was called the Ploughman. He was supposed to have descended to the Earth from the region of the Greater Bear-Plough.

The constellation of Virgin was associated with an almost overwhelming number of mythological versions. We have already mentioned the myth of Ishtar and Tammuz. Ishtar, who descended to the underworld to free Tammuz, was identified with the constellation of Virgin. In Egypt it was also Isis. She is actually in the famous Zodiac of Denderah, to be seen in the region of the heavens corresponding to Virgin, holding the Horus-child on her lap. She was also the Goddess Hathor. In Greece she seems to have been identical both with Ceres and Persephone. Here we also have the motive of the mother seeking her child, as Isis searched for her husband.

The association with Ceres is clearly indicated in ancient representations of Virgin. She is depicted as an angelic being with wings, holding a sheaf of corn in her left hand, which is the fixed-star Spica. Near the right side is the fixed-star Vindemiatrix, which means Grape gatherer. It might suggest that she originally held a bunch of grapes in her right hand. If this is correct, she would have been the cosmic Guardian, as it were, of bread and wine, the representatives of the fruits of the Earth.

Another aspect, which can possibly be associated with that constellation, is the vision of the Woman in Heaven in Chapter XII of the Revelation of John the Divine. The Woman, crowned with twelve stars, clad

with the brilliance of a Sun and having the Moon at her feet, is giving birth to a “man-child who was to rule all the nations”. A gigantic dragon is about to destroy the child, but the Archangel Michael with his hosts oppose him and cast him out of heaven. The latter picture gives justification to an association of this constellation with that imagination in Revelations, at least since the advent of Christianity. The dragon reminds us of the Hydra, which actually curls at the feet of the Virgin. Moreover, in Christian times until now Michaelmas, the festival of the Slayer of the Dragon, was always celebrated at that time of the year when the Sun was in or near Virgin.

Thus the constellation of the third group can be summarized in a truly grandiose composition. The Twin-complex refers to a humanity that finds itself suspended in the world of the great duality and contradiction. The solution for humanity, as far as one is possible under the circumstances, is religion and initiation. In the third group we see humanity starting out to work in the world, armed with the provisions with which the preceding group had endowed them. There is first Lion, whom we meet as we come from Crab. On either side of him are the Hydra and the Ox-driver with the Plough. This indicates that we meet the world under three possible aspects. First, we may meet that sphere of life that is under the domination of the Hydra. This is a dangerous adventure, for this serpent is poisonous. It concerns those impulses that endeavor to make us use only our brain and see the world as it presents itself to our senses. If this approach is made supreme, it does not leave much meaning in our individual existence. The battle with the Lion might lead humanity into emotional uproar. Passions and uncontrolled feelings are “jumping out of the Moon” creating destruction. Once they are under the discipline of the ego, they can be useful in life. The third aspect is the realm of sheer physical need. The Ploughman has to till the soil in order to gain his livelihood. This can be depressing unless we find an ethical approach to our labors. However, if we prevail against these trials we will gain true humanhood. Then the “Child of the Woman in Heaven” is born in us. Our labors, achievements, and experiences can be added to the fruits of the Earth in a true sense. We have each become a person who matters in the universe through that which we attain, however small it may be. At the same time there is no indication of the possibility of an absolute achievement in time and space. Everything is in constant flux. Any particular attainment will at once ask for further advance. We face eternity here and the incredible spiritual potentiality of our own being.

THE MYTHOLOGY OF THE FOURTH GROUP

The dynamics of the fourth group offers a formidable challenge to the constellations of the third, which seems to be associated with the endeavor to convert the wisdom of life (religion and initiation) into a practice of going through existence (practice of life) satisfactorily. All this appears to be made ridiculous by the cynical fact of death and decay. Single human beings may solve the problem of death for themselves by faith in the imperishable existence of their souls. But where is the answer to the great cosmic Law, according to which everything that exists in material form, including the works of humanity, is condemned to perish?

The age-old struggle of humanity with this challenge is associated with the constellation of Scales, Scorpion, and partly Archer. Particularly Scorpion was experienced all over the world from this angle. The Egyptians said that Osiris was killed at a time when the Sun was shining from the direction of this constellation (Orion-Osiris sets in the sky whenever Scorpion rises). The Maya Indians called Scorpion the “Sign of the God of Death”. There is also a tradition that Mars, the planet of war and destruction, was born in the region of this group of stars. Also in Central Asia the fixed-star Antares in Scorpio—actually the center of the fourth group—was qualitatively identified with Mars. It was called the “Gravedigger of the Caravans”. In ancient Mesopotamia, Scorpion was the symbol of sunset. The epic of Gilgamesh and Eabani speaks of terrible scorpion-monsters that obstruct the road to the mountains in which was the Gate of sunrise to the world of beyond.

The background of Scales is somewhat obscure. This may be connected with the fact that this constellation had been “lost” for some time. The Greeks seem not to have known it. Julius Caesar reintroduced it and had called it “Libra”. However, in very ancient times a constellation must have existed here, otherwise the Zodiac would not have contained the “twelve”. The Romans may have brought the idea from Egypt, though there are indications that what we now call Scales was perceived in some places as an altar or a lamp.

It is remarkable that we find in Egyptian Zodiacs, in the place of a pair of Scales, one or two feathers. We know from pictorial representations that the heart of the deceased was supposed to be weighed after death on a pair of scales standing in front of Osiris. Only if its bearer’s virtues had made it weigh lighter than a feather was the soul permitted to proceed to the realm of the Gods. Thus we have unexpectedly come to the Gate of Death and its implications. It is our virtue that saves us from oblivion after crossing the threshold to the other world.

Above Scorpion are the constellations of Ophiuchus and Hercules. Hercules stands or kneels on the Dragon. Sometimes he holds a branch with golden apples from the tree of the Hesperides in his hand. The two, the dragon and the apples, belong to the picture of one of the last labors of Hercules, among the cycle of twelve.

On the occasion of the wedding of Zeus and Hera, Gaea (the Earth) gave the couple as a wedding present a miraculous tree on which grew golden apples. It was planted at the western shore of the great ocean and cared for by the Hesperides. A terrible dragon guarded it. Hercules was sent out one day to fetch a branch of the tree. It was not an easy task, because he did not even know where it stood. After long wanderings he accomplished the task. One version suggests that it was Atlas who fetched the apples for him; according to another, Hercules himself entered the garden in which the wonder-tree stood. He slew the dragon and carried away a branch with golden apples. Thus he is depicted on old representations of the sky, forcing the dragon down under his foot and carrying off the branch.

Hercules is only a late descendent of earlier and similar mythological figures. Many of them wrestle with the universal power of death. Also Hercules is described as having successfully battled with death himself, when once on his wanderings he came to the house of a friend whose wife had just died.

Gilgamesh, in the epic of the same name, had lost his friend Eabani through death. He went out to search for him in the land of the Dead. On the way, he found a mysterious plant that was supposed to heal all sickness and give eternal youth. Yet in the same instant, a serpent appeared and took it from him.

Similarly, also the apples of the Hesperides gave eternal life, but they too had to be brought back to the sacred garden after Hercules had come home from his errand. They were not meant for consumption on Earth. There, death was the ordained master.

A similar myth is connected with the constellation of Ophiuchus, above Scorpion. In Greek tradition it was Aesculapius. He had been educated by the healer centaur, Chiron. Afterwards he became a celebrated physician himself. His art was so effective that he succeeded in restoring people to life who had already died. This was a breach of the universal Law. There were complaints by the Lord of the Underworld whose realm became deserted. Zeus had to step in. The great master of healing was crushed by a thunderbolt. Afterwards he was carried up to the sky. There he stands now and carries the other serpent in his strong hands, the counter-image of the Hydra, a vivid vision of the Caduceus, the emblem of the wisdom of healing.

Below Scales is the effigy of Centaurus, who was identified with Chiron the centaur. He was, as we have mentioned already, the great teacher of the art of healing and of the knowledge of the curative properties of plants. All the great heroes of Greek tradition were educated by him. He accepted death in the place of Prometheus, in order that the latter might live for his struggle to make humanity independent and self-reliant. In the sky to which he rose after death, we see him killing Lupus the Wolf, the symbol of ferocity and destructiveness, as the Fenris Wolf, for instance, of Nordic mythology.

To the east of Scorpion stands Sagittarius, the other centaur. He is supposed to have been associated with Nessus, who was also connected with the death of Hercules. We see him shooting at Scorpion.

Where is the solution with regard to the universal Law of death and decay in the material world? There is none. Whenever an attempt is made to preserve existence in the realm of matter, it turns against its instigator. Absolute preservation would mean absolute death. The material world must be kept in a state of transience. Only the essence that evolves in the process of becoming and passing away really matters. The labors of the hero, the mental experiences which the ego collects during a struggle in matter will prevail. That gives a Hercules, an Aesculapius, and all the others a chance to ascend to the heavens, to the realm of the eternal Gods. This, therefore, was the other side of the practice of life that was inspired by the wisdom of religion and initiation: existence in the material state is a necessity, not as an end in itself but rather as a means for attaining and realizing eternal life beyond the sphere of matter. It was the teaching of the mysteries which they handed on to the select few. Christianity's impulse is to make it the light of inner guidance of every human being.

THE MYTHOLOGY OF THE FIFTH GROUP

The constellations of the fifth and last group emphasize the aspect we have just discussed. The center of the group is in Capricorn, which in Greek mythology was regarded as the portal to the realm of the Gods (Crab, which is opposite, was the portal to birth on Earth). Through this gate, for instance, Hercules would have entered the cosmic world after his death. This is confirmed, in a sense, by the implications of the succeeding constellation of Waterman.

Waterman was associated with Hebe, the Goddess of eternal youth. She was the cupbearer of the Olympians and provided them with Nectar and Ambrosia. This was more inspiring than the traditional picture of Waterman pouring water from his pitcher into cosmic space. Of course, that water was meant to signify eternally sustaining and rejuvenating essence.

Hercules was married to Hebe after his ascent to heaven. This is intended to convey to us that after death he received those gifts which alone give us eternal life. It is the cosmic Divine Intelligence of which matter is only a fractional manifestation. In Indian mythology, this is expressed by the association of Waterman with Varuna, plainly the all-creating and all-sustaining Heavens (in Greece, Uranos the Heavens, the husband of Gaea the Earth). Capricorn was his miraculous horse that was at home on the Earth, in the water, and in the air.

After Hercules had married Hebe, Zeus had to look for another cupbearer. A mortal was chosen, Ganymede, a son of a king of Troy. He was carried up to Olympus by the famous eagle of Zeus. We find it in the heavens as the constellation of the Aquila, or the Eagle, above Capricorn. This seems to be a most important aspect: a mortal is recognized as someone who can be made the trustee of the eternity-bestowing, cosmic food. A person is realized as a being, who is able to offer gifts. We might perhaps conceive them as the richness of inner experience in the struggles of life, which are supposed to prevail beyond material existence.

This is also expressed in the constellation of the Lyre with the fixed-star Vega, above the Eagle. First we hear that this lyre was made by Mercury from a shell. Later he bestowed it on Apollo. It is the instrument on which sound the eternal Harmonies of the Spheres. Apollo passed it on to his son Orpheus. Again a mortal comes into possession of an "instrument" that is essentially an element of the divine world. Human beings, like Orpheus, can rise to such power of the creative Sound and Word that they can pacify the wildest animals, even soften the heart of the sinister Prince of the Underworld.

The Swan, to the east of the Eagle, was the God himself, in disguise. Zeus visited Leda in the form of a swan, and she became the mother of the divine twins, Castor and Pollux, and of Helena.

Finally, we are led over to the constellations of the first group by the implications contained in Pegasus. It is above Waterman and Fishes. He was the Winged Horse that had been created by Neptune from the foam of the sea. Thus he ascends in the sky from the watery realm below that part of the Zodiac in which the Southern Fish (Fomalhaut) swims, as well as Cetus the Whale.

Mythological representations in connection with the horse almost invariably point to some form of intelligence. Pegasus is, in this sense, "winged intelligence", meaning not temporal and matter-bound intelligence but that which is able to rise above earthly limitations. Thus he is described as the favorite of the divine Muses, the inaugurators of the seven divine capacities in humanity. He lives in their sacred grove where, with his hoofs, he had kicked open the well of inspiration from which all must drink who want to become truly creative.

We can all participate in these gifts, on one condition. This is also clearly expressed in the sky. Pegasus and Andromeda have one star in common. It is on the forehead of the latter. We associated Andromeda with the first group of the five. She stood for that kind of human being who is overwhelmed and threatened by the specters of the old. Wherein consists the old? It is that which at every moment of life becomes past. (Certainly, there are degrees of the old and the past.) Perseus rescues Andromeda simply by petrifying the ghosts of the past with their own kin. However, in the moment when the chains fall from the hands of

Andromeda (that is how she is depicted on ancient star maps), the Winged Horse rises from her forehead. How can we rise to “winged intelligence”? The answer is: by being prepared at any moment for new experiences and new ideas, even if they demand the disposal of cherished habits and well-preserved patterns of thought. It was the shadows of the past that threatened Andromeda and with whom Perseus had to fight. This is, anyhow, the soundest recipe for any new beginning: take stock of your mental heritage and bury with reverence that which has served its purpose.

This is the end of our attempt to find guiding lines with regard to the dynamic qualities of the fixed-star world. It is, of course, by no means complete, but it will be sufficient for our purposes. Practice must prove its usefulness and correctness.

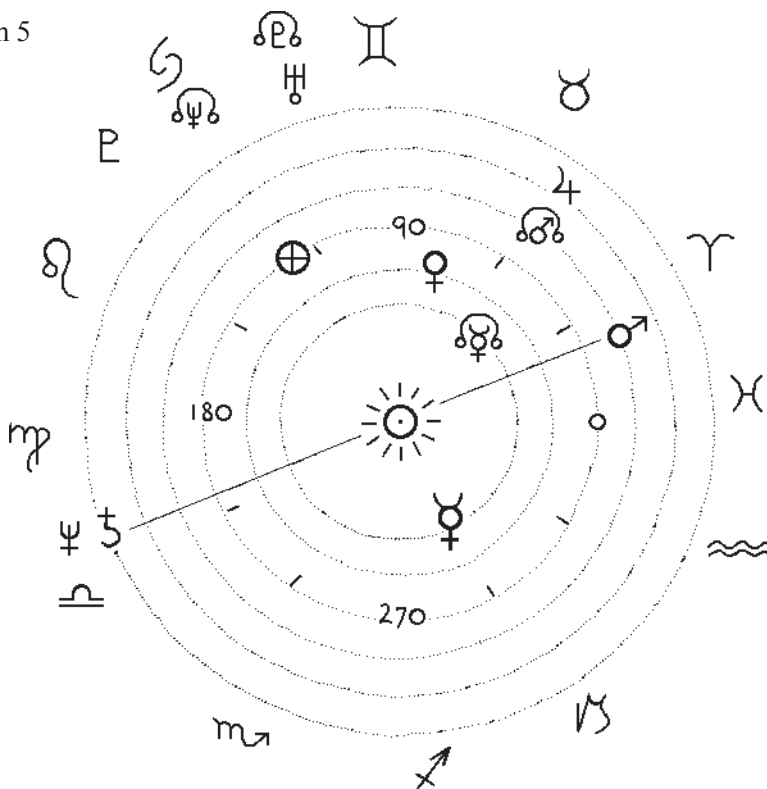
One question is left: Why do we fall back on ancient mythology? Isn't that just a calling up of the ghosts of the past? The answer is another question: Does modern knowledge provide us with the means we need? We know a good deal about the depth of space and the world of the fixed stars. This universe looks totally different from that of our forefathers. Yet, so far there is very little means of distinction between single fixed stars or whole groups of them. It may still come, but it is not yet there. The mythological conceptions of the ancients may sound primitive, but they reveal a different countenance if one really makes the effort to penetrate to their everlasting meaning. They are everlasting, in a similar sense, as the organic functions of a human body are everlasting, at least as long as a human race exists. A section of modern psychology has realized that and has tried to utilize the terminology and the conceptions of ancient mythology for its practical purposes. Behind this may lie the realization that this orbit of experience is an everlasting reality in the soul of humanity beyond its apparent ephemeral character as mythology of bygone ages.

PART TWO

CHAPTER I
EVENTS IN NATURE AND IN THE COSMOS

The task which we have set ourselves is twofold. First, we want to prove that the cosmos has an influence on nature. As we do not accept any belief or any traditional assertion, all we can do is to put remarkable occurrences side by side, such as meteorological events, earthquakes, etc., with the corresponding happenings in the sky. The second question concerns how the cosmos exerts an influence on the Earth and why. There, too, we cannot rely on tradition but have to find new ways.

Diagram 5



January 30, 1953, Midnight

♅ c. 142°	♄ c. 202°	♁ c. 130°
♆ 202°	♃ 54°	♀ 85°
♇ 107°	♂ 22°	☿ 301°

We present the symbols which we use for the planets:

♅ Uranus	♄ Saturn	♁ Earth
♆ Neptune	♃ Jupiter	♀ Venus
♇ Pluto	♂ Mars	☿ Mercury

During the last days of January 1953, a major catastrophe developed in the geographical region of the North Sea, chiefly immediately north of the Channel. An extremely powerful depression moved during those days from the neighborhood of Iceland in an eastern and finally in a southeastern direction toward the

British Isles. (Usually these depressions have their cradle in the meteorological pool of Newfoundland.) It passed the northern tip of Scotland, causing winds of high velocity that did great damage in Scotland, particularly in forested areas. By Saturday, the center had arrived over the North Sea and raced south, down between the east coast of England, Holland, Germany, and Denmark. It caused exceptionally strong north-western gales. This coincided with a high spring-tide, and both factors created an unusual surge in the space between England and Holland. The result was a catastrophe of gigantic scale. Along the east coast of England and along the Dutch coast, dykes were broken in many places, causing tremendous floods and loss of life.

In diagram 5, we have the corresponding cosmic situation, particularly the positions of the planets. In order to facilitate the reading of this and the following charts of similar cosmic events, we introduce first our approach, the symbols, etc., which we use.

The concentric circles represent the orbits of the planets similar to diagram 1. We can not, of course, adopt their relative diameters in these diagrams. The circle of the Earth is divided into 360 degrees, starting from the vernal point. All the positions of the planets are given in relationship to this circle of the ecliptic. In the outer circle are indicated the directions in which the constellations of the Zodiac can be found.

The symbols ♋♌ are the acknowledged signs for the nodes of the planets; for instance ♋♌ or ♌♋ would indicate either the ascending ♋ or the descending ♌ node of Pluto. For the constellations of the Zodiac, we use the traditional symbols, though the divisions in our charts should not be confused with the astrological partitions of the ecliptic:

♈	Ram or Aries	♌	Lion or Leo	♐	Archer or Sagittarius
♉	Bull or Taurus	♍	Virgin or Virgo	♑	Goatfish or Capricorn
♊	Twins or Gemini	♎	Scales or Libra	♒	Waterman or Aquarius
♋	Crab or Cancer	♏	Scorpion or Scorpio	♓	Fishes or Pisces

These constellations are moving forward, with regard to their positions relative to the vernal point of the ecliptic (see section on Earth). In the following table, we give the approximate degrees to their center-points, related to the ecliptic since the Middle Ages. These points have to be adjusted in each individual case to the divisions (in degrees) on the orbit of the Earth at any given time:

APPROXIMATE SHIFT OF THE CONSTELLATIONS OF THE ZODIAC
(degrees are the ideal center-points)

AD	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
1300	358	28	58	88	118	148	178	208	238	268	298	328
1400	0	30	60	90	120	150	180	210	240	270	300	330
1500	1	31	61	91	121	151	181	211	241	271	301	331
1600	3	33	63	93	123	153	183	213	243	273	303	333
1700	4	34	64	94	124	154	184	214	244	274	304	334
1800	6	36	66	96	126	156	186	216	246	276	306	336
1900	7	37	67	97	127	157	187	217	247	277	307	337

Another important point of our approach is that all the charts employed here are taken from the heliocentric standpoint. Students of traditional astrology may find it difficult to reconcile this with the conventional doctrines. We have, however, repeatedly said that we deliberately renounced traditional considerations and approach the subject from simple empiricism. Another important aspect for our decision was the fact that we found in our researches the heliocentric viewpoint far more helpful than the geocentric. However, we shall now and then refer also to the geocentric approach.

This does not mean that we consider the geocentric viewpoint, which is the common ground of traditional astrology, as being out of date. We think that it can still be of great importance if it is seen in a proper perspective. In our researches, which have extended over many years and have investigated a great number of events, we have come to the conclusion that the geocentric view is like the scenery and acting on a stage, whereas the heliocentric aspect provides a good insight into the background and the technique of the acting. As we have set ourselves the task of investigating whether or not there is “intelligence” working in the relationship between cosmos and Earth, we must necessarily take into account that background and the technique of the acting in the cosmos. For a different field of research one might have to adopt the geocentric approach. (See also the author’s publications on the geocentric aspect: *Isis Sophia II - Outline of a New Star Wisdom* and *Isis Sophia III - Our Relationship With the Stars*.)

We return now to the diagram 5. The most conspicuous features are the positions of Saturn, Neptune, and Mars. Saturn was almost exactly in conjunction with Neptune, Mars was, equally, exactly in opposition to them; that means it occupied the opposite end of a straight line which passed through the Sun. Apart from this, it is remarkable that Jupiter and Pluto were at right angles. Furthermore, the Earth was standing nearly in the line connecting the ascending and descending nodes of Neptune. Uranus was just about to move into the straight line connecting the nodes of Pluto.

In order to assess the relationship of the planets to the nodes at a given time, it is essential to take the heliocentric point of view. The geocentric aspect cannot serve the same purpose. According to the geocentric, the planets appear to be standing mostly in places different from their heliocentric positions, caused by the shifting of the planetary co-ordinates. We have of necessity a different perspective of objects in space from two different positions, such as from the Sun or from the Earth.

Apart from the relationship to the nodes, we have come to the conclusion that the angular positions of the planets among themselves are also very important. This seems to have been corroborated in other fields of research. A few American scientists investigated the variations of planetary influences on the Earth some time ago. The investigators were mainly occupied with the effects of planetary interrelationship on radio-signal behavior. It has long been known that the Sunspot cycles are connected with transatlantic short-wave signal variations, and that at times of Sunspot maximums radio-storms are to be expected. Systematic investigations, however, revealed that these Sunspot cycles are responsible for radio-signal disturbances only to a certain extent. The suggestion was, therefore, that cosmic phenomena other than Sunspots must be studied. Thus the heliocentric angular relationships of the planets were observed over a long time in connection with day-to-day radio-signal analysis, and it seems that, thereby, encouraging results were obtained. Angles of 0° (conjunction), 90° (right-angle), 180° (opposition), and 270° (right-angle) were used.

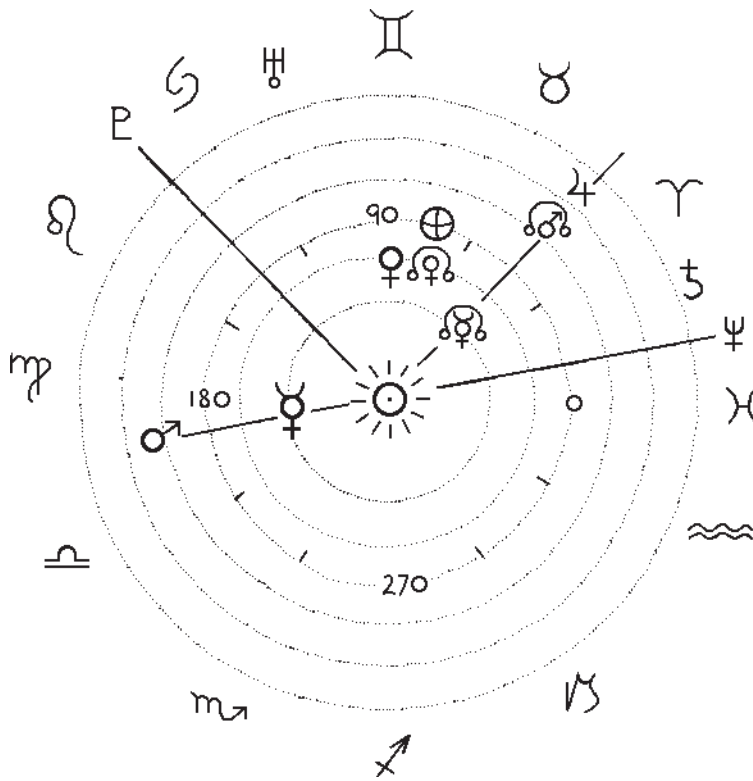
The positions of the planets on January 30, 1953, according to geocentric conception, as they were seen from the Earth, were about: 310° - Sun, 142° - Pluto, 204° - Neptune, 106° - Uranus, 208° - Saturn, 43° - Jupiter, 354° - Mars, 357° - Venus, and 308° - Mercury.

Neptune and Saturn were close together as in the heliocentric picture. The conjunction of Mars and Venus had happened earlier. Mercury was in conjunction with the Sun, which appeared in the heliocentric aspect as an opposition of Mercury to the Earth. On the whole, the geocentric interplanetary relationship is by no means so spectacular as to account for the magnitude of the events in nature. Nevertheless, the heliocentric setting, too, showed a situation that lasted for days, except that Mars was actually in exact opposition to Saturn during the night from 29-30 January. This alone would not fully account for the chronological sequence of the catastrophe. The causation, or one might say the ignition, of the events in the North Sea was brought about by a Moon eclipse that took place during the night from January 29 to January 30. Thus there was the unique case that the Moon and the Earth were standing in the line from the Sun to the ascending node of Neptune. The Moon would have been a Full Moon had it not been in the shadow of the Earth.

It is known that the storm center already stood south of Iceland on Thursday, January 29 at noon. We consider that it was in any case irritated, as it were, by the cosmic situation (shown in diagram 5), but that it was finally brought into full swing by the impact of the Moon eclipse. It combined with the high spring tide. We know that the high tides occur in conjunction with New or Full Moon. The eclipsed Moon was a darkened Full Moon as we said. The combination of the various factors caused the catastrophe, which must have been similar in ferocity to those that at one time separated England from the European continent.

Such events in the cosmos, such as the one at the end of January 1953, seem to have something like an ancestry. We have observed this on several occasions. One example is the picture given in diagram 6. This is the so-called Great Storm that, similar to the one in 1953, caused unimaginable damage and loss of life at the Dutch and east English coasts. The climax seems to have been during the night of 26-27 November 1703. It is said that about 8000 people perished in shipping and in the floods everywhere. Whole fleets of ships disappeared within view of the coast. Numberless trees were uprooted—in the County of Kent there were 17,000 alone.

Diagram 6



The Great Storm in England and Holland
26-27 November 1703 (Julian Calendar)

♅ c. 140°	♃ c. 22°	☉ c. 76°
♀ 14°	♄ 49°	♀ 89°
♁ 117°	♁ 197°	♀ 181°

We find that the two charts (5 and 6) have a striking similarity. Chronologically, an interval of about 250 years lies between the two events, which is almost equal to a revolution of Pluto. Therefore, in 1703 we find Pluto in Lion, as in 1953. This is remarkable because the two storms were akin to a whole set of similar events in history that were particularly catastrophic for the low-lying Netherlands. They had reached an especially high pitch toward the end of the 13th century, when a series of storms finally connected the Zuider Zee, which was more or less an inland lake before that time, with the open sea. The fact is that

between the years 1280 and 1300, Pluto was in the portion of the ecliptic opposite to that of 1703 and 1953. This seems to have been the signal of a whole sequence of similar disasters.

The strange thing is that other features in 1703 reappeared also in 1953. For instance, Jupiter was also in a rectangular relationship to Pluto in 1703. This time Jupiter stood exactly below the ascending node of Mars. (We shall find later on that these nodes are almost as important as the planets themselves.)

Another conspicuous similarity was contained in the interrelationship between Mars, Saturn, and Neptune. In 1703 Mars was also in opposition to Saturn; at least they were close to an angle of 180° . Neptune had been in conjunction with Saturn earlier but was still near enough to remind us of the similarity with 1953. The fundamental difference is the relative position of all three planets in the ecliptic. It is reversed by 180 degrees compared with 1953.

This chart indicates, as well, a cosmic situation that must have lasted for some considerable time. We have no individual characteristics in it, so far, that one could associate with the geographical situation or with the occurrence of the event in terms of definite days or even hours. The Moon was not in a position similar to its place in 1953; there was no eclipse. The only aspects in the geocentric picture are a conjunction of the Moon with Venus and an opposition between Mercury and Jupiter. They are not very convincing, considering the magnitude of the catastrophe. We have, however, experienced that the final causation of the event can usually be found through a study of the circumstances of the rising, setting, or culmination point of the Moon or another planet in relation to the geographical area and time concerned. We know that the tides are influenced by similar facts. This demands very precise information, which is not always available. For instance, in the case of 1703, it is needless to say that one cannot hope to get meteorological details about the origin of the storm, etc., after more than 250 years.

It would be a mistake to expect that all the events of this kind follow similar patterns of cosmic aspects. We have investigated a great number of storms and other occurrences in nature right back to the Middle Ages. We have found the most dramatic counter pictures in the sky, but they were of great variety.

It is no longer a matter of whether there is a cosmic background. There is always an interrelationship between the stars and the major events in nature. Rather it has become a question of the individual features of the cosmic influences concerned. One fact that has emerged we have mentioned already: the kinship of cosmic aspects of varying dates with regard to definite territorial recurrences. In diagram 7 and 8 we produce two more diagrams belonging to this category.

Diagram 7 represents the cosmic counter-part of a cyclone at Calcutta and in Bengal on 5 October 1864. This storm coincided also with a spring tide, a "bore". The water level in the river Hooghly is said to have risen by 30 feet. Approximately 60,000 people perished in that catastrophe. The most conspicuous facts of the cosmic situation were:

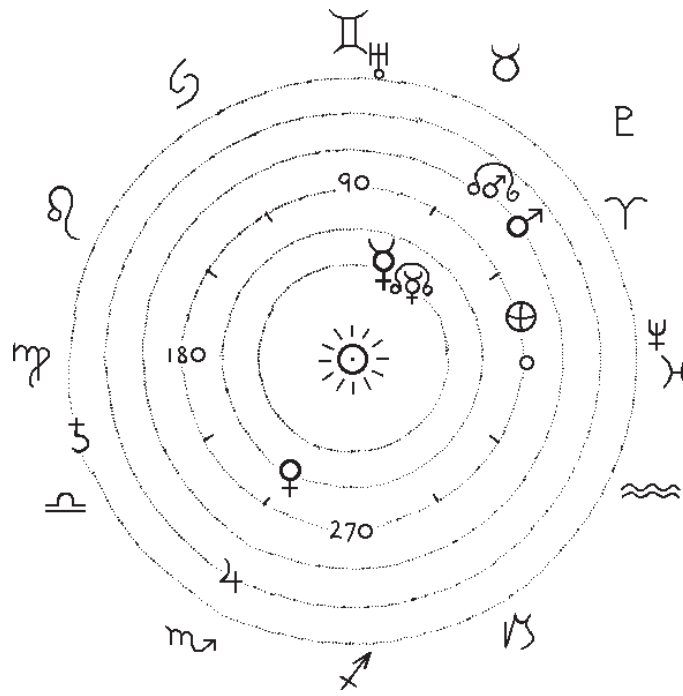
- a) A fairly close conjunction between Mars and Pluto. Pluto itself was near the line of the Mars nodes.
- b) The Earth moved into opposition to Saturn.
- c) There was still a faint shadow of an opposition between Saturn and Neptune. It reminds us of the conjunction of the two in 1703 and 1953.
- d) Between Venus and Jupiter was a very close conjunction, and both planets were in opposition to Mercury.

We see that all the planets except Uranus were involved. The geocentric picture shows hardly any appreciable aspects at the time.

We compare this with 1 May 1872 (diagram 8), the picture coinciding with a cyclone near Madras. The only similarity with 1864 is the conjunction of Mars with Pluto, which is nevertheless most revealing. This time Mars was almost exactly in its own ascending node. Saturn was also not very far from its descending node. Apart from this, it was in an angular relationship of 120° to Mars and Pluto, which is also important. This time Jupiter was not in conjunction with Venus but almost in line with Uranus. The only significant aspect in the geocentric picture of that day was a rectangular relationship between Venus and Saturn.

PART TWO

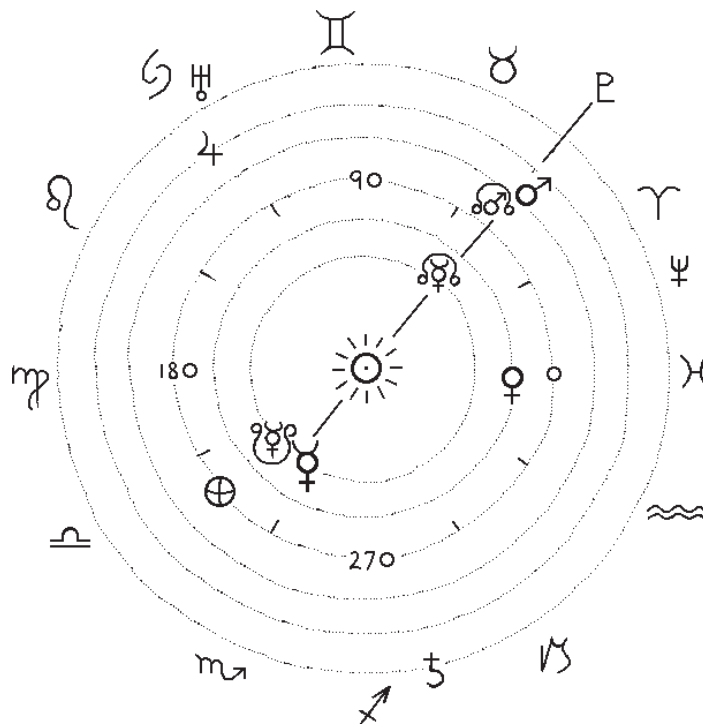
Diagram 7



Cyclone at Calcutta, 5 October 1864

♁ c. 43°	♄ c. 201°	♃ c. 12°
♀ 7°	♁ 244°	♀ 243°
♃ 87°	♂ 40°	♀ 63°

Diagram 8



Cyclone near Madras, 1 May 1872

♁ c. 50°	♄ c. 286°	♃ c. 221°
♀ 24°	♁ 124°	♀ 352°
♃ 121°	♂ 48°	♀ 233°

The following list gives the major aspects of a few more characteristic storms, etc., from various sources of information.

Date and Region	Heliocentric
22 April 1782 Storm at Surat, East Indies, 7,000 inhabitants were killed.	92 ♃ ♂ 95 187 ♀ +
8 November 1800 Storm of vast damage at London and throughout England.	227 ♀ + ⊕ ♂ conj. ♃ ♃ 45 46
16-17 December 1814 Storm with damage throughout Great Britain and Ireland.	♃ conj. ♀ ♀ + 258
31 August 1816 Gale with extensive loss to shipping on English coast.	178 ♂ ♀ + ♃ 354
12 December 1822 Storm in Ireland.	+ 275 ♀ conj. ♃ 278 ♃ ♃ + ♃ ♃ 222
18 February 1828 Storm at Gibraltar, more than 100 vessels destroyed.	109 ♃ ♃ + 287 ♃ ♀ 209 ♂ + ♃ 23 299 ♃ ♃
28 October 1838 Hurricane at London and neighborhood.	198 ♃ + ♃ 18 184 ♀ ♃ 182 +
13-16 November 1854 Storm in Black Sea.	213 ♀ + ♃ 33
1 November 1867 Cyclone at Calcutta.	+ 241 ♀ ♂ 246 46 ♃ ♃ 39 ⊕ 317 ♃ +
24-26 June 1872 Violent storms in England after days of intense heat.	77 ♂ ♃ 78 ♀ + 50 ♃ 122 ♃ ♃ 4 127 +

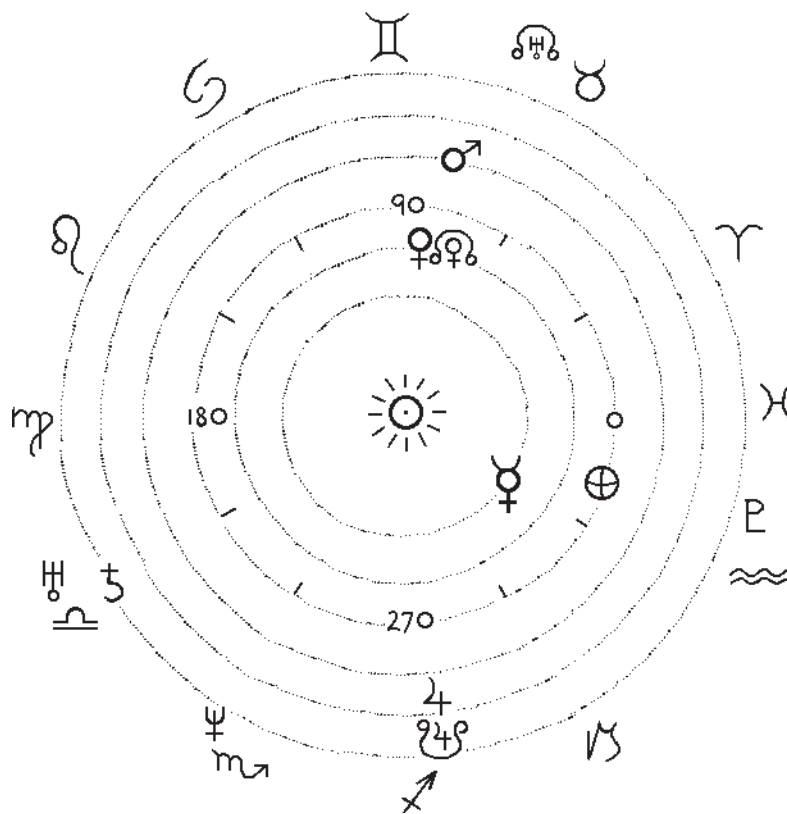
We do not think that it would help matters very much if we increased the number of examples at this stage. First of all, we must try to find some guide lines in the whole situation. We should, however, like to emphasize once more that a great number of data of similar events have been investigated. The results have shown that there is an intimate relationship between the planetary aspects and the meteorological facts. Mere statistics would not lead very far on account of the countless possibilities of combination; rather, we do expect practical results by a study of the dynamic character of the planets. Of this we shall speak in Chapter II.

With regard to weather conditions, etc., this relationship between cosmos and Earth world seems fairly logical. If it has already been proven that the phases and positions of the Moon exert an influence on the tides, then it is not too difficult to imagine that the totality of the planetary world also affects the flexible and very sensitive atmosphere of the Earth, perhaps even via the Sun. Our next problem is whether these impacts do not go deeper than only the atmosphere. The facts have shown that this is the case. Even the solid layers of the Earth's crust are influenced.

First we shall take (diagram 9) the date of September 2, 1806, the day of the so-called mountain slide (Bergsturz) or mountain avalanche of Goldau. This village in Switzerland is situated near one of the very old roads that connected the north of Europe with the south via the St. Gotthard Pass. It lies in the valley between the Rigi Mountain and the Rossberg. A long time before the disaster, one noticed changes and movements in the slopes of the Rossberg. Still, nobody had expected what happened on 2 September. The layers under the top-cover of the mountain had been softened by incessant rain, and the whole slope, right up almost to the summit, was loosened and hurled into the valley. A gigantic avalanche of rocks with blocks as big as dwelling houses came down over the village, destroying everything in its path. The whole village was buried under a deep layer of boulders and rubble. The lives of 457 people were lost.

The cosmic counter-picture was significant: First of all, the Earth moved into conjunction with Pluto. Moreover, Mercury was nearly in front of the Earth and was preparing itself also for a conjunction with Pluto, which followed about two or three days later. This latter is an important aspect with regard to events of the kind we are now discussing.

Diagram 9



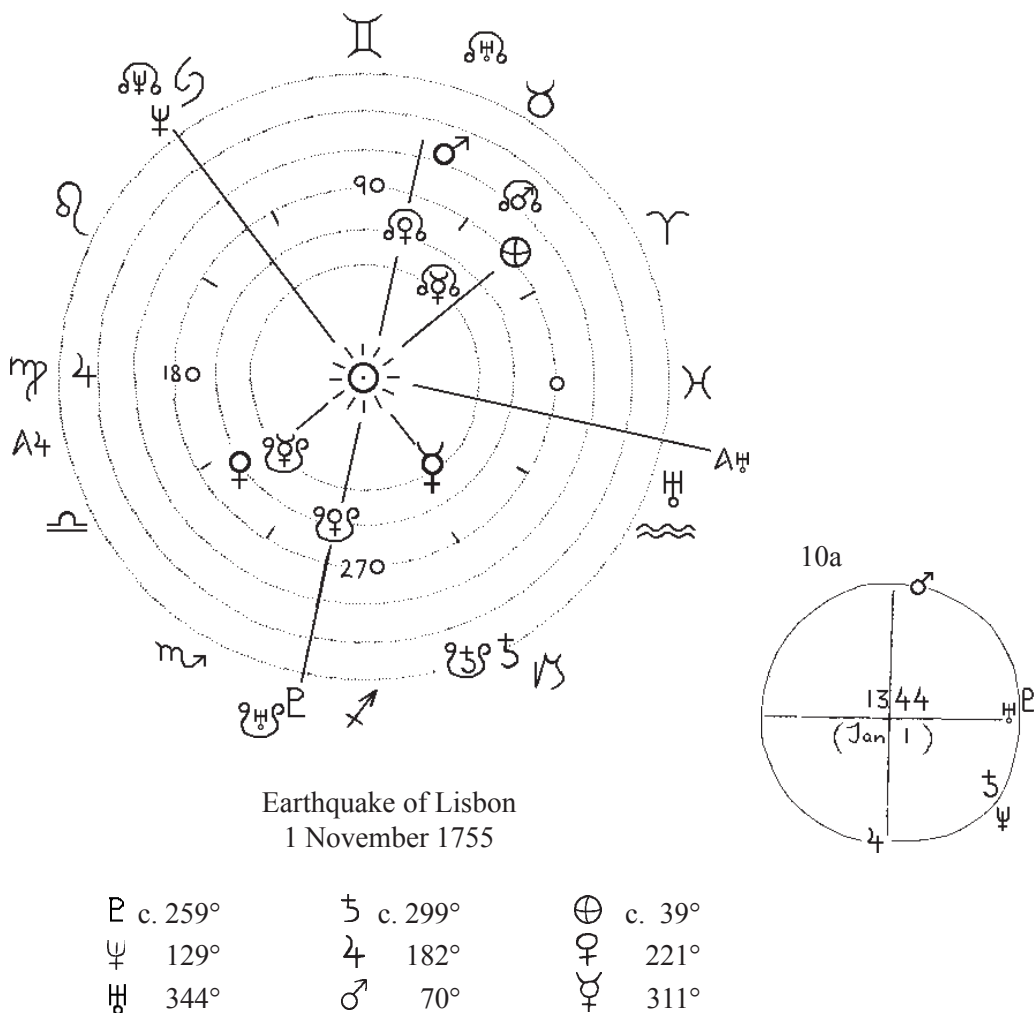
Disaster of Goldau
2 September 1806

♁ c. 342°	♃ c. 210°	♁ c. 339°
♀ 240°	♄ 279°	♀ 87°
♁ 206°	♁ 80°	♀ 336°

Saturn was still very near Uranus. The exact conjunction had taken place about 7 months earlier. Mars was near the lines made by the nodes of Uranus and Venus, while Venus was in the neighborhood of this region. Jupiter was almost exactly in its own node. We shall discuss the implications of this chart in the following chapter.

Finally, we produce the cosmic counter-part of two earthquakes which are well known. In diagram 10 we have the cosmic situation at the time of the earthquake of Lisbon, November 1, 1755. Two-thirds of the town was destroyed and 30,000 people lost their lives. The shocks were felt all over Europe and also in North Africa.

Diagram 10



The diagram shows that the accompaniment of this disaster in the cosmos was very dramatic. There was a perfect space-cross on that day whose arms were all occupied by planets. The Earth was in opposition to Venus, Neptune in opposition to Mercury. This set of planets was, therefore, in an angular relationship of 90°, which is known in conventional astrology as the square. Furthermore, Neptune was almost exactly in its own ascending node. Logically, Mercury was in line with the descending node of Neptune. Venus and the Earth were very near the nodal lines of Mercury and Mars. As we said earlier, these relationships of the planets to the nodes are at least as significant as the positions of the planets themselves.

Apart from all this, there is still another space-cross contained in this chart. Although it was not accurate at the time, it was, nevertheless, in the making. Pluto was in the tail-end, rather the sting-end, of Scorpio. It was less than 7° away from the nodal line of Uranus. This would indicate that a relationship existed between the two planets, intimated in the right angle which they formed. Uranus was in Waterman where it had not only reached the “lowest” point of its career around the Sun but also its greatest distance

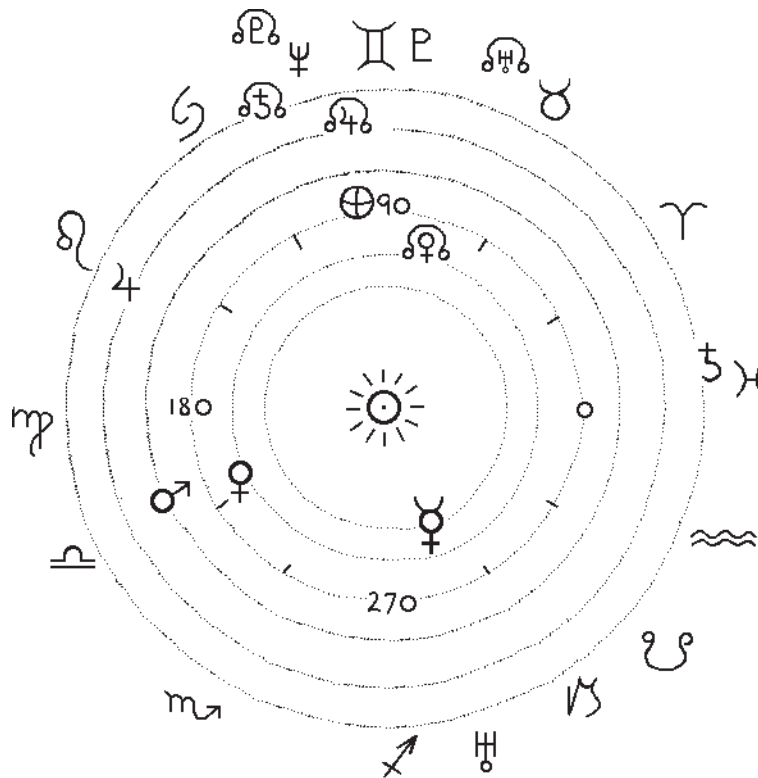
from the latter (aphelion). (Lowest point of its career means the greatest amount of deviation of its orbit from the ecliptic plane, which was, however, only 0.77° to the south.) The third arm of this space-cross was not occupied then, but Mars moved into this position in less than one month's time.

Saturn was still very near its descending node. Jupiter alone seems to have been disinterested in the happenings. Closer examination shows that it was moving into its aphelion, which is also significant.

Lisbon had received earthquake shocks already in preceding centuries. One of the worst ones seems to have been in 1344. (We have been, so far, unable to ascertain the exact date.) A superficial investigation revealed that there existed a semblance of relationship between the two dates, as far as the planets Mars, Uranus, and Pluto were concerned. Uranus moved toward a conjunction with Pluto in 1344 (positions on January 1: Uranus about 11° , Pluto about 20°). In the beginning of that year Mars was in a near rectangular relationship to the two and toward the end came in opposition to them. (Compare this with the space-cross of Pluto, Uranus, and Mars in 1755.) Very interesting is the conjunction of Saturn and Neptune in the beginning of 1344, which took place very near the nodal line of Neptune. This, too, has a strange relationship to the relative positions of Neptune and Saturn in 1755. In addition, Jupiter was at right angles with Uranus and Pluto during 1344. This also seems to be an important aspect compared with the latter disaster, because during 1755 it had moved through the fourth arm made by the space-cross between Pluto, Uranus, and Mars. There appears to exist something like "aspect-individualities" in the chronology of cosmic events that come back with changed countenances in conjunction with similar occurrences in the kingdom of nature.

One of the most destructive earthquakes in modern history was that which occurred on December 28, 1908, at Messina in Sicily. The town was completely destroyed, and 84,000 people perished in the disaster.

Diagram 11



Earthquake of Messina
28 December 1908

♄ c. 85°	♅ c. 10°	☉ c. 97°
♆ 106°	♇ 155°	☾ 205°
♁ 287°	♂ 206°	♃ 284°

The aspects of the heavens on that day were also very dramatic (diagram 11). Uranus and Neptune were in opposition near the nodal lines of Pluto, Jupiter, and Saturn. This, however, is an aspect that lacks individual relationship to one particular event in nature, because it lasts over a long period of time. Still, it seems to have been activated by the fast-moving Mercury, stepping into that line of opposition on that day. The Earth was also not too far away from it. At the same time, our planet was near its own perihelion. Venus moved into exact conjunction with Mars and the two were at an angle of 120° to Pluto. These angular relationships of 120°, 60° or 72° are also rather revealing, as experience has shown. For instance, Saturn and Jupiter were both nearing an angle of 72° to Pluto. Thus the three together drew two sides of an equilateral pentagon in the Zodiac. (Earlier we mentioned the significance of pentagonal relationship in ecliptic and Zodiac.) Furthermore, Saturn was nearing a rectangular position to Neptune. This has a certain similarity to the space-crosses between the two in 1755 and 1344. Thus at the time of the disaster, all the planets were engaged in some way similar to the earthquake of Lisbon.

The positions of Pluto seem to be of great significance in connection with such and similar events in nature. For instance, at the time of the shocks at Lisbon, 9h 40m and 10:00 am (Lisbon Time) on November 1, 1755, Pluto was just in the process of rising above the horizon. On December 28, 1908, Pluto was standing above the node of the Moon's orbit with the Earth's path, that is, as it appeared from the viewpoint of the Earth. (Also the Moon's path has an angular position toward that of the Earth and therefore also its nodes. They, too, are very significant but outside the scope of this book.) These are facts that give the impact of cosmic happenings on the Earth a more individual character, with regard to timing and geographical position of the occurrences.

Altogether, the rising point at the moment in question and the particular geographical area seems to give the final impetus. For instance, in the case of both Lisbon and Messina, Scorpion was rising or had risen. At Lisbon this was reinforced by Pluto in the same constellation. However, phenomena of this kind in Scorpion cannot be interpreted as the only indications with regard to the imminence of earthquakes. There exist more sensitive points of similar implications in the ecliptic.

In this field as well, we have made extensive investigations. It is very difficult to find absolute similarity. The present method of approach consists of studying and trying to detect the dynamic potentiality contained in cosmic events calculated according to heliocentric conceptions. This, we hope, will ultimately provide a means of gauging the cosmic situation with regard to inherent potentialities and possible repercussions on the Earth.

In the following list we give details of a number of earthquakes. Interesting relationships seem to exist between the inferior planets (Mercury and/or Venus) and the outermost planets (Uranus, Neptune, and Pluto) at the time of their occurrences.

EARTHQUAKES

(Chiefly according to information in *Great Earthquakes*, by Charles Davison; London, Thomas Murby & Co., 1936)

Date and Region	Heliocentric			
16 June 1819 Cutch, India	358 ♃ 354 ♃♂ 1 +	10 ♀♀ +	268 ♃ 263 ♃♁ 264 +	
20 November 1822 Valparaiso, Chile	132 38 ♃ ♁♀ ♀ + 218 ♀	275 ♃ ♃ 277 + ♁ 1		
16 August 1906 Valparaiso, Chile	101 ♁♀ ♃ + 277 ♃	85 ♃ ♁ + 260 ♀		127 ♁♁♂

PART TWO

15 June 1896 Samiku, Japan	73 ♀ 78 ♀ + 336 ♂	♁ ♀69 + ♁ ♂	+ ♃ 136 227 ♃
3 March 1933 Samiku, Japan	312 ♀ + ♁ ♂	♁ ♂ ♁ ♂	♁ ♂ ♁ ♂
27 August 1883 Eruption of Krakatoa	64 ♃ + ♁	♁ ♂ ♁ ♂	♁ ♂ ♁ ♂
12 June 1897 Assam, India	74 ♀ 164 ♃ ♂ +	♁ ♂ ♁ ♂	80 ♀ + ♁ ♂
3 September 1899 Alaska	152 ♀ 248 ♁ +	♁ ♂ ♁ ♂	♁ ♂ ♁ ♂
7 March 1927 Tango, Japan	146 ♀ 242 ♃ +	♁ ♂ ♁ ♂	166 ♁ + ♃ 340
26 November 1930 Idu, Japan	154 ♀ + ♁	♁ ♂ ♁ ♂	108 ♁ + ♁ 14 271 ♃ 283
18 April 1906 San Francisco	66 ♀ + ♁	♁ ♂ ♁ ♂	♁ ♂ ♁ ♂
5 February to 28 March 1783 Calabria, six great earthquakes	189 ♀ 275-7 ♃ +	♁ ♂ ♁ ♂	♁ ♂ ♁ ♂

Heliocentric positions of all the planets except Pluto and Mercury are given according to ecliptic degrees and for intervals of 10 days in *Planetary Co-ordinates*, for the years 1940 to 1960, and 1800 to 1940 (out of print). Prepared by H. M. Nautical Almanac Office. Published by Her Majesty's Stationary Office.

The daily positions of Mercury are contained in the *Nautical Almanac*, Published by Her Majesty's Stationary Office for each year.

For historic investigations, the heliocentric positions of the classical planets (Saturn, Jupiter, Mars, Venus, Mercury, and Earth) can be calculated for the time from 4000 BC till 1999 AD according to the astronomical tables contained in: P. V. Neugebauer, *Tafeln für Sonne, Planeten und Mond*. Tafeln zur astronomischen Chronologie II. Leipzig, J. C. Hinrichs'sche Buchhandlung, 1914. The calculations afford an accuracy of two decimals of a degree, but they are complicated and demand working with logarithms.

A lesser degree of accuracy (one decimal of a degree) is achieved by *Planetentafeln für Jedermann*, by Karl Schoch (difficult to obtain), Publishers: Linser Verlag G. m. b. H., Berlin-Pankow 1927, for the time from 3400 BC to 2599 AD. This method is comparatively simple. The accuracy is sufficient for investigations of the kind contained in the present book.)

CHAPTER II

THE INTERPLAY BETWEEN COSMOS AND EARTH

The Planets and Their Spheres

One of the greatest difficulties in the judgment of the interplay between cosmos and Earth is the picture of those gigantic distances between the celestial bodies of which modern astronomy has come to speak. It seems to be simply impossible and absurd to expect, according to these space and time conceptions, a noticeable influence of the planet Pluto, for instance, on the Earth. The reason for this is that one imagines any exertion of an influence as being dependent on the mass and proximity of that planet. However, Pluto is so far away, so the argument runs, that no direct impression on the Earth seems feasible.

We might make a better start if we have a look at the center of the system, the Sun. This central focus of the solar universe has obviously a powerful influence on all the kingdoms of the Earth. It makes an impression not only on our planet alone but on the whole planetary system. We are accustomed in modern astronomy to speak of the gravitational pull of the Sun as holding the system together. It need not interest us here whether this is the correct interpretation, but there is certainly some kind of force working from the Sun out into cosmic space. This force cannot be of the same degree everywhere around it. It must be graduated according to the distance from the central focus. There is no absolutely necessity to think, straightway, of a decrease only according to the scale of distances.

Thus we have in the solar system a central focus, and radiating from it, forces that would vary with regard to their power and character, according to the distance from the center. Without difficulty, we have arrived at the concept of (possibly concentric) spheres in which the Sun is enveloped. To this, one can add the idea that the planets move at the edge of these fields or spheres of energy, according to their affinity to those variable forces coming from the Sun.

The very first major difficulty in this picture is the more or less rigidly maintained constancy of the movements of the planets. As it is well-known, the coming into existence of the planets has often been imagined as follows: Originally there existed one unified central body, a kind of primeval Sun. This was put in rotation by some unknown factor. Through the ensuing centrifugal action, parts of the central body were thrown out toward the periphery in surrounding space. These evacuated bits concentrated into globes and have been racing around the Sun as the planets ever since. Another version is that a great cosmic body of powerful attraction passed near to the Sun and tore out pieces that later condensed into planets. (Another idea has been suggested lately, the so-called "Dust-Cloud Theory". See Fred L. Whipple in *The New Astronomy*, published by Simon & Schuster, NY. It suggests that the solar universe came into being by pressure of light, from space outside, upon clouds of cosmic dust of very fine distribution in the place of our present system.)

These pictures present enormous difficulties. Such questions arise as: Who caused the rotation of the central body, or who made the second body come near the primeval Sun, and so one can go on asking indefinitely. The scientist usually rejects these questions on his own grounds as belonging to the sphere of metaphysics. Another question is: Why have the planets not torn themselves away from the System? One can reply that the power of attraction of the Sun became so powerful that it forced the planets to remain in their orbits. But then one is inclined to ask again: Why have the planets not been pulled back into the Sun? Suggestions of solutions have been made, but very often they only push the real problem onto another level of inexplicable complexity.

If one is prepared to accept provisionally the above picture of a universe of spheres of energy originating in the activity of the Sun, one can conceive the following idea: The planets came into being as anti-entities of the Sun by some cosmic act of development. To find out how that happened cannot be our task here. The expression of their resistance to the Sun is the power of centrifugal action similar to that which we find on the Earth. Against this was set a force akin to that which we might conceive as centripetal

activity radiating from the Sun into the spheres. This would necessitate that the balance between centrifugal and centripetal tendencies in each individual planet's case would have to be very carefully pre-stabilized. Such equilibrium would enable the planets to maintain their ordained paths and other resultant conditions for a long time. This would also explain existing fluctuations.

This equilibrium can only be conceived as being built on extremely complex mathematical laws. Yet, wherever we find evidence of mathematics, we must suspect "intelligence" as a motivating factor in the background. One can, of course, argue that intelligence is only a particular constellation of the electrons, neutrons, and so forth, in matter itself. However, this argument leads to a hopeless confusion. The concept "intelligent matter" is a contradiction in itself and seems to destroy the fundamental idea of the very nature of matter.

The relative conditions, particularly the irregularities of the orbits of the planets, suggest that the reciprocal equilibrium between centrifugal and centripetal forces is not uniform. Principally, we concern ourselves here with only those irregularities that are expressed in the varying distances of the planets from the central entity and, also, by the varying inclinations of their orbits against the ideally conceived common plane of movement. One can imagine that these features would provide a means of studying the individuality, or the will of the planets opposing the tendency of the Sun to smooth out all irregularities, ultimately even eliminate the existence of planets.

One can have doubts as to what should be considered as the norm, for instance, with regard to the distances of the planets from the Sun (perihelion or aphelion). The idea of equilibrium between centrifugal and centripetal forces, however, will help to solve this problem without difficulty. It would simply mean that the planet in an aphelion position is straining at the reins of centripetal action originating in the Sun. Therefore, it is more in an individualistic mood. A planet in a perihelion position, rather, gives way to the pull of the Sun and is, therefore, more placid. With regard to the nodes of the planets, we have agreed earlier to regard the plane of the yearly movement of the Earth as the common plane. We feel justified in doing this, because we are looking at happenings in the cosmos from the angle of their impact on our own planet.

Furthermore, we suggest regarding the nodes of the planets as points of possible communication between the individuality of the single planet and the individuality of the Earth. The orbits of the members of the solar family, including that of the Earth, are expressions of their will to life and movement. As we suggested above, they came into being by the action of Sun-depending centripetal and planet related centrifugal forces. The Earth participates in all that which exists in the solar universe as planetary life and will to movement, because it is embedded in the various planes and spheres that penetrate each other. Thus one can imagine that the effects of expression of cosmic life can be found on the Earth, particularly in connection with the nodes. These nodes, especially the nodal lines, are situated on the plane of the ecliptic, which one can also conceive as the "will-plane" of the Earth. Therefore, the Earth would, in some form, take part in that which goes on in the orbits of the planets and react to it.

From this point of view, it is possible to think that it would also have an effect on the Earth if a planet stands near the nodes of another one of its colleagues. The same is possible if a planet stands not only in its own perihelion or aphelion but in that of another. One would expect, however, the most conspicuous effect from planets that are in angular relationship to each other. They might then combine under the impact of one particular constellation of the Zodiac, as is the case in an angular position of 0° or conjunction, whereas in all other angular coordination— 90° or "square", 120° or "trine", 60° or "sextile" and so forth—we should either have an element of cooperation from varying standpoints or obstruction. Even if, for instance, conjunctions are not exact, meaning if one planet does not cover the one further out as viewed from the Sun, we can still conceive this as an indication of a tendency.

It is still necessary to elaborate on a distinction between the actual planet and the plane of its orbit or sphere, as we shall call it in future for simplicity's sake. It is already contained in principle in what we suggested above. The spheres are extending from the surface of the Sun out into space as fields of energy.

We can regard them, with all necessary reservation, as extended “layers” of the central entity of the solar system. On the other hand, we can agree on one aspect whatever we think about the nature of the Sun and its interior: On its surface, mighty transformations of substances take place, which we on Earth experience in the facts of light and warmth, etc. These processes distinguish the Sun from the planets, which are obviously inclined to accumulate and conserve substance or matter.

This capacity of the Sun to transform, possibly to eliminate, substance is akin to that which we find indicated simply in the very fact of the presence of spheres. They are only fields of some kind of energy and are invisible. They could still exist even if there were no planets to encircle them. Therefore they are, in a sense, anti-matter.

Of the planets, we have to expect that they would depart from the solar system if they were not held by the Sun. We said already that they seem to be inclined to retain matter or substance. The case of the Earth with its Moon is part-proof of this. The processes of disintegration are far less violent than on the Sun. One should expect that they defend matter and substance against the will of the Sun to dissolve them.

Thus we can imagine that a planet in its own node or near the nodal line of another is an indication of a cosmic fight or argument. The visible planet might insist on conservation of cosmic ingredients that concern it. The sphere, originating in the Sun, might want to pursue a course of dissolution or at least of transformation. The result could well be a wide range of happenings, from conservation via compromise to dissolution. Naturally, they would express themselves on Earth either as consolidation and condensation or as dissolution and breaking-up in nature events, with a vast scale of possibilities in between. Angular coordination between planets of 0° , or conjunctions, can then mean a climax of conserving impulses; whereas, oppositions or rectangular relationships might ignite contradiction and acting at cross-purposes, though still within the orbit of conservation. All these happenings would be communicated also to the Earth and create repercussions. An almost unfathomable number of combinations is possible. It is doubtful whether they could ever be pinned down in rules, etc. We imagine that, in the place of hard and fast rules, a flexible imagination and thinking would have to operate in order to develop a perception of the actions of cosmic intelligence and an estimation of the possible effects.

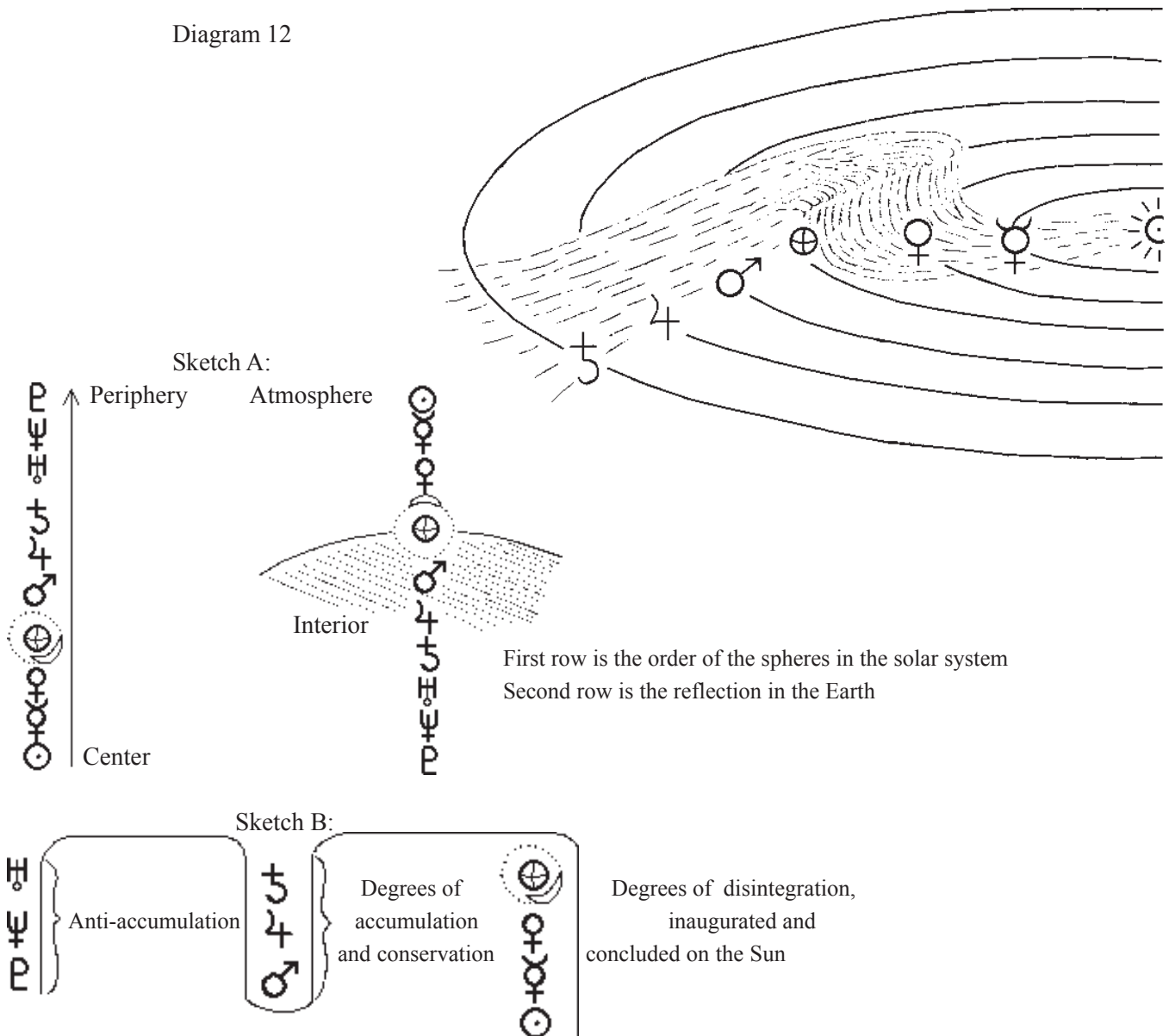
One of the major questions we ask ourselves is whether we can differentiate the effect of the planets. From various aspects we have come to the conclusion, simply by empiricism, that the spheres of the planets as fields of Sun-energy are reflected in the dynamic structure of the Earth. In other words, we have the impression that the Earth is built according to the pattern that, in any case, exists in the solar cosmos. This concerns the atmosphere and the interior of our planet. It is by no means an absurd conception, because we know very well that occurrences in the layers of the Sun, as well as between the planets, exert a strong influence on the atmospheric and magnetic fields of the Earth. This could not be if there did not exist a kinship between the layers of the Earth and those of the Sun, respectively the spheres of the cosmos.

Experience has shown that the spheres of the planets are reversed in their “reflection” in the Earth (see sketch A facing page). The surface of the Earth is in any case *earth*. It is circumnavigated by a reflection of the Moon, which is connected with the liquid element as is shown by its effect on the tides. The layers of the atmosphere that are, in part, not yet investigated would be permeated, according to this idea, by reflections of Venus, Mercury, the Sun and, as far as humidity of the air is concerned, also by the Moon. The crust and the kernel of the Earth would then bear reflections of the planets above the Earth, meaning those outside its orbit. It is impossible to demarcate sharply the spheres of influence, because similarly to the structure of the cosmos, they interpenetrate each other.

Another aspect that can give us a lead, with regard to the differentiation of the planetary impact, is the following idea: The Sun exerts attraction on the space surrounding it. It is therefore possible to think that it draws some kind of free substance toward its surface where it would be disintegrated. The planets would resist this tendency, as we said above. They would take out as much as they could of that stream of substance which is flowing toward the surface of the Sun. However, we should have to imagine that the planets assimilate it according to their individual capacities and inclinations. Still, one would expect that

this process happens according to certain laws, possibly similar to the Bode Law of mean distances and others which prevail in the planetary cosmos. One possibility is a gradual rise in this assimilating process toward the interior of the solar system, culminating near the orbit of the Earth and then breaking down between Earth and Sun. In order to facilitate an imagination, we choose the picture of the action of a wave in the ocean (diagram 12). Of course, this “wave” would come in from the periphery in the form of a vortex, but where it would hit a planet a temporary preservation of substance would occur. Inside the orbit of the Earth the disintegration or breaking down of the wave, inaugurated by the Sun, would then set in.

Diagram 12



This idea is by no means intended to be taken as a hard and fast picture. It should only help us to imagine the interaction between the planets and the Sun. The idea of the crest of the wave being near or in the orbit of the Earth appears to be supported by the relative weight of similar volumes of substance on the various planets, which is supposed to reach a climax on our planet, coming from the periphery of the solar system. It diminishes again inside, between Earth and Sun. We would then have a minimum of temporary accumulation of substance by Uranus, Neptune, and Pluto, a gradual increase in this action near Saturn, Jupiter, and Mars, the maximum or culmination (and the breaking down) of this conserving tendency on the Earth, and toward the Sun a gradual disintegration. It would classify the planets as belonging to three groups (see sketch B above).

This would make the first sketch more intelligible, and it explain why the planets Venus and Mercury, and the Sun appear, with regard to their reflection in the Earth, more connected with the element of the relatively light air which, in any case, diminishes toward the outer layers of the Earth's aura.

After these preliminaries we can return to the examples given in Chapter I. It is now understandable why the planets Venus and Mercury are always in very prominent positions in the charts of storms and cyclones. They are, in the first place, activated by changes and developments in the atmospheric layers of the Earth, which we related to the spheres of these planets. Thus we find Jupiter, in diagrams 5 and 6 of the disasters of January 1953 and November 1703), in or near the nodal line of Mercury (and of Mars). The rectangular relationship between Jupiter and Pluto seems to have been an additional exasperating factor. Moreover, the positions of Venus were similar in both cases. They were still rather near the node of Venus. In 1864 (diagram 7), Mercury and Venus were in opposition (Venus in conjunction with Jupiter). Mars and particularly Pluto were near the node of Mercury. The same repeated itself in 1872 (diagram 8), where the two were in close proximity to the nodes of Mars and Mercury, but the planet Mercury itself was also very near its own descending node. The list of similar meteorological happenings (following diagram 8) adds more evidence. It is very interesting to see how Venus was drawn into the picture of the disaster of September 2, 1806 (diagram 9). It stood in the same portion of the Zodiac as in 1953 and 1703. The catastrophe was accelerated by meteorological conditions at the time. Incessant rain over weeks had softened the under-layers of the mountain slope.

The difference between meteorological happenings and earthquakes seems to be indicated by sharper space-crosses in the charts of the latter. The picture of the earthquake of Lisbon, November 1, 1755 (diagram 10), is an exceptionally striking example. There were two perfect space-crosses contained in it. The arms of both were all occupied by planets, if one considers that Jupiter was in the fourth arm of one about 6 months before. Also the list of major earthquakes shows that a least one or two angular sets of 90° were involved, sometimes even three or four. Space-crosses, or angles of 90° , would indicate that there were at the time definite cosmic impulses that were at cross-purposes. They seem to indicate tremendous battles in the cosmos for and against evolution. As the Earth is drawn into them, the elements of our Earth are also irritated. In any battle, we must reckon with casualties. Thus the Earth cannot claim exemption; the price that is to be paid for evolution seems to be disasters in nature. We shall find this verified in facts produced in later chapters.

Why should there be fighting in the cosmos? We can as well ask: Why should there be fighting in the human world? We know that the reason for this is difference of opinion on vital matters of humanity. Do differences of opinion also exist in the cosmos? We should have to imagine them on a gigantic scale, and the interplay between centrifugal and centripetal tendencies, of which we spoke earlier, seems to be an affirmation. The point is that this might be a means, whether one likes the method or not, of getting evolution into stride. We should then expect that the cosmic struggle that was reflected, for instance, in the earthquake of Lisbon also had some bearing on human matters. It had indeed. The earthquake happened at the time when Portugal was, in fact, under the rule of the marquess of Pombal, a very able statesman. He was, however, involved in a tremendous fight with the Jesuit Order, which had repercussions as far as South America. It ended with the expulsion of the Jesuits from Portugal.

In the picture corresponding to the earthquake of Messina, December 28, 1908 (diagram 11), there was, apart from the other sharp aspects, an angular relationship of 120° between Mars plus Venus and Pluto. Such an angle indicates cooperation of some kind. It looks, therefore, as if Pluto and Mars (both a bit unruly in the solar family) had agreed to insult Venus. A conjunction such as the one in question might indicate frustration.

Thus it appears obvious that the Earth and its inhabitants are partaking in the life of a greater cosmos that maintains its own existence in a constant battle for equilibrium between opposing forces. Those forces seem to be the expression of intelligent activity, because laws of a mathematical order are involved in their operations. Judging by the results in earthly affairs, we realize that the angular coordination of the planets

and also the relationship between planets and nodes speak of possible combination of forces, of contradiction and difference of opinion, and even of frustration and obstruction. All this, we repeat, arises from the consideration of happenings according to heliocentric conceptions.

The main polarity, between which everything seems to move in the solar cosmos, is the difference of the planet as a body and the sphere as a field of energy. The planet is the representative of the world of mass, weight, size, etc. We can approach this world through our senses. The spheres cannot be seen or touched; they can only be calculated, which is a purely mental activity. But we should not even be able to calculate them if the planets would not give us the foundations and elements of their orbits. Thus, planets and spheres are bound together, although they appear to be polarities. One has been made dependent on the other.

Through this interplay, life of a definite standard has been made possible in the solar system. We do not know what form it takes on other planets, if any at all, but from our Earth we know that it supports the existence of the kingdoms of nature. The sphere makes evolution possible, because it provides the very element of planetary movement, which is the foundation of time. Evolution necessarily involves constant change, even destruction and elimination. The beginning of the universe was totally different from what it is now, and in the end it will again present a picture that will have no likeness with the present. This process would probably be speeded up to an unimaginably fast degree if the planet of mass and weight would not offer resistance. It likes to conserve and to perpetuate the present. In human terms of time, it provides a place where the created objects have, at least, a limited amount of permanence.

As members of the human race, we must be grateful that the two extremes exist. As for all creatures of nature, so they give us, too, the foundation of a physical existence, which lasts on the average a fairly long time. They provide us also with the possibility of getting further, i.e., of coming to a close of earthly existence after we have had our share of experiences. Yet, neither of the two taken alone would be ideal under present standards. An overemphasis on the spheric energy-element would throw us into a whirlpool of breathtaking development and never-ending storms of change and transformation. It is highly probable that we could not maintain the standard of an integrated human being. We should lose our self. We get an idea of what velocities, etc., unobstructed by the inertia of our Earth, would have in store for us if we think of the endeavors and experiments, in certain places, of making someone fit for space travel. On the other hand, we cannot imagine that the opposite extreme, if operative alone, would support human integration. The world of matter, weight, etc., would insist on absolute conservation. In order to achieve this end, all dynamic tendencies would have to be eliminated from such a cosmos, because this constitutes the cause of change and transformation. Moreover, with them, human intelligence, which is obviously an element of disturbance for any attempt of conservation, would also have to go. Human intelligence makes progress possible, but that progress is bought at the price of constantly changing or eliminating the existing. Yet, with the expulsion of human intelligence, the ego as well would disintegrate.

Humanity seems to occupy a very narrow ledge between the two great cosmic principles, and yet it cannot do without them. We must even hope that each one of them will hold the balance against the other, because therein for us, under present conditions, lies the guarantee for standard existence on this planet. Still, we might ask: What can we gain from such a precarious existence between those mighty forces? The solution can only lie in the experience that a human ego gathers amidst the world maintained by those forces. Unless we can assign importance and permanence to that world, which matures through humanity as civilization and culture, the whole process of the cosmos becomes senseless in terms of human intelligence, though it might be a magnificent and grandiose happening in itself.

CHAPTER III

HISTORY AND THE COSMOS

All the kingdoms of nature are woven into the polarity of the planets and the world of their spheres. None can escape it, not even the mineral kingdom, which seems to be most enduring and caught up in conservation. From a long-range point of view, however, it will also change. We also belong to nature with a part of our being; therefore, we share its fate. Even right into the realm of our emotions, inclinations, affinities, etc., the duality of the cosmos works. Yet, in us is a third element that one cannot detect easily in the cosmos. We can look onto our natural being as if it were an object outside our self, and we can reflect on it in our thinking. This is something unique in nature. One can prove that the animal does not have this capacity.

This position that we have enables us to form a relationship to nature and to the universe that bears in itself the seed of a totally new element in the cosmos. Through our body and the functions in it, we must share the interplay between cosmos and Earth; but in that realm of selfhood, where we can detach ourselves in self-awareness from our surroundings, we can become free, even from the impacts of the cosmos. This is not a fact that is given to us; we can only hope to attain it by inner discipline.

We are each put into the interplay between cosmos and Earth by our birth. Life is the road that offers us an opportunity to stand in full awareness, in the midst of all that happens around us, and yet keep aloof. Thus we can attain that inner freedom, which is not an ascetic denial of the world but it is experience on a level higher than ordinary consciousness. However, it is useless to pretend that we have yet made very spectacular progress toward this possible aim of humanity. We are very much on the road and, obviously, only at the beginning of the venture. History is the panorama of the struggle, of the still scanty victories of humanity and also of its defeats.

We will now have a look at one particular event in history that seems to have been a symbol, at least, of one of the stages of humanity's battle for freedom. It was the moment when Martin Luther posted his 95 Theses, against the abuse of indulgences, on the door of the Castle Church at Wittenberg, October 31, 1517 (diagram 13). We do not intend to suggest that this was the only event of its kind, although this was the beginning of the Reformation in Germany. There were certainly hundreds of occasions that demonstrated modern humanity's, often half-conscious, decisions to break through to new fields of inner freedom.

Here, too, we prefer to present the heliocentric aspects in the sky. It is surely a very interesting picture. Pluto was in the constellation of Archer and near its own descending node. Saturn was also very near there. A few months later it had caught up with Pluto and was in conjunction with it. Also Venus and Mercury had entered that section of the ecliptic. They had been in conjunction a few days before. All this happened near the nodal lines of Jupiter, Pluto, and Saturn. Mars also drew near the section of Archer, though it was at the date in question still in Scales and in exact opposition to Uranus.

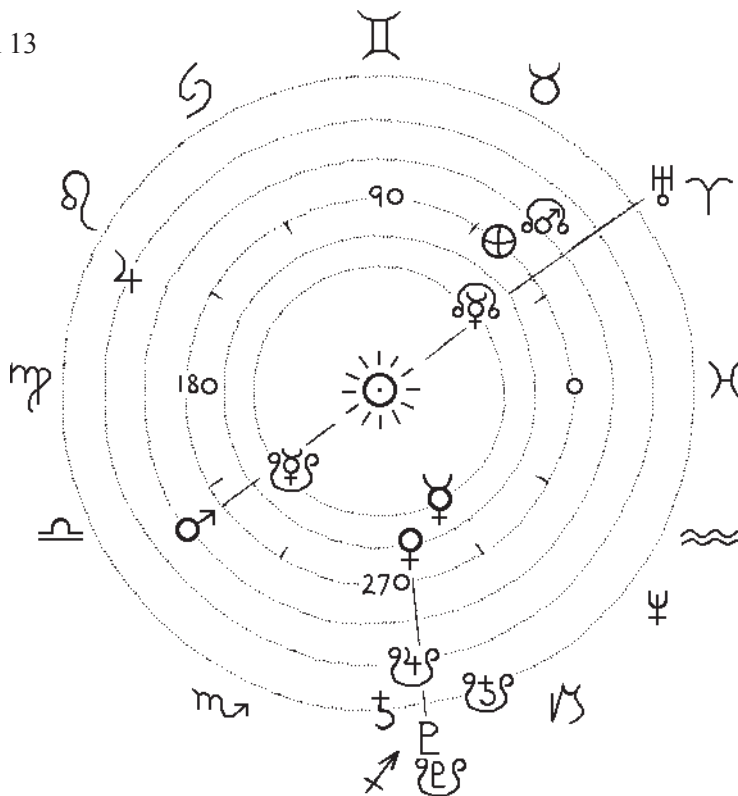
Quite obviously, here is an indication of tremendous arguments going on in the heavens. The accumulation of planets in the ecliptic sector of Archer would speak for quite substantial tendencies of complicated resistance and conservation in the cosmos. They seem to have turned their attention against impulses that were then inherent in the spheres of the planets Jupiter, Pluto, and Saturn, whose nodes were blocked by the planets' bodies.

We shall now attempt also to draw the implications of the constellations of the Zodiac into the picture. One might be tempted to regard them only from the angle of mythological symbolism. However, we have come to the conclusion that their impact is a real one. We can imagine that the spheres of energy commencing on the Sun reach out into space and contact even the fixed stars, thus infusing fixed-star ingredients, as it were, into the solar system by means of the capacity of our Sun's attraction. These would pass through the planets on the way, coloring them with zodiacal tinges, as it were. We know that the modern mind will find it difficult to accept such an idea, particularly on account of the gigantic distances between the fixed stars and the solar system. Thus, for instance, Archer is regarded as being composed of single fixed stars

along an unimaginably long straight line in space. However, even this picture need not deflect us from the idea that stars, in a supposedly infinite line, can combine in one ray of impact that enters the solar system. One modern hypothesis in cosmology (see *The Dust Cloud Hypothesis*, by Fred L. Whipple, in *New Astronomy*, Simon and Schuster, New York) even speaks of pressure of light coming from the fixed-star background, which might have pressed the primeval dust into shape. If this is correct, it would confirm that the idea of influences from the distant fixed stars entering the solar universe is actually not so very remote.

Earlier, we referred to Archer appearing on ancient star-maps as the image of a centaur, particularly the centaur Nessus who was involved in the death of Hercules. He aims at Scorpion and, thereby, indicates that his efforts are directed toward the overcoming of the universal law of death. How can this be done? In the realm of matter and mass, it is useless to attempt it; in the realm of the spirit, the danger seems to be that the individual spirit (in humanity) is submerged in a sea of superseding cosmic forces. Only the increase in effectiveness of the human ego can prevent us from falling into oblivion. For this battle, the Centaur-Nessus stands. The constellation in the sky is an expression of forces in the cosmos that incite us to employ all possible resources in order to free ourselves from individuality-denying tendencies in society, such as race, nation, even family, and so on. We, as all beings of nature, are products of a cosmos that in itself, started from an undifferentiated condition. Differentiation was an element which was infused into it in time. It is present in the universe in thousands of potentialities. One highly evolved facet is our impetus to develop individuality.

Diagram 13



Luther posted his 95 Theses on the door of the Castle Church at Wittenberg
October 31, 1517

♁ c. 278°	♃ c. 271°	♁ c. 48°
♁ 324°	♄ 158°	♀ 282°
♁ 37°	♂ 217°	♀ 290°

The situation in the universe, intimated on October 31, 1517 by the accumulation in Archer, would be this: The nodes of Jupiter, Pluto, and Saturn stand for the contacts between the Earth and the spheres of those planets. They would represent the dynamic cosmic element, tinged by the impact of Archer. This particular coloring is not very old. These nodes have entered Archer, coming from Capricorn, relatively late. That of Jupiter entered already about 2000 BC; the ratio of movement of the nodes of Pluto is still too uncertain. Therefore, those impulses are rather young. The development of individuality and the yearning for inner freedom are directly associated with them.

This was evident in the moment of Luther's protest by his 95 Theses. He may not have had the intention of producing the effect they had, but there was more in them in a deeper sense. They were not only a rebellion against certain abuses in the Roman Church. It was one occasion of many on which humanity, having entered the modern age of science and technology, tried to shake off old bonds of religious institutions and dogmas, medieval and earlier world conceptions, conventional social conditions and ideals. Impulses of this kind had been operative for a long time in history. We can detect them already in the pre-Christian civilizations of Asia Minor; but during the 15th and 16th centuries they broke fourth with full force.

Against these impulses, which lead humanity into constant danger of being drowned in deluges of emotional heat and illusion at that turning-point of history, there stood a strong body of conserving and sterilizing tendencies. This was obviously inherent in that powerful accumulation of planets in Archer. In history we need not go very far in order to find their human channels.

There exists an interesting parallel to one part of the sky in 1517. At the time of the Declaration of Independence of the USA, on July 4, 1776, Mars was in exact conjunction with Uranus, though in the constellation of Bull. In 1517 the two were in opposition in Ram. Obviously, there is an inner relationship between the two events. Though they happened on totally different levels, they nevertheless were stepping-stones of humanity on the road to the realization of those Archer impulses. The connection with Archer was clearly indicated in the picture of the sky in 1776 and in resulting events, apart from that relationship between Uranus and Mars.

In order to achieve a more precise interpretation of an aspect of the sky, such as the one we discuss here, we need a more specific differentiation of the planets and their spheres. The provisional scheme that we introduced earlier, in connection with events in nature, is obviously insufficient for present purposes. As soon as the cosmos reflects itself into history, we are confronted with different dynamics. Our mental capacities have emancipated us more than any other creature from nature; therefore, the impacts of the stars are also experienced and modulated more within our mental orbit.

Experience proves that there exist many ways that lead to a characterization of the differentiated influence of the planets on human affairs. We will adopt a simplified method, because our aim here is principally to establish the outlines of such an approach.

In sketch two, we have already introduced in diagrammatic form a classification of the planets that we will also use here. Experience has shown that the division into the two groups of outer and inner planets, which was employed in ancient times, is still of practical value—though we view things here from the heliocentric aspect. Outer planets are Saturn, Jupiter, and Mars; the inner planets are Mercury and Venus, to which we add the Earth with its Moon. A third triad is formed by Uranus, Neptune, and Pluto. They were discovered late and were obviously unknown to the ancients. These worlds of newly discovered planets represent a realm of cosmic intention and will that is above the more rational impacts of the old planets on the kingdoms of nature and on humanity, as experience has shown. In astrology they are usually connected with occultism and esotericism. With regard to history, we can see in them the foci and spheres of impulses that seem to lie at first outside our mental orbit. They enter us, in a fashion, which appears to be inexplicable, at least on a sheer rational basis. Thus these impulses manifest themselves in the incalculable and the unexpected in history and in the human being. However, before we embark on a characterization of these planets, we will concern ourselves with the first two triads.

The threefoldness that we suggest, with regard to the planets, is a fundamental law ruling in many spheres of nature. It is also present in humanity in many ways. We need only mention the threefoldness of thought, feeling, and will. This is apparently a reflection of the cosmic triad in humanity. In ancient times such divisions were a matter of course, for instance, the Indian Trimurti of Brahma, Vishnu, and Shiva, which was recognized as the archetypal background of numberless earthly triads, right down into social constitution. The physiological reflection was the triad of head, heart, and limbs, of course, with a wide range of variation.

Saturn is the head or leading planet of the outer or upper triad of the ancient order of planets (without Uranus, Neptune, and Pluto). According to our suggestion in diagram 12, these three belong, so to speak, to the rising part of the wave of cosmic condensation and materialization. Therefore, we imagine that they are, more than the others, connected with the consolidation and standardization of all “natural” existence within the solar universe. Saturn’s sphere is at the foot of the mounting wave, as it were, which would suggest that both, planet and sphere, are foci of cosmic intelligence working in and for the establishment and maintenance of the skeletal foundations of that natural existence. It would be the basis of the all-planning and all-remembering will impulses that sketched the ways of evolution in the solar system and fitted these plans into the limitations of time and space. Thus they would also work in the interplay between external world and human senses, because that appears to be a more reliable and permanent sphere of experience of natural existence than any other human capacity. The decidedly more conservative planet, Saturn, insists on unwavering regard for the old and approved ways and facts in the universe. It is rather retractive and not progressive, because it maintains that in the primeval past, whose memory it preserves, there were established the principal laws and aims of all evolution. It is, therefore, always inclined to carry the past into the present.

Jupiter is the antithesis of Saturn. According to diagram 12, this sphere is rather in the path of the rolling and heaving wave, in a metaphorical sense. This coincides with evidence that it infuses the element of flow and the momentum of development into the universe. One could call it cosmic life, which permeates all existence with the principle of rhythm and change. The Jupiter intelligence expands and “materializes”, in time and in successive stages of evolution, what otherwise may be the supreme idea of the cosmic process, existing beyond time and space in the highest divine intelligence. Jupiter’s intelligence maintains that development can be judged only by the final achievement; but in order to get there, evolution in stages is necessary. Here is the antithesis to Saturn, which insists on strict obedience to the divine purpose established once and for all in the past. Jupiter risks the possibility of deviation in order to give color and scope to individual creativeness on that road to accomplishment. It is the flexible and ingenious architect who executed the plans of the cosmic edifice. The planetary body, distinct from the sphere, tends to sink back into stagnation, prosperity, or tendency to splendor on cosmic dimensions. These are the ways of its conserving trends.

Mars is at the crest of the wave in the diagram. According to this picture, this is where the streams of sidereal ingredients, coming from the periphery, reach their culminating point of condensation and compression. They climb up, metaphorically speaking, to their precipitation-level before being plunged into the kind of materialization that we know takes place on the Earth. Therefore, the imaginations that center around Mars as the Lord of War, etc., are correct. The cosmic intelligence of this category must work in catalytic fashion in order to inaugurate that precipitation. This is cosmic warfare in a sense, because here the last traces of the original integration in the cosmos must be broken up. The multitude of individual objects and creatures assume shape in a turmoil of emancipation. In humanity, for instance, this kind of intelligence appears as working in those more instinctive degrees of self-willed consciousness that are the fountains of egoism. Thus Mars is a rebel in the cosmos, the other extreme of Saturn. It wants to “get on with the job” of evolution, and therefore it is inclined to favor the speeding up of emancipation of any kind. For instance, the kind of enthusiasm that inspired classical natural science is essentially an impulse of the intelligence of Mars. The sphere of Mars would thus help indirectly to enhance the prospects of inner

freedom by inspiring egoism, whereas the planet might easily slide into revolution of some kind and ultimately might be bound to turn against its own purpose.

The triad of Earth-Moon, Venus, and Mercury belongs to the breaking down of the cosmic wave. The Earth is involved in this as far as matter in its highest degree of density and compression has come to the point of commencement of that dissolution and “atomization”, which seems to reach its conclusion on the surface of the Sun. This would suggest that the other two planets constitute intermediate stages toward that end. The whole process might appear as a senseless waste of cosmic energy. However, a closer look promotes a different view. The fact of chemical reaction on the Earth, working out as decay, awakens consciousness; though we can by no means speak of consciousness in a strict sense with regard to the mineral and plant kingdoms. In humanity it is borne out, by an objective observation of the fact, that a high degree of natural vitality lowers the quality of consciousness and control. The brain cannot function satisfactorily, according to contemporary standards of civilization, if it is invaded by too much vitality. Moreover, the physiological tranquility needed for objective observation and thinking is dependent on that detachment from the object world, which is the result of “matter” having come to the end of its career. This suggests that the Earth (together with its Moon) is a point in the solar system where the intelligence of natural creation in the cosmos can be converted into power of individual thought and imagination. This is borne out very well with regard to the influence of the Earth-Moon. From researches that comprised many hundreds of historic cases, we have convinced ourselves that the Moon has an influence on the human brain as an instrument for objective perception. It also has a dominating influence on the embryonic development in general, as far as this is a process of recapitulating the typically human form. This is essentially a transformation of the Saturn activities in the cosmos and on the Earth.

The intelligence of the sphere and planet of Venus carries out, according to our experience, a transmutation of the influence of Jupiter on the cosmic process. It promotes, therefore, relationship and coordination of the ingredients that have been thrown by the intelligence of Mars into a condition of emancipated and individualized existence. Thus it dominates in human feeling as a means of relating individuals to the environment in any sense, and of coordinating them into any kind of association, human society, or nature. It can, of course, also possibly activate more disruptive impulses of selective sympathy and antipathy. This is particularly the impact of the planet. There is something in the fact that in star-lore Venus has been associated with love affairs, etc. The impacts coming from the sphere can help us to control feelings and relationship, and lead us to conscious assessment of the merits of relationship and affiliation. Thus this planetary intelligence would infuse virtue—or it’s opposite. In other words, it can create an element of responsibility in the turmoil of individualization.

The Mercury intelligence takes up the results of Mars activity in the cosmos and leads them through another step of dissolution. It has thus some similarity to Mars, because it takes up the thread of catalytic activity and carries it beyond the materialization to the other end of the avenue, which is disintegration. One might call it universal “oxidization”, speaking metaphorically. However, in the course of these processes, as far as they appear reflected in Earth existence, further enhancement of consciousness can also be gained. They appear in humanity as the potentiality of developing personal intelligence combined with willpower. This sphere, moreover, offers a wide range of possibilities, from universal intelligence capable of comprehending and applying the widest implications of cosmic aspects of evolution, to total isolation in egoism.

This is, of course, only a very abbreviated description of the dynamic qualities and properties of the planetary Intelligences. It would be as futile to attempt an absolutely comprehensive delineation of the complexity of these celestial entities as it would be to give, within the orbit of manageable human intelligence, a full picture of the complexity of the Earth as a planet. However, the scanty aspects that we have developed will suffice to carry on the investigations which we intend here.

The planets Uranus, Neptune, and Pluto are channels from the extra-solar world into the solar system. As a triad in itself, it constitutes a threefoldness similar to that which is contained in the two other groups,

except that it can run, in certain cases, against the “law and order” in the solar system. Thus Uranus is connected with “ideas” or impulses from the extra-solar world that might at first disturb the “peace” of the solar universe until they were assimilated. Therefore, Uranus might be felt, more than any of the old planets, in sudden and unexpected events and impacts. The planet operates usually as a catalytic agent for sudden, explosive incidents on the external level, often in combination with Pluto. The Intelligences of the sphere exert a harmonizing and organizing influence on the solar system so that it can live as an integrated body of purposeful function.

Neptune is a portal for intelligence of “liaison” with the extra-solar world. We know how important and healthy it is for us to experience the world around us and to make contacts. Similarly, the solar universe must be coordinated into the setting of the greater cosmos. The Intelligences of Neptune regard this as their task. The impacts of the planet’s body might appear chaotic, even undermining. Those of the sphere, if they are assimilated properly in time, can imbue the solar world with new and higher possibilities of evolution. Compared with those of Uranus, these influences are more of a long-range character. Under present conditions on the Earth, they are working in nature often in a subterranean fashion and in cultural affairs under catacomb conditions, as it were.

Pluto is the equivalent of the will element in that triad, representing the bridge to the extra-solar cosmos. Earlier, we remarked on its erratic behavior with regard to its perihelion and aphelion, as well as to the inclination of its orbit. This is an expression of its inner nature, even of its intelligence. It is initiative and will, but of a kind that can shake the very foundations of the solar family. The list of earthquakes shows that it is mostly involved in incidents of this kind. It is, in a sense, a higher octave of both Mars and Mercury, and it seems to heartily dislike anything that pretends to be built for material eternity. The difference between sphere and planet, as with Uranus and Neptune, is comparable to the difference between impulse and execution.

Equipped with these, however scanty, outlines we return to the aspects of October 31, 1517 (diagram 13). Impulses coming from the spheres of Saturn and Jupiter were decisively in the foreground of this cosmic battle. We read this in the accumulation of planets near the nodes of the corresponding spheres. Obviously it was a moment in history that concerned the very great principles of cosmic evolution.

From the viewpoint of Saturn, it seems that it was more a matter of the principle cosmic plans and intentions that were contemplated. The Jupiter intelligence was concerned with the methods of attaining those aims in the course of step-by-step evolution. Fundamentally, it involved the Archer impulse, one of the long-range issues of more recent humanity, such as the urge to break through to independence and freedom. It is constantly in danger of being overrun by passions and emotions that are apt to defeat the very purpose—the Centaur being half animal.

The planet Saturn (the image of impulses of conservation and adherence to principles of ancient glory supposed to have been established once and for all times) blocked the sphere (node) of Jupiter. Therefore we have to assume that, in that historic moment, tendencies of this kind tried to obstruct a development which was on the verge of taking a decisive step toward accomplishment of freedom. The opinion of Saturn, as it were, was that only the established institutions were reliable and that all new vistas were insecure, even dangerous. Mercury was almost exactly in the nodal line of Saturn. Narrow will-tendencies, inclined to lead to egocentric limitations of perspective, tried to throw themselves into the pathway against pre-ordained aims of cosmic evolution. Venus was nearly in conjunction with Pluto; in the realm of human relationship, certain powers attempted to oppose a world tending to individualism. Yet, cultural earthquake impulses combining with cosmic power of execution were on the verge of entering the world, bent on moving old-fashioned standards. All this was still more aggravated by the opposition of Uranus and Mars. The explosive nature of Uranus’ extra-solar “ideas” had come into a tension with the catalytic Mars, the “materialiser”. Things just happened, as one says.

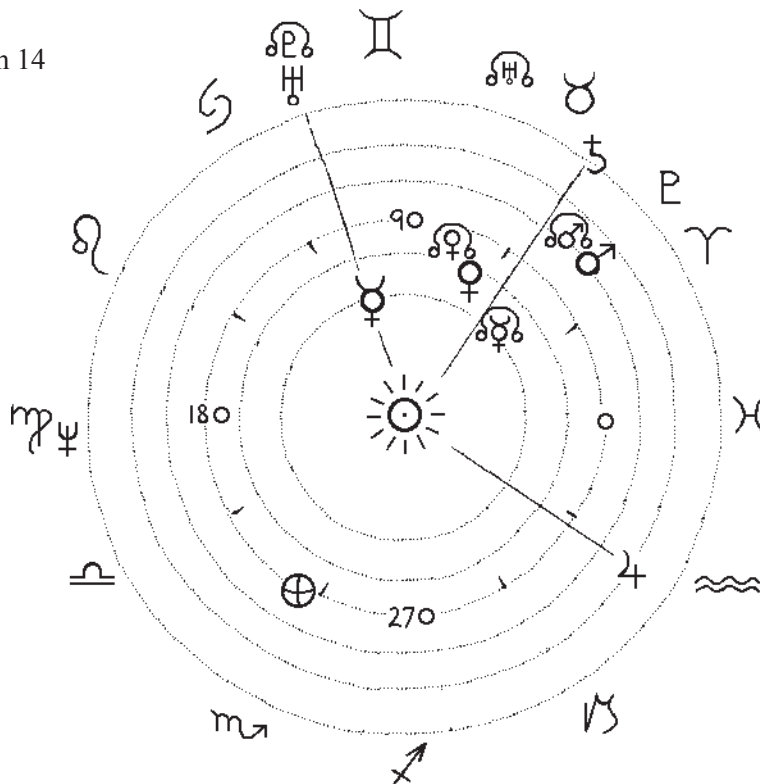
Let us try to imagine the monk, Martin Luther in this situation. He was surely permeated by deep devotion for his vocation, but he was also a child of his age. In him must have lived, as in many others, the

yearning to break through to new standards of freedom of conscience. He had gone through many disappointments, particularly when he had been in Rome some time before 1517. He could not see, in the existing institutions, a soil in which the dimly felt urges to inner freedom and independence could flourish. Hierarchical aspects of cultural affairs that had ruled humanity for thousands of years no longer appeared to be in tune with those stirrings in human nature. Finally, the abuse of indulgences made Luther write those 95 Theses, and thereby he had become the instrument of a cultural revolution. He certainly did not know of the events in the heavens, but his mind, determined to serve the cause of humanity in his small corner of life, had nevertheless partaken in that particular phase of the Great Battle. He had made his choice, and history had once more become a reflection of cosmic happenings.

Certainly, we cannot read in the aspects of the heavens at the time the fact of the posting of those 95 Theses. All we can see—perhaps it is as well to say, all we need to see—is the fact that humanity was unwittingly standing in the midst of tremendous cosmic events. One person acted from an urge of conscience—a third element in the uproar of opposing cosmic forces—and won a victory, however small it may appear compared with the greatness of the cosmos.

The posting of the 95 Theses was a definite stage on a long road, neither a beginning nor an end. We can be quite certain that the greater issues that were involved will not be settled as long as the present material world standards persist and carry on, under a thousand disguises, to fight for their self-preservation. For it must already have become evident that the relatively small happenings in human history are an expression of the battle that cosmic Forces and Intelligences fight in the interest of world principles, which is only dimly grasped by present humanity.

Diagram 14



Beginning of Thirty Years' War
Prague, May 23, 1618

♃ c. 42°	♃ c. 58°	♅ c. 242°
♀ 186°	♄ 325°	☾ 71°
♁ 108°	♂ 40°	☽ 107°

It is interesting to watch the continuation of the particular battle that commenced with Luther's break through. (It is not quite correct to say this, because it actually started earlier.) About a hundred years after the Lutheran rebellion, the Thirty Years' War broke out. The quarrels between Roman Catholics and Protestants in the intervening time reached such a pitch that war became inevitable. It was finally the Bohemian Protestants who kindled the fire. In their negotiations with the Roman Catholic court at Vienna, they became so exasperated that they took two Imperial Counselors with their secretary, who had sat with them in conference, by the neck and threw them out of a window. Fortunately for them they fell onto a dung-heap in the castle-moat at Prague. This was, however, the signal for the beginning of the war, which began on May 23, 1618. Diagram 14 depicts the cosmic position of that moment. We add to it the counter-picture of the Westphalian Peace, which put an end to that war on October 24, 1648 (diagram 15) but did not produce decisive results.

It is amazing to find in the picture of 1618, the principal motives of 1517 again: An accumulation of planets in front of Pluto, though in a different part of the Zodiac. This time Saturn was already past the conjunction with Pluto, but Mars managed to stand even closer to Pluto than in 1517. Also Venus and Mercury were still in the neighborhood of Saturn and Pluto. (Mercury had been in conjunction with Saturn only a week before.) Everything, however, was pushed into the Zodiac section of Ram and Bull. Together with this, another aspect turned up during the following months—a rectangular relationship between Jupiter and Saturn.

Pluto blocked the nodal line of Mercury. We assume, therefore, that there was an uncanny Pluto impulse working from the cosmos in that moment of history, which had decided to frustrate certain tendencies promoting and facilitating the development of free personality. This impulse combined with Mars, the Lord of War. All this happened in the constellation of Ram, which is mythically connected with the battles of the divine generation of Zeus with the older Titans for supremacy.

Looking at the cosmic situation gives us an idea of what the psychological atmosphere, grounded in the cosmos, must have been at that moment. We can understand that there existed an immense tension which was highly inflammable. And in a moment of exasperation, Bohemians would take their opponents and throw them out of the window, particularly as this was the traditional Bohemian fashion of expressing contempt.

Mars was close to its own node, which would indicate that the more coarse properties of the planet-body frustrated the progressive impulses of the sphere. The course properties are not exclusively aggressive, like those of the planet, although they tend to speed up events and crash through stagnation. Saturn was already in the sector of Bull. We pointed out earlier that we see in the constellation of Orion, below Bull, the cosmological background, or the myth, of Osiris' fate. (The Bull stands opposite Scorpion, the "constellation of Death".) In other words, we have the following picture in the cosmos of 1618: Saturn, the planet inclined to conservation and retardation, stood under the impression of the "Death of Osiris". Certain powers in the world had decided to perpetuate the fate of Osiris, as it were. In plain words, to eliminate in modern humanity the endeavor to "raise Osiris from his grave" and to break through to new standards of consciousness that were expected to become congruous with the impulse of inner freedom.

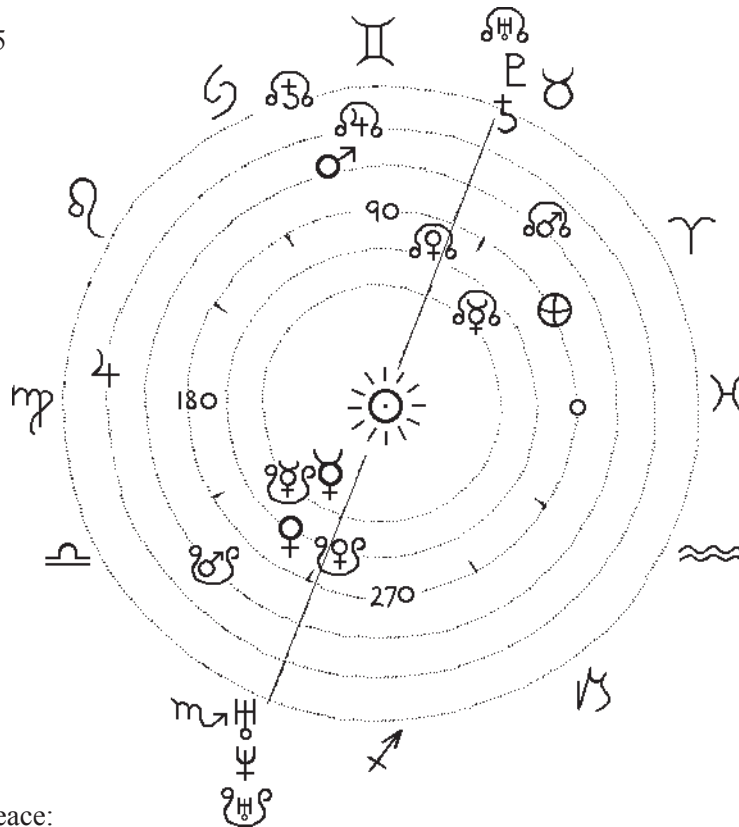
Venus had arrived in its own node, which almost coincided with the nodal line of Uranus. This would indicate that there existed a situation in the psychological atmosphere, as it were, which was adverse to objective reasoning between human beings, unless utmost caution prevailed. The sphere of Venus, whose impact on the Earth we read in the position of the nodal line, wants to promote healthy relationship and coordination in the human social sphere. If, however, the planet-body blocks the node, there is the danger of frustration of the mind by emotional explosions; in other words, judgment of affairs might be overpowered by subjective sympathy or antipathy. This was—and still is—further aggravated by the fact that the nodal lines of Uranus and Venus were so close together. The blockade of the node of Uranus can cause an influx of irrational and explosive ideas. Mercury was in conjunction with Uranus very near the nodal line of Pluto. It would suggest that this historic moment was not particularly blessed with a capacity of calm

long-range contemplation of affairs of evolution. The two planets were in a pentagonal (144°) angular relationship to Jupiter, intimating the possibility of extreme short sightedness in matters of policy.

All this may provoke the impression that the foes of healthy conditions in humanity are overwhelming in number and intelligence. If it were so, the first step toward improvement would be a sober knowledge of the facts. However, we must not forget that we are attempting to present here extreme and demonstrative cases of accumulation in every respect. There are also moments of relative peace in the cosmos.

The picture of the heavens at the time of the Peace Treaty of Westphalia, October 24, 1648 (diagram 15), reveals most dramatic aspects that have a strong connection with the preceding ones. Saturn was again in conjunction with Pluto. As we know, in 30 years' time Saturn moves once through its orbit. Meanwhile,

Diagram 15



The Westphalian Peace:

♄ c. 71°	♅ c. 70°	♁ c. 32°
♃ 252°	♄ 174°	♀ 235°
♁ 249°	♂ 103°	♆ 223°

Pluto had advanced into Bull, where the two met in 1648. They were actually only about 1° apart, measured according to ecliptical distances. So we already find here a relationship to 1618 and 1517, which one would, of course, expect. However, the moment was still more dramatized by the pending conjunction of Uranus with Neptune in Scorpion. A little later there was also an opposition of Saturn to the two. (The conjunctions and oppositions of Uranus and Neptune are rare. In fact they happen once in about 170 years. All the more is it remarkable that this one almost coincided with the opposition to Pluto and later to Saturn.) All this took place near the nodal lines of Venus and Uranus. Mars was not too far away from the place of this great drama. It had already entered the constellation of Twins and was standing between the nodal lines of Jupiter and Pluto. Mercury was in its own descending node and that of Mars, whereas Venus was in the immediate neighborhood. It was only a matter of days before the two moved through the line of that great opposition in Scorpion/Bull.

The Westphalian Peace had certainly brought an end to a war that had been conducted with great cruelty and with little regard for the existence of the common person. Great stretches of land were deserted, and the population was decimated to a point beyond imagination. But the political results and particularly the Peace Treaty, by no means justified the gigantic sacrifices during the war. None of the original warring parties had gained the victory. The status of both Protestantism and Catholicism had remained the same as before. Only foreign powers, chiefly France and Sweden, had attained gains in the struggle.

It was one of those peace treaties that seem to become more and more the rule in modern times. The objects of modern wars are never achieved, and the results of the following peace treaties are often worse than the effects of the wars themselves. The Thirty Years' War belongs to this category. The aspects of the heavens at the time of the treaty confirm it.

The combined, unusual conjunction-opposition in Bull-Scorpion blocked the nodes of Venus and Uranus. Impulses that should have entered from the sphere of Venus were obstructed. They concerned, as we have repeatedly pointed out, the coordination of the human family, that is, its social conditions. The fundamental changes of consciousness, which have occurred since the 14th and 15th centuries, however, demand totally new methods and new faculties in this realm.

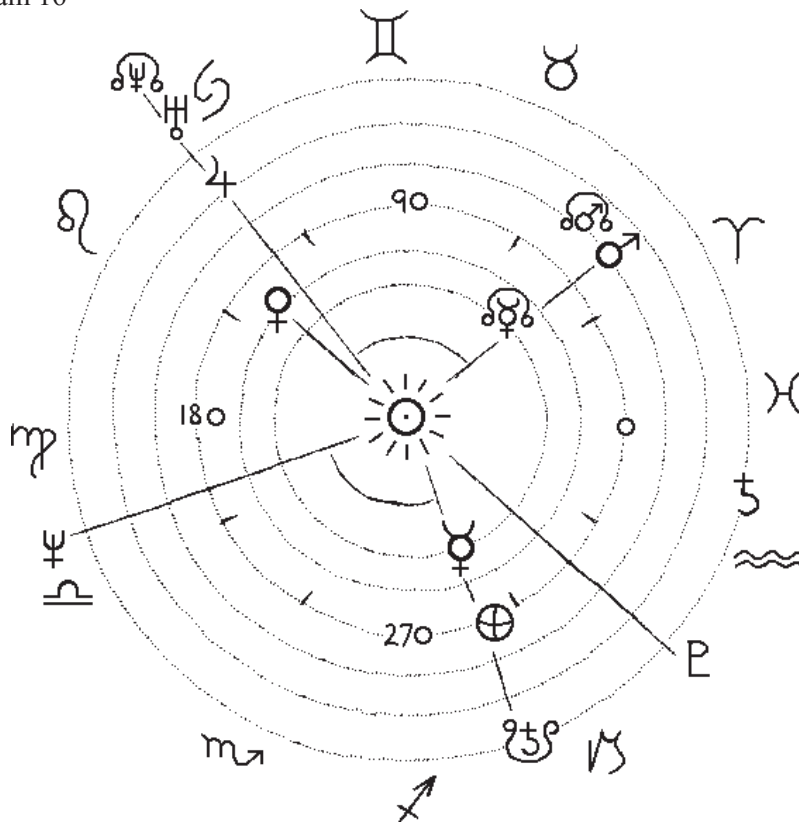
The change was clearly indicated in the heavens: The nodal line of Venus coincided with that of Uranus about the middle of the 14th century. This would speak for the opening up of new approaches with regard to the sphere of human relationship. There is the indication that it must come through the assistance of esotericism. This is implied by the sphere of Uranus. However, any such development indicated in the heavens, also at once calls forth the reaction of the retarding forces. They can get a foothold if the planets concerned meet in conjunction—in this case Venus and Uranus—in their nodal line, which they had in common during the 14th century. Such a situation actually existed on 25 February 1314, i.e., Venus probably eclipsed Uranus, seen from the standpoint of the Sun. In any case, both planets blocked their nodes. They threw impulses of retardation and obstruction against the evolutionary influences coming from the spheres. A few days later, on 18 March 1314, the last Grand Master of the Order of the Knights Templars was burnt at the stake. Fantastic accusations had been raised against the Templars, for which history has found no proof. They came chiefly from King Philip le Bel of France, but other institutions also had a hand in it. Philip was possessed by an immense greed for the Order's supposedly tremendous treasures of gold (his own coffers were usually empty). Thus the Knights Templars were destroyed.

This example, which could be multiplied, shows where the enemies of healthy social evolution stand. Their usual manifestation is in partisanship for the hierarchical social order of bygone ages against the impulse of fraternity. The Order of the Knights Templars was, in a sense, a forerunner of modern world-uniting economy, but they acted from a background of profound spirituality and esotericism. After their destruction others took over. They were usually forced to work in great secrecy, for instance, the medieval movement that centered around Christian Rosenkreutz. They stepped forth in moments of need, trying to urge humanity to practice new ideas with regard to social reconstruction. Such attempts had been made during the decades before the Thirty Years' War. They were soon counteracted and ridiculed by the exponents of hierarchical domination in the social and spiritual affairs of humanity. Those cosmic powers, which stood behind them, also found human tools who, for instance, concluded a peace treaty which postulated only what had happened long before. It was certainly not constructive but, rather, the acknowledgment of defeat. Protestantism had started in Germany from out of the cry for the "Freedom of the Christian" ("Freiheit des Christenmenschen"). Catholicism did not succeed in destroying Protestantism during the Thirty Years' War. There was no need for it, because Protestantism had long before abandoned the original impulse. Real inner "freedom" had been sacrificed to the rising absolutism of European princes. France was a shining example of this in the first place.

Again the attempt was made to keep Osiris in his grave for an indefinite time. The moment was well chosen by the anti-powers: the Bull-Orion and Scorpion, the field of catharsis, were well blocked by the outermost planets in 1648. But the story does not end there. It had a continuation about 140 years later.

The following diagram depicts the sky at the time of the Fall of the Bastille, July 14, 1789, the actual beginning of the French Revolution. There were some sharp aspects: Jupiter was still very close to Uranus in Crab (the exact conjunction took place less than two months earlier). There was also a rectangular relationship between Jupiter and Mars. Venus, which had been in conjunction with Jupiter a few days prior to July 14, had come into opposition to Pluto. Mercury was moving into a conjunction with the Earth, almost exactly in the nodal line of Saturn. Both were at the same time in an angular position of 90° to Neptune. All the planets were involved in some way, even Saturn was in a pentagonal relationship (144°) to Neptune. Above all, we find here a new feature: Jupiter was exactly in the nodal line of Neptune, whereas Uranus moved into it after about one year's time. This is one of the most important keys.

Diagram 16



Fall of the Bastille, July 14, 1789

♁	c. 320°	♄	c. 349°	♁	c. 292°
♀	203°	♃	130°	♀	141°
♁	125°	♂	39°	♁	290°

We can well understand that the cosmic situation sparked off the revolution at that time. For decades, practically since the time of Richelieu and Mazarin—the winners of the Thirty Years' War, plenty of explosives had been accumulated in the social conditions of France. Particularly that nodal line of Neptune played a great part in the deterioration of the social structure. It is only necessary to go along with the transits of the outer planets over this line in order to witness France's toppling from step to step. The Thirty Years' War, which, strictly speaking, had originated in a movement for the inner freedom of Christian humanity, had deteriorated into a war of dynasties, with France as the first in the race. The courts of Europe

sought to secure that impulse of freedom exclusively for themselves, at the cost of their peoples. “L’Etat c’est moi” as the “Roi soleil”, Louis XIV, is supposed to have said. It was, however, a very shortsighted enterprise according to the lessons of history. People of the near-modern age did not let themselves be cheated out of the pursuit of that freedom. The French Revolution was one of the logically unavoidable reactions.

The coincidence of the two right angles in the sky of July 14, 1789, the one between Jupiter and Mars and the other made by Neptune and Earth-Mercury, as well as the opposition between Pluto and Venus, indicate that everything in the heavens was at cross-purposes. The conserving and retarding powers in the cosmos were not united in opinion and purpose. Such a moment of irritation was likely to become the soil of the following upheaval.

The French Revolution did not succeed with its avowed aim, namely, to create the perfect state. We know it deteriorated into the opposite. Why did it happen?

The key to the answer is contained in the relationship of Jupiter (and Uranus) to the nodal direction of Neptune. We shall meet this line over and over again in our later investigations. It is the point of contact between the Earth and the sphere of Neptune. This sphere is the intermediary one between that of Uranus and Pluto. Therefore it acts as mediator between the forward pressing will of Pluto and the element of organizing ideas from beyond the boundaries of the solar universe introduced by Uranus. This mediating element works out in history, for instance, as the slow evolution of impulses that gain ground only over long periods of time, on account of their entirely unorthodox nature.

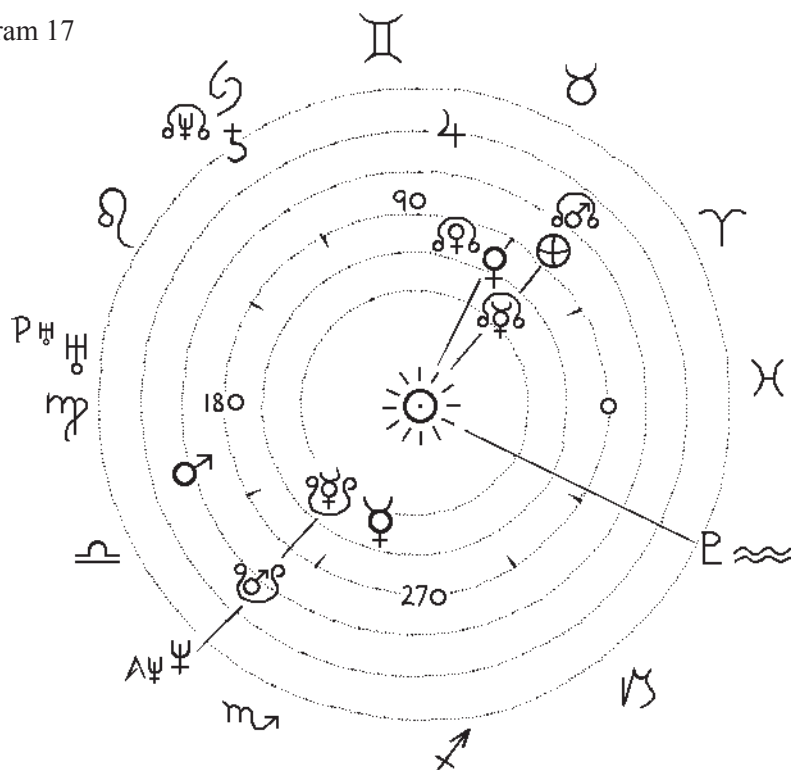
At present this nodal line is in the constellation of Crab. We pointed out earlier the connection of Crab with the mythological background of Dionysos Zagreus, the God torn to pieces and present in every individual human being. This is the key that we need in order to understand the failure of the French Revolution. The idealism of its leading figures intended to create a perfect social edifice. This, however, necessitates realism and the transformation of our egoism, which is apt to isolate us from the world, into the capacity of world-comprehending inspiration. Yet, the leaders of the Revolution had also eaten, as it were, from the body of the God Dionysos. They had to act as individualists. Very often they were guided by their emotional egoism or their narrow, limited power of judgment. Thus their acts of egocentric individualism, which they could not escape, undermined the very edifice that they wanted to erect.

This is one of the fundamental problems confronting modern humanity with regard to its social evolution. Therein we can see the impact coming from the sphere of Neptune, and it will continue for a long time to enter from the direction of Cancer-Dionysos. In fact, the climax has by no means been reached. The gravest danger is that, if these impacts do not find humane solutions, humanity will be torn as Dionysos had been torn. We are the only beings on Earth who can answer the riddle of the cosmic Sphinx. If we do not transform egoism into love borne individuality, we will perpetuate only the “tearing apart” in human relationship and in ourselves.

At the time of the beginning of the French Revolution, Jupiter was blocking the nodal line of Neptune. Uranus followed a little later. This is an indication that, from the outset, the danger was that the ideas and ideals fit nowhere into practical action. Thus it appeared that the leaders of the Revolution “were builders of theories for an imaginary world”, as Talleyrand put it. The new inspiring ideals, such as those of Liberty, Equality, and Fraternity, were streaming in—and are still entering—through the gateway of the node of Neptune. Yet they could not mature into realistic practicability. There was strong obstruction intimated in the Uranus-Jupiter conjunction in that nodal line. The planetary body of Uranus easily carries an element of explosiveness and confusion into the realm of social function. Jupiter can well frustrate constructive thought and its execution.

This was the cosmic-psychological situation. One should not, however, imagine that we are subject to such situations under all circumstances. Our dignity consists precisely in fighting against adverse conditions and in prevailing against them. We can be expected to do this, however, only from an exact knowledge of our relationship to the cosmos.

Diagram 17



Napoleon becomes First Consul
November 9, 1799 (18° Brumaire)

♁	c. 334°	♄	c. 124°	♃	c. 47°
♆	225°	♌	83°	♀	61°
♇	174°	♊	198°	♁	254°

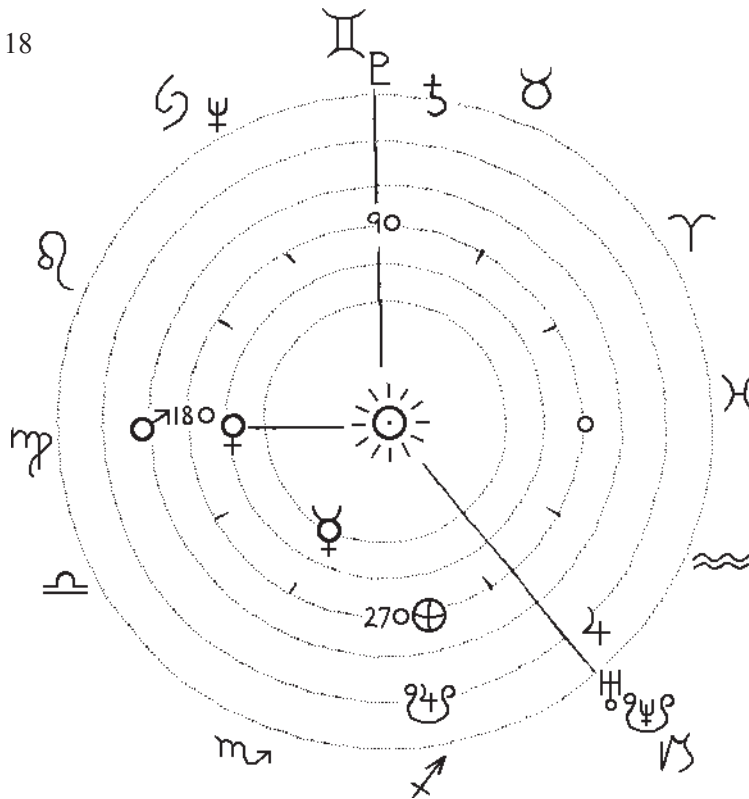
An investigation of the stages of the French Revolution in the light of the cosmos is most illuminating. We can only produce one more example, that is the picture of the sky on November 9, 1799, when Napoleon made himself First Consul on 18° Brumaire [Brumaire is the second month, Oct. 22 to Nov. 20, of the French Revolutionary Calendar, adopted by the First Republic in 1793]. This was the moment when the Revolution began to revert into its opposite—the first step of Napoleon on the ladder to autocratic rulership.

We are straightway reminded of the picture of the Fall of the Bastille: Saturn had stepped into the place of Uranus of 1789, near the nodal line of Neptune. A few months later it was in the position in which Jupiter was in 1789. Earlier we said that Saturn, as a planet, was very conservative and retractive. One can almost hear its argument in 1799: Those revolutionary ideas have now had their chance to prove their efficiency. They have failed; they have created utter chaos. I (Saturn) could have told you that they would miscarry, for only the old and approved ways of society are practicable: The rule of the strong hand and of one only.

Jupiter had been pushed into a rectangular position to Uranus. In 1789 the two stood close, in one line. Now it had become an open secret that they never fitted together, as we said above. Venus, which was in opposition to Pluto in 1789, was now moving into a rectangular relationship to it. Thus in both cases we should have to expect unfavorable weather, with regard to affairs of human relationship and coordination—spheres which are connected with Venus. This impact of cosmic intelligence very soon realized itself in Napoleon's measures of dictatorial reconstruction and in his political ambitions.

One of the most conspicuous differences between 1789 and 1799 was the exchange of Mars opposite Neptune for the Earth opposite Neptune. This is very interesting, because that opposition happened in or near the nodal lines of Mercury and Mars. It was, as far as we can see, the first of a series of events on a 9th of November, or thereabout: For instance, November 7, 1917 (Russian Bolshevik Revolution), November 3-11, 1918 (German Revolution), and November 8, 1923 (so-called Hitler-Putsch). The Earth was then always in or near those nodal lines. We should, therefore, expect our planet to be flooded by impacts from the spheres of Mercury and Mars, which can mean emphasis on an unconscious will and on egoistic intelligence. However, the cosmic situation in 1799 was particularly precarious: Neptune in Scales was in its aphelion position, i.e., it had reached its greatest distance from the Sun. Although the difference of perihelion and aphelion is relatively small in Neptune's case, the aphelion is nevertheless an indication of the planet's tendency to greater independence from inherent standards of the solar universe. Neptune is connected with extra-solar intelligence, which can imperil the healthy equilibrium of the strata of human society. This suggests that the Earth was taken hold of on November 9, 1799 by a Neptune intelligence that externally appeared, in a sense, ingenious and perplexing but was at the same time a tremendous danger, at least as far as the cultural future of humanity was concerned. This intelligence seemed to operate like a force coming from beyond the orbit of nature and was beyond the grasp of normal human intelligence.

Diagram 18



Murder of the Archduke Franz Ferdinand of Austria
Serajevo, June 28, 1914

♁	c. 91°	♃	c. 83°	♁	c. 276°
♀	118°	♄	314°	♁	183°
♁	309°	♂	182°	♀	242°

We said earlier that modern humanity is faced more and more with the problem of getting a grip on the impacts that enter the Earth through the nodes of Neptune. Our challenge appears to be the necessity to

humanize these impulses, and any failure to achieve it seems to have fatal consequences. This is borne out by the cosmic aspects at the beginning of the 1914-1918 war. It started with the murder of the Archduke Franz Ferdinand at Serajevo, June 28, 1914 (diagram 18). In that moment Uranus was at the descending end of the nodal line of Neptune, opposite the Uranus of the Fall of the Bastille.

This Uranus recalls the individuality-problem of modern humanity that we discussed in connection with the French Revolution. Its real background is the Dionysos-Cancer complex, although it appears modified in 1914. The old monarchy of Austria and Hungary had arrived at a complete political stalemate. A number of nations were conglomerated in something that was supposed to be a homogeneous organism but was a monstrosity of incessant internal strife. One had simply forgotten to adjust the heritage of the Hapsburg monarchy to modern standards. Perhaps one had not the courage to do it. A parliamentary management of the affairs of this motley community along democratic lines was impossible. Mark Twain gives in his writings tragicomic accounts of the grotesque sessions of the Austrian parliament.

If it is not possible to integrate a multiplicity of individual wills (of nations or single human beings), then hordes of demonic forces take over at a certain point and fill the gap that human intelligence failed to close. This happened in the pre-war Hapsburg monarchy. The cultural and human affairs of the many nations within the Austrian empire could not be satisfactorily amalgamated. They were also mixed up with economic problems. The dissatisfied groups within the state strove for independence, which could not be granted without breaking up the monarchy. The result was ever-increasing hatred that was mostly forced to live in the catacombs of political life. It burst forth in such happenings as the murder of June 28, 1914.

It is easy to recognize here the impact of Uranus blocking the nodal gate of Neptune in Capricorn. We described the Capricorn constellation as the Gate to the Gods, according to sidereal mythology. It is the never-ceasing cosmic well-spring of all human civilization and culture. If we do not receive and make use of these inspirations, they can easily turn into obstructing and confusing impacts. Such a development would be facilitated, for instance, by a blockade of Capricorn by Uranus. Certainly the deterioration of the Austrian monarchy was not caused by Uranus; it was hastened by adverse intelligence, which finds its expression through this planet. Earlier phases of decline of the empire were also associated with transits of the outer planets over the nodal line of Neptune. Human weakness seems to have been all too open to these cosmic influences.

This Uranus, of 1914, was not in very good accord with the other planets. For instance, Jupiter was in conjunction with it. Furthermore, Pluto, which had entered the constellation of Twins, was in a pentagonal relationship (144°) to Uranus. This invites us to have a closer look at Pluto. It was in a rectangular position to Venus and Mars, but its affinity to Twins is particularly illuminating.

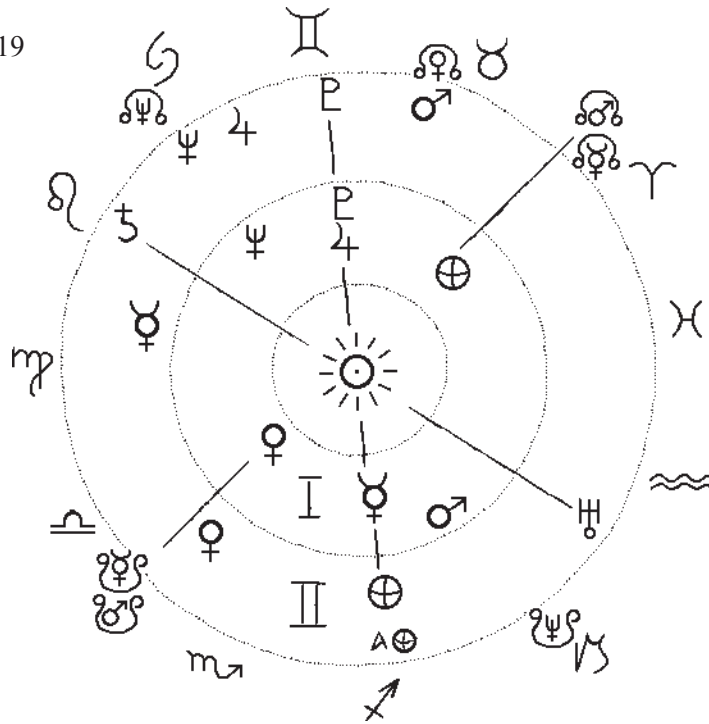
Toward the close of the 19th century, Pluto had been in conjunction with Neptune in the constellation of Bull, close to the nodes of Uranus and Venus. Now, in 1914, Saturn had come very near to Pluto. About March-April 1915 the two were in conjunction. All this happened in the region of the second corner of the great Zodiac-pentagon that we find associated with the death of Osiris, of Baldur, of Dionysos. Indeed, we can detect that the end of the last century and the first decades of the present brought the fall of many values, which were shining beacons for the humanity of preceding ages. This was the real cause of the First World War. Humanity was divided into two camps: One part still wanted to cling to worn-out concepts and ideas, particularly in the field of social conditions. Another part pressed forward with the will to find new horizons of humanhood without having a very clear idea of what they really wanted or how to achieve their ideals. The revolutions that followed in the wake of the war, particularly in Eastern and Central Europe, proved the existence of this impasse. It was truly a "Twin" situation that had toppled over, however, into retarding and inhumane conditions. Therein we can detect the obstruction of the planetary bodies. They can prevent the impulses of the constellations from coming through. Neptune had entered Crab, which fits well into the picture. It heralded great developments, of which we shall hear later.

Another illuminating fact is the connection of the aspects of the sky of 1914 with the outbreak of the Thirty Years' War. In 1914 we find Mars in rectangular relationship to Pluto. In 1618 the two were in

almost exact conjunction. We see in this an expression of war-thirsty impulses, as both planets are exponents of tremendous will-forces in the cosmos. In 1914 Venus was also drawn into the conflict between Mars and Pluto. Furthermore, Jupiter was in the same zodiacal region in 1914 as in 1618.

One should expect that the Chart of the so-called Peace Treaty of Versailles, June 28, 1919, had some connection with that of the beginning of the war. This was indeed the case, but it contained also a reminder of the Westphalian Peace. Diagram 19 gives both the aspects of the Armistice (November 11, 1918) and of the Peace Treaty itself.

Diagram 19



I. Armistice, November 11, 1918

II. Signing of Peace Treaty of Versailles, June 28, 1919

	I	II		I	II		I	II
♃	c. 96°	97°	♃	c. 142°	150°	♁	c. 49°	276°
♅	128°	129°	♄	94°	116°	♂	221°	227°
♁	327°	330°	♂	298°	75°	♆	278°	172°

In both cases, Venus was in almost the same position as in 1648 (diagram 15). At the same time it blocked the nodes of Mercury and Mars. One is inclined to think that certain channels of intelligence, if not common sense and good will, were then blocked, particularly if one contemplates the historic consequences of those treaties.

The main point, however, is obviously the fact that Neptune moved into its own ascending node. In 1914 Uranus was in the descending node. We are here confronted with a similar situation in 1918 and 1919. The formulation of the Peace Treaty was dictated, to a high degree, by the requirements of individualism in modern humanity. How could the many individual nations, both the old and the new-born ones, be integrated into one will for pacification and co-operation? Who could be trusted after the events in Russia and elsewhere? Confidence was shaken everywhere to the roots of existence. In the past, in the Middle Ages and earlier, humanity seemed to have been less complicated. Now, in modern humanity, the principle of individualism appeared to have made of the human being a creature who was totally unreliable and

incalculable. It was the myth of the “torn Dionysos”, the Cancer, translated into modern terms. Neptune blocked its own node in that constellation. The realization and solution of the burning social problems of modern humanity had been frustrated by the unknown mysterious factor “Human, the Individualist”, whose depths, tradition could not comprehend. Thus a very complex Peace Treaty was created that tried to solve these problems with inadequate and old-fashioned conceptions of humanity. The results were not surprising for an objective mind.

It would be easy to say that, because Neptune blocked its own node, no other solution was then possible. However, such a capitulation before the cosmos would in fact be a renunciation of human dignity altogether. Humanity’s existence takes place on a very narrow ledge within a cosmos that is, to a certain degree, indifferent or hostile to humans. We can maintain ourselves only by a constant fight against adverse powers around us and within us. Our only alternative is to know and to act from knowledge. Only then can we hope to find invisible allies of Intelligence in the cosmos that support our struggle and give it a universal meaning. We must first prove our dignity by spiritual valor before we can expect to be found worthy of the support of those Intelligences. We cannot expect it as a matter of course, at least not since the dawn of the modern age. (See also Chapter VII.)

Pluto didn’t move very much further in 1918/19 from where it was in 1914; therefore, what we said about the 1914 Pluto, applies to this Pluto of 1918. It fits very well into the picture of Neptune’s impact. From all sides resounded the same challenge: The conventional values and ideals, the “old Gods” in mythological terms, had become obsolete, one after the other. The necessity for new ideals and faculties was, and still more is, imperative.

The paralyzing of the “old” had been intimated clearly enough through the blockade of Twins: First, at the time of the Armistice, Jupiter was in conjunction with Pluto. The Peace Treaty was concluded at a time when the Earth, near its aphelion, was in opposition to that same Pluto. Mars, too, was then moving into conjunction with Pluto.

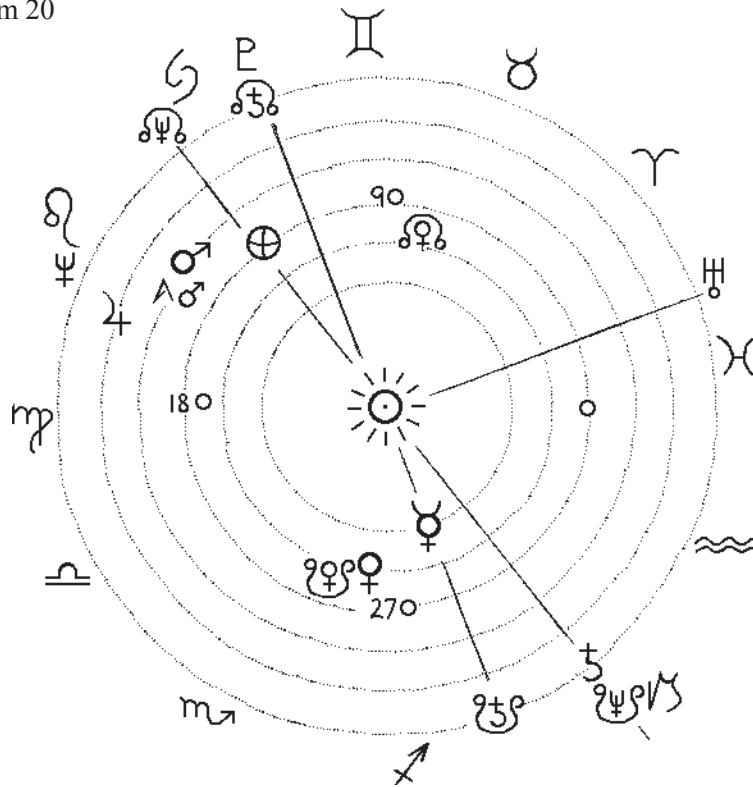
Diagram 20 depicts the sky on January 30, 1933, the day when the National Socialist Party was put into power in Germany. Permitting ourselves a liberty not quite unjustified in this case, we shall call it the beginning of the Second World War. From a cosmic point of view there is quite a lot of support for this: The sky of 1933 was intimately connected with the events of 1914 and 1919.

We meet here straightway an old acquaintance: a blockade of the nodal line of Neptune. This time it was Saturn that was at Neptune’s descending node. The Earth, which was in opposition to Saturn (exactly three days earlier), was in the ascending node. There was also a space-cross on that day: Pluto was still in the point of transition from Gemini to Cancer, in the nodal line of Saturn, and in opposition to Mercury. The two were in rectangular position to Uranus.

We met this Saturn in the nodal line of Neptune once before. That was in the chart of 18 Brumaire 1799, the day when Napoleon made himself first Consul, though it was then opposite in Crab. However, the situation in 1933 was somewhat similar. Germany had gone, after the so-called revolution of 1918, through a long time of fruitless experiments with regard to its social affairs. Finally, it collapsed economically into the ditch of the world-recession that had started in 1929. Now, in 1933, there turned up again a Saturn that proclaimed: It was all of your tampering with those supposedly novel social ideas (Cancer), which has led you into this disaster. Only the return to the approved methods of old, the standards of your forefathers (Saturn) will put matters right for you.

This time Saturn blocked Capricorn. We said it was the Gateway to the Gods in ancient mythology. In modern terms we should call it the gate of ingenuity and inspiration. It calls for novel faculties, hitherto rare, just the very thing that the planet Saturn (distinct from the sphere) disfavors. What would Saturn suggest if it finds nobody to resist it? The most ancient methods and standards of living together, racial principles of community formation—built on blood-ties, racial discrimination and egoism, subordination of the individual to nationalistic mysticism, up to the point of extinction of the ego.

Diagram 20



National Socialist Party takes Power in Germany
January 30, 1933

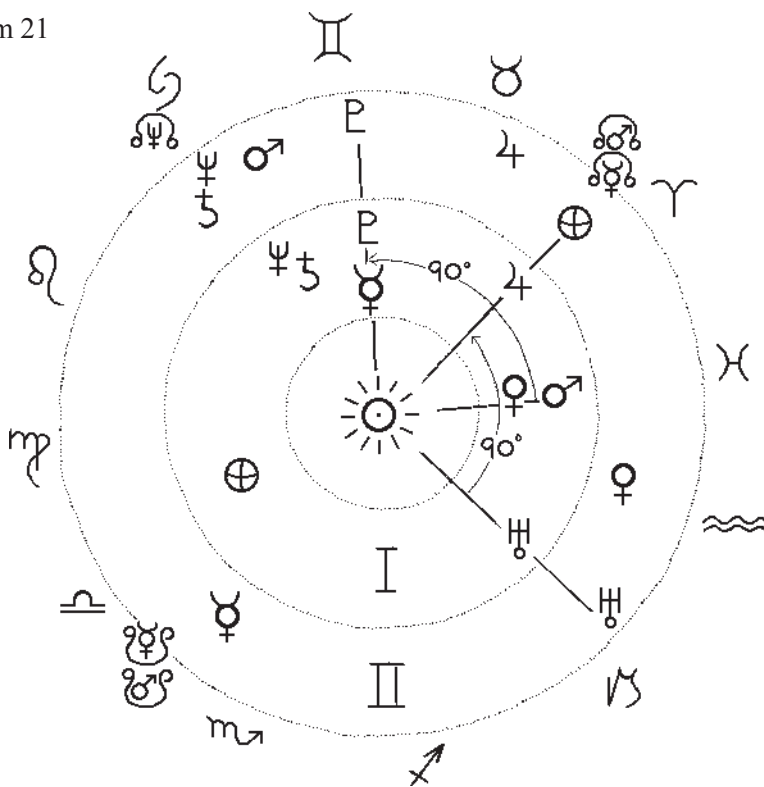
♄	c. 113°	♃	c. 166°	♁	c. 130°
♅	159°	♂	148°	♀	262°
☿	23°	♆	293°		

Pluto and Mercury were in the nodal line of Saturn. Through this gateway, enlightenment should enter, with regard to the greater intentions of cosmic intelligence of the whole evolution of the universe. However, this gate was blocked, which meant that there was a danger of foregoing that source of inspiration. Instead, there came into the foreground the most absurd combination of crude materialistic ideas about humanity and the universe, mixed with ancient, mostly misunderstood mythological concepts. This latter impact is clearly present in the sky, in Uranus in the constellation of Fishes—the “saga” of old Nordic mythology that were also the chronicles of Nordic nations.

These were not events that promoted the evolving of the dignity of the individual, which is so wonderfully proclaimed in the constellation of Lion, with Bootes and Ursa Major above, and Hydra below—the imagination of humanity standing its ground in the three spheres of life. A section of humanity had come into political power that fell victim to the blockading of Lion by the three planets Neptune, Jupiter, and Mars standing close together.

The picture would not be complete without a glance at the chart of the Russian Revolution in 1917. The Bolsheviks took over on November 7, 1917, but it is advisable also to include the time after the abdication of the Tsar. We have (diagram 21) chosen the cosmic aspect from the journey of Lenin to Russia on April 13 till November 7, 1917.

Diagram 21



I. Lenin in Russia, April 1917

II. Russian “October” Revolution, November 7, 1917

	I	II		I	II		I	II
♄	c. 94°	94°	♄	c. 121°	129°	♅	c. 203°	45°
♀	124°	126°	♃	46°	65°	♀	15°	348°
♁	321°	323°	♂	7°	118°	♁	93°	231°

At one glance we see the lifeline, as it were, of modern humanity affected: Saturn moved during those seven months toward the nodal line of Neptune. On the way it had a conjunction with the planet Neptune, which was also not far from its node. The exact conjunction took place about the end of July, beginning of August, 1917.

Saturn reminds us of the chart of 18 Brumaire 1799, when Napoleon became First Consul (diagram 17). We regard that Saturn as an expression of a will that was bent on retardation and the employment of the most conservative means of rulership. This was now combined and reinforced by the conjunction with Neptune. The object was obviously the blockade of the node of Neptune, the gateway of impulses that found their reflection in the social problems of modern humanity.

At the time of the conjunction of the two planets, Russia was in an uproar. Earlier, Lenin had returned from exile. The Bolsheviks tried strenuously to obtain absolute power. The Provisional Government under Kerensky retaliated. On July 19 it gave orders to arrest Lenin and his associates. However, the government was not consistent enough and didn't have the courage to do it (according to the Bolsheviks own opinion). Lenin and the others escaped, in order to return later and bring about the so-called October Revolution. That blockade of the node of Neptune had found its human tools. Lack of heart and of cognition of the real issues prepared the road for one of the greatest disasters to occur in modern humanity.

We said above that there was a similarity to the rise of Napoleon to power. How can this be substantiated? The node of Neptune in Cancer is associated, as we discussed earlier, with the problem that individu-

alism poses with regard to the social requirements. Humanity has two possibilities to meet this situation: Either strenuous and probably very exacting efforts have to be made to find solutions that guarantee the development of individualism together with the creation of satisfactory standards and institutions, with regard to the living together of human beings in community, or one can try to eradicate that uncomfortable element in humanity, individualism, which has risen sharply during the last few centuries. This is what the Napoleonic solution to the French Revolution was supposed to be. It was, and still is, the solution that the Russian October-Revolution was intended to infuse into modern humanity: With all available and conceivable means of dictatorship and terrorism to eliminate individuality by branding it as a “bourgeois” and, therefore, despicable imposture on the social organism. Absolute subjugation of the individual under party-rule and party-doctrine was supposed to be the solution of the social question. Therein we see the oldest of the old, the most conservative answer to those Cancer impulses. It has been practiced in ancient times and is still being practiced in many parts of the world.

However, all this Saturn impact was strengthened by the planet Neptune. It was in its own nodal line about 1919. This refers to another aspect of Lenin’s work, which was carried through ruthlessly and without regard to consequences: The omnipotence of the gospel of dialectic materialism and of absolute atheism to the point of its declaration as state “religion”. Why should this have been combined with the tenets of the Russian Revolution?

The combatants in a total war for the eradication of individualism have, consequently, to eliminate any trace of a consciousness of a higher Self or Individuality, of any Divine Intelligence or the like. Any such consciousness in the minds of people must in time become a dangerous enemy of attempts to create an anti-individual mass-humanity. This is one of the impulses that a Neptune in its own node would disseminate.

There is ample proof for this fact. Materialism, in a modern philosophic and theoretical sense, has its roots in conceptions that were born during the 16th-17th centuries, about the era of Francis Bacon. Its birth coincided with events on the nodal line of Neptune. At the time of the birth of Thomas Hobbes, April 5, 1588, the planet Neptune itself was nearing that line. Later, when the French materialists, Diderot, Holbach, d’Alembert and others, had set to work to compile the *Dictionnaire Encyclopédie* (1751-72), the planet Neptune was again in its node in Cancer (end of 1753) and also in conjunction with Jupiter. It was still a philosophic (Jupiterian) materialism. Much of it lived in the fathers and leaders of the French Revolution.

Toward the end of 1917, Mars, too, moved into the nodal line of Neptune. Less than a month after the revolution it was in line with Saturn, almost exactly in the node of Neptune. A new Martian element entered that supported the combined impulses of the planets Neptune and Saturn. It was the beginning of organized terror, immediately after the taking over of power. “That was the period”, says Trotsky, “when Lenin at every opportunity kept hammering into our heads that terror was unavoidable.”

Earlier we pointed out that the Earth in the constellation of Ram, as on November 7, 1917, near the nodal lines of Mercury and Mars, was often associated with revolutions. Here we see a little deeper into the background of this position. Jupiter was there at Lenin’s arrival at Petrograd (later called Leningrad) on April 16, 1917. It then moved into a rectangular relationship to Uranus. One should expect, from a naive point of view, that a Jupiter in Ram (the constellation of Zeus) suggests an abundance of ideas. The fact is that an utter blackout must have existed in the minds of certain people. Lenin lived in exile in Switzerland. As the First World War wore on, certain leading circles in Germany—possibly in a moment of black despair—conceived the idea of transporting Lenin through Germany to Russia in order to instigate a revolution there. It was expected that it would cause a paralysis of the Russian war efforts by undermining and poisoning the morale of the Russian army. This would lead to a disintegration of the Eastern front and enable Germany to throw all her military resources into the struggle on her Western flank. Negotiations led to the transport of Lenin and others in a sealed coach through Germany, Sweden, and Finland and into Russia. Thus prominent persons of the so-called bourgeoisie, themselves, administered this masterpiece of absolute political blindness. Jupiter blocked the nodal line of Mercury, the gateway of cosmic impulses that are designed to awaken in human intelligence.

The sky of April 1917 is remarkable also in another direction. On the 13th, when Lenin was already on his way through Sweden, Mercury was in conjunction with Pluto. A few days earlier, which probably saw the final negotiations for Lenin's importation into Russia, Venus was in conjunction with Mars, both in rectangular relationship to Pluto. We discussed the impact coming from Pluto earlier. The position in Twins would intimate steps along the road to the treacherous murder of Baldur, the God of Light, expressed in mythological language. Indeed, we witness here at this juncture of history, how a blind Hodur-humanity cooperated in an almost Satanic concord with Loki-forces to bring about one decisive stage in the war of destruction against all human values and ideals of humanity. In ancient days, ideals of that rank were experienced as the good Gods who guided humanity.

After these deliberations, one can well ask whether humanity can ever expect to emancipate itself from involuntarily and unwittingly being involved in the great battles in the cosmos. The picture that we have given so far is only a meager cross-section through a welter of historic events. It could be extended indefinitely, leading to similar results.

Instead of an answer we pose another question: Can humanity ever hope to be free of something that it does not know? One has the impression that most people of the present age, particularly those who have to bear responsibility, would not care very much for knowledge of happenings in the sky of the kind that we try to describe here.

Another question is: What does one understand by freedom? If it is a question of wanting to get out of the whole set-up of the universe, then the next problem would be: Where to? As long as we are part of the solar universe, we must accept existence on the general conditions of this cosmos. However, the picture looks totally different as soon as human existence becomes a question of consciously, even self-consciously, partaking in the cosmic process. Seen from this angle, freedom could be defined as decision to integrate oneself in the ultimate purpose of the solar process, which may even lie outside the absolute orbit of the present solar universe. The opposite—dependence—would be identification of the Self with the process, not the purpose, of the solar system. It would still be dependence, even if one recognized intelligence or "Intelligences" as the cause of the process.

However, we have not yet come to conclusions with regard to a possible ultimate Purpose of the cosmic process. In order to get a glimpse of that, we must obviously dig deeper into the relationship between the cosmos, Earth, and ourselves.

THE BACKGROUND OF HUMANITY'S
IDEAS - DISCOVERIES - INVENTIONS - HISTORY OF SCIENCE

The preceding chapter might easily lead to the impression that a blockade of the nodal lines of the planets, particularly that of Neptune, must inevitably lead to disaster. The fact is that those happenings in the social and political sphere that we have taken into consideration, although they can be multiplied, are partly aspects of a historic process in modern humanity that is much more deeply rooted. We will now produce a number of charts that will show the coincidence between cosmic occurrences and stages in the development of modern knowledge, science, and technology in general. They will prove that the interrelationship of the planets and their coordination to the nodes needn't, by any means, have disastrous results. Only if the results of scientific progress, particularly of technological, are carried too quickly into practice or if humanity cannot catch up quickly enough morally with the changes, then great difficulties may arise. It is, as always, a matter of control and discipline by the self-conscious intelligence of human beings.

It must appear obvious that in order to achieve any material progress in the field of discovery and invention, we are obliged to make use of the solidifying and materializing impacts of the planets as bodies. But in order to have ideas at all, we must equally well employ that element which enters from the spheres of the planets through the nodes. The main point is that a mind comprehending, as much as possible the greater issues involved, should stand between the two cosmic factors in order to strike a healthy balance.

Diagram 22 is the aspect of the heavens at the time of the discovery of America. On 12 October 1492, at 2:00 am, land was sighted by the crew of Christopher Columbus' little fleet. It was later called San Salvador and is now identified with Watling Island. This was the beginning of decades of discoveries that fundamentally changed the countenance of modern humanity.

It is well known that Columbus had to struggle for years until he could find a patron for his adventurous plans. The idea of reaching Asia by sailing west entered his mind years earlier, possibly about 1478. There is the likelihood that he had some knowledge of sailors who had been or were supposed to have reached a mysterious continent at the western boundary of the Atlantic Ocean.

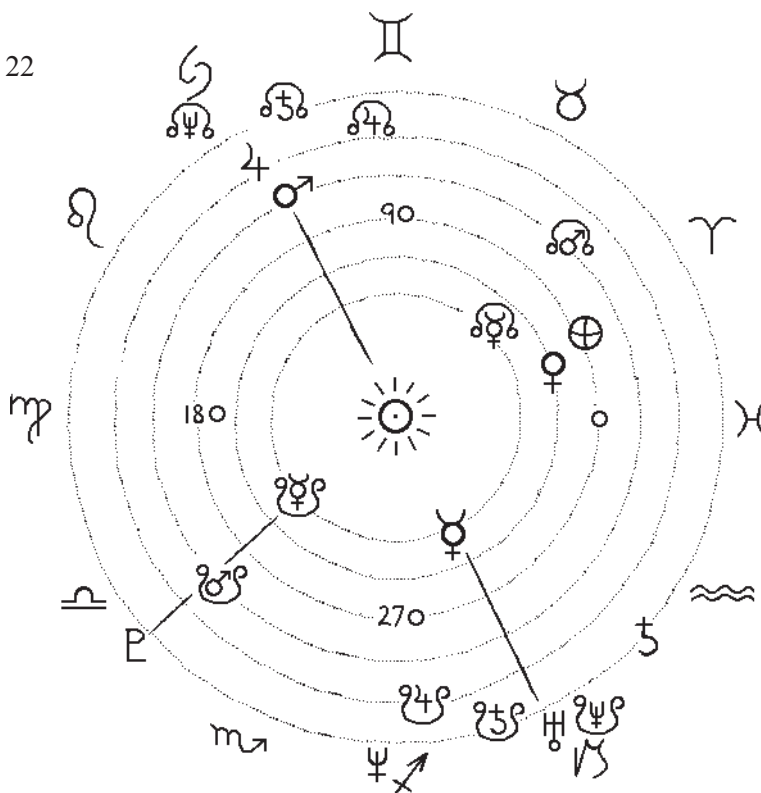
The chart is very interesting: During the following few days, there took place a conjunction of Jupiter and Mars, after which, they moved into the nodal line of Neptune. They were in opposition to Uranus during the days preceding the sighting of land. Mercury moved into this line of opposition.

Uranus was near the nodal line of Neptune. It arrived there about two years later. Saturn had been in the descending node of Neptune about thirteen months earlier. This was the time of the discoverer's final desperate struggle to find support at the Spanish court for his venture. Pluto was in the line of the descending node of Mercury. Almost opposite were the Earth and Venus.

Of great importance seem to be the events on the nodal line of Neptune. Issues in connection with the development of humanity toward modern standards of individualism must have been involved in that moment. The discovery and subsequent colonization of the American continent was one particular expression of this cultural impulse. It offered, in a sense, an outlet for rising individualism in Europe. Many of the early settlers in North America who, on account of their individualism deviated from the dogmatic views predominating in their home-lands, sought freedom of some kind in the New World.

We have met planetary occurrences earlier on the nodal lines of Neptune. They were not always connected with happy events in history. Here, starting with the discovery of America, we find that this need not be the rule. What we earlier called a blockade of a node by a planet can well materialize as an impulse and a capacity of external achievement and consolidation. The conserving and materializing element of the planetary world can then combine with the inspiring effect coming from the sphere. Of course the success and the quality of the achievement depends always on the power and discipline of the individuality who stands behind the conception and execution of an idea. We shall see later on that such combinations of planet and sphere often affected the great scientific and technological stages of progress.

Diagram 22



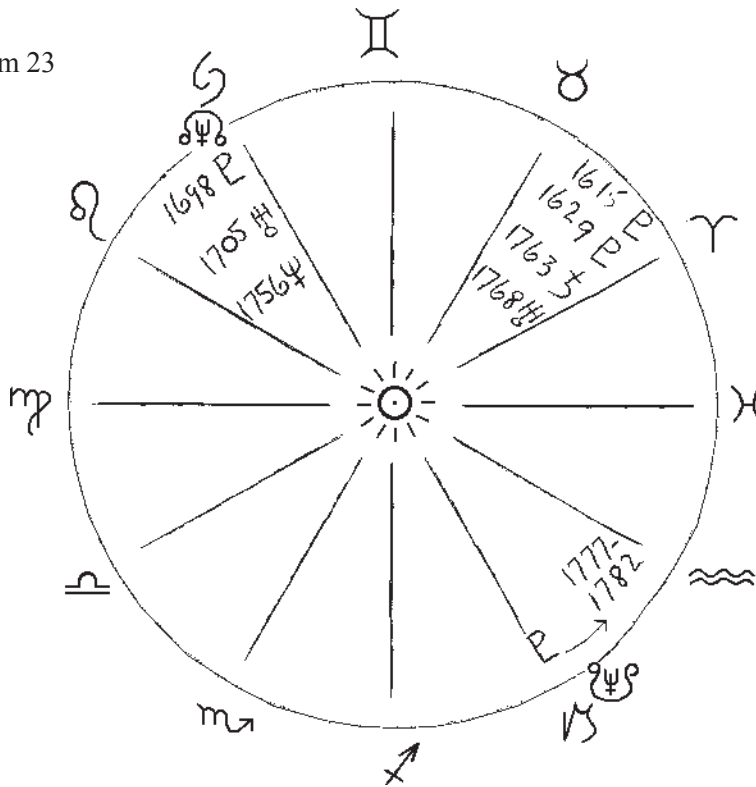
The Discovery of America by Christopher Columbus
October 12, 1492

♁	c. 222°	♄	c. 320°	♁	c. 28°
♁	269°	♄	120°	♀	21°
♁	297°	♂	118°	♀	286°

While we are living on this planet, it seems to be our task to imprint the idea, the Spirit, into matter. We cannot even find enough subsistence, as a rule, if we do not obey this law. Therefore it appears that we are employing, at present mostly unconsciously, both the impacts of the world of planetary bodies as well as the spheres. It is obviously not a question of giving preference to one of the two; the problem is to stand as third factor between them and to amalgamate them healthily. For this reason one should think that we would enhance our dignity if we placed ourselves in full consciousness as administrator, as it were, between the cosmic impacts.

Another interesting detail of the chart of 1492 is the position of Pluto. It was in Scales or Libra, almost exactly above the nodal line of Mercury. Pluto, we said earlier, is a focus of extra-solar impulses, which can be particularly dominating in the will. In the present case, the planet would indicate a strong tendency toward materialization. The sphere of Mercury, represented by the node, can become manifest, among many other possibilities, in our individual will. If Pluto blocks this node, it would suggest an extreme possibility of condensing this will element to a degree unknown before. One expression of this seems to have been the opening up of the American continent, which was often regarded by the European mind as a world of unlimited and unprecedented expansion. These vistas, it seems, were already contained in the chart of the discovery. Theoretically, one could have read in it then what was to be expected of that widening of the horizon of the Old World. This was, of course, only one aspect of the possible effects of the discovery. We shall meet Pluto near the nodal lines of Mercury and Mars again in conjunction with decisive stages in the development of modern science and technology.

Diagram 23



The Steam Engine

1615: P c. 39°	1756: ♃ c. 129°
1629: P 52°	1763: ♃ 30°
1698: P 129°	1768: ♃ 32°
1705: ♃ 122°	1777/82: P 300-309°

Diagram 23 gives some cosmic details concerning the development of the idea and of the practical perfection of the steam engine. We have deliberately refrained from including more than the positions of the outermost planets in order to avoid making the picture too complex.

The idea of the steam engine already appears in writings of Heron of Alexandria (about 130 BC). At the beginning of the 17th century, the same conception was again taken up. De Caus, who was for a time considered to have been the inventor of the steam engine, described an apparatus in 1615 that came near that idea of Heron. In 1629, Joh. Branca built a primitive engine on similar principles. During those years Pluto was in Ram-Aries and Bull-Taurus. It moved through the nodal lines of Mercury and Mars, which suggests that there were operative impulses similar to those that we described in connection with the discovery of America. The difference is that Pluto was in Ram in the beginning of the 17th century, in which we read influxes in the form of ideas (Ram-Aries or Jupiter-Ammon, the inspirer of the Idea). Those early apparatuses were, of course, not yet machines of practical value but rather the ideological preconditions of later progress.

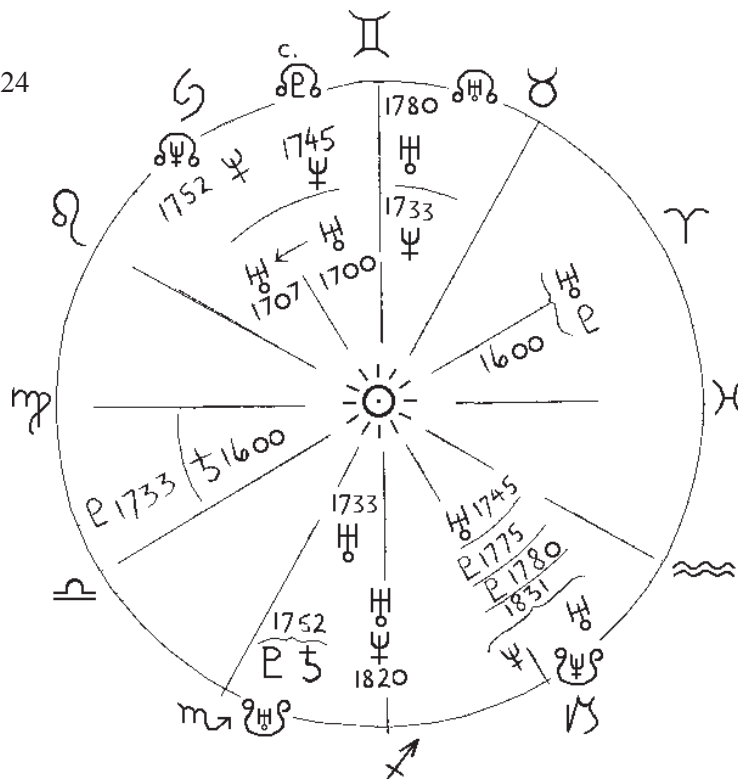
The earliest steam engine, which was employed for industrial purposes, was that of Thomas Savery. It was patented in 1698. Pluto stood then in the nodal line of Neptune: The cosmic focus for the realization of the newborn will to “tame nature” (Pluto) combined with those equally new individualistic and emancipating tendencies of humanity (Cancer). By 1705 further progress had been made: Newcomen and Cawley constructed an engine that was a definite improvement on the idea. Uranus moved during those years into the nodal line of Neptune. This engine was used for pumping mines. By 1725 it was in common use in collieries.

In the course of the years, many minor perfections and additions were achieved. For instance, Fitzgerald tried to transfer the early primitive motion of the balancing lever to the axle of a fly-wheel. That was in 1758. About that time Neptune was in its own ascending node in Cancer.

The most decisive completion of the steam engine was, however, accomplished by James Watt. Already in 1763, when he had to repair a model of Newcomen's engine, he conceived some improvements. Saturn had then entered Ram-Aries. He had an idea that was supposed to remedy certain wastes of the conventional model of the steam engine. By 1768/9 he had gone so far with his experiments that he was able to have his improvements patented. In 1769 he had another idea, executed in 1778, which meant an essential step forward with regard to the perfection of the expansion engine. Uranus was in Ram-Aries in 1768/9. We see again an indication suggesting an influx and condensation of ideas. As much as Pluto is associated with unusual extra-solar will impacts, so is Uranus connected with ideas of a similar order, promoting novel and revolutionary changes.

The employment of the steam engine had become universal through these improvements. From the time of Watt onward, they were used not only by the mining industry but had found their way into other trades. From about 1776 onward, they were manufactured on a commercial basis. During those years, Pluto entered the constellation of Capricorn. In about 1782, it moved through the nodal line of Neptune. We see the first step toward industrial employment made by Savery in 1698, indicated by Pluto in the ascending node of Neptune, superseded and universalized simultaneously with a Pluto in the opposite part of the Zodiac.

Diagram 24



The Main Points in the Story of Electricity and Magnetism

1600:	♁ 25°, ♁ 30°, ♁ 203°	1752:	♁ 250°, ♁ 260°
1700/07:	♁ 99°/130°	1775:	♁ 297°
1733:	♁ 204°, ♁ 80°, ♁ 251°	1780:	♁ 307°, ♁ 86°
1745:	♁ 103°, ♁ 301°	1820:	♁ 270°, ♁ 268°
1745/52:	♁ 103°/121°	1831:	♁ 295°, ♁ 314°

The development of the science of electricity and magnetism offers a similar picture. Diagram 24 gives the main stages of the historical process.

In 1600, William Gilbert, the physician of Queen Elizabeth, published a book on magnetism in which he described the power of attraction that amber and a few other substances exert on light objects. He called the power “vis electrica”, using the Greek word for amber. Thus the foundation was laid for the concept of electricity.

About 1600, the slow-moving planets Pluto and Uranus entered the constellation of Ram-Aries, whereas Saturn was in opposition to Pluto. We see here an impact from the region of ideas that also played into the history of the steam engine. Apart from this, Jupiter had been in the nodal line of Neptune about one year prior to the publication of Gilbert’s treatise. The planet Neptune itself was in its node in 1590, when Gilbert was engaged with his experiments. Here, too, we realize the impact that is underlying the evolution of modern humanity, in a general sense.

The opposition of Pluto and Saturn in 1600 repeated itself in a reversed fashion in 1733. Saturn then entered Ram-Aries, and Pluto was in the opposite part of the sky. This was about the time when Dufay discovered two kinds of electricity, positive and negative. The positions of Uranus and Neptune in 1733 provide a key for the further cosmic background of the history of electricity and magnetism. The first was in Scorpion, the second in Bull-Taurus. In 1737 they were in exact opposition in the points of transition from Taurus to Gemini, respectively Scorpion to Sagittarius. This line of opposition is closely associated with the more important stages of development in this field of science. In electricity and magnetism there seems to come to expression one possible aspect of the cosmic polarity inherent in the constellation of Twins.

Earlier, about 1700, the first frictional electrical machines were invented. In 1709 one was described with which electric sparks were obtained. During those years Uranus was in Twins. By 1707 it had moved into the nodal line of Neptune.

In 1745 the principle of the Leyden jar was discovered. Neptune had then moved into Twins. Uranus had entered Capricorn and was near the descending node of Neptune.

Benjamin Franklin made his famous experiment in 1752, by which he proved that electricity was contained in thunderclouds, and it behaved like ordinary electricity. Neptune had then entered the constellation of Cancer and was in its own node. This was also, from many other aspects, a decisive moment in the material development of modern humanity.

In 1775 Volta invented the electrophorus, which can be used for charging a conductor by induction. Pluto was then on the point of entering Capricorn, which is very near the descending node of Neptune. Uranus was at the same time in Bull.

The year 1780 brought another step of development. Galvani was then studying the nerves of frogs. A frog had been dissected and was laid on a table near an electric machine. He noticed that whenever the nerves of the frog were touched with a scalpel and, at the same time a spark was produced from the machine, the frog’s legs convulsed. The same phenomenon was affected by flashes of lightning. Thus, so-called Galvanism was discovered. It happened on November 6, 1780. Later on these experiments were carried still further by Galvani and Volta.

During that year Uranus entered Twins. Pluto was very near the nodal line of Neptune in Capricorn. Venus was in Gemini on November 6, and Mercury in opposition in Sagittarius. The position of the Earth is also interesting. It was roughly standing in a line from the fixed-star Medusa in Perseus, above the Zodiac, to Alpha Ceti below, as seen from the Sun in perspective against the background of the fixed-star sky. This is the same Earth that we have repeatedly met in connection with revolutionary events in the history of modern humanity. It stood then between the two images of evil creatures, according to ancient mythological conceptions. This shows that “revolutions” can also happen in non-political fields.

In 1820 a discovery of the first magnitude was made. Hans Christian Ørsted found electro-magnetism. He discovered that a wire carrying an electric charge exerts a force on a magnet, or produces a magnetic

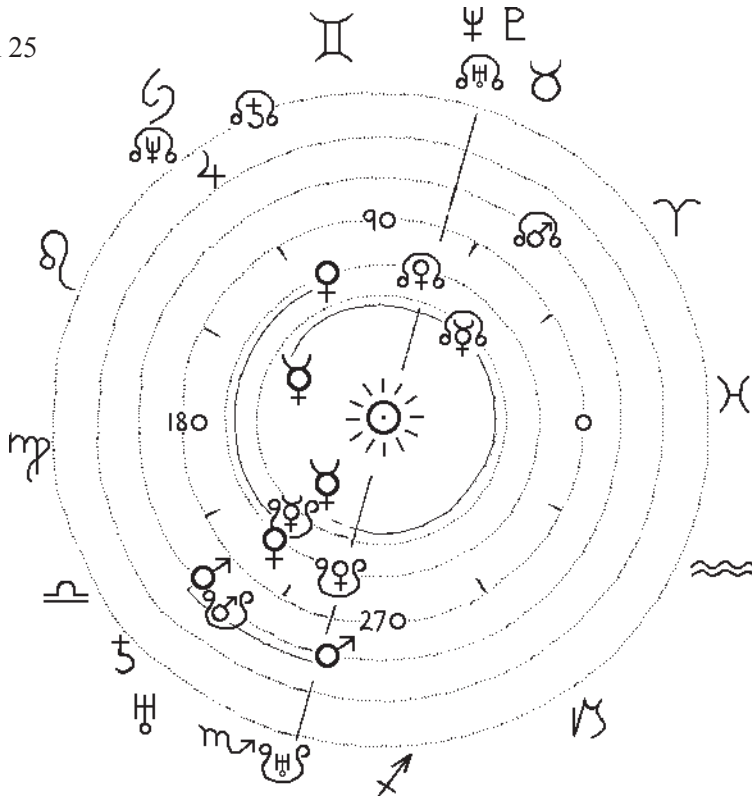
field. During that year, the planets Uranus and Neptune came close to a conjunction in the Zodiac section of Archer. This constellation is opposite Twins. It is closely associated with the polarity inherent in the latter. Therefore, we should expect, in that moment of the conjunction, a major inspiration of this nature coming through. In this case, it was the discovery of electro-magnetism, which roused many scientists to investigate the subject.

Faraday was one of those who took up the challenge of Ørsted's discovery. In October 1831, he caught a very big fish. He discovered the possibility of induction. A wire coil, which was attached to a galvanometer, was wound round a paper cylinder. Whenever a magnet was introduced into the hollow space of the cylinder, the needle of the galvanometer was deflected. It was clear that the motion of the magnet, or the cylinder, produced an electric current. He worked further along this principle and constructed an apparatus from this viewpoint that was, in fact, the first dynamo, or electric generator.

Uranus had moved into Capricorn in October 1831. It was still in the immediate neighborhood of the nodal line of Neptune. The planet Neptune was on the point of entering Capricorn, the section in which its descending node lies. This was, so to speak, the left-over of the conjunction in 1820. The two planets were in close association with one of the great cosmic lifelines of modern humanity, and we can imagine that decisive scientific and technological inspirations were entering from the cosmos.

In view of the tremendous developments in the sphere of electricity and magnetism, these examples could theoretically be extended indefinitely. This is, however, a specialized branch of research on which we cannot embark here. We can only give cross-sections indicating the multitude of possible approaches with regard to the relationship between human ideas and tendencies and occurrences in the cosmos.

Diagram 25



Discovery of X-Ray and Radio-Activity
December 1895 – February 1896

♁ c. 72°	♃ c. 221° - 224°	♄ c. 113° - 230°
♅ 77°	♄ 120° - 126°	♆ 213° - 150°
♇ 231/2°	♁ 222° - 257°	

It is, in this connection, interesting to have a glance at the charts of two associated discoveries: the discovery of X-rays and radio activity, which happened between the end of 1895 and February 1896. Diagram 25 shows the movement of the planets from December 1, 1895, to February 10, 1896.

We recognize at once familiar features. Jupiter had entered Crab, and it was on its way to the nodal line of Neptune. Saturn was in Scales in December 1895, very near the nodal lines of Mercury and Mars. The planet Mars had joined it in conjunction. With these particular aspects, the discovery of X-rays by Roentgen seems to be connected. If the discovery was nearer the beginning of December of that year, then also Venus in conjunction with Jupiter and Mercury in conjunction with Saturn and Mars would have fit in.

The associations with the nodal lines of Neptune in Cancer and those of Mercury and Mars in Libra indicate that this discovery was in accord with the general trends of human evolution during the present age. We said that the direction toward Cancer was particularly associated with the development of individualism. Where do we see the connection with that discovery? In ancient time, when religion and the mysteries were still in their original purity, the participation in the sacrifice of Dionysos was supposed to enable humanity to gain insight and foresight, in other words, clairvoyance.

The modern individuality is mostly disinclined to accept this as a feasibility. Yet, surely many have the desire to have the advantage of such a capacity. They would accept, therefore, anything that offered an easier attainment than the old ways of severe inner discipline, and usually would seek to obtain it by physical, technological means. Seeking access to these, they would keep their eyes open for things and facilities that would promise the desired results. Out of such an attitude, possibly without conscious realization of the inspiring impulse, discoveries like that of X-rays can happen. There can be no doubt that it provides a measure of "clairvoyance". (Some people might prefer to call it a caricature of clairvoyance.)

The discovery of radio activity goes in a somewhat different direction. It took place about February 1896. Mars had by then moved into Scorpio and had come into opposition to Pluto and a little later to Neptune. All three planets were close to the nodal lines of Venus and Uranus. For these and other reasons, this discovery seems to be especially associated with inspiration coming from the direction of Taurus and Scorpio, apart from Cancer and Libra.

We know by now a little more about the character and the inclinations of the descendants of the discovery of radio activity. We have seen the unimaginable energies that have been released by modern physics. The possibilities revealing themselves made even their discoverers tremble. Human beings appeared to be able to perform, in some future time, actions of a cosmic magnitude that only the gods were, hitherto, supposed to be able to perform.

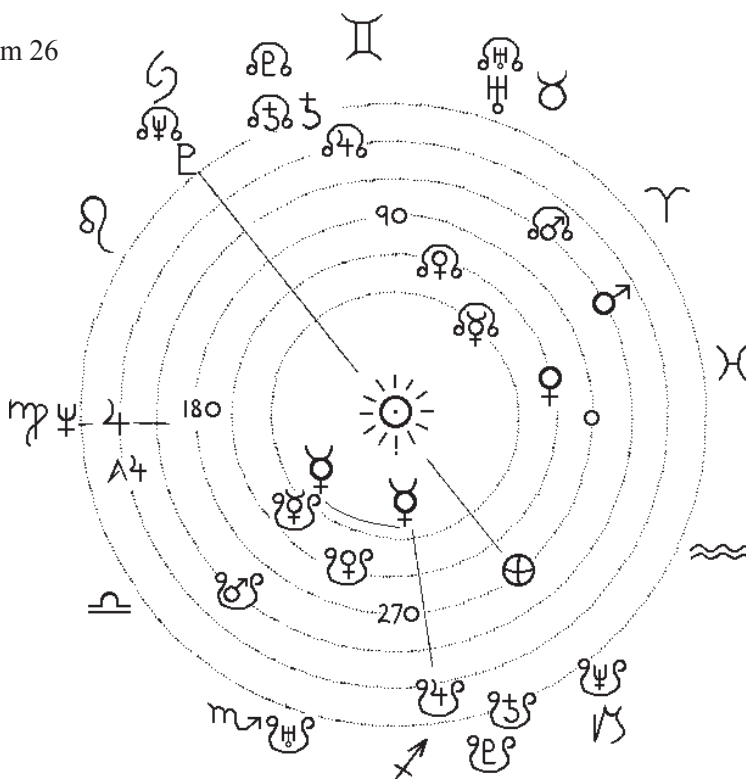
All this is associated with Taurus and, of course, also with Scorpio. In order to comprehend this, however, we must translate the mythology of these constellations into modern terminology. Taurus, particularly Orion below it, is connected with the Death of Osiris, according to the ancient conception. Osiris was the intelligence working in the background of the power of the Sun. After he had been killed by the treachery of his brother Set, his widow, Isis, collected his remains and buried them in several places on which temples were erected at a later time. The power of the Sun was withdrawn into matter, because this had become the grave of Osiris. He was hidden in all nature.

The myth does not concern itself with the raising of Osiris, though we should expect that this was essential. However, in modern terms, we should be inclined to say that the power of the Sun was buried in matter. Furthermore, we should expect that certain inspirations, originating in the region of Taurus, would suggest to humanity to release that power of the Sun buried in matter. This is what has been happening. The discovery of radio activity was the very first step, at a time when Pluto and Neptune were close together in Taurus and Mars in opposition. The two great cosmic rebels, Pluto and Mars, joined hands to get at Neptune, who holds the secrets of the architectural structure of matter.

Diagram 26 is the chart of one of the younger children of this family, the first atomic bomb, which was dropped on Hiroshima on August 6, 1945. It was preceded by the first experiment on July 16, 1945, [when it was detonated in the desert of New Mexico].

The most conspicuous features are the positions of Uranus in its own node (on July 16 near to exact conjunction) and Pluto in the nodal line of Neptune. It bears out what we said about the discovery of radio activity, concerning the nodal lines of Uranus, Venus, and Neptune. Mercury entered, on July 16, its own descending node in Libra. There was a conjunction of Neptune with Jupiter. One might almost say that in that moment the coordination of the whole human race within the entire setting of the cosmos was in a state of suspense. The conjunction (in a sense an “eclipse”) was in Virgo, the cosmic imagination of humanity. Saturn was near the nodal line of Pluto. It is also very interesting that, during the interval between the first experiment and the dropping of the bomb, the Earth moved through the line of opposition to Pluto. (The actual opposition, measured on the ecliptic, was three days before Hiroshima.)

Diagram 26



Hiroshima, August 6, 1945

♅	c. 130°	♆	c. 106°	♇	c. 313°
♀	186°	♄	184°	♃	24°
♁	74°	♂	30°	♀	226°

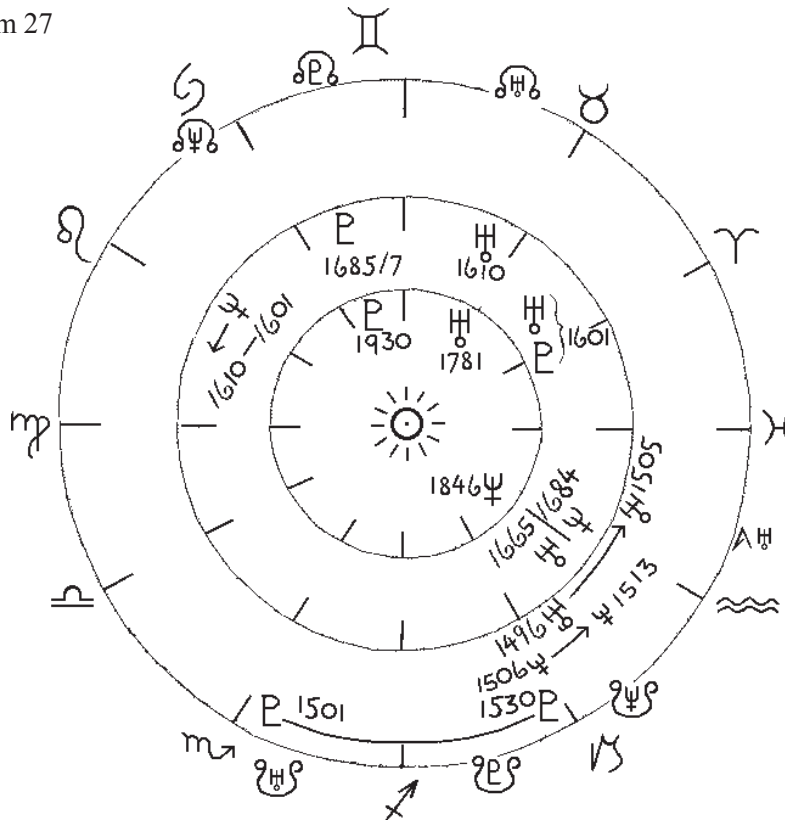
(280° July 16)

A very illuminating picture is the history of modern astronomy. Diagram 27 contains the positions of the new planets at the time of the main stages.

While Copernicus was studying in Italy, he came into contact with revived Pythagorean views on cosmology. The Pythagoreans regarded the Earth as moving in a circle around a central fire. One of Copernicus’ teachers, Maria de Novara of Bologna, was opposed to the Ptolemaic system, because he found it too clumsy. On this background, there ripened in Copernicus the firm conviction that the universe was built on heliocentric principles. During those years of study, from about 1496 till 1505, Uranus had been moving from the neighborhood of the descending end of the nodal line of Neptune into its aphelion-position in Aquarius. In 1505 Copernicus returned to Germany, where he stayed at Hellsberg till 1512. During that time, he worked out the principles of his views on the solar system. Simultaneously, Neptune moved from 296° to 311° through its own descending node, which was then in about 306°. We have here the picture of

a handing over from Uranus to Neptune, in the neighborhood of the nodal line of Neptune, that which we earlier called one of the principal cosmic lifelines of modern humanity. Uranus would stand for the realization of the new idea, contrary to the views on cosmic order held by humanity until then. Neptune would be the inspiring source for organizing the idea into a coherent conception.

Diagram 27



Some Aspects of the Advance of Modern Astronomy

1496 - 1505: ♃ 310° - 346°	1684: ♀ c. 329° (opp. ♄)
1506 - 1513: ♀ 298° - 313°	1685-7: ♄ 110° - 113°
1501 - 1530: ♄ 245° - 300°	1781: ♃ 88°
1601: ♃ 38°, ♀ 148°, ♄ 26°	1846: ♀ 328° (opp. ♄)
1610: ♃ 72°, ♀ 168°	1930: ♄ 109°
1665: ♃ 318°	

In 1530 Copernicus published, with some hesitation, his first treatise on his views. Pluto had then entered Capricorn and was near the nodal line of Neptune. The great revolution that followed from the Copernican world conception, thus prepared its course.

Then there came the time when Kepler made decisive astronomical studies, after the death of Tycho Brahe in 1601. In 1609 he published his *Astronomia nova*, which was built on the Copernican conception and contained the first two of the famous three laws of Kepler, the law of elliptical orbits of the planets and of equal areas. During those years Neptune moved through Lion. It stood opposite the position of Uranus during the crucial years of Copernicus' study of cosmology in Italy. Neptune "remembered" that, as it were, and inspired further progress.

In June 1609 Galileo heard of the invention of the telescope. He at once had one built for himself, with which he discovered the moons of Jupiter, etc. At that time and a little later, Uranus moved through the

constellation of Taurus. We shall see that this is an important point with regard to the later discovery of this planet.

Isaac Newton added to Kepler's ideas the principle of gravitation governing the movements of the planets in their orbits. He was engaged in the subject even in 1665, but then put it aside for some reason. He took it up again about 1685, stimulated by the astronomer Halley. The result was the publication of the *Principia*, which contains the principles of gravitation. In 1665 Uranus was in Capricorn/Aquarius, that is, the region where it had been during the time of Copernicus' astronomical studies in Italy. Later, in 1685, Neptune was in that same position in Aquarius. Thus we look into the cosmic background of these inspirations. They seem to operate like a kind of cosmic "memory" of earlier events. At the same time, Pluto was in the constellation of Gemini, probably near its own ascending node. (All these positions are computed from the elements of the orbits of these planets, which became known, of course, only after their discovery. Naturally, the planets themselves were not observed then.)

We proceed now to the dates of the discovery of Uranus, Neptune, and Pluto. Uranus was observed through the telescope by the astronomer Herschel on March 13, 1781. The planet was in about 88° of the ecliptic. This was very near the calculated position of Uranus in 1609 and later, when Galileo employed the telescope for the first time in the history of astronomy. Neptune was discovered in September 1846, by Galle at Berlin. We pointed out earlier that its position was first calculated on the basis of Newton's law of gravitation. It was found in the heavens in about 328° of the ecliptic. This was almost the same point where it must have been, according to computation, at the time when Newton finally established his principles of gravitation. The same applies to Pluto. It was observed in January 1930, after its position had been calculated according to gravitation. It was then in about 109° , somewhat where computation places it for 1685, the year that saw the final steps toward the publication of the law of gravitation.

One is almost inclined to say that Neptune and Pluto inspired the law of gravitation so that they might be discovered later on by its employment, apart from the many other aspects and implications which this law entailed. Uranus seems to have inspired the telescope as a means of its own discovery, though, of course, Uranus was only one tiny facet of the welter of discoveries that the telescope facilitated.

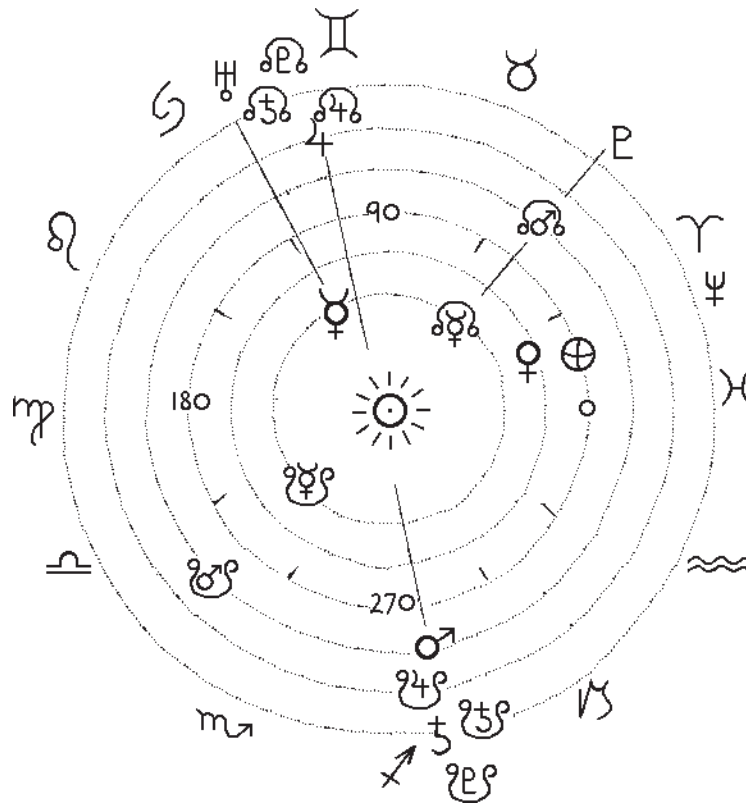
It would be a mistake to expect that from cosmic happenings, such as those under discussion here, only inspirations of ideas and impulses arise that might eventually condense into discoveries and inventions. Experience has shown that also the defeats, not only the "victories", in that realm of human endeavor seem to constitute reflections of the great contests in the cosmos. We produce in the following pages a few charts of happenings in the heavens that coincide with catastrophes of civilization, mainly caused by technical failures. They were selected from a huge collection of similar events. In these cases, too, we prefer to present the heliocentric aspects, partly because the corresponding geocentric coordinates of the planets do not betray any connection with the magnitude of the incidents under discussion.

Diagram 28 gives the positions of the planets simultaneous to the great Chicago fire on October 8, 1871. It was caused by a falling paraffin lamp. During the following days, 17,450 buildings were destroyed, 100,000 people had become homeless, and 250 had lost their lives.

The cosmic aspects are most dramatic: Jupiter was still in opposition to Saturn. Mars had moved into the line between the opposing planets. All this happened on or near the nodal lines of Jupiter and Pluto. Venus was in exact conjunction with Neptune. The Earth was also quite near. Mercury was standing in line with Uranus. Pluto had moved into a position below the nodal lines of Mercury and Mars. Particularly the last aspect is interesting, because we found it already in the story of the great discoveries and inventions. The geocentric aspect does not offer convincing viewpoints.

One might be inclined to think that such catastrophes as this one are due to the lack of sufficient technological development and of precautionary measures. However, we cannot escape the impression, particularly reinforced by the latest incidents in the technological sphere, that each step of advance brings by necessity a host of possible failures in its wake. They seem to increase in magnitude.

Diagram 28



The Great Fire of Chicago
October 8, 1871

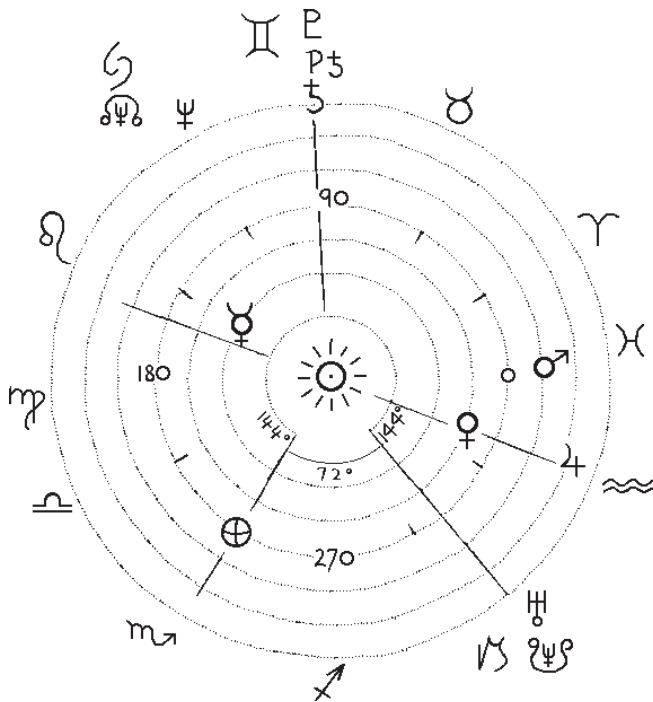
♄ c. 49°	♃ c. 280°	♁ c. 16°
♀ 23°	♃ 107°	♀ 23°
♃ 118°	♁ 282°	♀ 118°

Another very interesting coincidence between cosmic and terrestrial happenings is the “great fire” of London on September 2, 1666 (o.s.). Pluto was then in about 89° of the ecliptic, corresponding to the constellation Gemini. Mars and Venus were standing in opposition to the latter, in the constellation of Sagittarius, and Mercury was also near the line of this opposition. The Earth was almost in conjunction with Jupiter in 354° of the ecliptic. Thus all the planets except Uranus were involved. (Saturn and Neptune were also in conjunction.)

At the time of another big fire at London, on March 25, 1748 (o.s.), Mars was again in opposition to Pluto (60°- 241°). This bears out what we said earlier, that sometimes one can discover a kind of “family similarity” in the repetition of events, as far as they concern the same geographical region.

Technical disasters of some magnitude present similar features. Diagram 29 gives the cosmic counterpart of a railway accident on May 22, 1915, at Quintinshill, near Gretna, Scotland. A troop-train and two passenger trains collided, killing 227. The chart shows the planet Pluto in a near-conjunction with Saturn in the line of the apsides of Saturn (perihelion-end of its orbit). This took place, of course, over a long time, but it was particularly incited on that day by the rectangular relationship to Mars. Venus was still in conjunction with Jupiter, whereas Mercury moved into opposition to it. Uranus was still close to the nodal line of Neptune. Saturn moved into a pentagonal relationship (144°) to it. The Earth also stood in a pentagon angle (144°) to Saturn, which means that there was also an angle of 72° between our planet and Uranus.

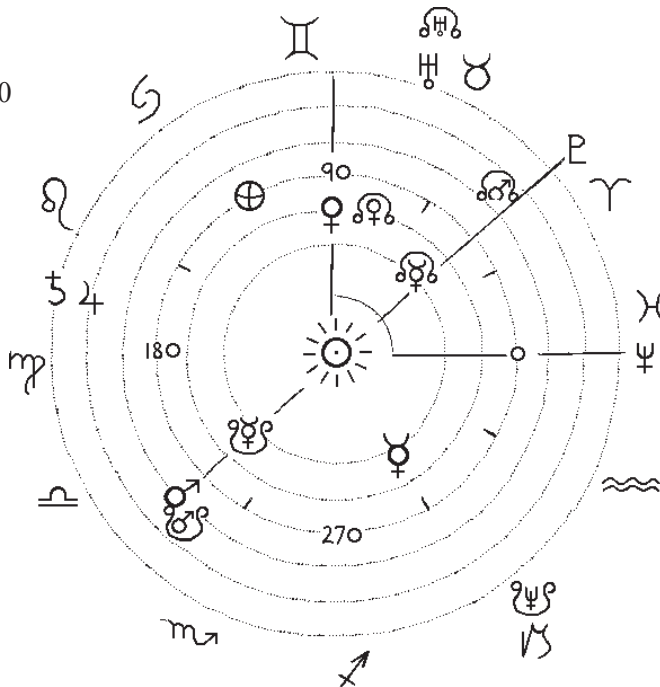
Diagram 29



Railway Disaster - Quintinshill, near Gretna, Scotland, May 22, 1915

P	c. 92°	♃	c. 95°	♁	c. 240°
♀	120°	♄	343°	♀	346°
♁	313°	♀	4°	♀	158°

Diagram 30



Mining Accident - Hartley Coal Mine, January 16, 1862

P	c. 40°	♃	c. 168°	♁	c. 116°
♀	1°	♄	169°	♀	92°
♁	75°	♀	219°	♀	305°

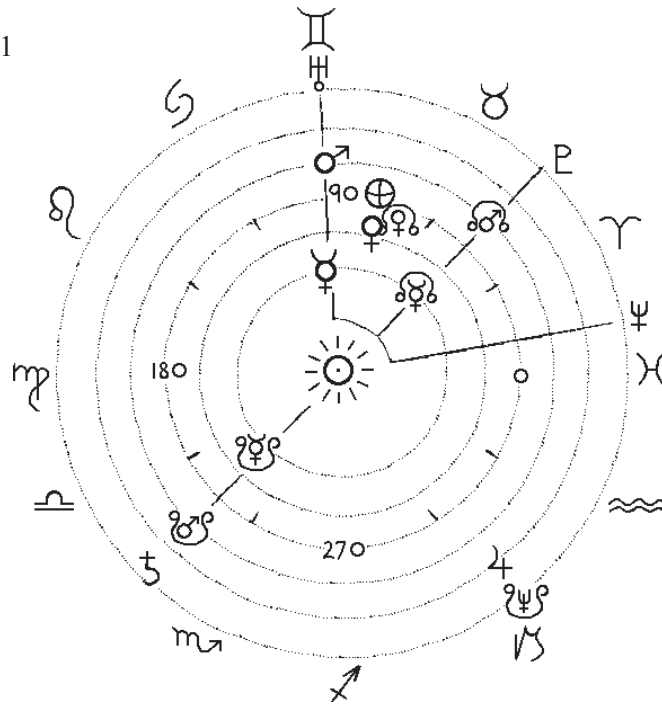
The position of Saturn in that moment is particularly indicative. As it was in its own perihelion, it seems to have been in a passive mood. Apart from this, it was paralyzed by Pluto which, as the exponent of an extra-solar will, has a fundamentally different character from that of law-preserving, conservative Saturn. Not enough with this, it was also hemmed in by the pentagonal angles to Earth and Uranus.

A collection of charts of railway accidents always shows sharp angular relationships between the planets, blocking of nodes, etc., but rarely can one detect absolute similarity. This might be connected with the great variety of causes of such accidents.

Diagrams 30 and 31 depict the planetary aspects at the time of two mining accidents. The first happened at Hartley Coal Mine (Northumberland) on January 16, 1862. One of the iron beams, about 12 tons in weight, at the mouth of the ventilating shaft broke and fell. It destroyed the brattice, divided the shaft, and carried down sufficient timber to kill two men who were ascending the shaft and buried 202 persons alive.

There was a sharp opposition between Pluto and Mars near the nodes of Mercury and Mars. Venus was in a sharp rectangular relationship to Neptune. Mercury moved into the nodal line of Neptune. Uranus was in its own node and Jupiter was in conjunction with Saturn.

Diagram 31

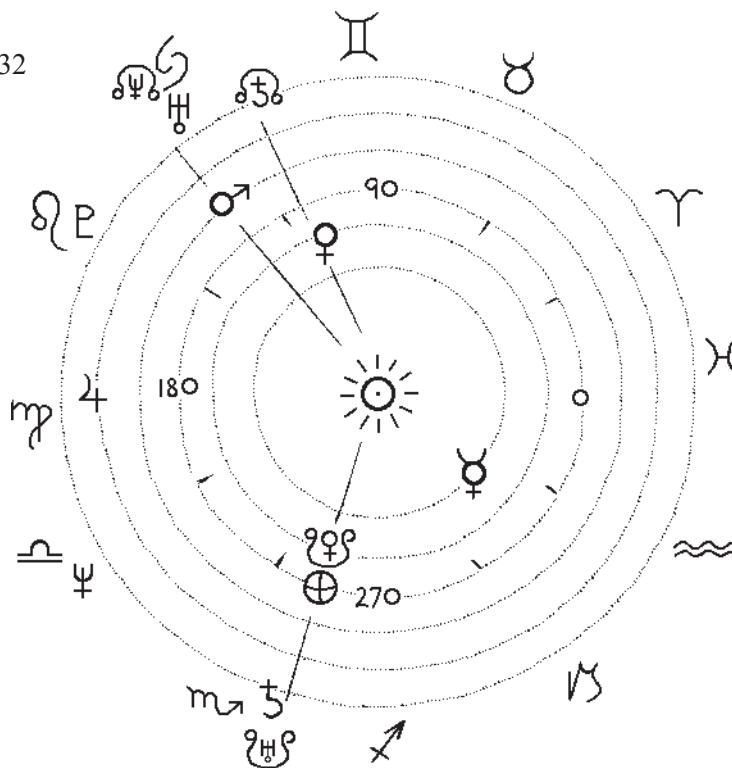


Mining Accident - Oaks Colliery, Hoyle Hill, December 12, 1866

♁	c. 45°	♄	c. 227°	♁	c. 81°
♃	12°	♆	310°	♀	81°
♅	96°	♂	97°	♁	103°

The next diagram is the picture of a disaster at Oaks Colliery, Hoyle-Mill, near Barnsley, on December 12, 1866. An explosion killed 360 miners. The following day a search party of 28 was killed by another explosion. Pluto had then almost moved into the nodal line of Mercury. Shortly before the disaster, Saturn was in exact opposition to Pluto. Mars and Uranus were in conjunction in the nodal line of Jupiter. Mercury was not too far away. All three were pretty near a rectangular relationship to Neptune. Furthermore, the Earth was in conjunction with Venus near the nodal line of Venus, whereas Jupiter moved through the nodal line of Neptune.

Diagram 32



Accumulation of Airplane Accidents
June 7, 1957

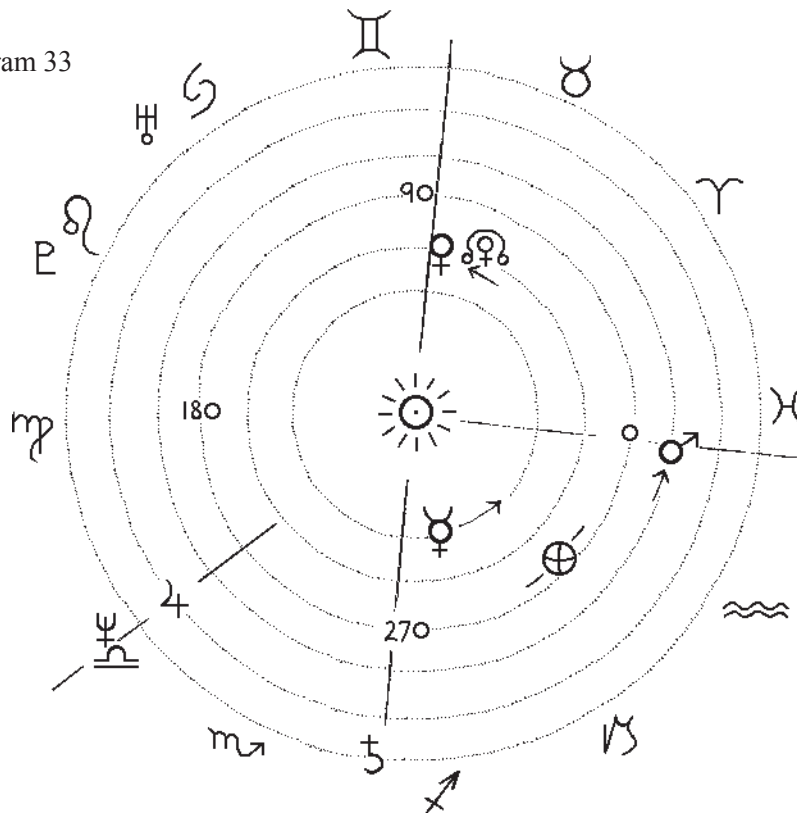
♁	c. 150°	♄	c. 251°	♁	c. 257°
♆	212°	♅	184°	♀	112°
♆	127°	♂	132°	♀	324°

The accumulation of information on airplane accidents is also very interesting. Diagram 32 is of June 7, 1957, a day of five airplane accidents, three in England and two in the U.S. On that day the Earth was at the descending end of the nodal line of Venus. Saturn was not very far away from it. Uranus and Mars moved through the nodal line of Neptune, Mars was exactly above it. Venus blocked the node of Saturn. Also, in this case, the geocentric aspects are not very conclusive.

Diagram 33 gives the aspects of the sky between August 9 and 15, 1958, during which seven airplane crashes happened in different parts of the world, among them the catastrophe of a Dutch airliner off the Atlantic coast of Ireland in which 99 people perished. The total loss of human lives in these crashes was 209 dead.

We have come to the impression that in such moments the very sensitive layers of the aura of the Earth are irritated by the battles and contests in the heavens. If this combines with technical faults or brief black-outs of human consciousness then accidents might happen. The times of rising and setting (also culmination) of the planets involved in one particular territory of the Earth are often connected with disasters, etc., causing, as it were, definite moments of danger.

Diagram 33



Seven Airplane Crashes in N. Africa, Belgium,
N. Brazil, Japan, USA, and off the Irish West Coast
August 9-15, 1958

♃	c. 151°	♄	c. 264°	♅	c. 316-23°
♀	214°	♁	216°	♆	76-87°
♿	132°	♂	355-9°	♇	282-303°

CHAPTER V

THE CONNECTION OF INDIVIDUALS WITH THE COSMOS

The presentations in chapters III and IV must inevitably lead to the question: How is it possible that the individual human being comes under such cosmic impacts as have been described? The answer is that we have in our physical organization an instrument of reception that has been built up at the time of incarnation. That organization retains its affinity to the cosmos after birth, and it reacts to the happenings in the heavens by a selective capacity, as it were. This will be the subject of the investigations in the present chapter.

We have an individual relationship to the cosmos at the time of our embryonic development. It is expressed by the composition of the planetary world and its movements, which do not repeat themselves in their entirety within reasonable intervals of time. Multitudes of human beings incarnate under similar conditions, of course, and one would expect them to have, from this point of view, similar physical instrumentalities. This is, however, not quite correct, because there exist minute degrees of differentiation that give each single human being an absolutely individual relationship to the cosmos.

We will now present diagrams of the positions of the planets during the average nine months of embryonic development of a number of historic personalities. (These charts we shall call in future “asterograms”.) On account of lack of space, we cannot go into great detail. For instance, we give only the positions of the major planets. These asterograms must, therefore, lack the character of individuality, because this can only be substantiated by the inclusion of the inner planets Mercury and Venus, and also of the Earth. It would, however, go far beyond the scope of the present book to elaborate on the intricate requirements for such an approach.

Diagram, or asterogram, 34 presents in the inner circle (I) the positions and movements of the planets during the gestation of Benjamin Franklin (born January 17, 1706, n.s.). For instance, Mars started in 112° of the ecliptic on April 17, 1705, nine months before the birth, and had arrived in about 238° on January 17, 1706. The movements of Jupiter and Saturn are likewise indicated, whereas the motions of Uranus, Neptune, and Pluto are too minute to be expressed in the drawing.

These gestures of the planets were built into the organization of Franklin. We have seen earlier that the cosmos exerts an influence on the Earth which manifests itself in meteorological conditions and the like—in earthquakes, and so on. It is quite obvious that the effects go very deep. All organic life is affected by them. Extensive research has revealed this. The gestation of the human body is no exception. It is influenced to a high degree by the simultaneous occurrences in the heavens. In Chapter VI we shall produce some examples of the substantial evidence that has been accumulated over years of research.

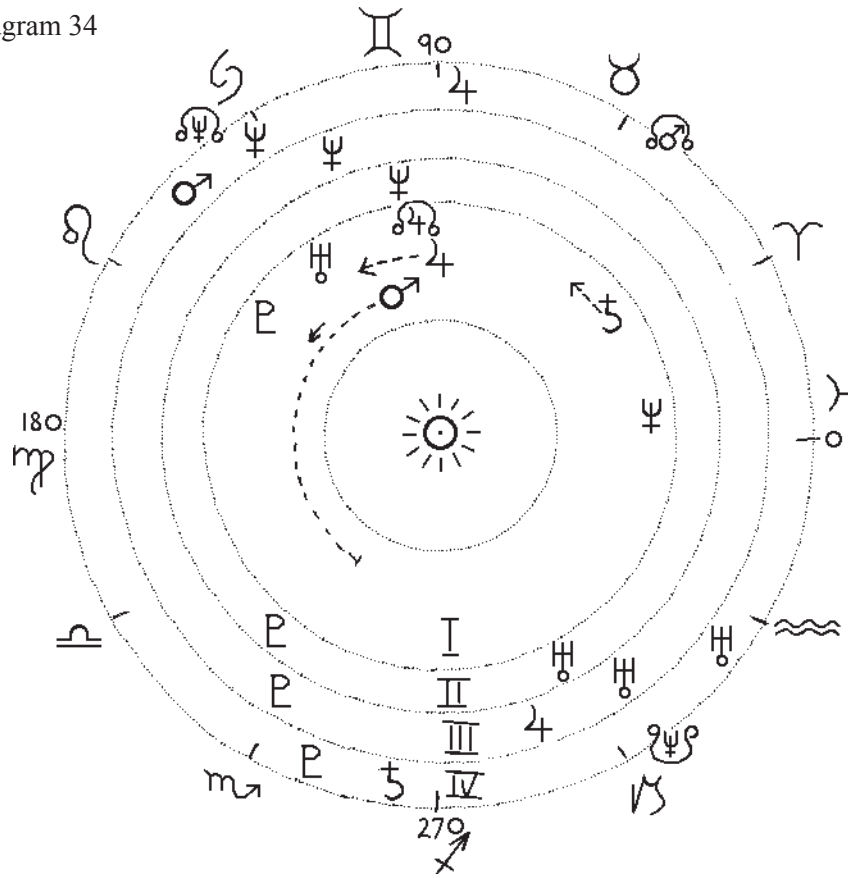
The star impacts, which have been infused into the physical organization, remain active long after birth. They are, of course, not arranged in the body in that circular form in which they appear, for instance, in the asterograms. That would be too primitive an expectation. Rather are they imprinted into the intricate functions of the organs: the circulatory and reproductive systems, and so forth. Thus it happens that these latent affinities to the cosmos become activated or irritated, in some cases, if one or more of the original aspects are repeated. Even if only a so-called transit of another planet over a sensitive, initial region of the asterogram occurs, then the same will take place. This “conditioning” of the body opens channels for cosmic impulses and ideas to stream in.

For instance, we know that Benjamin Franklin became acquainted with the subject of electricity about 1744. By that time, Neptune entered the constellation of Gemini and was above the region through which Jupiter had moved during the gestation of Franklin (circle II). Thereby a capacity of perception was activated in his organism that had been dormant until then.

This latent inclination was a Jupiter-gift. We said earlier that this planet appears to be connected with the architectural, coordinating, and associative intelligence of the solar system at large. If human beings

incorporate this gift efficiently, they will be able to display similar capacities, though on the small scale of their singled-out existence. This might manifest itself in their general physiological condition or in their mastership of life.

Diagram 34



Benjamin Franklin, born January 6, 1706 (o.s.)

- I. About Conception to Birth: ♃ 144°, ♅ 17°, ♆ 123°, ♄ 39-49°, ♃ 92-115°, ♀ 112-238°
- II. 1744: ♃ 230°, ♅ 102°, ♆ 297°
- III. 1747: ♃ 239°, ♅ 109°, ♆ 309°, ♄ 295° (end 1747)
- IV. 1752 (June): ♃ 250°, ♅ 122°, ♆ 330°, ♄ 262°, ♃ 84°, ♀ 135°

Benjamin Franklin's Jupiter had been moving through Gemini during his gestation. He had obviously a remarkable heritage from this planet, because he was able to embrace enormously diverse fields of human self-expression. He started as a printer but acquired, in time, a high reputation as philosopher, scientist, statesman, and man of letters. In this diversity of activity, particularly the capacity to do everything thoroughly, we see the realization of the heritage of Jupiter in Gemini. The latter displays a polaric-dynamic quality. It would, therefore, inspire the coherent management of a large compass of seemingly disconnected fields of labor. The ability to materialize this inspiration was probably enhanced by the presence of Jupiter in its own node.

The Gemini heritage came to the foreground particularly in Franklin's researches concerning electricity. He seems to have been gifted to manage this field of polaric property in nature. This is expressed in the "transit" of Neptune across that constellation. This "built-in" affinity of Franklin to Gemini received a new inspiration about 1744, a comprehension of polarity, in the sense, of that new and then still strange world of electricity.

In 1744 and 1745, Uranus moved into opposition to its own place at the time of Franklin's gestation. This is a proof that his preoccupations with science were pre-eminently inspired by practical considerations, because the initial position of Uranus and the recurrence were on the nodal line of Neptune, which we said earlier was one of the prominent life-lines of modern humanity. This tendency is confirmed by the inventions that Franklin produced during that time, for instance, among them the lightning conductor.

Between 1747 and 1751 or 52, he made his major discoveries. Neptune by then had moved deeper into Gemini (circle III). It actually crossed over the place where Mars had been about the beginning of gestation. Ideas and inspirations acquired a Martian tint in him at that time. The intelligence of Mars is in the background of many developments in the world of modern natural science, particularly regarding the experimental side. Pluto, too, is involved in this, because it is a source, in a sense, of Martian intelligence on a still more thorough level. This is born out by the fact that Pluto, in 1747, was in the place where Mars had been at birth. Uranus had now definitely stepped into the nodal line of Neptune. Franklin's experiments now really took on humanity significance. They were not just the hobby of an inquisitive mind. Jupiter moved during the year of 1747 through Sagittarius. It was, therefore, opposite the initial position. We can imagine that this represented an influx or an inspiration that tremendously enhanced the original faculties inherited through Jupiter from Gemini.

In June 1752, Franklin performed his famous kite experiment, by which he proved the identity of electric spark and lightning. Neptune had now finally moved into the position where Uranus had been during gestation (circle IV). Mars was also quite near, actually between the places of Uranus and Pluto during the embryonic development. Jupiter had almost returned to its initial position, it was at least about to enter Gemini.

The asterograms of the leading personalities of the French Revolution provide excellent examples for the study of cosmic impacts on and through the physiological character of contemporaries. Particularly the study of their common destiny on a cosmological basis is most interesting.

In diagram 35 we find the positions and movements of the major planets during the gestation of Robespierre (born March 6, 1758, circle I). First of all we recognize here an old acquaintance of our previous excursions in the cosmos: Neptune in Cancer, near its own node. We have met it in the asterograms of the Russian Revolution and in connection with the events of 1818-19 (diagram 19). This is, of course, to be expected, because we are venturing into a kindred sphere. Uranus moved into a rectangular relationship to Pluto. By far, however, the most illuminating planets were the middle three: Saturn, Jupiter, and Mars. They formed a fairly exact space-cross about the time of conception, with Mars and Jupiter in opposition. Mars was in its own ascending node and moved into Taurus shortly afterwards.

We see in this last aspect a tremendous cosmic battle between retarding, matter-consolidating Mars intelligence (signified by the visible planet) and impulses in the same sphere that are inclined to repel matter and its implications. The reflection of these contests concerning Mars can be observed in nature, possibly also in history, at any time the planet steps into its nodes. If it is integrated into the physical organization of a human being at the time of incarnation, it remains to be observed which one of the two possibilities gains the upper hand. One might even be able to hold the two tendencies in balance, one against the other. It is all a matter of strength of Self. For instance, such diametrically different personalities as Paganini, the famous Italian virtuoso, Abraham Lincoln, and Ulysses S. Grant entered this world under similar Mars aspects. We need not emphasize how much we see in Paganini, a representative of the fiery and (in terms of Earth facts) illusion-creating, though beautiful and ingenious, Mars element of the sphere; whereas we realize in Lincoln and Grant the attitude of respect for and loyalty to the down-to-earth principles of ordinary life on a material Earth.

This is the background of the idealist Robespierre who was capable of throwing the French National Assembly into fits of laughter by his grotesquely extreme and doctrinal ideas. This was, of course, before he had become unopposed dictator. He had decided to live and to die for the Idea, regardless of human considerations. If such an attitude for some reason slips out of the sure grip of the ego, then it may turn into

case. In order to realize abstract ideals, it is very easy to slip back into the ancient methods of government, to rule by creating fear and terror. However, terror is, in the end, really the opposite of virtue. Therefore we must expect a collapse sooner or later. This happened promptly. When Saturn had moved into the place of the Mars of 1757 (see circle III), about July 28, 1794, Robespierre was executed by the paradox of his own creation, the terror of virtue.

We said earlier that the node of Neptune in Cancer is connected with the struggle in modern humanity of finding appropriate means of practical reconciliation between the upsurge of individualism during the present age and social requirements. It is therefore quite natural that about 1789 and a little later, when Jupiter and Uranus moved into the position of Neptune in the asterogram of Robespierre's incarnation, that he found his place among the leading heads of the French Revolution. About the middle of 1791, Uranus had arrived in the place of Neptune.

Jupiter had moved, during Robespierre's gestation, through the constellation of Scorpio. In 1793, just about the time when he was involved in his struggle against the Girondists, Jupiter had come back to its original place. A principal disposition was then activated in Robespierre. This aspect of a Jupiter in Scorpio is very interesting from an historic point of view. Implanted in a human organization, it seems to be liable to create precipitous attitudes toward life. Of a number of historic personalities who had acquired the essence of such a Jupiter in Scorpio, we mention: Calvin, the founder of Calvinism, the famous painter van Gogh, Clemenceau, the well-known French politician from the time before and during the First World War. The latter, particularly, can give us an inkling of the mercilessness for the sake of the Idea, which seems to have lived in Robespierre. The connection with Calvin suggests the inherent stern attitude of adherence to the almost Mosaic Law concerning abstract Virtue. The reference to the disposition of van Gogh points out a sad aspect: that the mind of Robespierre, perhaps it is better to say his conception of human life, was well on the way to a mental distortion. We see here the impact of Scorpio deflected, as it were, by the retarding properties of the planet Jupiter. This, however, need not to be so. It is a misfortune if it happens. Knowledge of the facts and inner watchfulness can avoid it.

The background of the fourth arm of the space-cross, the direction toward Waterman-Aquarius, is also very illuminating. The Earth and Saturn were in that line about the time of Robespierre's conception. Later on, in 1789, Pluto stepped into that section, and it had moved at the time of his execution, July 28, 1794 (circle III), exactly as far as Saturn had moved at birth.

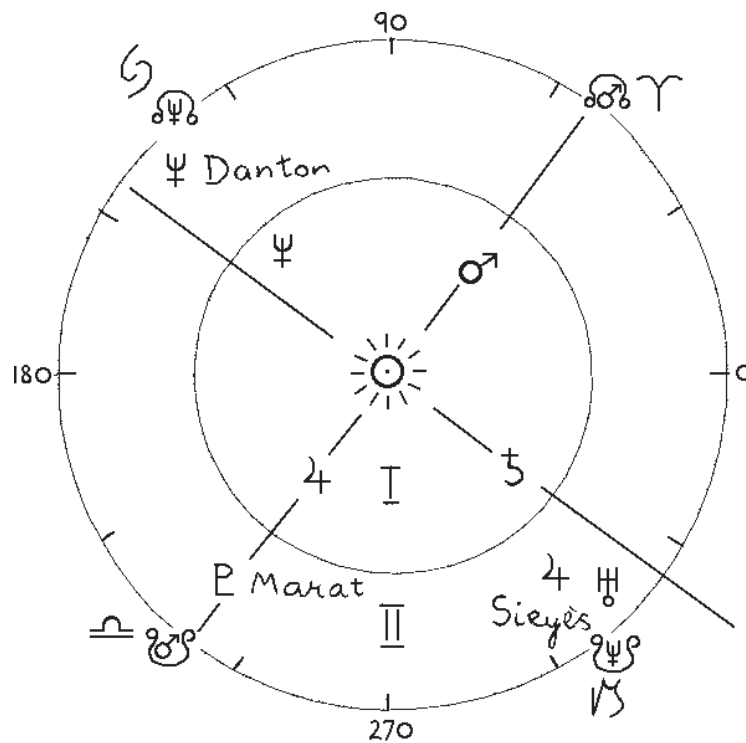
We connected the constellations of Capricorn and Aquarius (on the background of mythological traditions) with the spiritual and divine goals of evolution, superceding death (Scorpio). A shadow of this was present in Robespierre, too. He was not an atheist. A study of his connection with Rousseau is illuminating with regard to this side of Robespierre. It was he who inaugurated the worship of the goddess of Reason. Unfortunately it became an abstract caricature. We can understand this if we consider for a moment the nature of Aquarius. It is, together with Capricorn, the Horn of Plenty in nature, but in humanity it must become the Horn of Plenty of human culture. If we are poor in our spirit, then the essence of Aquarius can easily turn in us to a shadow existence of aimless civilization. This is well born out by historic examples. However, the opposite possibility of refinement has also found its historic representatives: Gotth. Lessing (born January 22, 1729), the German critic and dramatist, had entered the world in a moment when Saturn was in Aquarius. He was, in a sense, the inspiring forerunner and preparer of the way for German classicism toward the end of the 18th century. He was able to suggest creative humane ideas, free from orthodoxy and dogma, which kindled the enthusiasm of many after him and stimulated them to great cultural efforts. Here we see a positive revelation of the essence of Aquarius brought about, it seems, by a successful struggle against the retarding and conservative tendency of the planet Saturn.

Robespierre's position was, of course, made difficult by the transit of Pluto in 1789-1794 across the place of Saturn during gestation. There is the indication of a danger to which he appears to have succumbed: a foreign will taking possession of him. Pluto is the focus of an extra-solar will that can manifest itself in one as an extra human will.

It is interesting to study the asterograms of people who are involved in a common destiny or task. There were three personalities, among many others, who were in some ways associated with the French Revolution and Robespierre: Jean Paul Marat (born May 24, 1743), the Abbé Sieyès (born May 3, 1748), and Georges J. Danton (born October 26, 1759). All three were connected with that space-cross that we noticed in the asterogram of Robespierre, which had been activated during the Revolution.

Marat was born when Pluto was in the place of Robespierre's Jupiter (see diagram 36). The predominance of Pluto is quite obvious in Marat's life and destiny. As far as he was connected with the Revolution, he stood quite alone and was never attached to any party. It was his principle to suspect and attack whoever was in power. Even during the Revolution he had to flee or to hide in cellars or the sewers of Paris. Finally, when his life was drawing to a close, because of a horrible skin-disease that he had contracted in his subterranean haunts, he was stabbed to death by Charlotte Corday. His whole destiny is a vivid demonstration of what a Pluto in Scorpio is capable of doing in the cosmos, and in individuals if they resign control of their Self. They may inherit tremendous willpower in an external sense, but also utter destructiveness in its wake.

Diagram 36



- I. Robespierre, about Conception: ♃ 133°, ♄ 319°, ♀ 232°, ♂ 48°
 II. Danton: ♃ 136°
 Marat: ♁ 230°
 Sieyès: ♃ 315°, ♀ 309°

At the time of Danton's birth, Neptune occupied the Cancer-arm of Robespierre's space-cross. He was born only one year after Robespierre. Danton grew up in freedom, almost like a wild animal. He seems to have had a tremendous vitality, was of colossal stature, had a penetrating voice, and rhetoric capacity. He had studied law and had practiced as an advocate; this he also carried into his dealings during the Revolution. "I always act in accordance with the eternal laws of Justice", he said. However, those eternal laws of Justice that he practiced were of a strange kind and did not fit very well into human society—into the solar system of humanity of his age, as it were. It was of a Neptunian extra-solar nature. For instance, he organized the massacre of September 1792. He did not do it from a motive of personal hate or enmity,

solely for the sake of the furtherance of the revolution. In Belgium he acted no better. He voted for the unconditional execution of the King. This is a typical manifestation of a Neptune, particularly in Cancer, which is not under strict control of the ego. It provoked similar inclinations in Russia after the so-called October Revolution.

The Abbé Sieyès had procured, in his asterogram, a Uranus and a Jupiter near the Capricorn-Aquarius-arm of Robespierre's space-cross. In other words, he was more of a wise philosopher even in the turmoil of the Revolution. This may be the reason why his influence was eclipsed after 1790 by men of greater willpower. It is possible that he deliberately remained passive for the rest of the revolution. His great concern from the outset was the creation of a constitution. After Napoleon had come to power, he worked out, for him, a complicated constitution that, however, was considerably altered for practical purposes. In all this we chiefly see a manifestation of Uranus.

All four arms of the space-cross were supremely held in Robespierre's asterogram. Against the Neptune of Danton (see diagram 36), was his own Neptune, which was closer to its own node. Marat's Pluto, he had substituted by Jupiter. He replaced Marat's violent and isolated fanaticism by a well-calculated and rationalistic attitude of the same kind. The Jupiter and Uranus of Sieyès were, in any case, a good distance away from the actual position of the space-cross. The Abbé was not a serious obstacle for Robespierre, who's Saturn occupied that third arm of the cross. In other words, he put the weight of saturnine impulses of world-destiny against the gentler Jupiter element of law and constitution. Danton, however, was more of a serious rival. His Neptune was equal to that of Robespierre, and he therefore had to be put out of the way.

The Taurus-corner of the cross was held by the Mars of Robespierre. None of the other three could claim such universality with regard to that space-cross, which was so amazingly activated during the French Revolution. Therefore, he succeeded in getting to the top and remaining there until Saturn, in 1794, stepped into the place of his privilege before the other three—his Mars in Taurus. Marat had been cut down one year earlier (July 13, 1793) by a Jupiter in Scorpio, very near the place of his Pluto. Jupiter intelligence, inherent in Robespierre's cold and deliberate sagacity, had rejected Marat's Plutonian violence.

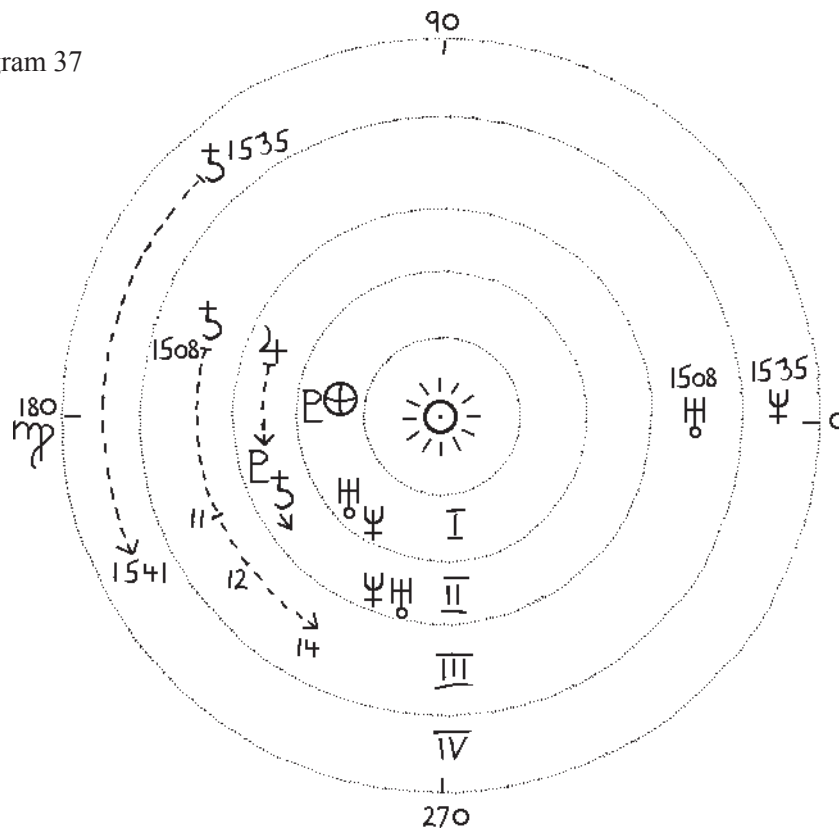
This is an amazing example of how much human beings can become playgrounds of unrecognized cosmic forces if they do not use their power of self-control and discrimination.

One of the many questions that the descriptions so far must rouse is how contemporary events in the cosmos influence people of differing age and preoccupation—that means with different cosmic heritages. The answer is that such simultaneous impacts are transmuted and adjusted to individual destiny according to the original individual predisposition. For instance, in diagram 37 we have one or two aspects taken out of the incarnation asterograms of Michelangelo (I) and Raphael Santi (II). We have deliberately chosen planets that refer to the constellation of Virgo.

In both cases Pluto had been in Virgo, according to the available data concerning the revolution of this planet. At the time of Michelangelo's birth, the Earth was nearly in line with it. When Raphael was born, Pluto was standing between Jupiter and Saturn. This would suggest that both individualities had in their organization, and therefore in their destiny, an affinity to the constellation of Virgo. The mythology of Virgo ultimately refers us back to the deeper secrets and mysteries of the human race from a cosmic viewpoint. It concerns the great Mythos and Apocalypse of humanity within cosmogony, that is, the knowledge of the creation of the universe. It is borne out by a great number of historic asterograms.

We should expect that these cosmic heritages became manifest in later works of the two artists. They did indeed, but not before they were reactivated by cosmic inspiration. It is, however, not our impression that the presence of planets in Virgo, before or at birth, indicated a gift wrapped up in a parcel, as it were, which the artist had only to undo later on. Planets usually suggest obstacles, blockades of the constellations, and a human being might have to fight very hard to penetrate to the inspiration from the sidereal world. This is the reason why such predispositions may lead in thousands of cases to no appreciable results. Achievement is not only a matter of having received the gift but of making the necessary, sometimes tremendous, efforts to assimilate and humanize them against obstacles.

Diagram 37



- I. Michelangelo, born March 6, 1475: \oplus 174°, P 180°, ♃ 222°, ♅ 231°
- II. Raphael Santi, born March 28, 1483: ♄ 190°, P 199°, ♃ 214°, ♅ 249°, ♃ 259°
- III. 1508-12; Michelangelo working on fresco of Sistine Chapel
1508-11, 1511-14; Raphael working on Stanza della Segnatura and Stanza D'Eliodoro
- IV. c. 1535-41, Michelangelo working on "Last Judgment".

This happened in both cases when Saturn drew near those places in Virgo. In 1508 it was entering that constellation, and that was also the year in which Michelangelo started his frescoes in the Sistine Chapel, and Raphael started his paintings in the Stanza della Segnatura, both world-famous works of art. They speak of the tremendous efforts that went into them. Particularly Michelangelo's task was formidable, and we know that he had to battle with stupendous technical and human obstacles.

It might be interpreted as sheer external coincidence that both artists started at the same time, because opportunity offered them a chance. This is, however, not our point of consideration. We are interested in the question of whether we can detect some common cosmic inspiration from the simultaneity. We must confess, both works of art are typical expressions of the dynamics of Virgo.

Michelangelo's frescoes on the ceiling of the Sistine Chapel represent the great stages of divine creation, according to the presentations in Genesis: the dividing of the light from the darkness, the creation of Sun, Moon, and the stars, the creation of the waters, of man, of woman, the temptation and expulsion from Paradise, and others. They are flanked by the pictures of seven prophets and five sibyls, human beings who were supposed to stand in clairvoyant perception of those tremendous stages of divine Creation. The frescoes were finished about 1512.

Raphael, at the same time, painted the world-famous pictures of the *Disputa* in the Stanza della Segnatura, the *School of Athens*, and the *Parnassus*. Although he does not appear to have risen to the cosmic heights of Michelangelo's frescoes, he, nevertheless, reached out to the most profound, ethical, and cultural prin-

ciples of human existence. These three paintings were finished by 1511. After that (between 1511-1514), Raphael proceeded to paint those which comprise the expulsion of Heliodorus from the Temple: the *Miracle of Bolsena* and the *Repulse of Attila* (at the time of his invasion in Italy) in the Stanza d'Elidoro. The last picture in that room was the *Deliverance of St. Peter* from prison. In 1514 Saturn had arrived in the place where Neptune had been at the time of Raphael's incarnation.

The idea that these creations were Virgo-inspired is strengthened by the fact that 30 years later, when Saturn had returned to Virgo, Michelangelo was working on the *Last Judgment* in the Sistine Chapel. He began about 1535, but the painting was not finished before 1541. During those years, Saturn moved through the constellations of Leo and Virgo (37, circle IV). It had also been in opposition to Neptune, whereas it had been in opposition to Uranus 30 years earlier. The diagram shows the relationship of the events to principal positions in the two asterograms of incarnation. The latter were, so to speak, the "sense-organs" that had been built into the corporeality of the two artists. When the transits of the particular planets occurred during their life, both appear to have experienced, without knowing the cosmic background, the cosmic enigma "Humanity".

Raphael experienced it in the light of the philosophical Jupiter of his incarnation (circle II). The paintings in the Stanza della Segnatura, the *Disputa*, *School of Athens*, and *Parnassus* are a vivid expression of this light-filled, humane and ethical Jupiter element. Michelangelo saw it through the eyes, as it were, of the combination of Pluto and Earth at the time of his birth. Therefore, his battle with the Virgo background reaped those tremendously apocalyptic imaginations. They are spanning the beginning and the end of cosmic evolution with humanity as central focus. The *Last Judgment*, in particular, portrays in biblical language the inspirations of the Virgo region, with regard to the end of the days of the Earth.

These two asterograms can give us an idea of what we can make of our own cosmic disposition if we really take up the challenge of the impacts coming from the depths of the universe.

The investigation of all the sensitive points of an asterogram is, of course, not a new idea. It has been, and still is, done by astrology. We suggest, however, the following amplifications:

- a) The inclusion of the positions and movements of the planets during gestation,
- b) Working with a deepened interpretation of the constellations of the Zodiac, according to the esoteric meaning of mythology.

We introduce next (diagram 38) the asterogram of Goethe, who was born on August 28, 1749. We cannot, of course, be sure of the date of the conception. We are, therefore, simply going back to a position of the Earth approximately 270° less than that of birth, which corresponds to an interval of about 9 months.

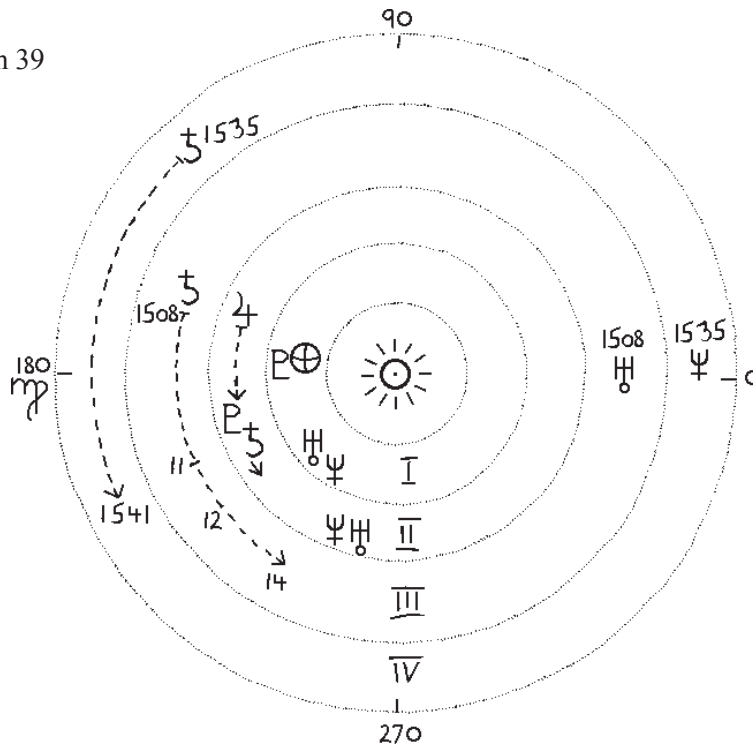
Saturn had moved through the constellation of Libra during gestation. This planet is, according to our earlier definitions, the great cosmic "initiate" and "preserver" of the preordained outlines of all evolution in the solar system. It is, so to speak, the skeleton of the latter's edifice, around which the flesh and blood of the actual happenings in the course of time were built. The human body can only come into existence by imitating, on a very small scale, the principles of the universe. Therefore, one also imitates Saturn, which becomes the skeleton of the individual life, the general outlines of destiny. In Goethe's case, Saturn in Libra would describe the fundamental aspects of his destiny.

The constellation of Libra is the transition from Virgo to Scorpio. Virgo is connected with creation and incarnation and its deeper secrets. Scorpio is, as we have seen with regard to its mythological implications, the region of death and the portal to the realms beyond transient existence. In order to master this polarity, balance of soul is needed, which is implied by the name of the constellation.

From a naive viewpoint, one would expect that Goethe had this sense of balance because of Saturn's position there during gestation. That would be, in our opinion, a faulty conception. The opposite is more likely to be true: the physical planet can block the influx of the sidereal impacts. In other words, Goethe had to conquer that sense of equilibrium in the course of his life. It was not given to him from the outset.

This is well born out by the facts of his biography. In 1765 he had entered upon his university studies at Leipzig. The following years were certainly most fruitful for his inner development, except perhaps for

Diagram 39



Goethe, born August 28, 1749

- I. From Conception to Birth: ♄ 222-31°, ♃ 328-52°, ♂ 170-313°; at birth: ♀ 207°, ♿ 115°
- II. 1765-69: ♄ 50-119°, ♃ 105-242°
- III. 1786: ♄ 317°, ♃ 45°, ♀ 313°
- IV. 1794: ♄ 51°

his studies of law. It was a rather stormy period in his life. In 1768 his health gave way, he had a sudden hemorrhage and barely survived. As soon as he had recovered sufficiently, he returned home to Frankfurt. Not until the spring of 1770 was he able to continue his studies at Strasbourg. Nevertheless, the intervening year, 1768/9, was of the greatest importance for his inner development. He turned to religious mysticism. He studied books on occult philosophy and occupied himself with alchemy and astrology.

What had happened? We can understand it if we study the prenatal events in the heavens and their later reactivations by planetary transits. During the years 1765/7, Jupiter was passing through the constellations of Cancer and Leo. Particularly the position in Leo was apparently connected with richness of experience but also with some inner tumult and emotion. This is amplified by Jupiter's opposition to its own position in Aquarius during gestation. Then the calm waters of Virgo came, the search for the deeper meaning of life, followed by the collapse in the summer of 1768 when Jupiter was still in Virgo.

Jupiter itself explains what had happened. Its node was blocked by Saturn about the end of June of that year. The physical planet was in predominance over the sphere. It seems to have been difficult for Goethe in that moment to maintain a balance between material and spiritual concerns.

There was also, however, another aspect: Jupiter had re-activated Venus, because it passed over the latter's position at birth (see chart). Therefore, it seems advisable to study Venus more in detail. During gestation, an opposition of Venus to the Earth occurred. It took place in about 81° of the ecliptic—that was in the horns of Taurus and between the Capella in Auriga and the stars in the girdle of Orion. These relationships of Venus with the Earth are most significant (see diagram 4). They are, in a certain sense, more important than the position of this planet at birth.

We find here an intimation of that mythological background of Auriga-Orion-Taurus that we described in Part One. It would suggest that in Goethe's life an initiation principle was effective. What it meant for him, we can dimly conceive by reading his poem *The Mysteries* and his *Legend of the Green Snake and the Beautiful Lily*, contained in *Conversations of German Emigrants*. Particularly *Faust*, Part Two, contains clear evidence that Goethe had received an "initiation" during his life. However, it is difficult to lay hands on dates. These facts are usually not contained in autobiographies or elsewhere.

On this background, we can try to understand the meaning of Venus in Virgo at birth. There was some strong impulse working in Goethe that wished to guide him through the dangers of Leo (Venus in Leo at the beginning) to a realization of the Virgo principle that is "initiation" into the secrets of nature and evolution. This impulse became active when Jupiter had moved into the place where Venus had been at birth. That was in 1768, shortly before his 19th birthday. The call living in his heart broke through against superficial deviations, and the impact was so powerful that his health gave way.

The whole of the following year, 1769, he had to devote to his recovery. Jupiter was then in Libra, just in that place where Saturn had been during gestation. We see here quite clearly the pattern of things: Goethe battled for equilibrium within that world which had been opened to him, the vision of man in a universe that was held in suspense between creation (Virgo) and transition to existence beyond physical dissolution (Scorpio). His preoccupation, during 1769, with occult and alchemical studies and his inclination to religious mysticism are proofs of this.

There was another moment in Goethe's life that expressed this background fairly well. In 1786 he fled from Weimar, where he had been staying for nearly 11 years. The reason was, again, chiefly soul-tumult into which he had navigated himself by circumstances. Secretly he went to Italy and stayed there for 1½ years. Revealing are his own words on arrival at Rome, October 29, 1786: "...I am now initiated...", and later "...I count the day when I entered Rome as a second birthday, a true re-birth..." Once more he had battled through to the Libra equilibrium impulse, which Saturn had challenged at the time of his incarnation. This was again called forth in 1786 by Jupiter, which was then in Ram-Aries, that is to say, in opposition to Libra.

It is also remarkable that in the summer of 1789, when Goethe was still in Rome, there took place another opposition of Earth and Venus. Venus was then again between Orion and Auriga, similar to the position in 1749, shortly before his birth. Therefore it seems to be a correct expression that Goethe used, "...I am now initiated", when he approached Rome, though he may not have known the cosmic facts. This experience meant a rebirth for him indeed. His works after his return are abundant evidence of this. The meeting, with the scanty remnants of the antique, permeated him with new spiritual vigor.

The inspiration that Goethe received from ancient Greece and Rome might appear as a falling back. Why did he want to go back to the past? Even the Renaissance in Italy was, in his eyes, only an expression of greater Greek heritage.

The answer is contained in the position of Saturn in Libra. This planet is inclined, we said earlier, to look back to the past as the only reliable source of helpful inspiration. The constellations of Libra and Aries were the gateways through which cosmic forces influenced Greek civilization at the time of its unfolding. Thus, one might get the impression that Goethe was not quite able to meet the challenge of the Saturn of his incarnation. Yet it is not quite fair to say this. He built bridges from the past to modern humanity which are indispensable.

There is another side to this Saturn. It was in Aries in 1794, opposite the place at Goethe's incarnation. This was the year when Goethe and Schiller came closer to friendship. On one occasion Goethe explained to Schiller his conception of the prototype plant, which existed in all plants as their invisible unifying element. He even took a pencil and drew a plant-like shape, which, however, didn't exist anywhere in nature. Schiller remarked, "What you have drawn is not an object of experience, it is an idea," that is, existing only in the mind. Goethe's reply was: "If that is an idea, then I can behold my ideas with my eyes as if they were external objects."

PART TWO

Here we see the background of the constellation of Aries, which is so deeply connected with the world of prototypal ideas. They found philosophic realization in Plato's archetypes of all things. For Plato, they by no means appear to have been products of speculation but of real experience. Humanity has since lost this capacity, but Goethe revived it with apparent great promise. This is perhaps his greatest of gifts.

CHAPTER VI

INCARNATION AND THE STARS

The preceding descriptions must provoke the question: How can one imagine that the cosmos does exert an influence on us, particularly on our psychological domain? The idea of an influence on our physiology might be acceptable to the modern mind, at least up to a certain point. It does not sound so very unreasonable if one thinks, for instance, of the influence of the Moon on the tides. Yet, it is the suppositional impacts on our soul, our character, temperament, and so forth, which many find difficult to accept. Still more, it appears impossible to the modern mind that the stars should determine human destiny. The difficulty arises from the fact that we have not yet succeeded in building a bridge across the very deep gulf between the psychological and intellectual aspect of ourselves and our physiology. We ought to know more about the interrelationship between, for instance, our temperament and our physiological functions. There cannot be any doubt that organic functions, sometimes of very intimate nature, play into the psychological sphere, and vice versa. If, however, such a relationship does exist, and it can be accepted that the cosmos plays into the physiological sphere, then there shouldn't be any difficulty of at least visualizing an impact of the stars on our soul. It seems to be much more a matter of discerning the limitations of the influence.

In order to come to practical answers of this question, we shall turn to the development of the human form as it came into being during gestation. The fact is that during that period substance, which can be very well discerned by modern means, is molded into the form of a typical human organism. Modern embryological research has given us a deep insight into the amazing processes and changes during gestation. However, we are by no means certain who "does the job", as it were. We know fairly well where the material building-stones come from, but whence do the formative energies originate?

We cannot expect to receive a uniform answer; at the best, we hear suggestions and speculative ideas. They will range over a tremendous scale of different and diametrically opposed world conceptions. The one extreme will admit to no more than that the formative qualities only come from the material offered the parents. Others will grant the influence of forces from more or less extra-human origin, environment, and so forth. We shall now add the results of our researches employing cosmic principles.

We have made investigations concerning the simultaneity of the movements of the planets and the embryonic development of hundreds of historically well-known personalities. For reasons that will be explained presently, we employed simply the geocentric aspects of the heavens during gestation. Apart from this, we have investigated on similar principles, an equal number of embryonic developments of all kinds of physiological deformations and mental deficiency. The results of the latter researches were particularly interesting, because they constituted a welcome check on matters of sidereal influences on physiological constitutions.

The results were encouraging. They showed that the embryo is dynamically and spatially a perfect replica of the movements and incidents in the heavens during gestation. Beyond that, they have also proven that the postnatal physical organism, which naturally cannot deny the parentage of the embryonic foundation, carries on, as it were, with the original impacts and indentations. It appears that the embryo is like a photographic plate that reacts to the incidents in the sky. These impressions are then assimilated by the body, particularly by the brain and nervous systems, and this amalgamated organism is then carried through life. Certainly, it goes through many changes, but the fundamental structure does not seem to get lost.

The difficulty that might arise from imagining the tremendous distances of the planets from the Earth can easily be solved. One is naturally inclined to think that if the embryo is such a sensitive photographic plate, it would first of all imitate anything in its nearest environment. However, if we start from the concept of planetary spheres, which we developed earlier, we arrive at a different picture. The spheres would then be principal fields of graduated cosmic energy, whereas the physical planets would be nothing more than the recoil action of resistance. Both principles would belong together like light and shadow. The spheres

would permeate the Earth, and therefore the planetary influence would not come from remote points in space, but from regions that could as well be imagined in the center of the Earth. The only real difficulty that we could imagine is the influence of the spheres of the inner planets, Venus and Mercury. From a superficial aspect, the Earth does not appear to participate in them; however, we do not suggest that the action of a sphere is limited to space inside the orbit of the planet. It can as well be “outside”.

The principle of the human form is already contained in the curve of the Sun during the nine months of a gestation. (We are, of course, aware that the movement of the Sun is only an apparent one, according to the heliocentric conception.) This curve of the Sun represents a three-quarter circle. This would be, so to speak, the backbone of the image that the “photographic plate” of the embryo would imitate. Its well-known inverted position in the womb corresponds to that Sun-curve. Furthermore, embryology confirms that the embryo grows from the head downwards into the gradual inversion of the body. Also the development of the brain deploys a similar tendency. Therefore, the position of the Sun about the time of conception would correspond to the head-end of the embryo.

The planets are moving, during gestation, partly inside this curve of the Sun, partly outside. They form individual angular relationships to the Sun. For instance, their conjunctions and oppositions to the Sun fall into different sections of the total Sun-curve of one particular embryonic development. Also, among themselves they establish angular relationships whose elliptical positions are, in turn, coordinated to the path of the Sun and, therefore, also to the growing embryo. All these facts are woven into the structure of the individual organism.

All this would remain sheer speculation had it not been proven that the original imprints come out again in postnatal life. Particularly in connection with disease, etc., an immense amount of evidence has been accumulated proving that a direct connection exists between the body and that sketch, as it were, of the human form in the heavens during gestation. However, not only diseases can be traced back to dispositions of cosmic origin; physiological peculiarities that play into the psychological sphere were also found. The greatest surprise was the discovery of the fact that not only was the relationship evident in a spatial-physiological sense, but in the timing of the effectiveness of the cosmic impacts in life. A key was found that corresponded to the time-ratio of the cosmic incidents during gestation. In particular, it permitted the association of the angular relationships of the planets, etc., with definite periods in postnatal life. Nevertheless, it must be stated with all possible emphasis: this cosmic background is nothing more than the “ground-sketch”, as it were, of a human life. It does not take away anything of the richness and satisfaction which accompanies the actual execution of the architectural sketch in life. That cosmic plan is only one half of a human existence. It offers the opportunities, the constellations of life, etc., nothing more. Decisive is what the individuality makes of them. Therein, alone, lies our dignity.

Unfortunately, we don’t have an opportunity here of presenting the full story of a human beings particular relationship to the cosmos during the time of gestation. It is a science in itself. Some outlines have been described in the author’s *Isis Sophia III - Our Relationship With the Stars*, Parts II and III. We will, however, concentrate on one particular aspect of it, that is, the movements and incidents in the heavens during the embryonic development from the heliocentric point of view. Experience has shown that the events in the solar system, taken from the standpoint of the Sun, do not provide that kind of prototypal background of the human physiology that the geocentric aspect offers. Rather they portray the foundation of our psychological make-up, as far as that is connected with the impacts of the cosmos. It is fairly obvious that consciousness is dependent, up to a certain point, on organic functions, if we think, for instance, of the brain. Practically the whole body is a pedestal for the psyche. On the other hand, consciousness also works back on the body and changes it. This is also rather obvious. That mysterious element, consciousness, which appears in us and stands, in a sense, opposite the physical body as a more or less integrated entity within itself, is “visible” in the heliocentric asterogram. Again, this applies only to the initial condition of consciousness. More even than the physical, it is liable to be changed during life. This seems to be even expected of it.

The movements of the planets, their angular relationships, and their coordination with regard to the nodes would give us an impression of the kind of co-operation, possibly also the antagonisms, of cosmic intelligence in which Nietzsche was involved at the time of his incarnation. The Earth would represent the mirror of the organism in which the cosmic happenings reflect themselves and leave lasting impressions. These impressions seem to create an integrated entity in individuals of non-material nature but extremely active. After birth it acts like a sense-organ for cosmic events. The latter clash with the original impressions in the organism, and thereby consciousness of varying degrees is kindled. We must, so to speak, defend our integrity between the current impacts from the external cosmos and the cosmic heritage in us from the time of our gestation. This appears to be the background of our becoming aware of ourselves as a Self. It is a matter of establishment of equilibrium, which is different in each individual case. Hence, it is almost impossible to predict the behavior of a human being.

The Earth, on January 14, 1844, was standing in the nodal line of Saturn, near the fixed stars Castor and Pollux, in transition to Cancer. The association with Gemini and Cancer would indicate an element of world polarity, the “great discord” of matter and spirit, of which we have spoken repeatedly. It signifies the uncertainty, so to speak, the interim condition in which present humanity has to live. The node of Saturn marks the contact of the Earth sphere with that of Saturn. We would therefore expect impressions and inspirations, concerning the greater issues of cosmic and human evolution, imprinting themselves into the organization as inclination, etc. Nietzsche was a philosopher who occupied himself with universal problems of existence. One needs a particular human nature to do this. Yet the Earth itself blocked the nodal line of Saturn: the brain was the obstacle to a full penetration of the profound spiritual depths and vistas of evolution. These facts are born out in Nietzsche’s biography. He felt himself increasingly hovering between tremendous world polarities and world tensions. In *Thus Spake Zarathustra*, he defined his conception of man as being only a bridge not a goal, and that just this fact signifies his greatness. With increasing age, he was less and less able to put his ideas into coherent writings or books. Most of them remain as fragments or diary notes, until he finally broke down completely at the age of 44 and became insane.

Thus Nietzsche became a philosopher of universal controversy and of discord with his contemporary world. This was, so to speak, the root of his existence as a conscious being, intimated by the Earth about the time of conception. It was in Pisces at birth and in exact conjunction with Pluto. This position would signify more the approximate, preconceived aim of the Earth career. Therefore we have here the indication that an extra-solar and, in the sense of its reduction to a human cosmos, an extra-human will element of explosive nature stood, somehow, in the distance before Nietzsche’s consciousness. We shall see later on how Nietzsche realized this powerful unconscious will when he became acquainted with Schopenhauer’s philosophy. In a sense, one can regard the curve of the Earth during gestation as a prototypal image of the curved brain, from the forebrain to the cerebellum. From this point of view, it is interesting that the weight of nearly all the planets falls into the posterior parts of the brain-image.

The total aspect of the Earth career in this asterogram would indicate the pre-conceived ground plan, as it were, of this intended development of consciousness. It started in the second corner of that Zodiac pentagon, which we suggested earlier as a working hypothesis. That particular corner is connected with the “death of the God” (for instance, Baldur and Dionysos). Such a direction of consciousness can be found very well in the young Nietzsche. He grew up as the son of a Protestant village parson. Yet, already at the age of 18, he had lost faith in the God of Protestant tradition. He became an atheist. Later, in *Thus Spake Zarathustra*, he maintained that all the old gods had died long ago. However, he was in search of new gods. He was near enough to finding them but could not break through. The spark of the divine in each individual did not become a sufficiently strong reality in his own conviction to make him aware of the new Deity who can invest humans with a, hitherto unknown, dignity. In order to achieve that, he would have had to accomplish the third pentagon corner of the Zodiac—the birth of the higher being in himself—and the fourth corner—the experience of death and the power of resurrection in himself. (See Part One, Chapter II, The World of the Fixed Stars, particularly the third and fourth groups.)

Nietzsche was unable to climb the steps of this road. In particular, he could not manage the fourth pentagon corner, that of Scorpion, as we shall see later. The fifth corner—Capricorn/Aquarius, which is associated with the spiritual values maturing through humanity's cultural potentiality—was also heavily blocked by planets. Saturn, Neptune, and Jupiter were there, and Uranus and Pluto were in Pisces-Fishes. Ideally speaking, it is our task to overcome such obstacles indicated by blockades of the constellations. Such occasions appear even to be deliberately chosen for incarnation in order to give us a chance to strengthen our abilities by resistance.

It is comparatively easy to make all kinds of statements about the positions of the planets in an asterogram, particularly if the person concerned has died and the biography is, therefore, complete. Then the temptation is always at hand to stretch and wangle things until they fit the case in the end. This danger is especially emphasized if one desires to probe new avenues of approach of this delicate relationship between the human being and the stars. There exists one excellent safe-guard against this danger; that is, the coordination of those cosmic events before birth, with chronological and biographical data in life after birth. This is practically possible, as hundreds of cases similar to those that we demonstrate here have proven.

The embryonic development of a human being is the necessary preparation for the later journey through life. We accept, without question, the fact that here lie the roots of our spatial and physiological existence. Is it impossible to think that, at the same time, the foundation for the sequence in time is also pre-established? This would be the element that we vaguely call destiny. The difficulty for the human mind of today is the fact that the body, in space, can easily be conceived as a quantity, which, however changeable, is a compact and perceptible unit. The time element in a human life cannot be as easily grasped as an integrated whole. One vaguely imagines human biography as a random fact caused by chance and circumstances. However, a diligent study of human biography will soon reveal that it is an organism, following definite mathematical laws. This something, which enacts biography, is obviously a dynamic entity; though it is not externally perceptible. However, there is no doubt that our senses convey to us only a fraction of the facts of existence in general. Perceptions, which the bats, for instance, and many other animals have, betray that there are ranges of objective facts beyond those that our sense organs open up to us.

Our researches, over a wide field of historic biography, have convinced us that before birth there is a "time-organism" built up that unites with the physical organism and later forces it along the strange ways that we usually call "destiny". This complex is definitely organized by the planetary movements, etc., during gestation, as can easily be proven. Again we must emphasize that there appears nothing fixed and finished in this time-organism. It is nothing more than a "ground-sketch" into which the experiences and decisions in life must be made to fit. In diagram 39, we give such a ground-sketch of Nietzsche's time-organism. As it is taken from the heliocentric viewpoint, it refers only to the biography of his "development of consciousness". It is a "reduced" prototype of Nietzsche's life, reduced because it is pressed into the time-interval of the nine prenatal months. As it is difficult to recognize in this diagram positions of the planets simultaneous at a given time, we introduce in diagram 40 an extract from it in graphic form.

On the left edge of the diagram, we find the ecliptic drawn out as a straight line and divided into the 360° of the Earth's orbit. The lines and curves represent the movements of the planets according to time, which is indicated along the upper edge. For instance, one can see at a glance that Mercury was in about 201° of the ecliptic on May 13, 1844. From these movements a "time-organism" was formed that, although it belonged to the past, in a strict sense, remained intact right into life after birth and obviously organized, to a certain extent at least, the flow of events. Experiments with a great number of cases have shown that the cosmic happenings within one month (corresponding to the movement of the Earth through 30° of the ecliptic) were reflected into intervals of seven years each after birth. This ratio of relationship is indicated at the bottom-edge of diagram 40. Thus one arrives at the conception of a "time-organism", comprising about 9 months before birth, corresponding to 9 x 7-year intervals after birth, or 63 years.

We have selected the three middle months in the diagram of Nietzsche's gestation. The Earth had moved, on April 12, 1844, through 90° of the ecliptic, starting from its position of January 14, 1844. It was

the start of the fourth month. According to the ratio that we suggest, this would correspond to the beginning of the fourth seven-year period in Nietzsche's life. That was October 1865. From there we have continued the graph up to July 23, 1844. The Earth had then gone through another 100° of the ecliptic. We should therefore find in the planetary positions, along the line at the right-hand edge of the graph, the heliocentric situation referring to a time of $31/3$ seven-year periods later, that is, $1865 + (3 \times 7) + 21/3 = 1889$, January/February. This was the time when Nietzsche's break-down and insanity had become obvious. In between we should find the cosmic occurrences referring to his philosophic development from 1865 to 1889.

About April 12, 1844, two important events happened in the heavens: the Earth was in opposition to Pluto, and at the same time Mercury moved through its own node and the nodal line of Mars. We said that this moment would reflect itself into the age of about 21. That was the time when Nietzsche met the philosophy of Schopenhauer. He himself said that it was for him, "a mirror in which I espied the world, life, and my own nature depicted with frightful grandeur". What had he experienced?

Schopenhauer had proposed a philosophy that reduced the world to being an Idea (*The World as Will and Idea*). He started his book with the words: "The world is my idea." The manifestations of a universe around us—including ourselves—are no more and no less than will. This will permeates everything. It is also in human beings as an unconscious will to live. It clashes with wills in other objects; therefore, there is strife and the result, misery. The wise and the philosopher must reduce this unconscious will to absolute obedience to the intellect, to complete objectivity and renunciation of the world and one's own little sphere. This leads to "genius" which is "simply the most complete objectivity ... Genius is the power of leaving one's own interests, wishes, and aims entirely out of sight, of entirely renouncing one's own personality for a time, so as to remain pure knowing subject, clear vision of the world...".

Nietzsche found himself confronted with that unconscious, almost terrifying, "will which is the world", in the opinion of Schopenhauer. He grabbed this idea with the enthusiasm of pessimism. It accompanied him through life, though he did not leave it unmodified.

This meeting in the sphere of philosophical consciousness could not be more singularly expressed than by the opposition of Earth and Pluto. We have repeatedly pointed out that Pluto is the representative of that uncanny, extra-solar "will of the world", almost a specter of cosmic intelligence. As an extra-solar manifestation, it appears in the microcosm of humanity as an extra-human element that does not let one become really human. Only its renunciation can do that. Also, the association with the direction Virgo-Pisces is remarkable. Virgo is the region of pure conception of the secrets of creation, Pisces the "saga" element of Nordic mythology, the most ancient of which permeates, as will to existence and evolution, all the worlds. Pluto (and the Earth) would be inclined to over-compress these principles into conceptions, such as those of Schopenhauer's philosophy. It is remarkable that in Schopenhauer's asterogram of incarnation, Neptune was in Virgo, exactly opposite the point where Pluto was in 1844.

At the same time, Mercury was in its own nodal line and that of Mars. The heritage of the Mercury qualities presents itself as the power of the development of personality. Even this must rest on certain organic processes. Here Mercury was drawn into world conflicts: the great wars in the realm of the mind culminating in the contest between materialism and idealism. To accept the thought, "the world is my idea", means having made a decision for one of the two. Philosophic materialism is a one-sided world conception that defeats itself in the end but so, too, does philosophic idealism. A decision for one of the two compresses the issue involved too much.

It does not lead to a clarification. Each one has its justification within limits. In Nietzsche's case, we see the compressing factor in the blockade of the node of Mars by Mercury. He gave way by reason of his inner inclinations. There must have existed something in Nietzsche, a hermit attitude, which was related to that background of philosophy. Now, after three months, Mercury had returned to the original place. It is interesting in Schopenhauer's case that Venus blocked those nodes in Aries at the time of his birth. His philosophy was, to a certain degree, a result of his unsatisfactory human relationships (Venus).

The difficulties, which were apparently connected with that Mercury, became quite obvious in a later moment, 88 days after April 21, 1844, about July 10. This phase in prenatal life referred to the age of 42, that is, 1886. Again Mercury had been in conjunction with Pluto shortly before and moved, then, into its own nodal line and that of Mars. It was a very productive phase in Nietzsche's life, as far as that was possible in view of his health condition. He had finished *Thus Spake Zarathustra*, a work which he considered to be his greatest achievement. There followed the fragments, more note-book entries than finished treatises, *Beyond Good and Evil* (1886), *The Genealogy of Morals* (1887). Yet in spite of all external productivity, we can recognize in the ideas already expressed in those writings, a tragic hardening and distortion that bordered, somehow, on insanity. It would certainly be wrong to make Mercury responsible for this development. We cannot expect in the cosmic happenings the reason for the final decisions of a person. They lie in the Self; the external world only offers opportunities, one way or another. However, it would be equally wrong not to realize that Nietzsche fell into an abyss of potential deviation. To recognize such points of danger in a human life and to meet them with courage and power of discrimination could become one of the dignified tasks of an astrosophy that builds on grounds similar to those suggested here in outlines.

One of the greatest dangers that beset this kind of approach to human nature is pessimistic pragmatism. Surely, it would appear as a grave injustice to look at Nietzsche's life as having been wasted, because it ended in a catastrophe. What may be a disaster, with regard to the individual, can appear from a more universal standpoint in a totally different light. It is just that universal aspect which one would expect to recognize in the asterogram. This would overcome pessimism. We cannot know how much Nietzsche achieved by his involuntary sacrifice. One point is certain, he had a profound influence on the young, searching generation during the years when he was already insane, though his thoughts were partially terribly distorted and misused.

The influence that he exercised, though long after his break-down, centered chiefly on his *Thus Spake Zarathustra*. He completed it in 1883. That year was indicated in his prenatal, sidereal organism by a conjunction of Mercury with Jupiter, just on the point of transition from Aquarius to Pisces (see graph). The composition of *Zarathustra* was undoubtedly a work of tremendous Jupitorean condensation of life-wisdom of a certain kind. The association with Aquarius speaks for the source of inspiration of this philosophic poem. Nietzsche himself proclaimed his opinion of it, somewhat with exaggeration, by saying: "...nothing perhaps had ever been produced out of such a superabundance of strength..." (from, *Ecce Homo*). Pisces points to the attempt of a new "saga" (Pisces) of heroic human in the spirit. The "saga" element he realized in a twofold manner. He regarded Europe as a cultural museum—that was the old saga. He proceeds in *Zarathustra* by debunking one piece after another in that cultural museum in scathing terms. Even the old gods are not spared. We hear that they laughed themselves to death, because one of their own had demanded supremacy over the others. In their place he put his vague picture of Superman, which was, later on, so terribly misunderstood and falsified into a caricature. It should have been a new "saga" but did not get much beyond destructive criticism. The *Twilight of the Gods*, in Nordic mythology, became, under his pen, the *Twilight of the Idols* (1888). An explosive element had blocked Pisces. It had been concentrated in Uranus in that constellation. Jupiter combined with it in conjunction at the time of birth.

Earlier (1869) he had met Richard Wagner, the composer. The psychological impact of this event appears to be indicated by an opposition of Venus and later Mercury to Jupiter. This acquaintance with Wagner and his work led Nietzsche to write his *Birth of Tragedy* (1872), in which he expressed hope that the spirit of the German nation may break through to a rebirth out of the Dionysian art of music. This was a vivid realization of the Cancer-Leo and Aquarius impulses.

We come, thus, to the conclusion that in Nietzsche's case it was chiefly Mercury that set the pace. Why was this? The explanation is contained in the positions of the planet about the time of conception and at birth. On 14 January 1844, Mercury was in Aries near its own node and the nodal line of Mars. The suggestion contained in the association with the node of Mars was discussed earlier. It was re-activated in

Nietzsche's meeting with Schopenhauer's philosophy. The aspect of Gemini was connected with his inner condition of being increasingly torn between extremes.

We need, actually, only to go along with Mercury and follow its meetings and aspects with the other planets in order to recognize the decisive stages of Nietzsche's way through life. The first conspicuous event, after 12 April 1844, was a conjunction of Mercury with Mars (see graph). It roughly corresponded to the time when Nietzsche was conscripted into the Prussian army. It was doubtless a Martial experience, but it did not end very pleasantly for him. He was dismissed for health reasons. There followed, then, a conjunction of Venus and Mercury in the beginning of May. Shortly afterwards the two planets formed a space-cross—90° distance from Mars and 180° (opposition) from Uranus. This referred to the time of about 1871-72. It was the time when he wrote his first and only complete book, *The Birth of Tragedy*.

We see that this book was born out of a tremendous struggle, which is contained in that space-cross. There was first that impulse of intellectual radicalism and explosiveness coming from Uranus in Pisces, the yearning for the new and the unprecedented. This was, however, torn into the whirlpool of Nietzsche's affinity to Gemini, the inclination to extremes. Mars had entered that constellation and had, thereby, moved into a 90° relationship to Uranus. Venus and Mercury, the cosmic exponents of forces which we make our own in feeling and willing, had entered Virgo. In this we see the source of the struggle to break through to a guiding vision of the Human enigma in the setting of the totality of the universe.

This great battle formed the background of his *Birth of Tragedy out of the Spirit of Music*. He built it up on the contradiction of Dionysian and Apollonian world aspects: Dionysos, the one who relentlessly presses on in evolution, the great Inspirer, who finally sacrifices himself. Apollo: the god of quiet contemplation of philosophic serenity and calm. Nietzsche ascribed the culmination of Greek civilization to the predominance of the Dionysian element. The stagnation and final sterility was, in his eyes, due to the preponderance of Apollo. The impact of the constellation Gemini, colored by the deliberate partisan attitude of Martian origin and translated by Nietzsche into a language of his own, could not have become manifest more obviously.

Nietzsche hoped for a new Dionysian epoch. He expected it to be born out of the spirit of German music. Thus he looked forward to an effective Reformation, which, however, never happened. That was the background of the Virgo impulse. Venus and Mercury helped to condense it into philosophic ideas.

The next conspicuous event in the career of Mercury was a conjunction with the Earth in Scorpio, which took place in the beginning of June 1844. These meetings between the two write that triangle into the ecliptic and the orbit of Mercury, which is described in diagram 3. They constitute very important impressions in the sidereal organism of a human being. In later life, they usually work out as transitions from one period of life to another. The interval from one conjunction to the following one comprises 116 days, corresponding to about 27 to 28 years.

We should, therefore, expect that this particular conjunction marked the end of a definite period in Nietzsche's life, which it did indeed. According to the transposition of time, it refers us to 1876. That was the year when he experienced Richard Wagner's Bayreuth. The Opera House at Bayreuth had been completed after almost insuperable difficulties, and in 1876 the first performances of Wagner's operas took place. It must have been a shocking experience for Nietzsche. He could not and did not want to enter into Wagner's dramatic and operatic effects. "I should be insane to stay here, I await with terror each of these long musical evenings... I can bear no more" (Halvey, *Life of Friedrich Nietzsche*, 1911).

He fled from Bayreuth without a word to Wagner. Thus their friendship, which had lasted about 7 years, came to an end. What had happened? Nietzsche would have needed, just in that moment, a friendly hand to help him across the abyss of Scorpio, in which the conjunction of Earth and Mercury had taken place. Wagner could have done it; for about the time of his conception, Mercury was also in Scorpio in conjunction with Neptune, which means that definite aspects of his life struggle were not too far away from those that Nietzsche, the younger of the two, had to fight. However, Wagner was too preoccupied in 1876 with his triumph, and Nietzsche had lost confidence, "...tired with disgust of all that is feminism, and

undisciplined rhapsody in that romanticism, that idealistic lying, that softening of the human conscience, which had conquered here one of the bravest souls.” (*The Wagner-Nietzsche Correspondence*, New York, 1921.)

Nietzsche tried to fight his way out of the heat and riot of Bayreuth by discarding his preoccupation with art altogether and by seeking recovery in the cooler air of science. He looked back on himself in self-reflection, studying, as it were, the chemistry of his own emotions. Out of this changeover he wrote *Human All Too Human* (1876-80).

Yet, Scorpio was not transformed by all this. His “soul of a girl under the armor of a warrior” (Durant, *The Story of Philosophy*) broke down completely. That was in 1879. We can understand it if we look at the corresponding phase of the prenatal star-organism: On June 13, 1844, Mercury was in opposition to Mars, close to the nodal line of Pluto. At the same time, the Earth was standing above the death-sting of Scorpio. Venus had just entered that constellation. It was an extremely difficult heritage.

Soon he recovered, but the wounds that he had received in the battle never healed. There followed the books *Dawn of Day* (1881) and *The Joyful Wisdom* (1882). He could not find equilibrium between the Dionysian and the Apollonian world attitudes. He had thrown away the Dionysian, which before he had esteemed highest. Now he had retired to the Apollonian way of science. Mars blocked Gemini, which made it difficult to penetrate to equilibrium of those two contradictory principles. To attain it he would have needed the vigor and robustness of the Centaur-Sagittarius which, however, was also blocked by Mercury. He lingered on without having built a bridge across the abyss of Scorpio.

There followed the last phase, which ended with an opposition of Mercury to Saturn on 22 July 1844. This event refers us to 1888/9, the year in which Nietzsche finally broke down. There was actually an accumulation of events in that moment: Mercury moved into a conjunction with Mars in Cancer, close to the nodal line of Neptune. At the opposite end, in Capricorn, Venus was in conjunction with the Earth, and both were close to Saturn. This was too much for Nietzsche; he didn't have the strength to transform it. The lack of a Scorpio resurrection capacity made it impossible.

It is illuminating to see, at this juncture of events, Mercury in conjunction with Mars. Earlier it had been in opposition to Mars (June 13), which coincided with that breakdown in 1879. Yet the two were then still in Gemini-Sagittarius. That was, for him, the source of the experience of the great world contradiction. Now, referring to 1889, the two planets had entered Cancer—the constellation of Dionysos Zagreus, the torn God who lives on in the single individual as the power of the Ego. Nietzsche could not penetrate through those blocking agencies. He himself became the “torn one”. About that time he wrote the notes and aphorisms for *Beyond Good and Evil* (1889), *The Genealogy of Morals* (1887), *The Twilight of Idols* (1888), *Antichrist* (1889), *Ecce Homo* (1889), and *The Will to Power* (1889). For the most part, they were collected into books only after his breakdown. It appears doubtful whether he himself would have published them in that form had he remained capable of doing so.

The conjunction of Venus with the Earth in Capricorn is also very revealing. This is one of those events that lead to the formation of that Venus pentagon in the ecliptic (see diagram 4). The particular corner of it that was occupied in Nietzsche's asterogram is, according to our experience, associated with the possible break-throughs of human souls to sudden awareness of the spiritual and the divine. The story of the conversion of St. Paul at the Gate of Damascus (Acts IX) could be regarded as prototypal for the kind of experience that we have in mind. Nietzsche experienced it in the most tragic form one can imagine. In January 1889, he suffered a stroke of apoplexy, which meant the end of his sane career. In his madness, he dashed off letters signed “The Crucified” and others of a similar nature. Friends hurried to his aid, but all they could do was to take him to an asylum. Later his mother took care of him.

The question may arise: What is the practical use of such an investigation, apart from objective knowledge? The sidereal organism of a human being is a gift or a provision that serves to build up an existence on this planet. To have knowledge of the resources on which we live can be of practical value, if the interpretation is sound. Yet the main point is a moral question: Each person will make use of the gift

differently, according to his or her moral standards. This power of individuality cannot be found in a person's star-organism. Experience must frankly admit this. It must have its roots somewhere else. Therefore, the real problem is not what we can expect from the stars, although this is vital up to a certain point. The paramount need is for a knowledge or science of how to handle or to effectively evolve the sustenance that we receive at the time of our incarnation.

Examples such as that of Nietzsche, demonstrating the precise effectiveness of one's time-organism, born out of the cosmos, could be multiplied a hundredfold. This individuated cosmos in us, which is a fraction of the entire universe, cannot easily be comprehended from the angle of a purely mechanical interpretation of the world of the stars. That dynamic star-organism in each person manifests itself as an intelligent center of forces, because it is instrumental in kindling ideas and impulses in each one. It, therefore, seems to be difficult to deny intelligence to the origin. The rhythms of the stars and planets, their interrelationship, etc., appear to be the channels and tools by which the forces of cosmic intelligence "perceive" and react to that which is going on in the universe. As we use the brain as a tool for thought activity, so the visible cosmos could be perceived as the "brain" of cosmic Intelligences.

The asterogram of Nietzsche demonstrated a Mars that was in the proximity of Pluto about the time of conception. Many of Nietzsche's strains of character seem to have been connected with this fact. In diagram 41, Lord Byron's asterogram of incarnation, we have an example in which Mars was, in the beginning, also in line (conjunction) with Pluto, though in a different sector of the Zodiac. This was furthermore dramatized by the fact of Saturn also having been involved in that conjunction.

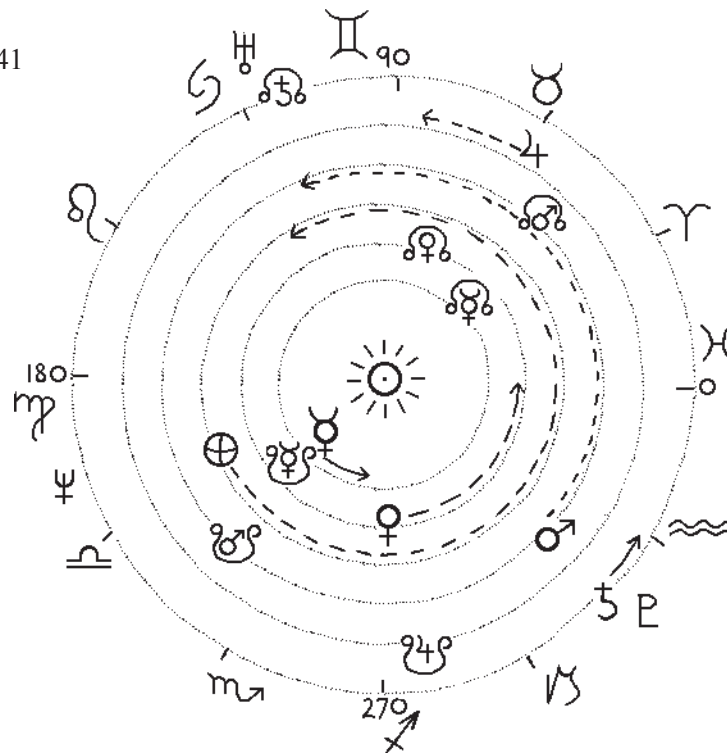
The career of Mars in this asterogram was dramatic all through. Not only was the beginning beset with difficulties, indicated in that triple conjunction; at the close, at birth, it stood in a line of conjunction to Uranus, from the heliocentric viewpoint. That was in the proximity of the nodal direction of Saturn. In the beginning the Earth was at the feet of Virgo. At birth it was in Cancer, not very far from Mars and close to the nodal line of Neptune. About conception, Venus was in Sagittarius, practically in the nodal coordinate of Jupiter. From there it moved through its orbit once, returned, and moved still further, right into Pisces. Mercury started from Libra, where it was in its own descending node and in line with that of Mars. After three revolutions through its orbit, it moved as far as Scorpio and was about to step into opposition to Jupiter at birth. Jupiter had traversed during gestation most of the sector of Taurus.

What was the principal platform on which Byron conducted his earthly existence? This is illustrated by the position of the Earth at the beginning. We have repeatedly pointed out that in Virgo, there appears to be contained the supreme vision of what humanity is meant to become in future evolution. The Earth in that constellation, naturally, does not suggest that this vision is necessarily given to us, as on a plate. Rather it indicates that the soul must search for it, because the planets are inclined to block the flux from the constellations. Neptune in Virgo, which is the case here, was of similar import. The constellation of Virgo is, since the advent of Christianity, to some measure associated with the heavenly vision of John the Divine, which is recorded in Chapter XII of the Book of Revelation. The Child born by the Woman in Heaven is, in a sense, the image or the representative of what we are expected to make of ourselves in fulfillment of the impulse of Christianity, cosmologically interpreted. However, we are told that a terrible Dragon threatens Mother and Child.

From this angle we understand many aspects of Byron's life. All that lived in him as a strong impulse, and which radiated through his eyes (Coleridge called them the open portals to the Sun) and his poetical works, was addressed to that humanity that does not yet exist but which will not be fettered so overwhelmingly to matter as at present. Even he himself was not able to represent the ideal in pure form. Everywhere in his external life we see the "dragon" lie in wait, as it were, for his attempts to achieve some stages of that ideal of higher humanhood. Even his death seems to have occurred amidst tempests of events.

At birth the Earth had arrived in the Zodiac sector of Cancer, the constellation which portends Dionysian mysteries in some modern form. They were definitely present in his life. He was essentially an individualist, on occasions to the point of erratic eccentricity. There were, however, also genuine attempts to

Diagram 41



Lord Byron: April 22, 1787 – January 22, 1788

♁	c. 317°	♄	c. 322° - 330°	♁	c. 212° - 123°
♀	198°	♃	61° - 85°	♀	277° - 360° + 1 orbit
♿	115°	♂	118°	♁	227° - 268° + 3 orbits

integrate the individuality into the requirements of the body social. It seems that this battle was fought in a metaphorical sense for the benefit of Western humanity in particular.

The movements of Mercury were also important in this asterogram. In the beginning the planet-body was in its node in Libra. We would conclude from this that Byron inherited an exceptional power of condensing potential Mercury impacts, at least we should expect a display of strong personality. We should, however, also see in this aspect the source of rather emotional and passionate qualities. Even the occasional satyr and cynic in Byron appears to peep out from behind Mercury in its own descending node. The Mercury in Scorpio, twice during gestation and at birth, seems to have supported Byron's attainment of that supreme capacity to rise by poetical production above the dust and down-dragging tendencies of external life. This was a demonstration of the transformation of the death aspect of Scorpio into a capacity of spiritual resurrection by sheer will. That Mercury in Scorpio was opposite Jupiter in Taurus. The constellation of Taurus is mythologically associated with the creative divine Word of Worlds, in the sense of the great sacrifice of the spirit power of Osiris into the material universe, or of "the Logos (the Word) Who was made flesh", according to the introductory words in the Gospel of St. John. It seems that Byron succeeded in establishing a healthy equilibrium between the blocking, condensing property of Jupiter and the inspiring quality of Taurus.

The years 1808 and 1809 were particularly under the impression of the projection coming from prenatal Mercury. On July 21, 1787, Mercury had returned to its original position in Libra, after the completion of one orbit. This event was related to 1808, or the age of 20, which was the time when Byron entered upon his inheritance from his great-uncle and settled at Newstead Abbey. A few days later Mercury entered Scorpio, and on July 27, 1787 it was in exact opposition to Jupiter, which in the meantime had been joined

by Venus. This is reflected in the events of the middle of 1809. We see in this interrelationship of those three planets the background of a consolidation of personality that is actually striking, as far as those years are concerned. The inheritance, which we mentioned, gave a degree of financial independence. Then, in 1809, he took his seat in the House of Lords. On July 2, 1809, he left England and set out on his travels to Greece and Asia Minor. Only in 1811, about July, did he return to England. It was an extremely full time of experience. He traversed the Greek peninsula from east to west and learned to know the environment of Athens. A part of Asia Minor was also visited, as well as Ephesus and the region of Troy.

It is understandable that this journey had a tremendously invigorating and maturing influence on Byron. On his return he produced the manuscript of *Childe Harold*, which was published in 1812. His friend, Thomas Moore, had this to say about it: "The effect was electric; his fame seemed to spring like the palace of a fairy king, in a night."

All these events were essentially connected with projections of the prenatal positions and meetings of Mercury. We produce in diagram 42, part of the prenatal chart of Byron in graphic form, similar to that of Nietzsche. It more readily discloses the details we need.

We have included only the time from the beginning of the third month to a little more than the end of the fifth. In the sense of projection into later life, this concerns Byron's biography from the 15th year till his death, at the age of 36. (The projection of time is arranged similarly to the graph on Nietzsche.) It is interesting to see how the career of Mercury prepared itself. During the third month, it was in conjunction with Neptune in Virgo, and a little later it entered its own descending node and passed through the nodal line of Mars. This was reflected in later life into the time between the second half of 1805 and 1807. In October 1805, Byron entered Trinity College at Cambridge. In 1807 his first poems were published, among them *Hours of Idleness*.

Thus we see here the background of the maturing of a personality. Mercury had returned to its original position. It had crystallized during the preceding cycle of 88 days the gifts of the spheres of Mercury and Mars, which are will and the power to comprehend and confront the world consciously. The seeds were sown before birth; the corresponding capacities had matured in life.

Then came the long journey in 1809-11. We have mentioned already that it coincided with the projected opposition of Mercury to Jupiter, and a little later also to Venus, about July 25, 1788. The opposition to Venus is interesting. Both planets were almost exactly in the node, i.e., the nodal line of Venus (also that of Uranus). This would mean a consolidation of the sphere of feeling and inspiration (Venus sphere) by the impressions that were received through the senses (Venus planet) and assimilated by the intellect (Mercury planet). Such an aspect can miscarry and become the cause of a frustrating congestion in the head-organism. The fact that Byron transformed it into an invigorating and widening experience, speaks for the greatness of this individuality. This is how individuals should establish their relationship to the cosmos, by mastering the impacts and by transforming them into acts of creation.

The time after the return from the East was reflected in the prenatal movement of Mercury through the nodal lines of Jupiter (1811), Pluto and Saturn (1812). This would indicate a time during which the greater issues and vistas of humanity had a chance to crystallize in this intellect. Particularly the conjunction with the node of Pluto seems to have been connected with a phase of conception of great schemes, possibly with regard to literary activities. It was accompanied in the prenatal by a conjunction of Earth and Pluto (see graph). It was reflected into the time of the publication of *Childe Harold*.

Byron had become famous overnight. He was then only 24 years of age, and he did not find it easy to bear his fame. He was involved in one amorous affair after another which, however, did not defer his poetical production. In the beginning of 1815, he married Anne Isabella Milbanke. This marriage did not last very long. Little more than a year later they were separated amidst tremendous upheavals in which all London society seems to have been involved.

All those years of soul-storms were unmistakably sketched in the corresponding phases of gestation. Related to the latter part of 1814, Mercury moved into conjunction with Pluto. On the time toward the

beginning of 1815, fell the shadow of Mercury's conjunction with Saturn, followed by a conjunction with the Earth. Pluto obviously exerted an electrifying intellectual influence. Saturn would, however, give it a somewhat more somber twist. It was bound to affect the Aquarius flow of substance, in any sense. This seems to have coincided with a fundamental change, indicated by the conjunction with the Earth. The latter event appears to have marked the end of the whole first period of life. Mercury and Earth together can mean something like a collision of brain capacity with intellectual intent, a kind of deadlock. The biography of Byron of 1815, his conduct, his marriage, even his financial affairs, appears to bear out these facts.

Roughly about the same time, Venus was moving through the nodal lines of Jupiter (related to 1813), Pluto, and Saturn (1814/15). This, of course, manifested itself more in connection with the sensual adventures. It was, at all events, a remarkable achievement that these impacts did not crush Byron's poetic production. Finally, there occurred the explosions of the turning from 1815 to 1816, which ended with the separation from his wife and his little daughter. These events, too, were as clearly sketched in the prenatal chart as they could possibly have been: Venus was, in the corresponding moment, in conjunction with Uranus in the constellation of Cancer, where Mars stood later on at the time of birth. The fact of Byron sailing safely past this rock was a remarkable achievement, if we consider how disastrous the "dismembering" capacity of Cancer (Dionysos, the Torn God) had become in Nietzsche's case.

On April 25, 1816, Byron left England forever. His way led him first to Switzerland and later on to Italy. He battled bravely and remarkable was his production. England had lost a poet, but he had been liberated for service to the world. He was well appreciated on the continent of Europe. His works were translated into many languages as they came out. The first cycle of his life had, indeed, come to an end, reflected in the conjunction of Mercury with the Earth, but he had also started a new cycle.

All the important events in Byron's biography, after his departure from England, can well be ascertained as reflections of the further movements and meetings of Mercury during gestation. Also Mars and Jupiter played strongly into them. This would require more detailed biographical studies than we can afford here. We will select one more incident in Byron's life, the tragic death of Shelley on July 8, 1822, which must have made a deep impression on him. In the prenatal correspondence to this event (September 23, 1787; see graph), Mercury was in opposition to Pluto and a little later also to Saturn. Meanwhile, Jupiter had moved into the nodal line of Venus and the planet Venus, itself, was at the same time in rectangular (90°) relationship to Jupiter.

This is an excellent case in which to study the "influence" of the stars and what we mean by a cosmic "event". Those aspects of September 23, 1787 did not cause the death of Shelley, but they helped to inaugurate the situation that was created around Byron. It gave him an opportunity to have conscious experiences in a definite direction. The nature of these potential experiences is clearly expressed in the corresponding prenatal situation. (Nevertheless, the particulars of destiny in an external material sense cannot be discovered in the sky of the gestation.)

Thus we can understand the prenatal opposition of Mercury to Pluto and Saturn. As a preconceived potentiality of conscious experience in 1822, it was the "opposite" of that of 1814/15, which was associated with a conjunction of Mercury with the last two planets mentioned. Then the turmoil that Byron encountered in himself was a matter of growing into life and establishing his proper bearings. In experiencing the death of Shelley in 1822, he encountered already a premonition of death.

In connection with the reflection of Jupiter moving through the nodal line of Venus, we should expect an intelligent realization or philosophy of the human being's position in the universe. The planet Jupiter stands for possible consolidation, particularly in the realm of the intellect (head), and the node of Venus, or the sphere, for our relationship to our surroundings through the channels of our feeling and through inspiration. In 1823, to which this position of Jupiter was related, he carried on with his *Don Juan*, his masterpiece. It fulfilled that universal impulse of prenatal Jupiter, according to the abilities of Byron.

Byron died on April 19, 1824, at Missolonghi. During the year 1823, he had already decided to go to Greece and help the Greeks in their efforts to liberate themselves from the Turkish yoke. However, his

health had given way in a life of relentless battle with himself and conditions around him. Since the beginning of 1824, after he had landed at Missolonghi, his condition gradually weakened and finally he passed away in a comatose condition.

The corresponding prenatal cosmic condition we find in the graph (right edge), September 30, 1787. Mars had now moved into a rectangular relationship to Saturn. It was also near the place where Jupiter had started. At the same time Mercury had come into conjunction with Venus. It is difficult to assess the meaning of these aspects just with a few words. They appear to be connected with the background of his health condition in general. To a certain extent, they refer back to an attack of infantile paralysis, which he had contracted in childhood.

We regard the complex of the cosmic events during gestation as an independent organism that retains its original dynamic configuration into later life. The existence of this “organism” can be proven by the simple fact that it appears sensitive to the events in the cosmos occurring during life, as far as they have a bearing on the prenatal positions of the planets. These transits and aspects finally seem to be responsible for the effects of the stars on the conscious experiences of a human being. They wake up the dormant disposition in that sidereal “time-organism”. From this angle, it is illuminating to study the simultaneous positions of the stars at the moment of Byron’s death. Nearly all the planets had a relationship to the events during gestation, especially to the time about conception. We select a few of the more drastic transits: Saturn stepped into the place where Mars was on September 30, 1787, which we related to the time of death. Venus was in the section of the Zodiac where Mars, Saturn, and Pluto had been about conception.

A close study of the biography of Byron reveals that, at the time of all the major incidents in his life, decisive transits or “animations” of the original positions in the star-organism took place. For instance, in July 1809, when Byron left England for the first time to go to the East, Saturn was exactly opposite the starting-point of Jupiter during gestation. In April 1816, when he finally departed from England, Saturn had come to that place where Pluto had been during gestation.

Thus it seems that Saturn had a particularly heavy share in the activation of the original predispositions. This planet appears to have been the medium of resistance against which Byron achieved the spiritual victories of his career. Thousands have incarnated with a similar or near similar sidereal organism. They may have reacted in a totally different fashion. There was only one Byron who had the willpower and the intelligence to transform his cosmic heritage so ingeniously. To promote fully-conscious and knowing command of our relationship to the stars would be the noble task of a future astrosophy.

What are human beings under aspects such as these that are demonstrated here? They have one of two possibilities: Either they are a battlefield of forces which they do not know. In this case, they might lead an existence of fairly inexplicable ups and downs. Once they may be trampled down; another time they may find a little peace. One calls this destiny, which is nothing but passive experience, as being blown hither and thither without knowing the reason or the cause. It is an existence comparable to that of a plant. Now the Sun is shining on them, later on rain and wind may shatter them. They live the fate of the “masses” in whichever social position they may be placed. The alternative is the fighter. They are inspired by their “genius” [or their higher self]; they do not drift if they can help it; they rebel against external form and norm. The more their rebellion is guided by intellect or dim feelings only, the more they are in constant danger of getting lost in their schemes or in emotions. If this happens they no longer know whether they are fighting against realities or ghosts of their own creation. Then their many enemies have an easy game with them, and unexpectedly they may find themselves in their camp, because they have no idea of the real battlefield and of the strategy.

There is a third possibility: a fighter who is fully conscious of the issues of the great cosmic battle that is raging in the universe. For the acquisition of that consciousness, we will need a spiritual comprehension of the nature and intentions of the cosmic Intelligences, reading them in the gestures of cosmic events. Then we will meet all that happens with understanding, and consequently our actions will be guided by serene wisdom.

CHAPTER VII

DEATH AND THE COSMOS - A NEW RELATIONSHIP

The influence of the stars on events in nature, such as those which we outlined in Chapter I, do not answer the question of whether the impacts of the cosmos are of material-mechanical nature only. The described effects on the meteorological fields of the Earth, as well as the crust of our planet (earthquakes, etc.) can be interpreted, of course, in terms of purely physical, maybe magnetic and electric influences, etc. This is done already with regard to the effects of Sunspots and prominences of the Sun.

The effectiveness of cosmic occurrences in history presents a different picture (chapters III and IV). It would be difficult to interpret, for instance, the cosmic background of the French Revolution in terms of magnetic impacts from the cosmos, unless one reduces human existence to purely physical concepts and mathematical equations.

The connections of individuals with the cosmos, which we described in chapters V and VI, present a still greater problem. It is extremely difficult to imagine those influences on a purely physical basis, but it is possible to think that cosmic intelligence uses the material corporeality of individuals as a means of evoking intelligence in them. That would be the body that comes into existence during gestation. This, however, does not solve the problem of whether human intelligence is only a condition of matter, as the materialist would say, or whether its existence is the proof of an individual spirit in each individual.

Yet this is only one facet of the whole picture. If there is an ego at work in us that individualizes the original cosmic gift, what happens to that substance, which is obviously transformed in the course of a life? It seems logical to think that, as we receive our "star-organism" at the time of incarnation, we must hand it back at the time of our passing away from the physical plane. It is also logical to think that the changes incurred would prove the efficiency of the ego.

These views are strengthened by the fact of the Asterogram of Death. This is a new aspect of our coordination into the cosmos. Investigations into this side of human nature have been suggested by Rudolf Steiner, the founder of the Anthroposophical Movement, some 40 years ago [early in the 20th century]. Research work, which has since been carried out in connection with the asterograms of a number of historically known personalities (not far below a thousand examples), has proven that there exists such a connection in the moment of the death of a human being. Among other aspects, this asterogram of death contains, as a rule, a perfect biography of the person who has passed away.

How can this be explained?

We have demonstrated that the sum-total of the cosmic events during the gestation amalgamate in what we called our sidereal organism. It not only affects the physiological foundation, but it is also projected into the chronological sequence of the biography. Therefore, we regard it as a sidereal organism of time.

During life after birth, the original dispositions are activated by the transits of planets over sensitive positions in the asterogram of incarnation. Thus, there are constantly cosmic forces woven into terrestrial happenings. Yet the decisive factor in all this is the activity of the ego; that is the cause of uniform cosmic impacts being transformed into incidents of individual biography, the asterogram of incarnation. In other words, a fraction of the cosmos, with regard to space and time, is taken through a process of individualization in the course of a human life. This individualized star-organism is handed back to the cosmos at the moment of death.

Out of this, follow two considerations: At the moment of death there takes place, as a rule, one or more transits of planets over sensitive points of the asterogram of incarnation. Thus the event of death is, potentially, already contained in the original cosmic setting. Death is therefore a "deed", just as any other action in a human life. On the other hand, there is no rule with regard to those transits. One cannot predict the moment of death, at least on the foundations described here. What can work out in one case as the termination of life, can be for another an experience or an impulse in a state of undiminished vitality. Obviously,

In the outer circle (IV) we find the planets of his death, October 24, 1601 (n.s.). There were interesting connections between the two. At the time of his death Venus had just entered Gemini, the place where the Earth had been at his birth. In the opposite sector, in Sagittarius, Saturn and Mercury had been standing in a line of conjunction, also at birth. Pluto had moved, by 1601, into the place that had been occupied by Neptune at the time of incarnation.

The line from Sagittarius to Gemini seems to have been particularly heavily engaged in this case. The blockade of Sagittarius at birth by Saturn and Mercury suggests that there was a dynamic disposition battling against frustration. Tycho Brahe was indeed a man of a strong choleric will. In spite of great obstacles he took up the profession of an astronomer. He achieved it against the combined opposition of his family. At the age of 16, he was already sent to Leipzig to study law, but he spent whole nights there viewing the stars. After that, astronomy was always in the foreground of his preoccupations; yet, only at the age of 30 was he able to have his own observatory on the island of Hveen in the Sound between Denmark and Sweden. He then had two decades of peace during which he made, among other things, a catalogue of the positions of a relatively great number of fixed stars. Thus he stands out as the first astronomer of modern scientific discipline, which is remarkable if one considers that his instruments were comparatively primitive. Toward the end of his life he had to leave Hveen, because of his quarrels with the Danish court. His Sagittarius character sprang up in him. He wandered through Germany until he found asylum at Prague and a place to carry on his work. Two years later he died.

There was another being hidden behind the external appearance of Tycho Brahe. Not too much is known of that side. He must have had a considerable knowledge of the influence of the stars on earthly affairs. Obviously he was involved in alchemy, and he was also a capable astrologer. Some of his prophecies proved to be remarkably correct. There exists a picture of him and his observatory on the island of Hveen. On the top platform of the building, astronomical observations are made under his direction. In the basement, we see a chemical laboratory where strange processes are carried out. In fact, it is known that Tycho Brahe made medicaments, which were sold. It is probable that they were produced with special regard to cosmic forces.

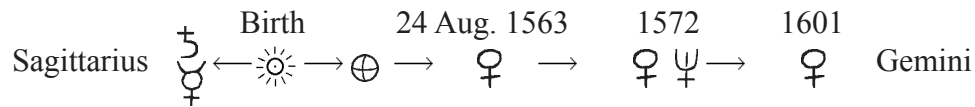
Here we see a demonstration of an amazing twofoldness in a human being. On the one hand he was a scientist with a modern mind, as far as circumstances permitted him. On the other hand, there was a man who obviously has a tremendous occult knowledge of the active relationship between heaven and Earth. The scanty remains of this side of his character prove that he was not a charlatan in these matters. This is a characteristic of Gemini, the constellation where the Sun was at his birth.

Two particular instances in Tycho Brahe's life reveal this Gemini polarity remarkably well. On August 24, 1563 (o.s.), he observed a conjunction between Saturn and Jupiter. This can be considered as the commencement of his career as an astronomer. In 1571 he returned home from his studies and journeys abroad. One of his well-meaning relatives offered him the possibility of installing a chemical laboratory in his castle. He also carried on his astronomical studies. One evening, on November 11, 1572, when he returned from his laboratory, which must have been somehow underground, he discovered a so-called nova in the sky. This is a fixed-star that suddenly appears, grows to great brilliancy, and disappears after some time. This was for him, according to his description, a most exalting experience and a great inspiration: the alchemical laboratory in the "deep", the wonders of the starry sky above him. It was a genuine Gemini manifestation.

We have included (diagram 43) the positions of the planets on August 24, 1563 and November 11, 1572 (II and III), because we have the impression that these were significant moments. On the one hand they activated several of the planets' positions at birth. In August 1563, Venus had been opposite the place of Saturn and Mercury at birth. In 1572 Venus and Neptune had stepped (in conjunction) into the same position, Jupiter was in Neptune's place at birth, and Mars was not very far away from Jupiter. In other words, we have examples here of the effectiveness of the prenatal sidereal organism in later life. Yet, at the same time, there were already direct connections with the asterogram of death (outer circle). Venus of 1601

was foreshadowed in the same planet's position in 1563 and 1572. Saturn in 1572 was almost in the same position as in 1601. Uranus of 1572 was opposite Mars of 1601, and Mercury of 1572 was in conjunction with Neptune of 1601.

Thus, the incidents in life are collected in the positions of the planets at death. These are, of course, only singled-out events in Tycho Brahe's life. A thorough investigation would reveal that all the major occurrences were related to the asterogram of death. The positions of the planets at death are then foci, behind which stand, so to speak, the memories of planetary aspects in life associated with details of the biography. If we take only that particular aspect of Venus in this asterogram of death, we have a remarkable gradation along that axis Gemini-Sagittarius:



Tycho Brahe received, at the time of his incarnation, a dynamic sidereal organism of which the positions at birth are only one special facet. This he made his own in the course of his life. Through it he experienced the pulsating rhythms of the cosmos, and thus, as it were, his biography grew in this star-landscape. He imprinted into it his life battle and his fight for cultivation of knowledge. At the time of his death, he handed that star-organism back to the cosmic world. It was obviously not the same as it was at birth. Even in an external sense, it had been transformed into “Venus in Gemini” in the place of the previous aspects.

These facts might create serious problems. Are we, under these circumstances, only a tool of cosmic Intelligences? Does that sidereal substance, which we receive at the time of our incarnation, go through our existence so that cosmic powers can enrich themselves, as it were? We stand here in front of questions that demand answers as to whether we are only of temporal nature, a forlorn leaf scattered by the wind at death, or whether we are immortal, whatever that implies with regard to a life after death.

One could easily jump to the conclusion that each one of us is only a temporal tool. The fact of the stars being permeated, particularly at the moment of death, by numberless but unquestionably individualized biographies, apart from our own, disproves this. If we were a tool, we would only passively live out what was allotted to us. Our purely individual experience is not, so much, contained in the external facts of our destiny. The destiny can be rather similar for multitudes of people, if one thinks of nature catastrophes, wars, etc. Yet, it must be admitted that how they are confronted and the inner reaction to them is different in each case, according to the personality. Therein we perceive the working of the individuality or ego. We are obviously not a tool but an integral cooperater in the cosmic processes.

We make those inner reactions our own, apart from any connection that we might have with the stars. The burning question is: Can we hold that innermost kernel of our being beyond the termination of our physical existence, and if so, what do we do with it? Answers are possible, but they cannot be substantiated here within the compass of the cosmic facts that we have envisaged for the present work. It would necessitate the introduction of the idea of reincarnation, which can be demonstrated on an astrosophical basis, but it would require an enlargement beyond our purposes here.

We must assume that the cosmos and its Intelligences are infinitely more powerful than we are. They evolve too. The creation of the kingdoms of nature, including human beings, is one of the stages of their evolution. From there the progressing Intelligences appear to want to go further, apparently also through and within the orbit of the inner evolution of humanity. Others seem to be opposed to this. We can cooperate only if we establish ourselves as a Self. (For instance, one can imagine that we might be able to attain this objective by gradual perfection in repeated lives on the Earth. Thus our existence and our being born at a definite moment, meaning under a certain sky, would make sense.) The individuality, while guided by its cosmic sponsors, would seek to choose a specific moment of incarnation, promising an efficient execution of preconceived tasks.

The picture does not make much sense without viewing it against the background of the totality of the cosmic process, comprising the whole of humanity throughout the past and the future. From this perspective, it is conceivable that a new element is permeating the cosmos. It is the sum-total of what we call the culture and civilization of humanity. This may appear fragile and falling short everywhere at present, compared with the splendor of the created universe; nevertheless, we must also admit the potential promise that is contained in many of humanity's endeavors. A good deal of obstruction to the good progress of humanity lies in individuals themselves, but also in each person there are positive capacities slumbering, though to wake them up and nurse them would require more power of discrimination than is generally practiced at present.

Why should there exist opponents to humanity's potential position in the universe? The whole material cosmos, which we grasp with the senses, is founded on contradiction. Without this, nothing would exist in the external space-time cosmos. We can easily prove that to ourselves. We could not grasp one concept with our intellectual capacity without access to its contradiction. Light, for instance, is a definite concept for us, because we also have the opportunity to know what darkness is. This appears to be the fundamental cosmic law of all physical existence. Therefore, we can awaken to the fact of the individuality or ego and the call for its development, because there are anti- or non-ego forces active in and around us. Those powers, who promote the material universe and whose activities are focused in the plant-bodies, oppose our notions of our ego and its implications by trying to smother it with demonstrations of the picture of the overwhelming greatness and the supposed purely material nature of the universe in a thousand facets. Between them, we can maintain our integrity only if we increasingly identify ourselves as Self with that which can be found as purpose and goal beyond the temporal and material cosmos. The factor of time as the foundation of evolution is our answer to the apparent illusions and distortions that a mere space-universe suggests. In order to realize these aspects of selfhood, we need the inspiration and help of cosmic powers who have identified themselves with the divine purpose conceived before and the goal beyond the material universe. In fact, the awareness of this aspect of the present cosmos could not exist in us as realization of Self if it did not exist first in the cosmic world.

Thus we are a battlefield of forces that are creative and active in the greater universe. If we take control of ourselves by developing real Self, then we appear to be on the road to victory in that battle, at least in our corner of the world.

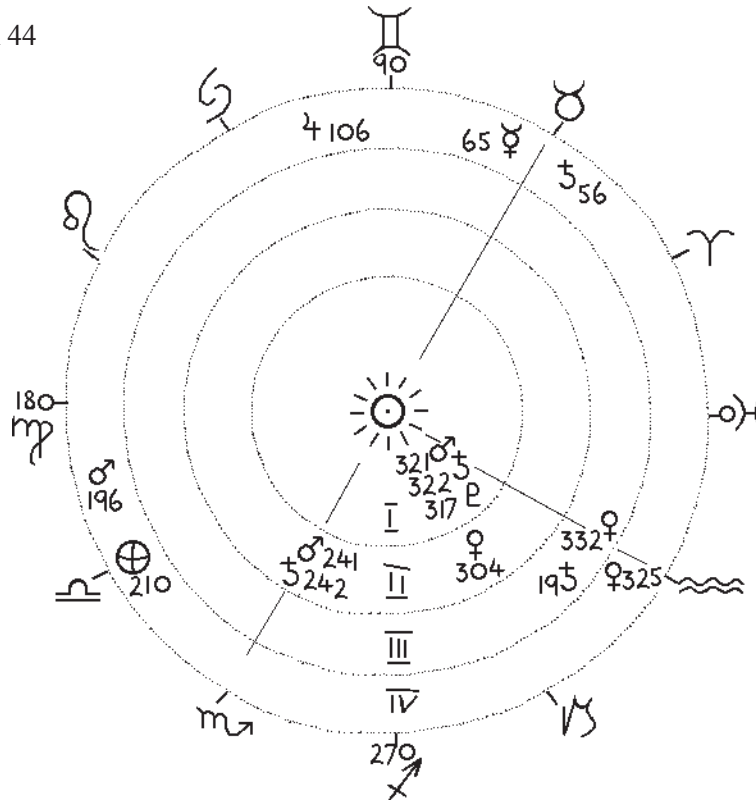
The asterogram of death of Tycho Brahe revealed a strange line of development from birth through life and toward death. One might even say that there appeared at death a remarkable simplification of the direction Sagittarius-Gemini, represented by the position of Venus in Gemini. This is not a rule, but if it happens, it seems to indicate a tremendous catharsis during life.

The death asterogram of Byron, for instance, presents a similar picture. Diagram 44 gives, in the innermost circle, some of the positions at the time of conception, which we have discussed already in Chapter VI. This is a conjunction of Mars, Saturn, and Pluto in the Capricorn-Aquarius region. We can regard it, we said, as something similar to a sense organ incorporated, in this case of course, in the individual star-organism. In 1809, after July 2, when Byron had left England for the first time for his long journey to Greece and Asia Minor, Venus moved into that line in Aquarius and thus activated this region of Byron's star-heritage (see circle II). This was accompanied by a conjunction of Saturn and Mars in Scorpion. Both had shortly before moved through a rectangular (90°) relationship to that line in Aquarius. Seven years later, in 1816, when Byron left England a second time, not to return again, Venus had come back to that same position (circle III). A few days before departure on April 25, the planet was actually in the place of that triple conjunction at conception. Saturn, too, had then returned to the same point where it had been in 1787. Finally, when Byron died, April 19, 1824, Venus was again back in that sensitive direction, whereas Saturn had moved into Taurus and was in a rectangular position to Venus (circle IV).

These dates constitute, of course, only a very rough cross-section of Byron's life, but they might be considered as decisive points of his career. They could be multiplied. The return of Venus to that region in

Aquarius, combined with Saturn (and Mars), speaks an impressive language. It bears out, from a different angle, what we said earlier about that triple conjunction before birth. We connected it with those tumultuous events in which Byron was involved before his departure in 1816. That was clearly a battle against crystallizing and consolidating tendencies, which he fought in a somewhat emotional and explosive fashion. Particularly the planet Mars, which was involved in this, can become a source of tremendous frustration for the elastic imagination of a poet, because it might insist tenaciously on observation of the laws pertaining to the physical-material world. (Of all the planets, Mars comes at times closest to the Earth on that side which is turned away from the Sun.)

Diagram 44



Lord Byron

I. About conception, 1787

III. April 25, 1816

II. July 2, 1809

IV. Death, April 19, 1824

Apparently Venus was chiefly connected with Byron's reactions to those situations around him, because it modified that line of originally Martian and Saturnian character. Particularly in Aquarius, it would consolidate more the artistic and poetic viewpoints, in the sense of the Ganymede character of inspiration of that constellation. In Capricorn the planet is in its aphelion, which means it is more self-willed. (Of all the planets, it comes nearest to our Earth on that side which is turned toward the Sun.) Finally, at the time of death, Venus collected, as it were, the fruits of this struggle, though Saturn was still grumbling in the distance, from the point of rectangular relationship to Venus. Mars as well had come close to the Earth in that moment. Thus Byron had transformed the inherited impacts of Mars and Saturn into a Venus impulse and had handed it back to the cosmos.

What happens to that substance which is being passed back to its origin in death? It is taken up by other human beings who are on their way to incarnation. Sometimes it takes a long time until it is assimilated by another soul, because it can only happen if there exists in the incarnating individuality an affinity to the kind of battle which the earlier one fought. Personalities such as Strindberg, the Swedish writer (born

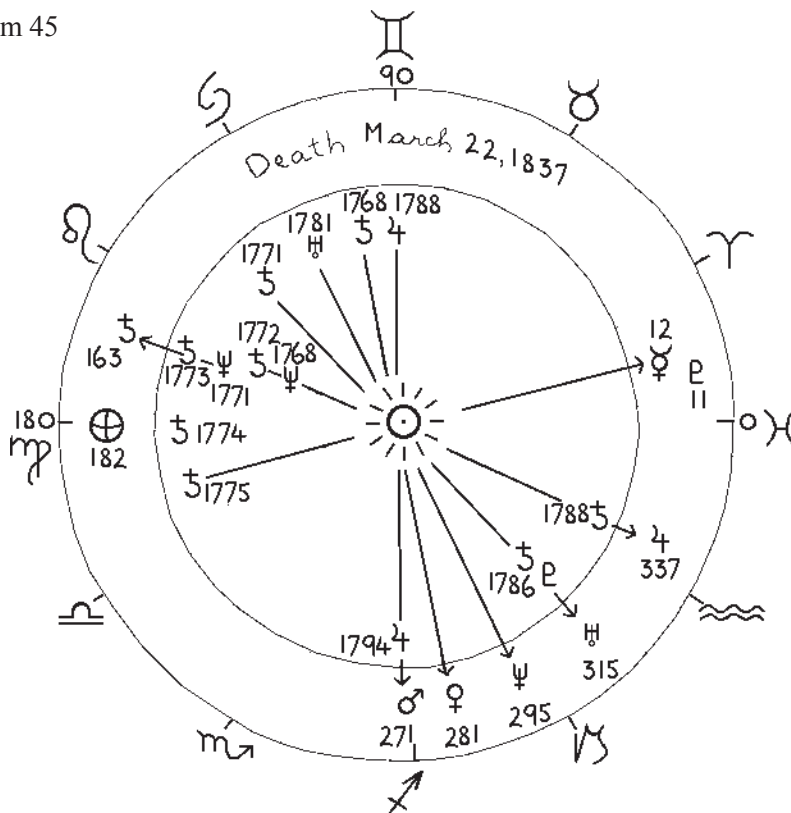
1849), or Soloviev, the Russian philosopher (born 1853), were connected with similar impulses. About the time of the Soloviev's conception, Venus was in Leo, opposite the constellation in which we found this planet at the time of Byron's death. Strindberg's Venus was in Aquarius about the time of his conception. These dispositions are, of course, in actual fact more complicated than it might appear. It would necessitate more elaboration than we can afford here in order to demonstrate the background of this handing on of individualized cosmic substance. [Details of Soloviev can be found in the author's, *Practical Approach Series*, especially volume I and volume III, Part One.]

These wider implications of the associations with the stars by the asterogram of death bring home to us the responsibility with regard to anything that is done or left undone by the members of the human family. For it is a fact that can be substantiated a thousandfold, that not only the genuine victories but also the defeats in that battle between non-ego and ego are flowing back to the cosmos. Thus they live on and might become the nuclei of obstructions and deviations, possibly besetting future humanity.

The question might arise whether and how the totality of the sky at death can become a receptacle, as it were, of the star-organism of a human being. In diagram 45 we demonstrate part of an answer. It is the death asterogram of Goethe, who died on March 22, 1832. In the inner circle are the positions of all the planets at the time of significant happenings in Goethe's life, chiefly Saturn. We do not claim, of course, that this is a complete biography.

In Chapter V we pointed out that one of the early turning-points in Goethe's life was his breakdown in the summer of 1768 at Leipzig. Saturn was then in Gemini and Neptune in Leo. These events, as the diagram shows, were collected up at death from the opposition by Venus in Sagittarius and Jupiter in

Diagram 45



Goethe

1768: ♀ 157°, ♄ 100°
 1771: ♄ 135°
 1773: ♄ 163°

1774: ♄ 182° (Dec.)
 1775: ♄ 192°
 1786: ♄ 317°, ♀ 315°

1787: ♂ 113°
 1788: ♃ 91°
 1794: ♃ 271° (July)

Aquarius. There followed the time of his recovery at home, his studies at Strasbourg, his acquaintance with Herder, etc. (1770 to 1771). During that phase Saturn moved through Gemini into Cancer. These experiences were reflected at death into Neptune and Uranus in Capricorn. We have pointed out earlier that the latter two planets are strongly connected with impulses appertaining to occultism, etc. Goethe had indeed, during his recovery from the Leipzig breakdown, come in contact with occult philosophy and similar studies. About the same time, particularly while he was at Strasbourg, Neptune had moved into a position which was occupied by Saturn at death. Thus Saturn received this part of the biography, which would suggest that here was, in a sense, the backbone of Goethe's personality. During the crucial years of 1772 and 1773, when Goethe broke through the Wetzlar crisis (which found its reflection in *Werther's Leiden*) to a most productive period, Saturn crossed over the point of its own later position at death. Thus the planets at death can inherit numbers of single experiences, and the entire asterogram appears as a complicated organism of biographic layers, one superimposed on the other. Toward the end of 1774, efforts were made to bring Goethe to Weimar. Finally, November 7, 1775, he arrived there and, hence, started the long period of an immensely active and creative life right up to the time of his death. Saturn moved then past the place that the Earth occupied in 1832, and it also came into opposition to the points of Mercury and Pluto at death. Thus, these aspects of the biography appear to have been incorporated as decisive details in the cosmos. Another significant step of development was inaugurated by Goethe's Italian journey in 1786-88. Saturn and Pluto were then in the place that Uranus occupied at death. Up to the time of his return (April 1788), Saturn moved near to the position of Jupiter in 1832. Meanwhile, during 1787, Uranus was standing opposite the later place of Neptune in Capricorn. When he returned in 1788 to start a long second lease of productive life at Weimar, Jupiter was exactly opposite the point in which Mars stood at the moment of death. In 1794, Goethe and Schiller, the two outstanding figures of German classicism, came into closer contact. Jupiter was then in Sagittarius, the constellation in which Mars stood at death. Thus we see how Mars in Sagittarius, being apt to "obstruct" that constellation of dynamic mental progress, received impacts of spiritual activity from Goethe's individual star-organism, which had been most significant for the development of German cultural life, signified by the positions of Jupiter in 1788 and 1794.

These few scanty incidents that we have selected in Goethe's life, important as they were, filled, so to speak, all the planetary positions at death, without exception. This is, of course, only a fraction of the whole picture. With accurate biographical information and with the inclusion of the transits of all the planets, one would find that the whole biography of a human being is amalgamated with the stars at the moment of death, as complete as it can be. There are, however, occasions when this is prevented by exceptional circumstances.

CONCLUSION

Where do we stand with regard to the aims which we have set out?

We have demonstrated, as far as it was possible, the impacts of the cosmos on the atmosphere and the layers of the Earth. Apart from this, we suggested that this method of investigation can be extended to all the kingdoms of nature. Furthermore, we have found traces of cosmic happenings in history and in the destinies of single human beings. The combinations of the impacts of the planetary bodies and planetary nodes were particularly conclusive.

These influences confront us with a world of rhythm in the cosmos. From this fact, and especially from the reactions in individuals, we concluded that they are expressions of intelligence working in the stars.

Along the road of our investigations, we came to a point where we had the impression that two main tendencies might be distinguished in the impacts. There is the element of the nodes as points of contact between the Earth and the spheres of the planets. The spheres seem to be connected with energy originating in the Sun's activity. If the planets step into these nodes, it appears that cosmic energy is, as a rule, precipitated into matter. The planets themselves are apparently foci of forces that attempt to condense matter still further and to retain it in the state of condensation.

The kingdoms of nature, including the human kingdom, owe their material existence to the operation of these forces. The one imbues us with the capacity and the enthusiasm for intelligent activity in the world of the visible. The other gives us a firm physical-material ground on which to stand and to work. Yet, we must admit that there isn't much interest or support in the cosmos for what we experience in ourselves as a human Self. Rather, these cosmic forces seem to deny this Self. The one belittles its significance by confronting it with the grandeur of the created universe. The other tries to bring home to us our wretchedness as an individuality by a one-sided picture of death and decay as facts ruling all creatures.

Humanity struggles to maintain its integrity between the two cosmic extremes. The Self, which is capable of creative reflection on the universe, including its own nature (in the sense of Goethe's *Anschauende Urteilskraft*), is also intelligence. Therefore, the question is whether it is also of cosmic origin? Where can we find it?

This Self of ours is constantly urged by a strange impulse or desire for universal comprehension of the ultimate meaning of existence. We never cease trying to penetrate to the foundations of creation, to answer the question whence the universe came, and what might happen after it will have perished, and so forth. This urge in us, we concluded, must have its origin in cosmic intelligence of the same lineage as that which appears in the weaker human being, only on a tremendously more universal scale. This great archetype, the goal of human endeavor, was recognized by the mystics of humanity in many ways. It is always discernable in the great religious documents of bygone ages. For instance, John the Divine called the Creator in the Book of Revelation the "Alpha and Omega", the One Who was before Creation and Who will be after the physical-material world has run its course, and yet comprises the totality of the created universe.

Thus we have come to a threefold aspect of cosmic intelligence: First, the Inaugurators, as it were, of the world accessible to the senses; second, those who attempt to retain the physical-material in its present condition of materialization and divorce it from the origin. The Intelligences of the third category seem to work as foci of balance between the first two. Apparently they aim at preventing evolution from slipping into the one of the two possible extremes. Furthermore, they appear to regard the experience of the world process as essential and as the real purpose of the present universe. They seem to manifest these aims particularly in the development of the human Self, provided it can attain the greatest possible independence from the first two tendencies.

We are bound by our body to those two cosmic principles: precipitation into matter and retention. So far, we are subject to the influences of the stars. As soon as we, as a Self, gain insight into the working of the cosmos, our relationship to it fundamentally changes. We are then able to detach ourselves, in one part of our being, from the occurrences in the universe, although we will all the more try to comprehend lov-

ingly the meaning of the cosmic process and participate out of our free decision in the aims of evolution.

In that moment, the cosmos no longer appears to us as a fearful enigma of unfathomable power over us, which in certain situations seems to be the incomprehensible foe of our own kind. It becomes the source of a supreme wisdom of life. We realize, in the implications of the incessant cosmic battle, our own dignity and task.

As we come to the end of this book, we feel that we have only begun to touch the real problems. If we accept the idea that cosmic Intelligences are working in and through the stars, we might well ask whether they can be precisely distinguished. So far, we have done it only in a superficial way by pointing to the triangular cosmic constellation of Intelligences, which is apparently signified by the dynamics of the planetary bodies and their nodes on the one hand and the spheres on the other. The spheres must appear particularly connected, as a world of pure energy, with the forces of universal progress. One can imagine that they work into the cosmos from realms before the advent of material creation and beyond the days of the existence of the present cosmos. Nevertheless, one might have the impression that these distinctions ought to be worked out much more clearly for practical purposes. Especially the Third world of cosmic power concentrated around the “Alpha and Omega” of John the Divine appears to be of vital interest. It seems to be near to humanity as the archetype of its own existence. This would necessitate, however, taking into account the Angelology of Dionysius Areopagiticus or of Rudolf Steiner, the founder of Anthroposophy.

The aspects of Rudolf Steiner’s cosmogony and angelology have been particularly well substantiated by methods similar to those applied in the present book. The author, who has been a pupil of anthroposophy for nearly 40 years, has made an extensive study along these lines and accumulated a great volume of evidence for the practical implication and validity of that cosmogony. It could well provide a foundation for more precise presentations with regard to the working of divine Intelligences through the stars. This would, however, far transcend the purpose and scope of the present work, which is only intended to blaze the first trail into this realm of unfathomable possibilities.